

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

J.M. Mewborn, Editor • PO Box 1358 • Coats, NC 27521

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Volume 136

January - February 2003

Number 1

By erring humans at the last.

His germs have entered every church,

And put most humans in the lurch.

For Christ saves meek ones with no whim

To minimize their need of Him.

Arminius won the world's love,

And gave this world a hellward shove;

Attractive myths, deceptive hearts

Team up and then damnation starts.

Lewis Price

Batesville, Arkansas

January 1, 2003

JACOBUS ARMINIUS

Jacobus Arminius (1560-1609) was a Dutch theologian. He tried to liberalize several doctrinal views on predestination, which stated that God conditionally chooses some people to be saved and others to be damned, denying the doctrine of election. Arminius disavowed and repudiated the doctrine of election and predestination! He taught that predestination was based on God's only knowing in advance who would believe in Jesus; however, he said that individuals can still resist the Holy Spirit's call to divine grace successfully, and even lose salvation, being indefinite, vague and insecure. Thus, the complete assurance of final, eternal salvation is in the hands of men. It is up to the creature to secure it, after which God will confirm. One must know that he is saved, he insisted. Also, that he can know it, if he so desires, but he (man) is the instigator.

Arminius' followers published a Remonstrance in 1610, just after his death that summarized his views. Orthodox believers of the truth in that day and age claimed that Arminianism would weaken Dutch national unity by dividing what they called Calvinism, the national religion and belief in that country (Holland) at the time. To try and stop it, a council called the "Reformed Synod of Dort" (1618-1619) condemned Arminianism as a false teaching and doctrine. However, it spread to England and then to the English colonies in America, where it has ever since influenced many Protestant denominations of the world, especially Methodism, also Episcopalian and Presbyterian.

(Note: Some facts and data included in the above article were

obtained from the World Book Encyclopedia (Reference) Book, 1989, Volume 1, page 720. Editor.)

Someone has recently asked the question, "When and where did the doctrine and belief of Arminianism actually begin?" The answer to this question is found in Genesis 2:1. "Now the serpent was more subtil than any beast of the field which the Lord God had made." Satan did his work of infusing into mankind, Adam and Eve, in the Garden of Eden and early transgression in the morning of time negatively, uncertain doctrine of salvation with the inclusion of all their posterity without exception, contained and sealed in a permanent state of unbelief and incredulity, saving only those that were ordained to eternal life in that Covenant of Grace made between the Father and the Son before the world began.

Arminianism (Free-Willism) made its first real appearance in the beginning of time when "Cain brought of the fruit of the ground an offering unto the LORD." Genesis 4:3, and the doctrine of Free Grace made its subsequent appearance when "Abel also brought of the firstlings of his flock and of the fat thereof." Genesis 4:4. Militantly and timely speaking, the doctrine of man's free-will is older than the doctrine of Free-Grace, as indicated by the just quoted scripture, but mystically and eternally speaking, the doctrine of Free-Grace is older than man's doctrine of Free-Will, reaching back before time and worlds existed.

"And the LORD (God) had respect unto Abel and his offering, but unto Cain and to his offering, He had not respect." Genesis 4:5. Abel was included in that Covenant the Apostle described and declared in Acts 13:48, "As many as were ordained to eternal life BELIEVED." Cain was not included in this ordained category that took place before the world was made. Consequently and as a result, "Cain slew (murdered) Abel, his brother. From that day until this day, persecution has abounded and continued against all who are enabled to stand for that truth. This persecution has continued until now and will continue on to the end of time.

The doctrine of Conditionalism, so prevalent today under the name "Primitive Baptist" and believed by many who claim to believe and stand for the truth, is a modified form of Arminianism. Its detection, like expertly made counterfeit money, is much more harder to discern. In this sense, Conditionalism is more dangerous and to be dread-

ed because, like real, genuine counterfeit money, the closer it resembles the truth, the bigger the cheat and sham it is. This doctrine of man, Conditionalism, under the pretext of the Truth, has pervaded many true, former Predestinarian Baptist churches that were on a solid foundation, throughout this country, the United States of America, for the past 150 years sad to say! Both Conditionalism with Arminianism had their beginning together from Cain's (man's) works, "the fruit of the ground" which God cursed in the beginning when He told Adam, "Cursed is the ground for thy sake. Thou shalt not eat of it." Genesis 3:17. Christ took upon Himself this curse for His chosen, Elect people and bore it to the rugged Tree of the Cross. Doing that for them that they could not do for themselves, by His unblameable, perfect life and His shed blood, He eternally destroyed the power of sin and the sins of His people, and by His resurrection from the dead, He destroyed the power of death, when He conquered it, hell and the grave for them. What a blessed hope the Children of God have been given in His Salvation.

J. M. Mewborn
February 24, 2003

ARMINIANISM IN THE OVEN

(A Sermon Preached By Elder Samuel Turner In England October 12, 1808 - In Two Sermons)

SERMON I

"They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened." (Hosea 7:4).

The Prophet, in this chapter, is levelling the artillery of Heaven against Ephraim and Israel, who were the professing people of God: the principal sins he charged them with, were falsehood, and adultery. But, by the hand of God, in discoursing from these words, I mean to aim at Arminianism; for I am sure it is a subtle, awful, and abounding error; and those who embrace it are, like Ephraim and Israel, compassing the Lord about with lies and deceit, Hosea xi. 12; and are children of falsehood, deceiving themselves, their thousands, and ten thousands. But, before I enter upon my subject, I solemnly declare, that in explaining this

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ARMINIUS ON SALVATION

Arminius, since 1610,
Has clouded much the eyes of men.
He felt salvation had to mesh
With the works or will of human flesh.

Men fell for his attractive lines,
As they'd been hoping for some signs
That man was never dead in sins,
And human effort often wins.

He did his best to reconcile
The Bible truths with Satan's guile.
The most appealing of his arts
Was seeing goodness in our hearts.

He calls on man to choose and keep,
Thus robs assurance from God's sheep.
Our prideful selves steal grace's role.
He finds false freedom in the soul.

Man's will, "part-free despite the Fall,"
Is called decisive overall.
That sheep may spurn the gifts Christ wrought,
And block the Spirit was his thought.

Since all depends on what men choose,
They're insecure and likely lose.
Their kind of "faith" must be held fast

as applicable to the Arminians, I have no personal enmity against any one of them upon the face of the earth: their principles I do, and hope, through grace, I ever shall abhor; being fully persuaded, that they are extremely dishonourable to God, and destructive to the souls of men. If it is the will of God, I should rejoice to receive power from above to use sharpness for their edification, and not for their destruction. I know that every person whom God sends to preach His everlasting gospel, will be a savor of death unto death to all who reject His testimony; and a savor of life unto life, to all who are ordained to eternal life, and enabled, through grace, to believe, receive, experience, and love the truth and peace. The excellency of this power is alone of God, to whom leave the effects of this discourse.

They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. In speaking from these words, I will endeavor to describe, First, Adulterers; Secondly, the oven; Thirdly, the baker, and his heating it; Fourthly, his kneading the dough, and, Lastly, his ceasing from raising, until it be leavened.

By Adulterers literally are meant married persons who have an unlawful connection with other men's wives, but it is not confined to such. It sometimes signifies the same between unmarried people. No doubt, there are many, like the pharisee in the temple, thanking God they are not as other men, extortioners, unjust, adulterers, etc. But our Saviour declares, "that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart," Matt. v. 28. "For out of the heart proceed evil thoughts, murders, adulteries," etc. Matt. xv. 19. And, "the Lord looketh on the heart," I Sam. xvi. 7. From this sin, few (if any) are exempt. But it is spiritual adultery which is meant in my text; which consists, in the first place, in giving that worship to idols, which belongs alone to the true God. In many places of scripture the children of Israel are charged with committing adultery with idols, and going a whoring after them. Ezek. xxiii. 37.—Jer. iii. 8, 9, etc. An idol is a false god; a deity formed in the ideas or imaginations of people. In former times, images of wood, stone, gold, silver, etc. were made, agreeable to the imagination of the maker, and worshipper. That the Arminians are free from the latter, I will allow; that they are guilty of the former, I will prove. The scripture reveals but one, only, living and true God. "Hear, O Israel, the Lord our God is ONE Lord," Deut. vi. 4. "ONE LORD, one faith, one baptism," Ephes. iv. 5; consequently, whoever worships any other Lord, but that ONE which the scripture reveals, must be an idolater, and an adulterer: the Arminians do, therefore they are all adulterers. For instance, the Lord reveals Himself as an unchangeable being: "I am God, and change not," Mal. iii. 6. "He is of one mind, who can turn Him? and

what His soul desireth, that He doeth," Job xxiii. 13. "With whom is no variableness, or shadow of turning," James i. 17. "The counsel of the Lord standeth for ever, and the thoughts of His heart to all generations," Psalm xxxiii. 11. "He is the same yesterday, to-day, and for ever," Heb. xiii. 8. "The heavens shall perish, and wax old, as a garment; and as a vesture shall they be changed: but Thou art the same, and Thy years shall not fail," Heb. i. 11,12. His purpose, choice, salvation, righteousness, love, mercy, works, and words, are immutable, and eternal as Himself. "His purpose is an eternal purpose," Ephes. iii. 11. "His choice from before the foundation of the world," Ephes. i. 4. "His salvation and righteousness everlasting," Isaiah li. 8. "His love everlasting," Jer. xxxi. 3. "His mercy endureth for ever," Psalm cxxxvi. "His works are done for ever," Eccles. iii. 14. "His word never passes away," Matt. xxiv. 35. And the great I AM must necessarily be immutable for whoever changes, must be imperfect; a change must be either for the better or for the worse: but the eternally, and unalterably PERFECT JEHOVAH, can never be better or worse than He is. Is this Lord like the Arminian's God? By no means: their idol changes as the creature does: if they are good, he loves them; if they alter and are bad, he changes and hates them. They are children of their god one day, and children of the devil another. By their repentance, they can turn his mind at any time; and by turning away, can turn him away. They partake of mercy at one time, of wrath another; enjoy his salvation for a season, and afterwards fall away and be lost: so that just as they change, he alters. This is not the unchangeable God, with whom is no variableness, or shadow of turning; therefore, it is an idol, set up in their imagination, and they are all adulterers who worship it.

AGAIN - The God of Moses reveals Himself as that sovereign, independent God, "who will be gracious to whom He will be gracious, and will shew mercy on whom He will shew mercy," Exodus xxxiii.19. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth," Rom ix. 18. That "for His own pleasure all things are and were created." Rev. iv. 11. "That He doth what He will with His own," Matt. xx. 15. "That He makes one vessel to honour, and another to dishonour; shews His wrath, and makes His power known, in enduring with much long-suffering the vessels of wrath fitted to destruction; and make known the riches of His glory on the vessels of mercy, afore prepared unto glory," Rom. ix. 21,22,23. "That His people are predestinated to the adoption of children, by Jesus Christ, to Himself according to the good pleasure of His will," Ephes. i. 5. "That He saves and calls them with an holy calling, not according to their own works, but according to His own purpose and grace, which was given them in Christ Jesus, before the world began," II Tim. i. 9. "That He wor-

keth all things after the counsel of His own will," Ephes. i. 11. "That He doth whatsoever He pleaseth," Psalm cxv. 3. "Who doeth according to His own will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say, what doest thou?" Dan. iv. 35. This is a description of God worthy of Him. Is this revelation of the MOST HIGH like - like what? a God that is obliged to wait upon His creatures, to entreat them to be His children, begging them to be saved, to receive His mercy, to accept His grace, to obey His calls, and, after all, almighty man (as one of the Arminian poets calls him) does not choose it; and, therefore, God is disappointed.

The Arminians inform us, man has will and power to choose and refuse: therefore, God must be dependent upon them. They say, that there is none in hell but what might be saved if they would: though God avers, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," Rom. ix. 16. This dependent god, is not the independent Jehovah, therefore, an idol, and they are all adulterers who worship it.

AGAIN - The God of Abraham, Isaac, and Jacob, is ALMIGHTY, Exodus vi. 3; and declares to His dear Son, "Thy people shall be willing in the day of thy power," Psalm cx. 3. "That He worketh in them both to will and to do of His good pleasure," Phillip ii. 13. "That He will fulfil the good pleasure of His goodness, and the work of faith, with power," II Thess. i. 11. "That His arm shall be revealed, to make sinners believe the report of Christ crucified," John xii. 37,38,39. "That He will draw sinners to Christ," John vi. 44,45. "That He will keep them by His power, through faith, unto salvation," 1 Peter i. 5. "That they shall never perish, but have eternal life, and none shall pluck them out of His hand," John x. 28,29; "nor shall they slip out themselves," Jer. xxxii. 40. The Arminian's god cannot do this. They have will and power to come to Christ, and to endure to the end. Their god assists them with a little grace, gives them a little help, but they are the almighty ones to finish the business. Their god wills the

salvation of all, but many are damned; therefore, he cannot execute his will. Rebel man is too strong for their god, can disappoint His will, frustrate His mercy, grace, and power. This god is not our God, for, "He worketh all things after the counsel of His own will"; therefore, it is a false god, an idol, and they are all adulterers who worship it.

AGAIN. - The Lord reveals Himself as OMNISCIENT. "Known unto God are all His works from eternity," Acts xv. 18. He knew from everlasting what He would do, and also what all others should be inclined, allowed and permitted to do. Nothing can take place in time, but what God foreknew from all eternity; consequently, every thing must act according to God's foreknowledge; for, if any thing could transpire that God did not know of, it would argue a deficiency in His wisdom, which is impossible, for "known unto God are all His works from eternity." "All things are and were created for His good pleasure." "He hath made all things for Himself: yea, even the wicked for the day of evil," Prov. xvi. 4. "He forms His people for Himself that they may shew forth His praise," Isa. xliii. 21. "He hath afore prepared the vessels of mercy for glory," Rom. ix. 23; therefore, "knoweth them that are His." II Tim. ii. 19. "That He doth not cast away His people whom He foreknew," Rom. xi. 2; but "predestinated them to be conformed to the image of His Son, that He might be the first born among many brethren; moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified," Rom. viii. 29,30: thus, all whom He foreknew, He predestinated, called, justified, and glorified. On the other hand, there are some He never knew (with a knowledge of love and choice) and these He never saves, Matt. vii. 23. The salvation of the former is certain, for God directs all their steps, Prov. xvi. 9 - preserves their feet, Psalm xxxvii. 28 - and never leaves them nor forsakes them, Heb. xiii. 5,6. On the other hand, the damnation of all others is as sure; for God can never err in His foreknowledge; He is forever certain of the exact number of

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**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

Zion's Landmark (ISSNO)744-6187 is published Bi-Monthly (January, March, May, July, September, & November) for \$12.00 per year by Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521-1358. Second Class Postage is paid at Benson, N.C. POSTMASTER: Send address changes to Zion's Landmark, P.O. Box 1358, Coats, N.C., 27521-1358

Paper Established August 20, 1867

His elect for their whole salvation, as well as creation, is His own work from first to last. The Arminian's god cannot be omniscient, because he leaves to man to believe or not, as he is willing and obedient, supplies them with a stock of grace, and then leaves them to improve it; consequently, upon their improvement or non-improvement, their everlasting welfare must depend, and, therefore, their god cannot know whether they are his or not, till they endure to the end, for none, but those who endure to the end can be saved, Matt. xxiv. 13. If this enduring to the end be left to man, there must be an uncertainty respecting it: But the God of Heaven preserves His saints forever. Psalm xxxvii, 28; therefore He is omniscient, their god not so, consequently not the true God, but an idol, and they are all adulterers who worship it.

AGAIN - The mighty One of Jacob reveals Himself as a JUST GOD, "that will by no means clear the guilty," Exodus xxxiv. 7; "nor condemn the righteous," Psalm xxxvii. 33; "nor suffer one jot or tittle of His law to pass away, till all be fulfilled," Matt. v. 18. By nature, birth, and practice, all have sinned, and come short of the glory of God. "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. iii. 10,11,12. A righteous man is God's own work. "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," Isa. lx. 21. The apostle explains this: "For all have sinned and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare (I say) at this time His righteousness; that He might be just, and the Justifier of Him that believeth in Jesus," Rom. iii. 23,24,25,26. The plain meaning is this, — God, our great Creator, demands obedience to His law, and in case of failure, satisfaction for the offence. And He is so infinitely just, that He declares, "Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all (viz. a perfect obedience to the precept, a perfect satisfaction to the penalty) be fulfilled," Matt. v. 18. Man has disobeyed; in Adam, their federal head, and in their own persons: consequently, by the deeds of the law no flesh can be justified," Rom. iii. 20. God, in infinite love to His people, Isa. lx. 21, provided a surety, viz. Jesus, Heb. vii. 22, who should magnify the law and make it honourable, by an infinitely perfect obedience to its commands, and an infinitely meritorious obedience to its penalty; that, as His people's surety, He should pay their double debt, and thus become their righteousness: — "By the obedience of

One shall many be made righteous," Rom. v. 19. This righteousness is imputed to them without works, Rom. iv. 6. By this they are justified, and shall reign in life, by One Jesus Christ, Rom. v. 17; by His death He atoned for our transgression, and God is, through Him faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, I John i. 9. Having imputed all our sins to Christ, II Cor. v. 21, who put them away by His sacrifice, and made an end of them, Heb. ix. 26, Dan. ix. 24, He is faithful and just never more to impute them to those for whom the surety undertook, Rom. iv. 8: "This God is our God for ever and ever; He will be our guide even unto death," Psalm lxxviii. 14. But the Arminian's god is unjust in every sense; he saves many who never perfectly obeyed the law, and damns many for whom Christ died: for they inform us, that there are many in hell for whom Christ died, consequently, their god received perfect satisfaction from the surety, but afterwards punishes the debtor. This is not the JUST GOD, therefore, an idol, and they are all adulterers who worship it.

AGAIN - The Lord who made heaven and earth, and all things therein, is "a just God, and a SAVIOUR, and there is none else," Isa. xlv. 22; not a half Saviour, for the half sinful, but a complete Saviour for the wholly lost, who "is able to save (not partly, but) to the uttermost (not a few, but) all that come unto God by Him, seeing He ever liveth to make intercession for them," Heb. vii. 25; "for by one offering He hath perfected for ever them that are sanctified," Heb. x. 14; "He hath obtained (not a salvation which we may enjoy for a time, and then lose, but) eternal redemption for us," Heb. ix. 12: and is so complete a Saviour, that He does not leave it to His lost sheep whether they will be saved or not, but "He came to seek and to save that which is lost," Luke xix. 10: they are so completely lost, that Christ declares, "No man can come unto Me except my Father, which hath sent Me draw him, and I will raise him up at the last day," John vi. 44.

Again - "No man can come unto Me except it were given unto him of my Father," John vi. 65. But that His sheep may not lose His salvation, that He may be a Saviour to them, He says, "As a shepherd seeketh out his flock, in the day that he is among the sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day; and I will bring them out from the people, and gather them from the countries, etc. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick," Ezek. xxxiv. 11 to 16. All that the Father giveth Me shall come unto Me," and when they come, "I will in no wise cast them out," John vi. 37; and shall receive and keep them, "and give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand," John x. 28. This is that

Saviour who saves to the uttermost; who laid down His life for His sheep, and obtained eternal redemption for them; seeks them out from the rest of the world, calls them to Him, and makes them come, kindly receives them, forgives them all holy and unblamable through His death, Col. I:22, and shall say in that day "Behold Me and the children which thou has given Me." Heb. ii. 13: These many sons He brings to glory, Heb. ii. 10, in obedience to His Heavenly Father's will; — "This is the will of Him that sent me, that of all which He hath given me I should lose nothing, but should raise it up at the last day," John vi. 39. But is the Arminian's rock like this Rock? No; they worship, not a Saviour, but an assistant, a helper, that placed man in a saveable state, gives them some help, begins the business of salvation, but leaves them to finish the grand affair. They must be willing to receive His salvation, and persevere to the end in their own strength and His grace together, or Christ and His salvation are of no avail. They pray unto a god that cannot save, unless the creature pleases; and then cannot save to the uttermost without some help of man: such an one is not Jehovah the Saviour, consequently, an idol, and they are all adulterers who worship it.

AGAIN. - David's Lord is JEHOVAH OUR RIGHTEOUSNESS, Jer. xxiii. 6, who hath made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness, Dan. ix. 24. Righteousness signifies a perfect conformity to the law of God: — "This shall be our righteousness, if we observe to do all things written in this law," Deut. vi. 25; "If we fail in one point, we are guilty of all," James li. 10. The two principal commands are, "love to God with all the heart, and with all the soul, and with all the mind, and with all the strength: and, thou shalt love thy neighbor as thyself," Mark xii. 30,31. All flesh hath failed in performing these, therefore, there is none righteous, no, not one. Our blessed Lord was pleased to take on human nature, was circumcised the eighth day, and become a debtor to do the whole law, Gal. v. 3: not for Himself, but for His children, whose flesh and blood He took part of, Heb. ii. 14. He perfectly obeyed the law, and God was well pleased for His righteousness' sake, Isa. xlii. 21. By His obedience many are made righteous. This righteousness is a free gift, Rom. v. 17,18, given to the ungodly, who work not, Rom. iv. 5,6, who do not follow after righteousness, Rom. ix. 80, but attain to it by faith in Christ, who is the end of the law for righteousness, to every one that believeth, Rom. x. 4: and none, beside the Saviour, could yield a perfect obedience; therefore in Him shall all the seed of Israel be justified, and shall glory, Isa. xlv. 25. But the Arminians, omitting the weighty matters of the law, introducing milder laws, setting up repentance and faith as a righteousness, they go about to establish a righteousness of their own; and, instead of all

being righteous by the obedience of One, they are each righteous in their own persons; instead of being justified in Christ, they are justified in themselves. The righteousness they talk of is not Jehovah our Righteousness, consequently, an idol, and they are all adulterers who worship it.

By Adultery is also meant a profession of Christ, and friendship with this world: hence James says, "Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God? Whosoever, therefore, will be a friend of the world is an enemy of God," James iv. 4. God, in the garden of Eden, put enmity between the seed of the serpent and the seed of the woman, viz. The church, Gen. iii. 15; which two seeds compose the whole human race: the one, is all that the Lord hath left in the hands of the wicked one; the other, all whom He hath chosen, and whom in time He calls, and brings out of the world. And our Saviour declares that this choice is the cause of their being hated: — "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," John xv. 18,19. I know that all the Arminians hate the Christ of God, though they may love the idol they have set up in His room. The sovereign, discriminating grace of Christ in laying down His life for the sheep, and not for the goats, in receiving all, but no more than those whom the Father hath given to Him in saving them with an everlasting salvation, calling them with an effectual calling, loving them freely, receiving them graciously, and preserving them by His own power, through faith to complete salvation: this is the object which the professing and profane worldling hates. We may see the truth of this in Christ's sermon in the synagogue; those who heard Him, at first bare Him witness, and wondered at the gracious words which proceeded out of His mouth, but when He preached sovereign grace and distinguishing mercy: — "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. Many lepers were in Israel in the time of Eliseus, the prophet, and none of them were cleansed, saving Naaman, the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath," Luke iv. 25,26,27,28. And as it was then, so it is now. A Saviour that will stoop to man's will and power, reward his exertions, and let him have a share in the work of salvation, is admired by them. But they cannot endure that Christ who passes by the moral, the upright, the righteous, the wise, the prudent, who takes no notice of their sighing, groanings, amens, working, agonizings, repentings, believings, humil-

ty, etc. except to abhor them on account of their pride and hypocrisy; and who saves freely by grace, the poor, the halt, the maimed, the blind, the helpless, the lost, who have neither good thought, word or work to plead; who justifies freely by grace, the ungodly who work not, but are enabled to believe in Him, their great and only Justifier. This Christ (and this is the Christ that scripture reveals to be the Son of God, whose own arm brought salvation, and of the people there were none with Him they hate: and as they hate Him, so they also hate those whom chooseth out of the world, and that, because of His choice. Let a man make his calling and election sure, and prove both from the book of God. — Let him inform an Arminian of the distinguishing mercy of God to him; — in choosing. Rom. xi. 5,6 — calling. II Tim. i. 9, — justifying, Rom. iii.24, — and saving him freely, by grace, Ehes. i. 8, when, instead of working, he would fain have fled out of the hand of God, and made up his happiness in the world, and he will soon find the Saviour's words true, — "I have chosen you out of the world, therefore the world hateth you."

The Arminians profess to love all mankind, and so they may, excepting those that are chosen out of it; these they hate, and no wonder, when they hate election itself; but this proves them out of the world. — "The world will love its own"; the seed chosen out of it hates the world, and the world hates them; enmity is put between both seeds: — "The unjust is an abomination to the just, and he that is upright in the way is an abomination to the wicked," Prov. xxix. 27. David says, "Do not I hate them that hate thee? and am I not grieved with those that rise up against Thee?" Psalm cxxix.21: and David's Son and Lord came to keep this breach open, Matt. x. 34,35,36,37. I know that a chosen vessel loves all, in giving them food and raiment, Gal. vi. 10, as his heavenly Father does, Deut. x. 18: but he loves the elect alone, with a spiritual and divine affection, and with the same he hates the wicked, as his God doth, who "is angry with the wicked every day," Psalm vii. 11, and particularly so with those who esteem themselves better than others, Isa. lxxv. 5, which all must do, who imagine their nature mended; and such as these are most abominable to the just. Thus, the Arminians are adulterers and adulteresses for they profess friendship to Christ, and yet join hands with the worst of sinners in opposing the eternal, sovereign, and gracious decree of election, and all the elect family of God. For whatever distinction of sects there may be in the world, some being Deists, others Arians, Sabellians, Unitarians, Papists, Arminians, etc., yet they all agree with the worst of sinners, who make no profession of religion in hating the electing, sovereign, and independent Jehovah, an everlasting Righteousness, and the chosen sheep. Christ says, "I pray not for the world, (the Arminians do) but for them which

thou hast given me, for they are thine," John xvii. 19. These they hate, because they are chosen out of the world. They will fawn over, pray for, entreat and exhort the people of this world, but reproach, despise, and reject the chosen of God. They love whom Christ hates, and hate whom Christ loves; therefore, they are of the world and are in friendship with it, but adulterers and adulteresses in the sight of God.

In the next place, those commit adultery, who are by a profession united to Christ, and yet the law never dead to them, nor they dead to the law. The Apostle Paul writes thus, "Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." Rom. vii. 1,2,3,4,5,6. The scripture declares all men to be dead in trespasses and sins: — "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. v. 12. It is not temporal death alone that is here meant, but spiritual death, or the death of the soul. What Paul in another place thus expresses: "She that liveth in pleasure, is dead while she liveth." I Tim. v. 6. The death mentioned in this chapter is opposed to the life with Christ Jesus." Rom. v. 18. It signifies an alienation from the life of God, and an utter helpless state to recover that life. A dead body cannot perform any of the least functions of life; a dead soul cannot perform any, even the least act of divine life. A dead body has neither will nor power; a dead soul is destitute of both. Command a dead body to remove a mountain, and it can do it as easily as moving a feather; so equally incapable is a dead soul to perform the least of God's commands. Men will not believe this, why? Because they cannot distinguish between the form, and the vital power of godliness; therefore their language is, "All that the Lord hath said, will we do, and be obedient," Exodus xxiv. 3, 7: and if we cannot do all that the Lord requireth, we will do the best

we can, and God in mercy will accept the sincere and best obedience we can give or offer. Now the law hath dominion over such because they are not dead, but able to perform, if not the whole, yet a part. By nature we are all united to the law. God requires of every man obedience to it: — "Now we know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God," Rom. iii. 19: and whatsoever belongs to these words, "this do, and thou shalt live," is law, whether it be love to God, love to neighbor, repentance, faith, humility, or what not. There are but two dispensations that ever God gave (though men have devised many) viz. law, and gospel; but two covenants, viz. works, and grace. The law, or covenant of works, requires perfect obedience from all that are under it, and holds forth justification upon the perfect, spiritual, and uninterrupted performance of all and every one of its demands: — "And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as He hath commanded us," Deut. vi. 25. And the Apostle Paul says, "The doers of the law shall be justified," Rom. ii. 13. On the contrary, the gospel, which is called "the dispensation of the fullness of times," requires nothing of man, but considering him dead, utterly ruined, lost and helpless, gives all freely to him. Jesus Christ, his great salvation, righteousness, justification, eternal life, faith, repentance, and every thing essential to holiness and happiness, are free gifts, flowing from, and terminating in the everlasting glory of God's grace: — "For God spared not His own Son, but delivered Him up for us all (even when we were enemies, without strength, etc.) how shall he not with Him also freely give us all things," Rom. viii. 32; v. 8,9,10. Now all who profess (for it is a mere profession) to have will and power to perform the commands of God, whether in whole or part, small commands or great, are not dead, a dead soul having neither, as before mentioned. The language of Arminians is, "up, and be doing," which proves them alive: the law, therefore, hath dominion over them. The first husband is alive, and they are bound to obey, not according to their fancies, but to its demands. Convicted by the light of nature, or natural conscience, John viii. 9, that they cannot yield the perfect, and unlimited obedience to it, which it requires, they attempt to unite themselves to Christ with their deficient works to His merits, expecting justification, acceptance, and salvation, through Christ's merits, joined with their works. They profess faith in Christ (not that faith which believes in His eternally, complete salvation, and everlasting righteousness, but) that His death atones for sin, puts them in a saveable state, and make their works acceptable before God for the purposes of justification and salvation. John Bunyan hath given a good description of, and answer

to, such faith as this. In his Pilgrim's Progress, where Christian and Ignorance are conversing, Ignorance gives this confession of his faith: — "I believe that Christ died for sinners; and that I shall be justified before God from the curse, through His gracious acceptance of my obedience to the law." Or thus, "Christ makes my duties that are religious, acceptable to the Father, by virtue of His merits; and so shall I be justified." Christian replies, "let me give an answer to this confession of thy faith: First, Thou believest with a fantastical faith; for this faith is no where described in the word." "Secondly, Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thine own." Thirdly, "This faith maketh not Christ a justifier of thy person, but of thy actions, and of thy person for thy actions' sake, which is false," etc.

ACTIONS are peculiar to those who are alive, and over such the law hath dominion; such have no right whatever to an union with Christ, until the law becomes dead to them, and they to the law: for the Apostle says, "A woman which hath an husband, is bound by the law to her husband so long as he liveth"; and this marriage cannot be dissolved but by the death of one of the parties. In spiritual things, both die. By nature we are united to the law, and bound to obey it, and have no deliverance from it, but by death. — "I through the law am dead to the law"; and we become dead to it, when the Spirit of God applies it in all its spiritual and unlimited extent, reaching to the thoughts and intent of the heart, condemning evil thoughts, and idle words, as well as base acts: sin, then, becomes exceeding sinful, revives, and the sinner dies, (Rom. vii. 9,13.) to all hope and trust in any thing he has done, or can do, being without strength, the law then becomes dead to such having no strength to communicate; to such a dear Redeemer is made of God, wisdom, righteousness, sanctification, and redemption. The fruits produced by this blessed, happy, and indissoluble union between Christ and condemned, helpless sinners, are justification, perfectness, acceptance, eternal life, and everlasting salvation: "In the Lord shall all the seed of Israel be justified, and shall glory." Isa. xlv. 25; — "Ye are complete in Him. Col. ii. 9; — "To the praise of the glory of His grace, wherein He hath made us accepted in the beloved," Ephes. i. 6; — "For this is the record, that God hath given to us eternal life: and this life is in His Son," I John v. 11; — "But all Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed, nor confounded, world without end," Isa. xlv. 17. Thus, the effects that follow upon and union with Christ, are justification, perfectness, acceptance, eternal life, and everlasting salvation, all declared to be in Christ, and ours in consequence of union with Him. Now I will proceed to prove that all these fruits are produced by the Arminians by two husbands,

which is as much adultery in the sight of God, as a woman bearing children by two natural husbands is in the sight of man.

FIRST, Justification. They do not profess to be justified wholly by works, nor yet entirely by Christ; His everlasting righteousness is not sufficient in their esteem to accomplish justification, but make their faith and repentance meritorious for this purpose. A piece of Christ's new cloth must be put on their old cloth. His merits and their works are joined together. They agree with their sister, the church of Rome, "Christ merited that we might merit," is the doctrine of both. They work, strive and agonize till they produce faith. This faith, joined to the blood of Christ, justifies them, whereas, true faith is not produced by man's workings, but is the free Gift of God. It comes by hearing, and hearing by the Word of God, which Word is spoken to dead sinners, who are not able to work, being without strength. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," John v. 25. When Christ speaks the "word of righteousness" to a condemned, hell deserving sinner's conscience, faith attends His voice, accepts the righteousness the Word reveals, and the sinner is justified by it; but this will not suit the Arminians. Faith must be their own work, that they may have the praise of it, but it not being sufficient of itself to justify, they join Christ to it, which is adultery in the sight of God.

SECONDLY, Perfection. They neither profess to be complete in Christ, nor entirely so in themselves, but join both together. They are perfect as to the moral law by the death of Christ, who (they say) has freed them from the curse of that, washed away their sins against it by His blood, took it out of the way, and introduced milder laws, which they can fulfil, and so they are now perfect in the flesh also: so that by Christ's obedience to the holy law of God, and their own obedience to milder laws, they produce perfection, which is another act of adultery.

THIRDLY, Acceptance. They do not expect acceptance with God entirely through the merits of their own works, nor will they stoop to be "accepted in the beloved", but their works are made perfect by Christ's merits and is the foundation of their belief. Hence, the deficiency or lack of their performances is made up with Christ. But all the chosen family of God are accepted entirely in Christ Jesus, being made complete in Him; therefore, all who join their works with Christ's work are adulterers.

FOURTHLY, Eternal Life. They will not receive this as the free gift of God, through Jesus Christ, Rom. vi. 23, given in Christ to all that are ordained to it from everlasting, Tit. i. 2, but this must be produced by two husbands also. John Wesley instructs them, that by keeping the Mosaic commandments, though not the cause of, is undoubtedly the way to eternal life. But Christ says, "I am

the way, the truth, and the life, no man cometh unto the Father but by Me." John xiv. 6. The cause of eternal love is God's everlasting Love. The way to it is Christ Jesus, and by faith we walk in that way:

— "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John iii. 16. "He that hath the Son hath life; and he that hath not the Son of God hath not life," I John v. 11,12. The Apostle says, "For I through the law, am dead to the law, that I might live unto God," Gal. ii. 20. But these adulterers are alive to the law, and can keep the commandments as the way of life, and yet, not being able to keep them perfectly, they must unite to Christ also, so that His death could or may be the cause, and their keeping the commandments the way to life. This is another act of adultery.

LASTLY, Everlasting Salvation. Christ has obtained eternal redemption for all who

are enabled to yield the obedience of faith to Him. The Arminians will not receive this. In consequence of their union with Christ, they are placed in a saveable state, and possess a possibility of being saved, but their own omnipotent arm must finish the business. There are many terms and conditions to be fulfilled by them before they get into this saveable state; then they must go on working, striving, and agonizing, like the foolish Galatians, to be made perfect in the flesh and then persevere in that perfect state to the end, or Christ's redemption is of no use. (Gals. 3:1-3.) This is another act of adultery for man's works have no place whatever in salvation. Christ's own power procured it, and of the people there were none with Him. He completely finished it upon the Cross, and the scriptures declare that "by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast," Ephes. ii. 8,9: — "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life," Tit. iii. 5,6,7. Thus, the Arminians are not dead to the law, nor the law dead to them. "Up, and be doing," is the sum and substance of their doctrine; but as their doings are not quite complete, they make an outward profession of Christ to make up the deficiency, that by Christ's merits coupled with their works, they may be justified, perfect, accepted, have eternal life, and finally at last be saved. God accounts this adultery; and all who die in such a state, instead of getting to Heaven, will have their portion in that lake which burneth with fire and brimstone. But my strength of body now being exhausted, I will finish the text in the afternoon, if God willing. The Lord bless what has been delivered for Jesus

Christ's sake. Amen.

Samuel Turner

(Zion's Landmark wishes to acknowledge with grateful appreciation the permission for publication of the above excellent article from Brother Daniel M. Simmons, Houston, Texas, from his booklet on the above subject that was published in the year 2001. If the Lord will, Samuel Turner's Sermon No. 2 will be published in a future edition of this paper. Editor.)

FREEWILLISM

The free will of human beings in the spiritual realm, as it relates to the fall of/and all mankind with human ability to bring themselves, or assist in bringing themselves or anyone else, into the grace of God by way of the spiritual birth, is entirely and completely impossible and also not provable by the King James version of the Bible. Eve was deceived in the transgression and ate of the forbidden fruit, but Adam was not deceived ("and Adam was not deceived, but the woman being deceived was in the transgression") (1st Timothy 2:14). Even though Adam was not deceived, he ate of the forbidden fruit when Eve gave it to him ("and when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.") (Genesis 3:6). Adam ate willingly when he saw that Eve had transgressed God's law, because he loved his wife, Eve, and desired to be with her, not separated from his wife due to the fact that they were of one flesh ("this is now bone of my bones and flesh of my flesh") and he was to cleave unto her, his wife. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24).

After Adam and Eve ate of the forbidden fruit, the Lord God cast both of them out of the Garden of Eden in order to prevent them from putting forth their hands and also eat of the Tree of Life and live forever. (Genesis 3:22). By driving Adam and Eve out of the Garden of Eden in order to prevent them from eating of the Tree of Life and living forever, ended forever any possibly or hope of possibility that any human would have the ability and/or opportunity to save or help save themselves or anyone else eternally. The only way any human can be saved eternally is alone through the shed blood of the Lord Jesus Christ by the Grace of God, and such is not earned, merited, or willed by any person and also through his vain efforts to obtain it.

Elder J.R. Hardy, Sr., of Texas presented a large number of questions to those who believe they have the free will to save or help save themselves or anyone else eternally. Here are just a few of them:

1. If all sinners possess will and power to come to Christ on their own free will, why did Christ say in John 6:44, "No man can come unto Me except the Father which hath

sent Me draw him"?

2. Has any man the power to refuse to come to Christ when it is declared that it is only the omnipotent Father that draws him?

3. Were those free agents that Peter said (II Peter 2:12) were made to be taken and destroyed, and should utterly perish?

4. Were those free agents who were before of old ordained to this condemnation? (See Jude 4).

5. Are those free agents of whom God says in Hebrews 8:10-11), "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?"

6. Would not the doctrine of free (moral)/agency make man the cause of his own salvation?

7. Are not all men the servants of sin until they are made free by the Son? (See John 8:34-36, also Romans 6:17).

8. Does a child have to obey its parents in order to become a child of its parents?

9. If God only wills to save those that are willing to be saved, is not God's will dependent upon man's will?

10. Does God work all things after the counsel of His own will (Ephesians 1:11), or does He work just some things after the will of the sinner?

11. Does a sinner have the will to do God's will prior to being born again? If so, is his will changed in the spiritual birth?

12. If Man's will is controlled by the influence of another, is it free?

13. Does God begin the work of grace in the sinner independently, or is the sinner's will first consulted? Is He restricted and compelled to wait for man's decision?

14. Is the will and act of the sinner changed before God works in him both to will and to do of His good pleasure? (See Phillipians 2:13).

15. Does Christ have to get the consent of the sinner before He can save him?

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September 4, 2002

SOME ADDITIONAL VIEWS, POSITIONS AND COMMENTS ON THE SUBJECT OF MARRIAGE, DIVORCE AND ADULTERY

(Note: Since the republication of the editorial by the late Elder H.O. Nash, former Associate Editor of this paper (and first published in the August 15, 1958 issue), entitled "Biblical Authority For Divorce", in the last issue of this paper, "September-October, 2002, as well as the publication of the article in the same issue entitled "Marriage" by Elder Wade A Johnson, Athens,

Texas, we have received the following letter: by Brother Hoyt Sparks, Sparta, N.C., concerning these same subjects, as well as the article entitled "Adultery" by Elder Carl D. Dubose, Jasper, Texas, that have been submitted with the request for publication. We wish to point out to our subscribers and readers that these two authors have been long-time subscribers and supporters of *Zion's Landmark*. Editor.)

BROTHER HOYT SPARKS' LETTER

Dear Elder Mewborn:

I read with deep interest the writings on marriage and divorce in the September-October, 2002, issue of *Zion's Landmark*. There have been, as well as of today, many precepts and opinions concerning these most vital issues that scripturally affect the Church of the Living God, here in this time world. Some errors engaged in by many in the past, as well as today, are as follows, to-wit:

1st. Fornication and Adultery are considered the same, therefore, the words (or terms) are used interchangeably. Both have the same root origin that indicate cohabitation outside of marriage. Fornication is an unmarried person living in cohabitation. Adultery is a married person cohabiting outside the marriage.

2nd. Christ sanctioned remarriage after a wife was put away for reason of fornication. (Christ did not sanction or authorize remarriage after a wife was put away for fornication. He indicated a wife could be (not mandatorily) put away, because the wife had committed fornication (before the marriage) and the husband only became aware of it after the marriage; therefore, the husband is not to blame for the wife's guilt. But this does not give either the husband or wife reason or authority for remarriage; only after one dies is the other released to remarry.)

3rd. The Law of Moses authorized everyone to put their wives away for every cause. (Christ stated that this was not so from the beginning: that is, once they were married, they were one flesh and nothing justified divorce and remarriage.)

In short, there is no Scriptural authority for remarriage, except death of a spouse, whether they are living together or not at the time of death. Christ said: "Whosoever shall put away his wife and shall marry another committeth adultery against her. And if a woman put away her husband and be married to another, she committeth adultery." (Mark 10:11-12). Paul wrote two resounding writings as follows, to-wit:

1st. "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." (1st Corinthians).

2nd. "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife." (1st Corinthians 7:27).

Could there by any clearer words of Scripture than the above ones to guide the quickened and made alive child of God? All-in-all, there is no authority in the Scriptures

for divorce and remarriage!

Anyone (a candidate) asking for a home with the church must be judged or examined for membership from the time they had an experience of Grace, and not from the time they asked for membership. As some have said, "You cannot go behind your experience." This simply means that when a person asks for membership, they are to be judged or examined for membership on things they say or do after they have had an experience of Grace. Consequently, if a person has been married more than once before they had an experience of Grace, but have a good report of showing meet fruit repentance after their experience of Grace, then membership ought to be granted. To judge or examine a person for membership on things they said and performed before they had an experience of Grace would be going against what the Apostle Paul wrote to the Church in Ephesians 2:2-3: "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." (Also, please see 1st Peter 1:14-16, Titus 3:3, Isaiah 26:13 and Ezekiel 36:31.)

Another common error made by many is trying to apply the force of Scripture to the world at large, but it is impossible to try and apply scriptural obedience to someone other than a quickened and made alive Child of GOD.

There is much more that I could write on divorce and remarriage, but it has already been written in the King James Version (of the Bible). Also, by Jesse L. Kimbro on *Marriage, Divorce and Remarriage*, and by Linden J. Carter on *Marriage and Divorce*. If anyone is interested in obtaining copies of these writings by Jesse L. Kimbro and Linden J. Carter, they may possibly find them at the Primitive Baptist Library, Elon College, North Carolina. Anyone unable to find copies may contact me and I will try to furnish copies from my single copy copier.

Please remember me at the Throne of Grace, if given the mind. A sinner, hopefully saved by the Grace of GOD, through the active, passive obedience of the Lord Jesus Christ.

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December 12, 2002

ADULTERY

This one subject has been the cause of more trouble among Old Baptist than probably any other thing that has ever been discussed. It has caused many splits and divisions and opened wounds which were never healed. It has destroyed churches and associations and, even at this present time, is still the subject of much contention.

I have heard sermons and read articles which implied adultery was a

sin unto death (unpardonable). This has disturbed me even from my childhood. My grandfather, who was an Elder, was caught up in this when I was just a lad of a boy and from what I understood, an adulterer was hell-bound. My grandfather was firm against bringing charges against anyone; yet I felt this was a sin unto death. Thanks be unto God, in due time, I was given to understand not only adultery, but to kill, covet, to lie and steal were all sin and carried the same penalty. The penalty is to be stoned to death.

There are many scriptures concerning adultery in the Bible: Jer. 3:8 "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot." Also, see verse 6:11. Here God is speaking about two nations turning to worship idols. Eze. 23:27 "That they have committed adultery, and blood is in their hands and with their idols have they committed adultery —." Here again God is speaking about turning to idols. By this then, we understand the worship of idols is adultery.

In the New Testament we find in Matt. 5:31-32 "It has been said, whosoever shall put away his wife, let him give her a writing of divorcement." Ver. 32 "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Here, Christ defines what constitutes adultery as it is with man and woman. In Matt. ch. 5, Christ was speaking to His disciples and teaching them. He not only spoke of adultery, but He (Christ) instructed them on many subjects of which each item was of equal importance.

In Matt. 5:28 "But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." May I ask at this point, what man or woman is it that has never lusted toward the opposite sex?

We can now see that adultery is not only a sexual act, but also idol worship, even the mere thought. My question at this point is: Which of the three is the greatest? See James 2:10-11 "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." 2:11 "For he that said 'Do not commit adultery' also said 'Do not kill —.'"

In Matt. Ch. 19, the Pharisees came unto Him (Christ) tempting about the law. The Pharisees questioned Jesus about a writing of divorcement. Christ answered them concerning what the law said. This is found in Matt. 19:3 through 12.

The law is holy, just and good. Yet, we cannot keep the law; but Christ could and did, as He (Christ) testified in Matt. 5:18 "for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." John 8:5-11 records in part the incident when the scribes and Pharisees brought a woman to Christ, caught in the very act of adultery, declaring she must be stoned to death accord-

ing to the law. Ver. 6, "Jesus stooped down and wrote on the ground —." Ver. 7, "So when they continued asking Him, He lifted up Himself and said unto them. He that is without sin among you, let him first cast a stone at her."

Verses 8 and 9 state that Christ stooped down and wrote on the ground. It was then that all the accusers were convicted by their own consciences and left. Ver. 10 says that Christ then asked the woman, "Where are those thine accusers? Hath no man condemned thee?" Ver. 11 gives her reply, when she said "no," and Jesus said, "Neither do I condemn thee: go and sin no more."

In John 4, we find where the woman came to Christ at the well. He said to her in part in Verses 16-18, "Go call thy husband, and come hither. The woman answered and said, 'I have no husband.' Christ said, thou hast well said 'I have no husband', for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

Carnal marriage is not what is under consideration; rather what is under consideration is the spiritual marriage of Christ to His bride.

We have now defined adultery in three forms. We have also examined the law and found that not only adultery but also murder, stealing, bearing false witness, and coveting is all covered, neither one of them of which is greater than the other. In other words, it is just as bad to lie as it is to commit adultery. Romans 2:22 records, "Thou that sayest a man should not commit adultery, dost thou commit adultery? Dost thou that abhorrest idols, dost thou commit sacrilege?" In another place, Paul said, "We have all sinned and come short of the glory of God."

The question then arises; did Christ fulfill all the law except adultery? No, a thousand times, no. Then, may I ask, how can we pick out one portion of the law and hold people accountable to it? If Christ left just one thing for man to do, salvation is a joint venture between man and Christ.

As for me, I have to consider grace, hope and charity; of these three, charity (Love) is the greatest. For by and through the works of Jesus Christ, who came to save sinners by fulfilling all the law and the prophets. Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

Do we not now understand that when Christ taught or defined the law, as in Matt. 5, He included all, not just a portion. Also, do we not understand that when Christ was questioned or tempted about the law, as in Matt. 8, Christ answered according to grace in as much as He said, "Has no man condemned thee?" the answer was no. Christ said, "Neither do I condemn thee." My question is this. If Christ did not condemn the woman for adultery, are we to override Christ's forgiveness of the woman and condemn her

to be stoned? As for my part, I say NO.

At this point, I would like to insert a conversation I had with an old friend, who is a life-long believer of this doctrine, but has never united with the church. I asked him one day if he had ever had any feeling of uniting with the church. His answer was this: "Old Baptist always has a sentinel standing at the church door, turning away all sinners. Who would want to join up with an outfit like that?" I have given this a lot of thought and came to the conclusion he is just about right.

Are we to set ourselves up as a court of law to be judges, jurors, and executioners? Matt. 7:1-2, "Judge not that ye be not judged. For with what judgement ye judge, ye shall be judged, and with what measure ye mete it, it shall be measured to you again." Verse 3-4 attests to the fact of removing the mote from thy brother's eye while you have a beam in your own eye. Verse 5: "Thou hypocrite, first cast out the beam out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Christ is very clearly saying to you as he told the Pharisees concerning the woman; get yourself clean of sin before condemning your brother. Who among us are without sin?

Self righteous hypocrisy is one of the greatest enemies (or evils) that has ever invaded the church. When we mount upon our own great, red horse of self righteousness and ride herd over the church, we are in serious trouble. Judging those about us, using the law as a whip to wreak havoc in the church, to set one brother above another, and bring charges in matters of the law against each other. There is no love involved in this. It only brings forth strife and vain glory. When the law comes in the back door, love flies out the front door and out all the windows.

Therefore, if we are to administer the law, should we not consider the whole law as we understand all the law to be equal, and apply it equally to everyone? If this be the case, then we will have to exclude everyone, close the church and all go home.

I believe we all understand that salvation is not by the works of the law, but rather that salvation is alone by God's free grace. Ephesians 2:8-10 reads, "For by Grace are ye saved through faith, and that not of yourselves; it is a gift of God, not of works, lest any man should boast. For we are His (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In Romans, ch. 7, we find where Paul was speaking to the brethren about those who knew the law. For the benefit of those who have not read this chapter, I will quote a portion of it. Romans 7:1-6 records, "Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead,

she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (In the above verses, Paul once again defines what constitutes adultery according to the law.) Verse 4-6, "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. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now are we delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." Ro. 6:14 "For sin shall not have dominion over you for ye are not under the law, but under grace."

My question is this: If salvation is by grace and not of the works of the law, why do we try to mix the law (works) with grace?

When you start to bring charges and accusations, surely you are going to offend. Christ was very plain in as much as He stated in Matt. 18:6 "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." My great fear is: I might offend one of Christ's little ones. My prayer is that I may never do this. I hope everyone who reads this will consider this, the next time an accusation is made.

In another place, Matt. 25, where he divided the sheep from the goats, verse 40 speaks on this wise: "—Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

Have you ever considered that in the act of excluding, you might have excluded Christ? Or by setting up bars of non-fellowship, you might have barred Christ? For He was very plain-spoken when He said 'if you do it to one of My little ones, you have done it unto Me.' This is just one of the reasons I'll take no part in exclusions and the setting up of bars of non-fellowship. You see, I can't separate the goats from the sheep.

There are many scriptures one can read concerning the natural and spiritual. For the sake of space, I will give you a few that you might want to read: 1st Corinthians 1:2-15, 1st Corinthians 1:15-50, Romans 8:7-8, Romans 3:20, Romans 13:8-10, Hebrews 9:10, Galatians 5:14 and John 3:6.

In Hebrews 6:1-6, it is recorded, "therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgement. For it is impossible for those who were once enlightened, and have

tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

To go on unto perfection, surely we have to turn to the LOVE of God, which is shed abroad in the hearts of His people.

The foundation of the church is God's LOVE for His people; and the beauty of this is that His people don't generate this love; but rather they are the receptors. Men don't generate anything, for all things are of God and by God. If the foundation of the true church is love, there is, therefore, no greater foundation that could be laid. Christ made this very plain in John 13:34-35, "A new commandment I give unto you, that you love one another; as I have loved you, that ye also love one another." By this shall all men know ye are my disciples, if you have love one to another." If we are blessed to look over one another for good and not evil, I feel that just maybe we have God's love bestowed upon us. In one place, it is written, "perfect love casteth out fear." 1st John 4:18. Another place it says, "love (charity) covers a multitude of sins." 1st Peter 4:8. Still, in another place is stated, "love covers all sin." Proverbs 10:12. This most assuredly covers the sin of adultery. If God has forgiven our sins, then why is it that man cannot? I'll leave the reader to answer that question. The question was asked Christ 'how many times shall I forgive my brother; seven times?' Christ's answer was; Matt. 18:22, "I say not unto thee, until seven times; but until seventy times seven." 490.

My summation of all this is: we must be made to realize this whole thing is spiritual, not carnal. 1 Cor. 2:14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him, neither can He know them, because they are spiritually discerned." Ro. 8:6-7 "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity (hate) against God: for it is not subject to the law of God, neither indeed can be." Christ said in one place the flesh profiteth nothing, another place states flesh and blood shall not inherit the Kingdom of God. These are but a few scriptures concerning the flesh, but I feel they will suffice for what's under consideration at this present time. I feel Paul summed it all up in Romans 13:8-9 when he wrote: "Owe no man anything, but to love one another: for he that loveth another hath FUL-FILLED THE LAW." For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, thou shalt love thy neighbor as thy self." What Paul is saying is if we have the love of God bestowed upon us, the law is fulfilled. LOVE satisfied and

appeased the wrath of the law by and through Christ fulfilling it. Also, as Christ destroyed the wrath and condemnation of the law, it has no more dominion over us. Christ said, "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. 5:17,18. I believe it was Paul who stated, 'Where there is no law, there is no transgression.' Please don't let me confuse you by the above statements. To clarify, the law is still here with us, but the condemnation or penalty for the transgression has been paid in full by Christ because the law has been fulfilled. Our sins were ever charged to Christ and He bore them all the days of old and nailed them to the cross to be remembered against us no more forever. Paul said in one place that we continue in sin, and in this manner we are chastised to understand that except Christ died for our sins, we are yet in them. Some may say: You are advocating to go ahead and have your fill of sin. But let me remind you, if it be so that you are a child of God, who is born again of the Spirit of God, surely you have no joy in your sins, but rather that you are made to be remorseful and saddened and ask God's forgiveness. God be merciful to me, a sinner. I may insert this about an old brother who was once approached with this: "If I believed what you believe, I would just go out and do anything I wanted to do." The old brother's answer was: "I do just that, but there is a world of things I don't want to do anymore."

There is one more point I would like to make about adultery. Matt. 19:6, "—What therefore God hath joined together, let no man put asunder." If we believe God predestinated ALL things, then do we not have to believe that every true marriage in this world was ordained and fixed of God before the foundation of the world? Likewise, so is every divorce. In the doctrine of predestination, some marriages are destined to hold fast, while others are destined to fall apart. Let me assure you that what God has joined together, no man can put asunder — only God can put it asunder. The one point I would like to make is this. The marriage of Christ to His bride, which is the church, was performed and made in Heaven by Almighty God and this ONE shall never be put asunder.

I realize this has become a rather lengthy article. Yet, my sincere desire was to try in my weak way to express my convictions and reasons for them. I understand and know there will be those who do not agree with me, but let me assure you this is not written out of contention of strife, but rather, I hope, in love of what God has given me to understand.

I would be glad to discuss (NOT argue) this with anyone who has a mind to do so.

My humble prayer to God is that He might open our blind eyes to understanding and bless us all to walk in LOVE, PEACE and HARMONY.

NY. It seems to me, at a time when this world is being turned upside down and the old HARD-LINE Hardshells are dwindling away, could we not be blessed to forgive and forget past grievances and walk in peace and fellowship with each other?

In closing, let me quote Paul from Gal. 5:1, "Stand fast therefore in liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:14, "For all the law is fulfilled, in one word, even in this; thou shalt love thy neighbor as thyself." Gal. 5:15, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Grace, Mercy, Peace, Love

Carl D. DuBose
FM 254, RR Box 218-2
Jasper, TX 75951
January 21, 2003

CONTRIBUTIONS TO ZION'S LANDMARK FOR YEAR 2002

Since the establishment of the publication Zion's Landmark 135 years ago, it has been the custom of the paper to acknowledge all outside contributions (those over and above the subscription price of the paper) at least once each year, and sometimes more often. We wish to say to each of you, thank you a thousand times, for each and every penny is graciously acknowledged and appreciated! We also want you to know that a portion of these funds is used to pay for the subscriptions of those unable to pay themselves, as well as for the continuation and financial upkeep of the paper. Thank each (and all) of you again and again!!

J. M. Mewborn, Editor

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FAVORABLE COMMENTS RECEIVED ON ELDER W.W. TAYLOR'S SERMON

Since the publication of Elder W. W. Taylor's sermon, published in the "Sept.-Oct., 2002," issue of Zion's Landmark, we have received a number of favorable comments, both verbally, as well as by letter communication. Following are several written excerpts from some of the letters received, as follows, viz:

Dear Elder Mewborn,

Brother J. M., in today's mail was my copy of Zion's Landmark. The first article to catch my attention was the sermon of Elder W. W. Taylor, which I found to be most interesting. I think I told you that I met him one time in Dallas, Texas, about 35 years ago (1968), where he was pastor of the Saint's Rest Church in that city. In reading this article, I notice that no mention was made that he was once pastor of that church in Dallas. It was my pleasure to accompany my dear cousin, Brother Dean G. Connell, and his wife, Ettie, to his (Elder Taylor's) home in Arkansas, which was a delightful visit. Brother Dean G. Connell now serves as a deacon in the Saint's Rest Church.

In love, I trust,
Bill G. Clinton
Exeter, California 93221

Dear J. M. (My natural, and I hope spiritual, brother in the faith):

The sermon by Elder W. W. Taylor is absolutely amazing! The knowledge and understanding he was shown could only have been by God through Revelation! Thanks for publishing it, making it possible for us to read.

A sister, I hope,
Edith M. Martin
Snow Hill, N. C.

Dear Elder Mewborn,

I enjoyed the last issue (Sep-Oct - 2002) of Zion's Landmark very much, since my husband and I were well acquainted with Elder W. W. Taylor. Thank you for making the publication of it possible.

Humbly in blessed hope,
Darelene Shipman
Boerne, Texas

IMPORTANT! PLEASE READ BELOW

NOTICE OF CHANGE OF TIME OF HOLDING THE YELLOW RIVER PRIMITIVE BAPTIST ASSOCIATION - (GEORGIA)

TO OUR CORRESPONDENTS, BRETHREN, SISTERS AND FRIENDS:

At our annual association conference in session on Friday, September 20, 2002, it was unanimously agreed by all messengers from the two churches, Mount Zion and Haynes Creek, to change our time of meeting from the fourth weekend in September, each year as heretofore, to the second Sunday in May, Friday and Saturday before, of each year.

For this year's session, May 9, 10

& 11, 2003, it was agreed that it be held with Hayne's Creek Church, but to be entertained on the site and premises of the Mount Zion Church, Athens-Clarke County, Georgia.

Directions to Mt. Zion Church are as follows: Those traveling Interstate 20, exit No. 172 (Thomson-Washington Highway-Route 78). The church site is located approximately 5 miles West of Athens, Ga. City Limits on Highway 78 across from the Georgia Square Mall. From Highway 441 South, exit onto the North Athens By-Pass 100 Loop (and North 129). Travel 5.5 miles on 10 Loop and exit at the Winder-Atlanta exit (left section of the exit - not the side that takes you to the Mall). Turn right onto Hwy. 78. Church location is approximately 1 mile on left side across from Georgia Square Mall. (See Map on front cover of last year's association [Yellow River] minute.)

On behalf of the membership of the churches, a warm welcome is extended to our precious ones in the faith and truth of our Blessed Lord.

H. L. Fleming, Clerk
161 Poss Road
Danielsville, Ga. 30633
Tele. 1-706-795-3297

CONCERNING THE FIFTH SUNDAY MEETING AT RUSSELL CREEK MEETING HOUSE, PATRICK COUNTY, VIRGINIA, MARCH 30, 2003.

January 15, 2003

Dear Elder Mewborn,

Would you be kind enough to publish in Zion's Landmark our notice of the fifth Sunday meeting on March 30, 2003, to be held with Spoon Creek Church. The fifth Sunday meeting had been scheduled to be held with Aaron's Fork Church, but due to the illness of Brother Arthur Martin of the Aaron Fork Church, Spoon Creek Church has agreed to host (or entertain) this meeting. As you know, Spoon Creek Church meets in the Russell Creek Church building, located on the Moorefield Store Road, south of Stuart, Virginia. We warmly and cordially invite all lovers of the truth to come and meet with us.

Brother Arthur N. Martin had a heart (blockage) attack on December 31, 2002, and was taken to Martinsville (Va.) Hospital. He was later transferred to the Baptist Hospital, Winston-Salem, N. C., where he had a multiple by-pass heart surgery. He is now recovering at the home of his daughter, Mrs. Sandra Amburn, in Martinsville, Va. He seems to be mending very well. I am sending below his mailing address (at his daughter's home) should anyone be interested in sending him a card or calling him. They are as follows:

Arthur N. Martin
c/o Mrs. Sandra Amburn
825 Fisher Farm Road
Martinsville, Va. 24112
Tele. 1-276-956-2611

Martha Hazelwood, Clerk
Spoon Creek Primitive Baptist Church
Stoneville, North Carolina 27048

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

J.M. Mewborn, Editor • PO Box 1358 • Coats, NC 27521
Second Class Postage Paid at Benson, NC 27504 USPS 699-220

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Volume 136

March - April 2003

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ALL THINGS WORK TOGETHER FOR GOOD

("And we know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 8:28.)

This verse in Holy Writ I see,
Has very often puzzled me;
And many have been led to doubt,
Just how this could be brought about.

How trouble, as a blessing could
Work out for our eternal good;
Was more than sight of man could know,
And, yet, I felt it must be so!

"All Things" include both dark and bright,
It means the sunshine and the night;
It means my sickness and my health,
My poverty, as well as my wealth.

This world is full of toil and care,
Both joys and sorrows have a share;
But One there is a present Friend,
Who knows my life from start to end.

Should He permit dark clouds someday,
To cast a gloom upon my way;
I know it is my Father's Will,
I'm in His care . . . He loves me still.

My feet may press a world of care,
But I may breathe a purer air;
An atmosphere from Heaven above,
Fragrant with my Father's love.

Someday, when I hope to arrive at Home,
And view the road o'er which I've come;
I'll see the battlements of light,

And know He doeth "All Things" right.

For then will be revealed, I know
A picture of my way below;
Some things I had not understood,
I'll realize all were for my good.

I'll see from where I then shall stand,

That "All Things" were within His Hand;
He knew just where and when to send

A shadow with the Light to blend.

My Father has in view a span,
Far deeper than the mind of man;
And since He ne'er forgets His child,

I'll trust Him to make me reconciled.

The past is gone; the present hour
Is mine with sunshine or with shower;
The future days of wealth or woe
Are veiled . . . I'm glad He wills it so.

"All Things" . . . this comprehensive phrase,
Will lead me on through life's short days;
And in a better world of rest,
I'll see more clearly, my God knows best.

-: Selected

COMMENTS ON THE UNIFORMED STATUS AMONG PRIMITIVE BAPTISTS OF THE SCRIPTURAL DIFFERENCE BETWEEN LEAVENED (BISCUIT) BREAD AND UNLEAVENED BREAD

Dear Elder Mewborn,

I believe we were blest with a good quarterly meeting on March 8th and 9th, 2003, at Mewborn's Church. I especially enjoyed seeing the Communion Service. There is no other service more sacred to me in the church than this ordinance. During this service, you were blest to speak so beautifully about the origin of this supper and the significance of the unleavened bread and wine.

Since that meeting, my mind has been entertained with meditations on this subject, especially the use of unleavened bread instead of leavened bread.

The fact that the bread, used in this ordinance was unleavened, is unquestionable, because it is recorded in the scriptures as follows, (1)

Matthew 26:17, "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the passover?" (2) Mark 14:12, "And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the passover?" (3) Luke 22:1, "Now the feast of unleavened bread drew nigh, which is called the Passover."

Also, I desired to trace the footsteps of the Old Baptist flock to see what those old fathers in Israel had to say concerning this subject. I found that John Gill, who was a member and minister of the old Particular Baptist Church in England, wrote in his book entitled, The Body of Divinity, which was first published in 1769, this, "That the Bread of Christ, used in this ordinance, was unleavened bread, is not to be questioned."

Some of these Particular Baptists left England and Wales in the late 17th and early 18th centuries and came to America. It was here in America, only a little over a century later in the 19th century that they became known as "Primitive" or "Old School Baptist." Among the flock of God in this country, America, I find where Elder Cushing Biggs Hassell of the old Kehukee Association in his Church History wrote the following: "The bread used by Christ was 'artos', a pure, unleavened wheaton loaf." (Note: 'artos' is from the Greek language for bread.) Elder Jesse Ashburn, who in 1905, wrote a History of the Fisher's River Primitive Baptist Association, states "the deacons prepare a table with a little bread made of flour and water (no leaven being used) and some wine." I also find where Elder W. S. Craig of Cozad, Nebraska, wrote in his book, Primitive Baptist Faith and Practice, concerning the ordinance of Communion as follows: "Only unleavened, wheat bread and common wine (fruit of the vine) should be used because such were the emblems selected by our blessed Lord."

I have never known any

Primitive Baptist Church to substitute grape juice for wine, but I have seen a very few of our churches use leavened bread instead of unleavened bread. On one occasion I went to a church meeting and stayed to observe the communion. Where I was sitting, I could not see the bread on the table, but I was listening for that certain sound that unleavened bread always makes when it is being broken. I heard nothing, and I understood why I had not heard anything, when I saw what was being passed around were biscuits, which is leavened bread. Leaven represents sin, and, therefore, it cannot be figurative of the Body of Christ. Also, most biscuits contain buttermilk, which is from the clean animal (the cow), and lard from the unclean animal, (swine). How can this represent or prefigure the spotless and sinless Body of Christ, when in God's economy, the yoking (mixing) together of the clean (elect) with the unclean (non-elect) are not permitted? The following scriptures are positive proof of this declaration. "Thou shalt not plow with an ox and an ass together." (Deuteronomy 22:10.) Also, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Corinthians 6:14-15.)

I remember several years ago the time when Elder Woodrow Lake of the Mates Creek Association of churches in the States of Kentucky and West Virginia, attended a Primitive Baptist Church in Johnston County, North Carolina, which used biscuits (leavened bread) in their communion service. When Elder Lake saw that they served biscuits, he would not partake of it when he was served, but instead dropped it in his shirt pocket. After the communion service was over, Elder Lake was immediately confronted and questioned by the deacons of that church for his actions. The first deacon to speak to him, asked him if he had eaten the bread (biscuit)? Elder Lake replied by saying "No." Another deacon

asked him what he did with it? Elder Lake responded by saying, "I put it in my shirt pocket." This same deacon then asked him this question. "How did you feel after you put the bread in your shirt pocket?" Elder Lake said to him, "I felt a lot better by putting that leavened bread in my shirt pocket than I would have if I had put in my mouth!" Elder Woodrow Lake was most certainly an old Hardshell Bible Baptist because he would not go along with the traditions of men, but he chose rather to follow the truth as it is set forth in the scriptures.

The unleavened bread represents the body of Christ because it is pure; there is nothing in it but wheat and water. The grain of wheat is planted in the ground, it grows, it endures the cold, the heat, the rain, the drought, and the wind and storms. When it is harvested, the wheat is separated from the tares and debris that grow along beside it. The pure wheat grain is brought to the mill where it is placed between the mill rocks (or stones). Here, it is crushed until it becomes a pure, white powder. Then, it is mixed with pure water and placed into the oven or furnace. When the baking (fire) process is completed, the end result is unleavened bread. This unleavened bread represents the Body of Christ, which, I believe, is His Church. Because His people, like the wheat, were planted in Him before the foundation of the world, and have been brought by His Grace through the storms of this life. They have been harvested and separated from the dross (corruption, impurities) and tares of this world. They have been given water, which is the same pure Water that Jesus spoke about when "He sat thus on the well." (See John 4:6.) Likewise, His people have been brought through the furnace (tried by fire), and when they have been brought forth and delivered, they are unleavened. That is to say, there is nothing in them to rise or puff them up, but they are made humble and brought low, being made to realize they have nothing of which to boast, "save Jesus Christ and Him crucified." Is this not the experience of the Church of God? (See 1st Corinthians 2:2.)

The pure, fermented wine, and not grape juice, is a beautiful representation of the Blood of Christ, which is the life and strength of His people. The vineyard is planted and attended by the Husbandman, who prunes and purgeth the vines. He then harvests the grapes

from the new growth, placing the harvested grapes in the wine-press where they are trodden upon until all of them are broken down and crushed. Then the fermentation process begins. From the heat of the fermentation, all of the impurities (sins) are separated (away) from the pure wine, and they rise, like leaven, to the top where it is collected by the Husbandman and cast away. Then it is that only the pure wine is left, and it is readily known by its sweet smell, taste and strength. Here, I see the wine, like the unleavened bread, bearing witness to the experience of God's people, (His Church).

This is a most beautiful, sublime subject to me, when I am blest to think on these wonderful things.

Elder Mewborn, sometime when you have space in Zion's Landmark, I would like to request that you republish an article that you wrote on this subject, "The Unleavened Bread," about 15 years ago. I do not remember in which issue of the paper that it appeared, but I do remember it as being a very good, sound article.

Please forgive and overlook any or all that I have written, if it is not sound and in accordance with the scriptures because I am made to realize that I am weak and know nothing as I ought. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1st Corinthians 8:2.

Yours in hope of the Gospel,
W. William Edwards
1631 Free Gospel Road
Snow Hill, N. C. 28580
April 12, 2003

(Note: The above request of Mr. W. William Edwards is being complied with below in the republication of my editorial on the subject of "Leavened Bread vs Unleavened Bread" that appeared in the "November-December, 1989," issue of Zion's Landmark. Editor)

WHAT KIND OF BREAD WAS IT THAT CHRIST BROKE WITH HIS DISCIPLES IN THE LARGE UPPER ROOM IN JERUSALEM? WAS IT LEAVENED BREAD OR UNLEAVENED BREAD? (Mark 14: 15 & 22 & Luke 22: 12 & 19)

(Note: The above question had been asked with related discussion several years ago by inquirers who were interested in learning the correct answer to it. The Zion's Landmark undertook to address this query in the November-December, 1989, issue of the paper. In order to properly address this question,

we endeavored after much critical, scriptural research to present the truth, as we were given to understand at the time, in an editorial in that issue. Our understanding and position in this matter have not changed since that time, and we are again publishing this editorial in this issue in response to the recent request of some of our subscribers and readers who have not previously read it.

(When this editorial was written in 1989, it was done at that time at the request of one of our readers. {See Below}. Since publication at that time, we have received no rebuttals, refutations or disapprovals of those views and understanding that were presented in it.

J. M. Mewborn
April 11, 2003)

**"AND HE TOOK BREAD, AND GAVE THANKS AND BRAKE IT."
(Matthew 26:26.)**

Dear Elder Mewborn,

As a friend of the blessed truth, I hope, and also to the people of God who uphold, contend and stand for it, I would like to ask you the following question concerning a scripture. It reads, "And He took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me." Luke 22:19.

My question is this: What kind of bread was it that Jesus was speaking about on that occasion, when He gave thanks, and brake it? Was it pure, old, plain cornbread, as we commonly refer to it, or was it biscuits or loaf bread or rolls made of flour and their several ingredients of water, riboflavin, powdered cellulose, sugar, yeast, salt, vegetable oil, dough conditioners and a number of other additives and preservatives that are put into them? On the other hand,

was it just plain cornbread and water with nothing added to it, or was it just plain flour, made from pure wheat grain with only water added to it? I really want to know! Personally, I cannot see that it matters or makes any difference in either of the above cases, just so long as it is taken in the Spirit of the Almighty God. Really, what difference does it make what kind of bread we use, just so long as it is bread? Bread is bread, is it not? If you know, I really want to know and can you tell me? Would you mind commenting on this subject sometime in Zion's Landmark? Perhaps, if it is the Lord's will to bless you, it might help some of us with a better understanding.

A Friend
February 2, 1990

REPLY

I received the above letter in my post office box in Willow Spring, N.C., on February 6, 1990. It was written in longhand, and if any should wish to see and read it anytime, I have it and you are welcome to do so.

Speaking of the correct or proper kind of bread that the Church of God has always used since that supper (called by many "The Lord's Supper") in that "large upper room furnished," (Luke 22:12) just prior to the Lord's crucifixion at Golgotha, I will have to say that it most assuredly did make a big difference as to what kind of bread that Christ used on that occasion. In fact, it made all the difference in the world. To say that it did not make any difference would be folly. Soloman said, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." Proverbs 1:7. Soloman also said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

Zion's Landmark (ISSNO)744-6187 is published Bi-Monthly (January, March, May, July, September, & November) for \$12.00 per year by Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521-1358. Second Class Postage is paid at Benson, N.C. POSTMASTER: Send address changes to Zion's Landmark, P.O. Box 1358, Coats, N.C., 27521-1358

Paper Established August 20, 1867

holy is understanding." Proverbs 9:10. Oh! that it could be with us as Soloman said, "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. WISDOM is the principal thing; therefore, get wisdom: and with all thy getting get understanding." Proverbs 4:5, 6, 7.

In my attempt to answer our friend's request, all must know that any answer to the request is written without prejudice towards anyone, specific person or group of people (or persons), or is it intended to reflect on anyone who might have a different opinion or judgment than mine. (God knoweth my heart.) And from my heart it is completely written from a principle of being unbiased on the one hand, and yet, on the other hand, I hope, in fear and in love with a desire for the truth and a "Thus Saith The Lord." God's people are always, continually, searching and begging for the truth, if they are who they hope they are. They are made to look away from darkness and toward the LIGHT where is their exclusive understanding and hope. The truth makes them free, and it is always found within the lids of a book called "THE BIBLE," or more appropriately called "THE SCRIPTURES." Our problem is only in finding it for it has to be revealed, made known, and shown to us by the Power of the Spirit of God or revelation of the Holy Ghost. Without that, we are helpless. For the past two hundred and fifty years, since the beginning of the colonization of America, and after the Revolutionary War, (1771-1776) the true Baptist Church here has been known by many names: Particular Baptist, Separate Baptist, Primitive Baptist, Old School Baptist, Predestinarian Baptist, Anti-Mission Baptist, Hardshell Baptist, Ironside Baptist, Straight Jacket Baptists, OLD HOPERS, Bible or Scripture Baptists, and many others, to name a few. Some of these names are meant for persecution and ridicule and not for factual purpose. Out of all of these, my personal preference is the name BIBLE (OR SCRIPTURE) BAPTIST. The latter truly describes them. True Baptists, if they are orthodox and worth their salt, go to the scriptures, while at the same time, they beg for Godly wisdom, revelation, instruction, understanding and enlightenment. They adhere strictly to the scriptures in every respect, and to nothing else, for

their faith and practice. I feel that our friend is sincere in his request for the truth, and, the Lord willing, I shall attempt to answer his request.

To get on with the subject of inquiry, let us take a critical examination of the scriptures in a real, most thorough sense and see how the twelve disciples got to the guest chamber, a large upper room in Jerusalem that had already been furnished, a figure or portrayal of the Gospel of Christ. On very close examination of the scriptures, as it relates to the ordinance of communion of God for His church, only one kind of bread is found mentioned in connection therewith. This is UNLEAVENED BREAD and unleavened only. In a real sense, whether corn bread, crackers, loaf bread, biscuits, rolls, rye bread, leavened bread or unleavened bread, the scripture speaks only of two with a distinguishingly different relationship to the ordinance of the communion of God and His Church. They are: LEAVENED BREAD AND UNLEAVENED BREAD. According to the scripture, one is proper and acceptable while the other is not. This has always been a mystery to our carnal minds and flesh, and to the world at large, but there is a glorious meaning and purpose back of all of it for which we shall attempt to bring out in this article, as it is sustained and supported by the scriptures.

The scripture plainly identifies in the New Testament the origin of the supper that Jesus had with His twelve disciples, mentioned in the preceding paragraph. It begins as follows: "Then came the day of unleavened bread, when the passover must be killed. And He (Jesus) sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto Him, Where wilt thou that we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as He had said unto them: and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him. AND HE SAID UNTO THEM, WITH DESIRE I HAVE DESIRED TO EAT THIS PASSOVER WITH YOU

BEFORE I SUFFER: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 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. And He took bread, and gave thanks, and brake it, and gave unto them saying, THIS IS MY BODY WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME. LIKEWISE ALSO THE CUP AFTER SUPPER, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU." Luke 22:7-20.

Now the question is asked concerning the above occasion, the first COMMUNION, the second ordinance of the church, "What was the day of unleavened bread?" "What was the passover?" What in the world was Christ talking about? Surely, He spoke no idle words. He certainly was not speaking of nor was He interested in the bread of idleness which the church of God is forbidden to partake or eat thereof. (See Proverbs 31:27.)

Before I proceed, I would like to quote the following language of Jesus when He referred to Himself as the Bread of Life. I quote, as follows: "Verily, verily, I say unto you, he that believeth in Me hath everlasting life. I AM THAT BREAD OF LIFE. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from Heaven that a man may eat thereof, and not die. I AM THE LIVING BREAD which came down from Heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. THIS IS THAT BREAD WHICH CAME DOWN FROM HEAVEN: not as your fathers did eat manna, and are dead: he that eateth of this bread SHALL LIVE FOR EVER.

These things said He in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them. Doth this offend you?" John 6:47-61. From reading this language of Jesus, it is most conceivable and beyond any doubt of disproof that "eating" is very closely associated with "believing." And that "believing" is very closely associated with "eating". So close enough that the two terms are synonymous; that they are one in the same: this is to say "eating" is "believing" and "believing" is "eating". Faith is belief and only it can and will please Him. This proves that the Lord's table is only for believers and for no one else. He said that this bread is His flesh. This is a tenet of our faith and is the reason why the world accuses us of holding to what they call "close" or "closed communion". Close examination of the scriptures reveal that the Lord communed with only "the twelve," one of them being a devil, and He had a purpose in that.

Since Jesus said He was "THAT BREAD WHICH CAME DOWN FROM HEAVEN," and "HE THAT EATETH OF THIS BREAD SHALL LIVE FOREVER," can we think for one moment that there was anything in Him of any impure nature? Was there any sin (or anything else of a degraded nature) in Him when the Angel said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also THAT HOLY THING which shall be born of thee shall be called the Son of God." Luke 1:35. Since "eating" is "believing" and "believing" is "eating," who is there among us today that wants to eat and believe false, unsound, conditional, or Arminian doctrine? Do we believe in the world's doctrine of part grace and part works? The church does not want it individually or in a mixture. If we do, then Paul says we are damned. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Romans 14:23. Only true believers have ever eaten this Bread. May God bless us to discern His body and keep us from eating unworthily. The Bread of Life, Jesus, has ever been pure with no mixed ingredient doctrines, additives, dough conditioners, sin or spiritual cancer causing preservatives. Our

desire is to live, not die. Yes, there is a clear cut, distinct difference in the breads. It was even said of Him that "He is Holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Hebrews 7:26.

Jesus said, "I AM THAT BREAD OF LIFE." "I AM THE LIVING BREAD which came down from Heaven." "THIS IS THAT BREAD WHICH CAME DOWN FROM HEAVEN." He said it over and over again. Now the question boils down to simply this. Based upon His own words and testimony, "WAS HE (CHRIST) LEAVENED OR WAS HE UNLEAVENED? (A "yes" or "no" answer please?) If we say He was leavened, then what have we done? Paul has already been inspired to answer this question and cleared up the question in these words. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord UNWORTHILY, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when we come together to eat, tarry one for another. And if any man hunger, let him eat at home; and ye come not together unto condemnation. And the rest will I set in order when I come." (1st Cor. 11:23, 24.) Here, Paul makes a separation between Spiritual hunger and natural hunger. Spiritual hunger rises from the soul and natural hunger rises or stems from the human body. Do we know the difference?

Peter said, "Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth." 1st Peter 2:21. In Revelation, John said concerning the Lamb and the hundred and forty and four thousand that in their mouths was found no guile: for they are without fault before the throne of God. (See Rev. 14:1-5.) Isaiah so wonderfully prophesied of Him and of His first coming saying, "He shall grow up before him as a tender plant,

and as a root out of a dry ground: He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Isaiah 53:2-3. Could we improve on Isaiah's prophetic description of the plainness and purity of Christ and not change the truth? We are forbidden from doing that, and surely, when clothed in our right minds, we would not want to do it!

Tell me if you can, in the above scriptures where we can find recorded where there was anything in the body of the Lord Jesus Christ, when He was first born into the world, of any impure nature or substance? He said "I AM THE LIVING BREAD, which came down from Heaven, and if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world (His Church)." John 6:51. Now if you can read or interpret into the meaning of that scripture that Christ had riboflavin, powdered cellulose, sugar, YEAST, vegetable oil, dough conditioners and the like, then it will be impossible for me to comprehend. Yeast or leaven puffs up. Do you think for one minute that Christ was puffed up or that He ever became humanly or fleshly exalted? If so, please find it in the scriptures and show it to me quickly. I want to see it! The true church in the world today is everything but that, and that is because He was that. Oh! how true is the language of the Apostle Paul, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Galatians 6:3. If God does not keep us in this world, we will become puffed up. If so, we will be sifted for unfaithfulness. Paul speaks of this condition in 1st Corinthians, 4th and 5th chapters. "That no one of you be puffed up for one against another, etc." Make no mistake about it, if we become inflated from the wrong doctrine or teaching, a leavened one, God has the machinery and equipment prepared to take the wind out, whether in the pew or the pulpit, and when one has been brought through God's refining fire, they will no longer feel so large or important. God forbid that He leave us to ourselves and allow us to become puffed up.

Since Charity has been said to be the Love of God, those who have been blessed to eat it, the Bread of Charity, are not

puffed up. The Lord said, "Charity suffereth long, and is kind, charity envieth not; charity vaunteth not itself, IS NOT PUFFED UP, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, etc." 1st Cor. 13:4-5. Oh! that it could be the Will of our God to bless us to feast on the "Bread of Charity," The Lord Jesus Christ!

Returning to the context of our article above, we have pointed out that the disciples, Peter and John, asked Christ concerning "the day of unleavened bread, when the passover must be killed." The answer is "And He sent Peter and John, saying, Go and prepare us the passover, that we may eat." Luke 22:8. What was this "passover" and this "unleavened bread?" Unleavened bread is bread without yeast or other ingredients, used figuratively for purity. The first time that the expression or term, "unleavened bread" appears in the scripture is found when Lot entertained the two Angels in Sodom on that night just prior to Sodom's destruction by the Lord when he burned it up. "And he (Lot) pressed upon them greatly; and they turned in unto him, and entered into his house; and he (Lot) made them a feast, and did bake unleavened bread, and they did eat." Genesis 19:3. This was 102 years after time began, or 3,898 years, approximately, before the coming of Christ, or about 5,898 years ago. Hence, unleavened bread and its association with the Church of God goes back to the very beginning of time, long before the children of Israel ever entered into the land of Egypt. Lot in Sodom is a figure or type of Christ in a corrupt world, and the two Angels (two witnesses of God) point to the Church of the living God by faith and hope in a sin-cursed and dying world.

The second time unleavened bread is mentioned is in Exodus 12:15. The children of Israel had been in captivity in the land of Egypt for 430 years. God has never forgotten them or will He ever forget His people. He said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Exodus 3:10. He sent the plagues of flies, the death of all the Egyptian cattle, afflicting the Egyptians with

boils, destructive hail, covering the earth or ground with locusts that ate everything in their path, including everything the hail had left, the river being turned into blood, and the plague of darkness for three days that was so dark that "they saw not one another, neither rose any from his place for three days." Each time Pharaoh's heart was softened so that he was made willing for them to go, but God also hardened it each time until the appointed time of deliverance. God said, "For this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." Exodus 9:16. The Children of Israel could not be released from Egypt until God's appointed time.

The final plague was "death". Death will make any human being willing, if the pain and suffering are severe enough. This one plague (Death) God sent on Pharaoh and all the host of the land of Egypt. God said to Moses and Aaron, "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: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and UNLEAVENED BREAD; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 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. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will exe-

cute judgment: I AM THE LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will PASS OVER you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generation; ye shall keep it a feast by an ordinance forever." (So, we now have found, established and proven the origin of Jesus' words when He said, "Then came the day of unleavened bread, when the passover must be killed," that was left on record at Luke 22:7. It was during this same "day of unleavened bread, when the passover must be killed," that John left on record concerning Jesus, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37.)

"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." "And ye shall observe the feast of UNLEAVENED BREAD; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever. In the first month of the fourteenth day of the month at even, ye shall eat UNLEAVENED BREAD, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is LEAVENED, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing LEAVENED; in all your habitations shall ye eat UNLEAVENED BREAD." Exodus Chapter 12:20.

Here with the flesh of the lamb, the shedding of its blood and then sprinkled or struck on the two side posts and on the upper door post of the houses, and the eating of UNLEAVENED BREAD with the flesh of the lamb, we have the forerunner of the supper that took place five hundred years later in the upper room in Jerusalem. The unleavened bread and the flesh of the lamb point to the Body of Jesus, and the shedding in the lamb's blood prefigures the Blood of Jesus Christ that was shed for the remission of sins of many.

Paul said in 1st Corinthians, speaking to the Church at

Corinth, "YE are UNLEAVENED." 1st Corinthians 5:7. (Notice that he did not say "half leavened and half unleavened or a mixture.") Christ had already ascended into Heaven when He called Paul to preach the gospel (Paul was not at the supper for he was as one born out of due season), and by these just quoted words, he established unquestionably it was the UNLEAVENED BREAD that was used at the supper that took place with the twelve in the upper room. There is no way the Apostle Paul could have made this mistake. If so, the scriptures would be wrong, and they would not have been written by the inspiration of God. There must have been some leavened bread in the Church at Corinth at that time with bad doctrine and practice. He told them of it. He said to them, "Your glorying is not good. Know ye not that a little leaven leaveneth 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." 1st Corinthians. This scripture not only seizes the whole matter, but it concludes the point.

Paul wrote to the Church at Galatia saying, "A little leaven leaveneth the whole lump." Galatians 5:9. Regardless of how little, the little leaven leaveneth, he said. It took only one fly to spoil the whole ointment. See Proverbs 10:1. It must be absolutely pure. Christ, Himself, warned His disciples, to take heed and beware of that leaven that was in the bread, yet had nothing to do with it. Our curiosity asks why? How could this be? "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 the 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, 12, 12. (He called them hypocrites. Look up the meaning of hypocrite.) The Pharisees and Sadducees were the worst enemies that Christ had when He was here in the world. He told the disciples to beware of them. It started in the bread, then it went to their leaven, and then finally to them.

What a conclusion! Just as the pattern has been for centuries of old, since the beginning of time, with the leaven being cast out of the bread, so it remains today that we do not wish to see false doctrine (leaven) creep into the doctrine preached and proclaimed from the sacred pulpit. May God keep us from being phariseeical! We do not want that.

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. The apostle warns that a little leaven leavens the whole lump. A former editor of this paper once wrote, "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 in a mix mash with God's (free) grace. The congregation is exhorted to exercise the Spirit, rather than hope and trust 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 fruits of the Holy Spirit of God. "Water salvation" in the waters of this natural 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, human bodies, and these, as such, 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 Jeremiah 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 Me, but within ye are full of hypocrisy and iniquity." Matthew 23:27-28. Just look what a "little leaven" did to that church. Dough conditioners had

led to the creation of a conditionalist church. And then tell me that "leaven" does not have a meaning to this subject?

I borrowed the above excellent words to describe the undermining power and ill effect of leaven in the religion and practice of God's church, whether in the literal bread taken from the plate or from the doctrine taken from the pulpit. (The above writer describes it better than I can.) If unleavened bread is eaten literally and then sustained in the plate by a church in true, Spiritual meaning and understanding, there is little danger it will ever get in the pulpit. "May God bless us," he said, "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 writer said, "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."

I would like for you to allow me to make my own comparison now as it relates to the subject matter and topic of this article. Today in the manufacture and processing of food, scientists have developed a modern process to improve the state and quality of food products by adding certain ingredients called "preservatives or additives". These "additives" or "preservatives" are made from certain natural, worldly chemical elements. Some people are so selective about their eating habits that they read every label on every store-bought grocery food container, and these same people reject and avoid most, if not all, food products and food-stuffs that contain these ingredients. (The reason I know this is because I have seen them do it.) Scientists, working for our government, have even branded some of these ingredients as being very dangerous by continuous usage to one's health, citing the eminent possibility that they will cause cancerous and malignant conditions that will eventually lead to the destruction of one's health and ultimately to death. So, it is with the addition of foreign ingredients of conditionalism, Arminianism, Time Salvation, comparatively speaking to the likes of leaven, viz: riboflavin, powdered cellulose, dough conditioners, etc.,

to the pulpit bread) to the doctrine and Word of God, as laid down and taught in the scriptures. There are still a few careful Old Baptists, still living today, who are very selective and particular about their Spiritual diets. They do not want to preach one thing and practice something else. They are not interested in additives and preservatives, the likes of leaven, yeast, powdered cellulose and dough conditioners in their diets and plates, that could eventually lead to the destruction of their spiritual health, and by attempting to digest same, could even lead to death. They do not want any part of a mixture of a Conditionalism, Arminianism, Time Salvation, sprinkled and blended into the doctrine of Absolute Predestination, to make it look attractive to the eye of human flesh and the world. These desire to be made to practice what they preach, and to preach what they practice. They want only the pure Bread of Life (Jesus) in every sense of the word.

Genuine Baptists, down through the ages, have not only wanted the only absolute pure kind of unleavened bread, but they want only the absolute doctrine, JESUS! This brings to my mind something I heard Elder Eddie Humphrey (now deceased) of the White Oak Association of eastern North Carolina, say over thirty years ago. "Brethren, it is absolute predestination or absolutely nothing," he said. Elder Humphrey must have believed in using unleavened bread based upon his statement and the doctrine that he endeavored by the Grace of God to preach and proclaim. Many, still living today, remember that he declared it plainly.

We feel that the above scripture references are sufficient to clear and differentiate the meaning of "unleavened bread" from "leavened bread," showing that unleavened bread and unleavened only has been associated with the Church of God from time immemorial. But what about the basic constituency of the bread? Was the constituency, our friend has inquired, from the corn or from the wheat? We all know there is a difference between "corn meal" and "plain wheat flour". Any cook or lady of the household knows this difference. Corn and wheat are both from the grain family, but they are very different type plants, based upon their respective kind or category.

What is the difference between the two kinds of grains,

as they relate to the scripture by way of reference to God's people, the Church, and also to their Head, the Lord Jesus Christ? The word "corn" appears 37 times in the Old Testament, and then with reference to the children of God. "Corn" only appears twice in the New Testament. "Wheat" appears about 12 or 13 times in the New Testament and about 28 times in the Old Testament. Wheat in both Old and New Testament refers to God's people, and to their sacred Head, the Lord and Savior, Jesus Christ.

The first unleavened bread that was used by Moses, when they came to the sacrificial feast of unleavened bread and the passover was WHEAT. I quote as follows: "And this the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, AND UNLEAVENED BREAD, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil of WHEATED FLOUR shalt thou make them, etc." Exodus 29:2. This proves that the feast began with wheat bread used as the constituency, not corn meal.

When we look closely in the New Testament the separation is between the "wheat and the chaff" and the "Wheat and the tares." Christ said that "He would gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." Matt. 3:12. Christ also said, "The Kingdom of Heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matthew 13:24-30. In this parable, there is a clear-cut separation pointing to the elect of God as wheat, and the non-elect as chaff.

It is plain that the church of

God is likened unto "Wheat." Since they are "wheat," they must be made finally to this end in the first resurrection like unto their glorious Head, (the Corn of Wheat, John 12:24) the Lord Jesus Christ. Hence, it only follows that they were made in His likeness before the foundation of the world, and they will also be made like unto Him in the resurrection of these our vile bodies. He is that great GRAIN, yet so small to be as a grain of mustard seed. He is the SEED and the SEED are in Him. Corn is planted, and wheat is sown. There is a distinct difference in planting and sowing. Remember that this Bread came from Heaven. Christ said, "I am THAT BREAD WHICH CAME DOWN FROM HEAVEN." Hence, He was initially sown, and then planted in the grave, as the "Corn or Wheat", only to rise on the morning of the first day. His people, likewise are sown in Him, planted in Him, and they were raised in Him in His resurrection from the dead, and will rise again at that last day. The beauty of all of this is that corn has to be planted and cultivated. Wheat is sown and requires no cultivation once it is sown. We have a beautiful figure of the Church of God in that man is not involved in its growth and making of the crop. How beautiful are the words of James, "But the wisdom (the Lord Jesus Christ) that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness (Christ) IS SOWN in peace of them that make peace." James 3:17, 18.

Jesus said, "Leave the tares alone, lest while ye gather up the tares, ye root up also the wheat with them. Let them grow together until the harvest." Wheat definitely bears a stronger relationship to the proper bread, as Christ is that bread, than corn. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. Here as the Son of Man, is Christ's death, burial and resurrection that includes and embraces His people.

I often think of a dream that Elder R. C. Leachman had many years ago. He lived in northern Virginia, but stayed in eastern North Carolina during the Civil War when the battles were raging so furiously around Washington, D.C. Elder Leachman, before he ever united with the church, had wondered why the Old Baptist peo-

ple were so few and so scattered, while the so-called popular preachers at large were preaching to large congregations of the New School or Missionary Baptists. "Could so few be right and so large a number be wrong?" One night in a dream he saw large fields of wheat, and men with cradles cutting it down. He admired the large fields and the fine appearance of the (supposed) wheat standing so tall and erect; but when he took some of the fine appearing heads of wheat in his hand, he found no grain, only chaff. Then he looked more particularly at an old man whom he had noticed gathering with an old-fashioned reaphook or sickle some few, scattered stalks of wheat, here and there, in a few scattered fields. He observed that the heads of wheat, which he was reaping, were all hanging down, and as he took some of them in his hand, he found they were well filled with sound, pure, excellent wheat. When he awoke, he had no longer any doubt as to where the true church was and its identity. He was soon after baptized by Elder Samuel Trott who was at the Black Rock Church at Butler, Maryland, in 1832 when the Black Road Address was prepared and sent forth giving the reasons for the separation of the Old School Baptist in that day from the New School or Missionary Baptist. Today, here, they are called Southern Baptist.

The contents of the cup, the wine, like unleavened bread, have passed through the fire. There has been a change from natural (nature) to spiritual. From the grape juice, which the world uses, to that new state, called wine, we have what is called fermentation. There must be no inconsistency between the two emblems. Both emblems must be pure. All the impurities are purged out of the liquid in that process. That is why the church uses wine and not grape juice. Likewise, the bread has to be ground between the mill rocks, crushed, identically, as the grapes have to be crushed in the winepress. Every bit of this is our experience, if we are a child of God. All of it, every bit of it, is necessary. You have had to have every trial, every sorrow, every tribulation, every pain, every heartache to bring you to the place where you are at this very point and hour. So, it was with Christ. Every step that He walked, while upon earth, was predestinated by His Father in Heaven, long before He was born in Bethlehem, Judea. When we look at the cup

and the bread today in our communion, we are looking at our experience. We do believe in a righteous, Holy and pure God, and He said concerning his people, "Blessed are the pure in heart: for they shall see God." Matt. 5:8. To me, this is true communion. This is eating (and believing) in faith.

If we attended the baptismal service today of one of our dear ministers, when one of our churches had received a candidate for membership in the church for baptism, and that minister or elder went into the water and baptized that candidate face forward (down) into the water and raised him up, rather than leaning him backward, placing him (back) under the water and bringing him up, would we not question the procedure? Why certainly we would. The man or woman was baptized, but not in the proper manner or correct sense of the word. Such an event has occurred in the past, but I will not go into detail at this time. Such an irregularity has taken place in the course of history. I mention this only to illustrate.

Baptism, the first ordinance of the church, is a figure of the death, burial and resurrection of Christ. We know today that when a body is laid out or enshrouded in death, and it lies in state, the face is not turned downward in the coffin, as it lies in death. The face is open and upward. It would be a peculiar sight, indeed, to see a body, lying in a casket, face downward, or turned upside down, wouldn't it? But the pattern holds true. If we are His and were chosen by Him, then we will die in Him. We are "buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:6. All of this is a figure of the reality. In the above case, the person was baptized, but the administration was not proper. In the case of the leavened bread, it is communion, but again, it is not properly administered. There is a lack of meaning and understanding in it. There is a misrepresentation. It does make that much difference which is a considerable one. God's people desire to be kept, and be given to practice that which is right, as it compares to the divine pattern laid down in the scriptures.

Our friend said in the outset of this article in his inquiry, "I

cannot see that it matters or makes any difference just so long as the bread is taken in the Spirit of the Almighty God." I agree with him wholeheartedly, but the problem and question that arises is this, "How do we get into the Spirit of the Almighty God?" How is this action accomplished? Christ answered this question as follows: "Without me ye can do nothing." John 15:5. Then Paul says, "I can do all things through Christ which strengtheneth me." Phillippians 4:13. Only with the blessing of God are we given His Spirit of divine Revelation and understanding. And in receiving this Blessing, we are blessed in receiving it, and not for it, when He blesses us truly to discern His Body worthily, not unworthily, when without this Blessing, we would eat and drink damnation unto ourselves. In this Light of understanding, I believe that we are already in His Spirit to partake of His sinless Body and to drink His sinless blood in the true sense of His blessed Communion.

J. M. Mewborn
February 21, 1990

A NOTE OF EXPLANATION

The Apostle Paul left on record these words: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord UNWORTHILY, shall be guilty of the body and blood of the Lord. But let A MAN EXAMINE HIMSELF, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1st Corinthians 11:26-32.

Elder Woodrow Lake, as mentioned in the article by Mr. W. William Edwards, was examined by the two deacons because he refused the leavened bread. The Apostle Paul declared, "BUT LET A MAN EXAMINE HIMSELF." In this case, they were examining him. As to the worthiness or unworthiness of their bread and cup, we shall leave it to the LORD. Paul said those who "are judged are chastened of the Lord, that they should not be condemned with the world." Elder Lake was vilified by many false brethren

because of his uncompromising stand on unleavened bread, and suffered greatly by their persecution. But how much greater is the blessing that he "was not condemned by the world" for standing for the truth!

Editor

RECIPE FOR MAKING UNLEAVENED (COMMUNION) BREAD USED FOR THE PAST 175 YEARS FOR MEWBORN'S PRIMITIVE BAPTIST CHURCH, GREENE COUNTY, NORTH CAROLINA

COMMUNION BREAD

Take 1 Cup Plain Flour, knead and mix together thoroughly with 1/3 Cup of Water. Additional Plain Flour may be added, if necessary, to thicken dough. Roll out flat and bake at 350° F. for 20 minutes.

(Note: The above recipe for making Communion (Unleavened) Bread for our home church, Mewborn's Primitive Baptist, Greene County, North Carolina, has been in vogue (and force), handed down from deacon(s) to deacon(s) for almost (9) nine generations, or 175 years. This Unleavened Bread is used four times annually, in March, June, September and December, the reason being for four times that Matthew, Mark, Luke and John, all four of them, mention the supper in the recorded Gospel of each of them. This unleavened bread is made so thin that when it is broken, members and friends, sitting out (in) the audience can hear the pops and breaks of the pieces before it is served by the deacons to the body.

The usage of unleavened bread in my home church, Mewborn Primitive Baptist, is traced back to the establishment of her mother church, the old Bear Creek Particular Baptist Church, that was located 2 miles west from the town of LaGrange, Lenoir County, North Carolina, on the north bank and waters of Bear Creek. This Church was established November 15, 1756, almost 247 years ago. It disbanded in the year 1937, and the old building still stands today at 210 West Washington Street, LaGrange, North Carolina. It is owned by the LaGrange Garden Club, is well maintained, and is recognized as a Lenoir County Historical Site. Local Civic groups meet there often today.

Early records in my possession reveal that it was on October 7, 1755, that the Philadelphia Baptist

Association, meeting in Philadelphia, at its 49th session, appointed Elder Benjamin Miller from the Scotch Plains Church in New Jersey and Elder Peter Peterson Vanhorn of the Pennepek Church, Philadelphia, at the request of the North Carolina churches "to come and reform them, agreeable to the churches then belonging to the said Philadelphia Baptist Association and its adopted Confession, known as the London Confession of Faith of 1689." The Bear Creek Church was reconstituted from what was known at that time as "General (Arminian) Baptist" to "Predestinarian Baptist", and adopted all ordinances, practices and doctrinal belief, as stated in this Confession, which included the use of unleavened bread in her communion.

Mewborn's Church, as an Arm of Bear Creek Church at its beginning in the year 1829, adopted the identical Constitution, Rules of Decorum and Articles of Faith from her mother church, Bear Creek, that came directly from the old Philadelphia Baptist Association in the year 1756. The practices and ordinances of the churches of the Philadelphia Baptist Association, organized in 1707, came from early churches in England and Wales in the 1600's. It was and has been unleavened bread all the way. From 1707 and the 1600's, going back through the ages, we have to believe it reached back to the time of Christ and His disciples in the Upper Room in Jerusalem. (See Mark 14:15 & Luke 22:12.)

Other General (Arminian) Baptist Churches in North Carolina that were reconstituted by Elders Vanhorn and Miller, during their one year tenure in 1756, are well known names today, besides the Bear Creek Church, in eastern North Carolina. They are Kehukee (or "Quehuky", as it was first spelled), near Scotland Neck, N.C., Falls of Tar River, Rocky Mount, N.C., Toisnot (or "Tosneot", as it was first spelled), near Wilson, N.C., Red Banks in Greenville, N.C., Fishing Creek, near Tarboro, N.C., Swift Creek near New Bern, N.C., and Tar River, Granville County, N.C. All of these churches are now extinct with the exception of Falls of Tar River, which, according to information at hand, in recent years, has become conditional.

J. M. Mewborn
April 23, 2003

RECIPE FOR MAKING LEAVENED (COMMUNION) BREAD, NOW USED (TODAY) CURRENTLY IN A LOCAL PRESBYTERIAN CHURCH

COMMUNION BREAD

2/3 Cup Sugar
1 1/2 Tsp. Cream of Tartar
1/3 Cup Crisco
2 Cups ALL-PURPOSE FLOUR
1 Egg
2/3 Tsp. Baking Soda
2/3 Cup Buttermilk
Pinch of Salt

Grease and flour 11 x 13-inch cookie sheet. Cream Sugar and Crisco; add egg and buttermilk. Mix in dry ingredients and blend well. Spread batter with knife (continually dipping knife in hot water). Bake at 375° F. for 10-12 minutes. Edges will be golden brown. Makes 320 pieces.

Note: One tablespoon lemon juice in 2/3 cup regular milk can be substituted for buttermilk.

EDITORIAL COMMENTS

There can be no doubt that the above leavened bread recipe from another local faith and order completely (and entirely) reflects the mixing and mingling, the amalgamation, of all kinds of human works regarding the efforts of man to obtain salvation, save himself and others. These various, several (eight) ingredients of this leavened bread correlate with corresponding meanings, and is 100% commensurate with the doctrine that is preached over their podiums and proclaimed in their pulpits.

When we take several of these eight ingredients separately, and look at them individually, they seem to mean as follows,

1. Sugar is a common blend inserted in the bread to draw in and please everybody. All human beings have a natural craving for sweet.
2. Crisco (or lard) is fat and will serve to build up and enlarge the whole congregation. They say they must grow!
3. Tartar is to humanly solidify and keep the whole unit intact and together. Their programs are financially contributed and based. To make them successful, they say they need all they can get.
4. "All Purpose Flour" is just what they say it is: "We must try and please everybody. We are all one, one is just as good as the other." They say, "we are all working for the same place. Come one, Come All, Come EVERYBODY," and then say very quietly, 'bring your purses and pocketbooks when you come.'
5. Baking Soda causes the other blended ingredients, as one, to swell and rise. Boasting is one of their human qualities.
6. And finally, A Pinch of Salt. They say they throw in a small pinch of salt. Salt represents the truth. They want only a small pinch of salt, just enough to make their religion look

good and sound godly to the human eye and ear. But, it is as the Apostle Paul declared, "having a form of godliness, but denying the power thereof," (II Timothy 3:5), and having "a zeal of God, but not according to knowledge." (Romans 10:2.) This kind of bread with leavenings of every kind and sort is a far cry from that one that we still occasionally hear today, "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." Since Salvation is as the Apostle Paul said, "not of yourselves" and "not of works," there could have been no leaven in his faith and hope.

J. M. Mewborn
April 24, 2003

THE COMMUNION

The Lord's Supper is commemorative of our blessed Savior's sufferings and death, and is, indeed, a very solemn service. The bread represents His body broken, and the wine typifies His cleansing blood. As to how often this ordinance should be observed is not commanded, but "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." - 1 Cor. xi.26. I think Primitive Baptist churches generally have this service twice or four times a year. Only unleavened wheat bread and common wine (fruit of the vine) should be used, because such were the emblems selected by our blessed Lord. Grape juice should not be used until after fermentation has clarified it and it becomes wine. Neither of the emblems should contain leaven. This service is often called a "sacrament," under the mistaken idea that it is a "seal" or "means" of salvation. It is only a commemorative command.

Restrictions must necessarily be placed around the Lord's table if we would keep away those who should not eat; and if any should not eat, we surely could have no right whatever to invite them. Jesus Christ placed this ordinance in the early church and did not give it to the world. What right have we to carry this table out to those who are unwilling to come in and be one with us? We practice what is called "close communion," and do feel that this is the only safe, orderly and consistent way for us to follow, for it is protective in that it is so well calculated to keep us from all those entanglements and awkward positions that "open communion" surely leads to when carried out in practice. So we only invite to the Lord's table those of our same Faith and Order that we have satisfactory reasons for believing, and who know themselves to be in good standing and fellowship with our Baptist churches. Our invitations cannot possibly extend beyond our recognized baptism. Communion is based upon love, union and church-fellowship, and surely there can be no real church-fellowship between us and those who differ so widely from us in doctrine and practice, because the necessary harmony and equality is quite out of the

question. "Open communion," as its name implies, places no restrictions whatever; but plainly says, "Come, everybody." And yet others agree that all those who lead wicked and scandalous lives should be excluded, and thus claim for themselves the right to judge as to who should sit at the table with them. But none should call that "open," which they really do not want open, for it is inconsistent. We surely want to be governed by consistency and orderly practice. While we, as individuals, can have more or less Christian-fellowship for all those having an experience of grace, but this will not allow us to follow them into church-fellowship, for that will surely lead on into other erroneous practices.

Elder W. S. Craig

(Note: The above article on COMMUNION is taken from Elder Craig's book entitled Primitive Baptist Faith and Practice. Elder W. S. Craig was for many years pastor of the Mt. Zion Church of Cozad, Nebraska. This church was recognized during the tenure of time of his service to this body as a sound, true Predestinarian (Primitive Baptist) Church. Editor)

PATTIE NEWNAM COLLINS

I will attempt to write in memory of Sister Pattie Newnam Collins on behalf of Sardis Primitive Baptist Church, Madison, North Carolina. Regrettably, I realize that no words can adequately summarize her life upon this earth.

Pattie Newnam Collins was born February 24, 1902, to Henrietta Ferguson Newnam and James Thomas Newnam. She and her two sisters and six brothers attended Sardis Church, along with their parents. She was raised on a farm in Rockingham County, and was still living on that same farm at the time she departed this life.

She married William Walter Collins and they shared two children together, an infant son who died at birth, and a daughter, Iris Collins Webster. Pattie's family grew to include two grandchildren, seven great-grandchildren, and one great-great grandchild. She loved her family dearly and unconditionally, and they returned that love to her.



PATTIE N. COLLINS
1902 - 2002
(Age 100 yrs., 8 mos. & 12 days)

Pattie spent her entire life working, and she enjoyed each minute of it. She helped raise her younger brothers after the death of her mother, worked in the fields, tended to her home, and helped care for each of her grandchildren. She was a shining example of what a woman should be.

Her faith meant so much to her, as she always looked forward to each meeting at Sardis. Between meetings, she often could be heard whistling hymns, as she worked at home. She was a faithful member, and attended Sardis from birth until the month just prior to her death, when her physical health deemed it impossible for her to attend. Amazingly, she attended church services at the age of 100 years.

As Pattie's days on this earth grew shorter, her love of her family and church stayed evident. Pattie departed this life peacefully on December 6, 2002. On December 8, her body was brought back to her beloved Sardis to rest. Her funeral service was conducted by Elder David Minter. The hymn, "How Firm A Foundation", was sung inside the church building, as it had been at many Newnam family funerals before hers. At the grave, "Jesus While Our Hearts Are Bleeding" was sung, and her body was laid to rest by the side of her husband, Walt, and near her infant son, her mother and father, two sisters and five brothers.

Although she is painfully missed by her family and those that knew her, we will smile and remember her until we, hopefully, will also in one glorious day be reunited in the Kingdom of God, Our Father.

Lovingly submitted by her great-granddaughter,
Sherry Webster-Everette

(This obituary of Sister Pattie Newnam Collins was read and approved in Sardis Church's conference, February 23, 2003.)

Elder David Minter, Moderator
Mildred L. Middleton, Clerk

**SCHEDULE OF MEETINGS
APPOINTED TO BE HELD THE
FIFTH WEEKEND IN JUNE, 2003**

1. The Mill Branch Union will be held with Simpson Creek Church, Horry County, South Carolina, beginning on Saturday, June 28, 2003. Services to commence at 10:00 a.m. Directions to Simpson Creek Church: Those coming on U.S. Hwy. 701, to to downtown Loris, S.C. Turn left on Route 9 (east), and go about 4 miles to Goretown; turn right on paved road for 3 miles; turn right to church location, only a short distance on your right. Services also to commence on Sunday at 10:00 a.m.
2. Spoon Creek Church, Patrick County, Virginia, has scheduled a fifth Sunday meeting only, to be held on June 29, 2003. The meeting will be held in the Russell Creek Church Meeting House. It is located south of Stuart, Va. Those coming either north or south on Route 8, turn east on Road 653 at N.C. - Va. State Line for 1/2 mile with intersection with Route 631. Turn right at this point to church location on your right, only a short distance.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

J.M. Mewborn, Editor • PO Box 1358 • Coats, NC 27521
Second Class Postage Paid at Benson, NC 27504 USPS 699-220

POSTMASTER: Please forward Change-of-Address Orders on Form 3579 to Elder J.M. Mewborn, Editor, Zion's Landmark, Coats, NC 27521

Volume 136

May - June 2003

Number 3

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S4 P2

1,897 years, approximately, before the coming of Christ, or about 3,900 years ago," in lieu as written.

On page 5, Column 1, paragraph 2 should read "we have the forerunner of the supper that took place about fifteen hundred (1,500) years later in the upper room in Jerusalem," in lieu as written.

I always appreciate my dear friends who call my mistakes and oversights to my attention. You cannot know how much I appreciate your thoughtfulness and concern for me. In this regard I will say that I only wish I was perfect. Item 1 is a typographical omission and Item Nos. 2 & 3 were made in haste to get paper to press when confusing the 1st and 2nd dispensations of time.

J. M. Mewborn

THE SCATTERED, FAITHFUL FEW

("When they were but a few men in number; yea, very few, and strangers in it.")

Psalms 105:12.

As billions crowd our globe,
A few remain like Job;
Alone, yet ever true,
The ones whom God foreknew.

God holds them through sore trials,
Evading Satan's wiles;
Because He chose this few
To share in things He'd do.

The remnant are His jewels,
His weak, empowered tools,
That show His wondrous grace
On souls who started base.

God dwells with flocks of tens
In small chapels or in dens;
He has His "two's" and "three's"
In caves or under trees.

And sometimes only one
Perceives, receives the Son;
Sends prayers and heartfelt praise
To God Who rules all days.
Majorities will err,

Yet, think that they are fair;
Man wants what's big and newest,
God picks what's weak and fewest.

A slingshot youth unpliant,
Beat soldiers and a giant;
And Jericho was routed,
As God's humble, few marchers shouted.

As masses go astray,
God keeps His shining way —
With Daniel, Gideon,
With Joshua of Nun.

With Abraham and Lot,
With Enoch who was not,
With Moses, Isaac too
God dealt with one or few!

And Abel, Joseph, Seth
Stayed faithful unto death;
God's use of fewness plans
Show power is His, not man's!

Two Johns and Jeremiah,
The Marys, Hezekiah,
And Hannah, Jethro, Paul,
By power from God stood tall.

Such loners staunchly trusted,
As many schemed and lusted;
And poor Lazarus God prized,
Though he was sore despised.

LORD CHRIST,
Golgotha's STAR
Was most unpopular;
Yet, showed that masses fail
And GOD'S MAN will prevail!

Elected ones apart
May take a strengthened heart
That they compose no crowd,
That haven of the proud.

Big numbers do console,
But oft deceive a soul.
Though "Broadway's" mostly trod,
Only the strait way leads to God.

The lesser flocks man shuns,
Shall shine as bright as suns;
God picks (chooses) for ecstasy
His yours, and, hopefully, me.

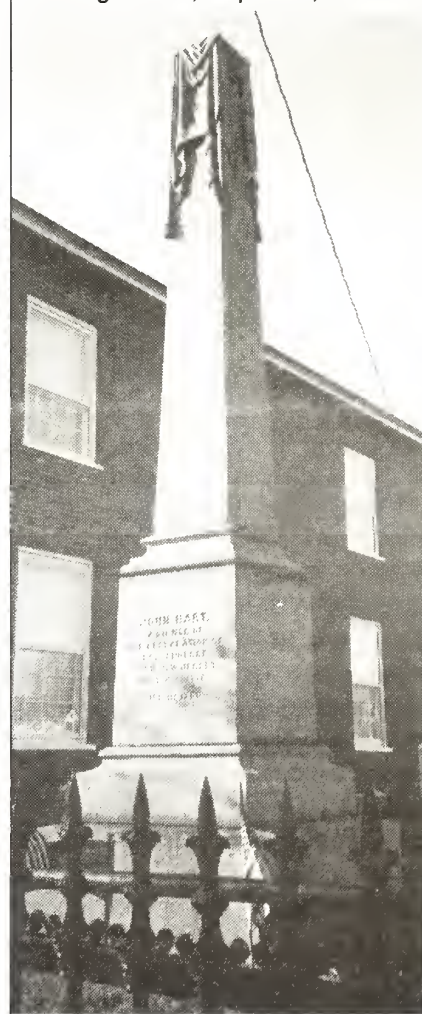
(Read Matthew 13:43.)

— Lewis Price
Batesville, Arkansas
April 29, 2003

THE SIGNERS OF THE DECLARATION OF INDEPENDENCE FOUND THAT FREEDOM WAS NOT FREE

Have you ever wondered what transpired and took place with the 56 men who signed the Declaration of Independence?

Obelisk Monument (Grave-Marker) of John Hart, Adjacent To Hopewell Old School (Primitive) Baptist Meeting House, Hopewell, N.J.



JOHN HART
A Signer Of The Declaration Of Independence
From New Jersey
July 4, 1776
Died in 1779

"John Hart was the speaker of the New Jersey Assembly, and was forced to flee in the winter of 1776, at the age of 65, from his dying wife's bedside. While he hid in forests and caves, his home was demolished, his fields and mill laid waste, and his 13 children put to flight. When it was finally safe for him to return, he found his wife dead, his children missing, and his property decimated. He never saw any of his family again and died, a shattered man, in 1779."

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Editor

CORRECTIONS

In the March-April 2003 issue of Zion's Landmark the following mistakes were made:

In the scripture quotation from Romans 8:28 first item in column one, page one, should read "to them who are THE CALLED according to His purpose" instead - 'to them who are called according to His purpose.' The article (part of speech) "the" was inadvertently omitted.

On page 4, Column No. 3, paragraph one about middle way down should read "This was 2,107 years after time began, or

The history books of our country say but little, if any, about them and their predicament during the time of the Revolutionary War after they signed this sacred, hallowed document. So, this year, on July 4, 2003, while we are blessed to enjoy the festivities of this holiday, may we be given to take a few minutes to silently remember the lives of these valiant souls and patriots who paid with the perilous sacrifice of their lives in this heroic contribution that we may enjoy today the many freedoms of our land and country, the United States of America. It is not too much to ask for the price they paid. Freedom is never free. It was these 56 men that gave us a free and independent America.

Five signers were captured by the British Army as traitors and tortured before they died. Twelve of them had their homes ransacked and burned. Two lost their sons who served in the Continental (Revolutionary) Army. After they had signed the document, nine of this 56 number (themselves) fought and died from wounds or hardships from the War. They pledged their lives, their fortunes and their sacred honor to the sacred cause of freedom, and did not escape the tyranny and power of the British Royal Crown, a global and mighty power at the time.

What kind of men were they? Twenty-four were lawyers and jurists. Eleven were merchants. Nine were farmers and plantation owners. All were men of means and (naturally) well educated, but they signed it, knowing full well that the penalty would be death if they were captured.

Carter Braxton, a signer from Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British Navy. He had to sell his home and properties to pay his debts incurred by this heavy loss and died in rags.

Thomas McKean, a signer from Delaware, was so hounded by the British that he was forced to move his family constantly from place to place to escape molestation. He served in the Continental Congress and the Congress of Confederation during this period without pay, while his family was kept in hiding. His possessions were taken, and astute poverty was his reward.

William Ellery of Rhode Island, Lyman Hall of Georgia, George Clymer of Pennsylvania, George Walton of Georgia, Thomas Heyward, Jr., of South Carolina, Button Gwinnett of Georgia, Edward Rutledge of South Carolina, and Arthur

Middleton of South Carolina, each of them, all had their homes and properties looted and vandalized, and had to flee from the Armies as they approached them.

At the Battle of Yorktown, Virginia, Thomas Nelson, Jr., a signer, noted that the British General, Lord Cornwallis, had taken over his home for his headquarters. He quietly urged General Washington to open fire. The home (his dwelling) was destroyed, and Nelson died bankrupt.

The home (dwelling) of Francis Lewis, a signer from the State of New York, was also destroyed. The enemy (British) jailed his wife, and she died within a few months after confinement in prison.

John Hart, a signer from the State of New Jersey, was driven from the bedside of his dying wife. Their 13 children fled for their lives from their home near Princeton, New Jersey. His fields, farms and gristmill were laid to waste and burned. For more than a year, he lived in forests and caves, returning home to find his wife dead and his children all gone. He, himself, died shortly thereafter, heartbroken. Frances Lewis in the preceding paragraph, No. 5 from New York and Lewis Morris also from New York, suffered similar fates, the same as John Hart.

Last, but not least, of these 56 men, those civil minded giants, was one tall man by the name of Benjamin Franklin. His photograph appears today on all \$100.00 bills, and most American citizens have some knowledge of him. It was Benjamin Franklin, a stout-hearted patriot in the early beginnings of our nation as a statesman, scientist and public leader, who along with George Washington and Thomas Jefferson, drafted the Declaration of Independence.

As one of the signers, Franklin spoke these meaningful words that will always live forever in our country's history. During the signing ceremonies in Independence Hall, Philadelphia, Pa., on July 4, 1776, according to tradition, John Hancock, another brave signer from Massachusetts, warned his fellow delegates, "We must be unanimous; there must be no pulling different ways; we must all hang together," to which Benjamin Franklin immediately replied, "We must indeed all hang together, or assuredly we shall all hang separately."

John Hancock was the first

to sign the document with that clear, significant handwriting that we still see today, and from this incident 227 years ago, originated from that bold signature, oftentimes said today when people sign legal documents and papers, after signing, they have written their John Hancock.

These were not wild-eyed, rabble-rousing ruffians. They were humble, soft-spoken men of reputation, means and education. They had security, but valued LIBERTY more. Standing tall, straight and unwavering, they pledged "for the support of this Declaration....a firm Reliance on the protection of Divine providence above. We solemnly pledge to each other our lives, our fortunes and our sacred honor," they wrote at the time. We repeat again and say over and over, "they gave us a free and independent America," that we enjoy so abundantly in freedom today.

J. M. Mewborn
June 9, 2003

A RECENT, SHINING NOTE OF ACTION THAT EVOLVED FROM A MUCH DARKER ONE

Today, in the free society of our country, the USA, we see, coming from the constitutional right of the precious guarantee of freedom of speech, those expressions of a positive nature, as well as the negative.

A young man, who was born and raised in Raleigh, North Carolina, Mr. Matthew H. Stokes, now age 23, enlisted in the U.S. Navy at age 18 for a 4 1/2 years stint with our Armed Forces. Petty Officer (Second Class) Stokes was assigned with his military unit to the Aircraft Carrier, Theodore Roosevelt, after his completion of basic

training. It was earlier this year, 2003, when the military dispatched his Aircraft Carrier, Theodore Roosevelt, to Arabian Sea off the coast of Pakistan during the bombing of the Al Qaeda and Taliban forces in Afghanistan in the War on Terrorism in what was called and designated "Operation Enduring Freedom". This bombing of these terrorist forces was some of the most extensive and heavy ever known in the history of our country, like the kind that took place more recently in March, this year, 2003, in Baghdad, Iraq.

Matthew was honorably discharged from the U.S. Navy in May of this year, 2003, after completing his tenure of duty, and has enrolled as a freshman in the University of North Carolina - Asheville. He is now residing in Asheville, NC, where he wrote the following letter to the editor of the Asheville Citizen Times on May 8, 2003, regarding the protesters of war.
(J. M. M.)

"To The Editor:

(Would like to see protesters offer up an alternative to war -)

Last Saturday, as I was driving down Highway 25, I saw a group marching behind a peace banner. I thought they were raising awareness of how morally wrong America's presence in Iraq is. If so, I have a few concerns about their innocent "peace" cause.

If protesters are for abolishment of war, please consider the limitless implications and consequences that must arise to sustain such an act. Try to keep in mind that war involves aspects such as death, hate and oppression. These are manifested every day worldwide, and no short march on a sunny day will make them cease.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

Zion's Landmark (ISSNO)744-6187 is published Bi-Monthly (January, March, May, July, September, & November) for \$12.00 per year by Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521-1358. Second Class Postage is paid at Benson, N.C. POSTMASTER: Send address changes to Zion's Landmark, P.O. Box 1358, Coats, N.C., 27521-1358

Paper Established August 20, 1867

America is familiar with fighting for its beliefs. As a country, armed conflict is the only way to protect our cherished freedoms. This is acknowledged every day in peacetime; why not in times of war? I cannot remember any peace demonstrations when the U.S. was not involved in combat.

Finally, rights these protesters exercise are the same ones defended by the blood of patriots; fruits of their sacrifice give these people a "leg to stand on". I challenge individuals who oppose the very principles of war to find a more potent form of world persuasion, one history has proven legitimately valid.

*Matthew H. Stokes
Asheville, N. C."*

EDITORIAL COMMENT

These war protesters, that Matthew Stokes saw in early May of this year, 2003, fail to understand many things. They are not aware that their right and privilege of protest was made possible through war, one called "The American Revolution" that took place on this continent 227 years ago. This war was brought about because of a protest to make protesting possible. Had not this war occurred and took place, this place, where we now live and call "America", might still be living under the rule of a monarchy. A monarchy is described as being "A country with a government of undivided rule or absolute sovereignty by a single person," such as a king or queen or both.

The Signers of the Declaration of Independence with the colonist went to war in 1776 so that men could protest peacefully, as they were exercising this privilege. Think how it would be to have to live in a country with a dictatorship. A dictatorship is described as being "ruled by a dictator with autocratic, unquestionable, despotic rule" (i.e., what he or she says "goes"), with absolute power concentrated in them, whether one or both and their small clique, etc. An example was Saddam Hussein recently in Iraq, Adolph Hitler in Nazi Germany over 60 years ago and others. Any attempt to protest in those societies, except for its own promotion, would have been quick death, if it (the protest) was aimed at them. Communism also carries this same kind of rule in many countries today including China, North Korea and others.

Protesters against war in the

past, as well as today (when freedom is at stake), need to read and understand the suffering and pain these signers, as enumerated in the preceding article of this paper, endured that today all can protest peacefully against war, only when the cause of the precious right of freedom and liberty are at stake. Such people are in the dark as to the meaning of what the word - FREEDOM - really means and is all about.

The Revolutionary War of 1776-1781 was a protest within itself that gave men the right to protest. To protest against any war that endeavors to give men the sacred right to protest is wrong. God forbid that day when this right should ever be taken away from us, here in America. It is wrong to protest against war when it is fought to preserve real freedom and liberty that makes the right of protest possible.

We wish Matthew Stokes every success and the very best in life with a special thanks for his willingness to fight in a war for these venerated principles for our beloved country, America! His letter is courageous! I might add that he has roots that hail from a family of staunch Primitive Baptist background.

*J. M. Mewborn
June 9, 2003*

A FEW, CLEAR THOUGHTS ON ADAM AND THE TRANSGRESSION.

We find people today who claim to believe that God did predestinate and determine all things to come to pass at certain times and places, and they say the reason every one sins is because it is their nature to do so, and in saying this, they feel they have made it so plain that any one can understand how it is. But the question is, Where did man get the nature he has? If God created man perfect (in the sense in which it is believed by most people) and then the devil came along and put the evil principle in him, contrary to God's will and purpose, then the devil has more power than God has, which is denying the fact that God is supreme, and does His will in the army of Heaven and among the inhabitants of the earth. Please do not understand me to say that God made anything that was not perfect, for Adam was a perfect man, but perfection in man is not to be compared with the perfection of

God. Adam was so perfectly created that he did everything God foreordained that he would do. So in the creation, he (Adam) was perfect in the purpose for which he was created. So Adam was a perfect man. Even so is the devil a perfect devil, otherwise he would not be the devil. There is nothing pleases the devil more than for people to say that he is the one that put man in the fallen state, and that God was disappointed in Adam. God has never been disappointed in man, nor has man ever done anything that God did not know about it before the world was. To be disappointed in man would mean that God expected him not to do that which he did do. To advocate that Adam was able to stand, but liable to fall, is to deny the foreknowledge of God. In Acts xv. 18, the writer says, "Known unto God are all His works, from the beginning of the world."

In Genesis ii. 16, 17, "And the Lord God commanded the man, saying, Of every tree of the garden, thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die." So, it is evident that when the commandment was given, Adam did not know good from evil. Then he did not know it was evil to disobey God, for had he known good from evil, he would have been in possession of the knowledge and would already have known the consequences. But that was what the tree was. It was the knowledge of good and evil, and Adam did not have the knowledge until he did eat, for "In the day that thou eatest thereof, thou shalt surely die." God did not say, If you eat of it, thou shalt surely die, but said, "In the day that thou eatest thereof, thou shalt surely die," for God did know that he would eat of it. This commandment was given to be broken, for when God said, "In the day that thou eatest thereof, thou shalt surely die", He was affirming that it would be broken, and it was broken, and God was not disappointed. Some contend and say to believe this doctrine makes God the author of sin, but since sin is the transgression of the law, the fact still remains that God is under no law. What court in any land has ever tried and convicted Him? Man has never made God anything! God said, "I am the Lord, and there is none else, there is no God beside Me." Isa. 45:5.

But God did create man with the nature and disposition that he has. Paul says, in Romans

viii. 20, "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." So, Adam could not help, nor keep from, doing what he did, any more than we can keep from doing the things we do. God's people (those who have been brought to the knowledge of the truth) confess that they cannot help their condition. The world says they can. The devil would have the world in a worse condition if he could. God would have it better if He wanted it so, for He says that whatsoever His soul desireth, even that He doeth. I wish to say here that it was necessary for things to be as they are. It was necessary for Adam to transgress, so that the entire, complete human race would be in a lost and ruined condition. It was necessary for the church to be under the condemnation of sin. It was necessary that the church was chosen in Christ Jesus before the world began. It was necessary for Christ to redeem them with His own precious blood, that He did suffer and die for His bride that she should reign with Him some sweet day, when the troubles of this life are over. Some will ask the question, Why was all this necessary? My answer is this, Since God is all-wise, if there had been a better way than the way it was, and is, would not God have preferred it? So any one who says that all things are not necessary denies the foreknowledge and wisdom of God. But Paul says, Romans xi. 33, "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." (See Romans 11:33.)

I wish to say that what I have written has not been written in a spirit of malice, nor with the desire to make any one believe as I do, or against their will; neither is it written in a spirit of boldness, but I hope it was written in the spirit of love. I felt led to write my convictions on the matter, but feel it is very poorly done. I hope I have not left the impression that I believe the Lord's people boastfully say that they cannot keep from doing the things they do, for God's humble poor sorrow and grieve in a godly manner for their sinful deeds and thoughts that they are sometimes made to know are evil, and then they are made to cry and beg to Him for mercy. Here is the warfare that Paul spoke of when he said, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." So, every one who was chosen in Christ Jesus before

the world began will some sweet day be carried home, and will dwell with Christ and God forever and ever, away from all the trials, sorrow and afflictions of this world in that house not made with hands, eternal in the Heavens.

L. P. Martin.

Burlington, North Carolina.



ELDER L. P. MARTIN
1904 - 1992

ELDER L. P. MARTIN
(A Tribute to His Memory of Service)

The above well scripturally grounded article of Elder L. P. Martin was written by him in October, 1940, approximately six months before he united with the Primitive Baptist Church in Burlington, North Carolina, on April 6, 1941. It was first published in the Signs of the Times in the November, 1940, issue. It has never previously been published in the Zion's Landmark.

I remember so well an old deacon in the Lower Country Line Association, where Elder Martin served as moderator for over 33 years, saying to me in the year 1960, that his gift was like a wasp. He said the larva of this insect became a pupa within the cell of the nest and changed there dramatically into an adult wasp, well before it finally hatched and came out of the cocoon. The wasp is much bigger in size at hatching, than it is through its life-span and eventual death. This is contrary to many other forms and kinds of life. This old deacon said Elder Martin came out preaching the doctrine from day one at the time of his liberation on November 2, 1941, and his ordination on May 3, 1942. His arti-

cle proves this fact before he united with the church. His gift to the church manifested great depth of understanding.

He faithfully served as an ordained elder in the church for 50 years from the above date, May 3, 1942, to May 11, 1992, when he died at the age of 87 years, 3 months and 14 days. During this 50 year period of time, he conducted and participated in 1,507 funerals, many times averaging 2 or 3 per week, (sometimes 4), baptized 164 candidates for the 4 churches he served, along with other churches occasionally; performed the wedding ceremony for 630 couples, and participated in the ordinations of 4 ministers and 33 deacons, all of which is a record probably without parallel anywhere.

Speaking of one of the 1,507 funerals that he conducted, I shall never forget one that he mentioned once in one of his discourses. He said that a renowned bootlegger in the area, where he lived, had died. This person was a noted, well known person in this category in a negative sense over a wide, large area for his trade. I will recall his statement from memory, as best I can, as he told it that day in his sermon.

He said, "I received a telephone call from the local funeral director one morning saying this person had died and that they were in process of making his arrangements. The undertaker said they had tried every single minister in the area in an endeavor to get someone to say a word over his body, and that all of them, a considerable number, had turned them down. They asked me would I come and say a word, and I responded in the positive, saying, ('If the Lord will, I will try.')

On my way to the funeral home, I pondered - what in the world will I say, what scripture can I read, knowing that all kinds of critics would be present and they would be looking for all kinds of critiques to throw against me since they knew I believed the doctrine of the absolute predestination of all things. Like a flash II Timothy 2:19 entered my mind, 'Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His.'" He based his remarks on this scripture. He said he never had any repercussions from anyone anywhere about his remarks at this funeral service. He always said he

desired a thankful heart that God delivered him from this situation. On this wise I will say that Elder Martin was called on for funeral services from the lowest of the totem pole, as in this instance, to the very highest, that included Senators, judges and the wealthy of this natural world, as well as the poorest. The people loved him for what he was, and those things for which he stood. He was without all doubt, a God-given, gifted man in many ways.

Like the Apostle Paul who "laboured and travailed night and day, working with his own hands, not being chargeable to the churches," (Read 1st Corinthians 4:12 and 1st Thessalonians 2:9), Brother Martin and Sister Martin had their own secular employment and business, while serving their brethren and sisters with much love, joy and pleasure, where he was blessed to feed the flock of lambs and sheep untold and unnumbered with the milk and meat of the gospel Word of the Lord Jesus Christ.

He was blessed to serve faithfully four churches (1) Surl, (2) Roxboro, N. C., (3) Flat River, in Person County, N. C., and (4) Rougemont Church in Durham County, never missing but very few meetings, always arriving ahead of time, on many Saturdays and Sundays with his faithful wife, Sister Carrie Martin, by his side, who died and left him on March 8, 1970. They had no children (or offspring of their own), but God wonderfully blessed them with an array of spiritual children and many friends, who in turn, were like natural children to them. "The memory of the just is blessed." Proverbs 10:7.

J. M. Mewborn
May 6, 2003

**SOME COMMENTS ON
THE TIMES IN WHICH WE
ARE LIVING
TODAY, WITH A BRIEF
OBSERVATION OF CUR-
RENT EVENTS**

Isaiah 44:24 - 45:7: "Thus saith the LORD, thy Redeemer, and He that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself; That frustrateth the tokens of the liars,

and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; That confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before Him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. And, I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me.

"I am the LORD, and there is none else, there is no God beside Me: I girded thee, though thou hast not known me: That confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things."

Ezra 1:1-2: "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah."

During my lifetime and probably for long years before, there has been a common misunderstanding among churchmen of the place of America in the holy history of God's people in the world. It has been commonly understood that America is a particularly blessed nation among men. This is very true, but the problem arises when we try to understand "Why?". Many preachers today have advocated that the blessings ascribed to national Israel have metaphysically transferred to America. Thus, when God says to national Israel, "If my people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sin, and heal their land." 2 Chronicles 7:14 states that the blessing promised to Israel will accrue to America. This is the underlying theme for calls to national revival. It is the end result of the "cause and effect" religion of the outer world. This is the natural theology of religionist the world over from ancient times to the immediate presence. This is the theology of Job's comforters. This theology takes Bible truth and woefully misapplies it to the human condition.

I do not believe that God ever removed Israel's promised blessing and transferred them to America. I do not believe that God is so disappointed in Israel as to change His eternal purpose and scheme. God's history is still being worked out in time perfectly according to that eternal working, as He saw it from eternity before He said "Let there be light." There must be another reason for the observable reality that America has been and is now a blessed nation. I think that the answer lies in the relationship between this nation, America, Israel, and the rest of the world.

Consider the record of Cyrus of Persia as benefactor of Israel. Nebuchadnezzar served the purposes of God when he took Israel into captivity, including removing the sacred treasures to Babylon, thus fulfilling the Word of the Lord by the mouth of Jeremiah. As was promised, The Lord stirred up the spirit of Cyrus some years later, to accomplish His purposes, and Cyrus gave a proclamation that the House at Jerusalem was to be rebuilt. He ordered it

and provided many of the necessary materials, but before the project could be completed, the enemies of Israel began to spew lies and falsely interpret history to confound the proclamation of Cyrus, thus confounding (as the world reasons) the purposes of God. Finally, the true records, including Cyrus' proclamation, were read by Darius of the Medes and the work was completed. (Read 2nd Chronicles verse 36 and the Book of Ezra for the complete record.)

Many Bible scholars agree that Cyrus was a type of Christ. I'll leave that to others to expound. My present interest is in the natural relationships, which are also fore-ordained and must come to pass to insure that the deeper meanings of the Spirit might also come to pass. In history, Cyrus was a real time benefactor of national Israel. God so arranged his thoughts and allegiances to, not only protect national Israel, but also to provide for its well being in goods and services. I think that this very same role is being played out in real time in this age. America is blessed with wealth, power, benevolence, human kindness, etc., that it might be the principal benefactor of modern Israel. Is there any doubt today that the adversaries of Israel would utterly destroy it, if they could? Who except America and its close allies have stood in the way of those bitter adversaries in the last half century? I believe we have seen this principle made manifest in Iraq in recent weeks in the 2003 conflict in that country with the USA and Great Britain.

Israel, as the nation which God has historically identified as His people, the people of God, is despised and hated by the world in general, but especially by "Esau" and "Ishmael". These ancient enemies of Israel still exist today in great numbers and still hate Israel with an unfathomable, vehement passion. It is a passionate hatred, born in the purposes of God in election. For, if one person thinks that another is favored by God, and he is without hope, then the hopeless one will attack the favored one with a rabid zeal. The very religion of these Muslim, Islamic world enemies is a diabolical perversion of Hebrewism, and has been interpreted through the years as giving Baal (called

Allah) authority to destroy Israel. Even when his hand is stayed by Cyrus (the one anointed by God for the benefit of Israel), the hopeless one will always interfere with the peace and prosperity of the favored one, (read of Edom's, [Esau's] actions, towards Israel, as it (Israel) made its way through the wilderness towards the promised land in Numbers 20:14-21).

Thus, in the modern world today, Ishmael and Esau despise Israel and spew violent hatred at its benefactor, America. The only thing in time that can prevent them from succeeding in their hateful schemes is powerful authority, springing from strength. As it was in Cyrus' day, so it is in our day. The more things change, the more they stay the same, for there is nothing new under the sun. (See Eccl. 1:9.)

I have no idea what the course of time will bring. No man is able to read the signs and know the mind of God in these matters. The only thing that we can be sure of is that The Lord God Almighty reigneth. He has declared the "end from the beginning", and no power nor principality will alter one iota of His purpose in time or eternity. Whatever comes, believers (who are in the world but not of the world) "elect according to the foreknowledge of God" have the confidence of faith that their redemption is not by birthright, purchase, nor labor, but by Grace and Grace alone. Zion will be kept secure by the immutable Word of God for that Word cannot fail to accomplish that which He has purposed. In the remainder of time, may we be given to strive and maintain the well-being of Israel for "upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." (Obadiah 17-18.) Amen.

Wade A. Johnson
Athens, Texas 75751
March 18, 2003

THE DESCENDANTS OF ISHMAEL AND ESAU

Ishmael (pronounced lhsh mee uhl) in the Old Testament Book of Genesis, was the elder son of Abraham. Ishmael's mother was Hagar, an Egyptian serving maid. Abraham's wife, Sarah, had given Hagar to Abraham because Sarah despaired of ever becoming a mother. But later, Sarah bore Abraham a son, Isaac, and God said that he (Isaac), instead of Ishmael, should be Abraham's heir. Before Isaac was born, the prophecy (and prediction) of his birth caused amusement because his parents, Abraham and Sarah, were old, and God gave him (Isaac) his name, which means in the Hebrew language when "one laughs".

"And they said unto Abraham, Where is Sarah, thy wife? and he said, Behold in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore, Sarah laughed within herself, saying, After I am waxed old, shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." Genesis 18:9-14.

When Ishmael and Isaac were still young boys, Sarah pressured Abraham to send Ishmael and Hagar away. Abraham gave them bread and a bottle of water and put them out the door. (See Geneses 21:14.) Hagar and Ishmael wandered in the desert until their provisions gave out. They would have died of thirst had not God directed them to a well. All Arab nations (Muslims of the Islamic belief) honor him, Ishmael, along with Abraham, as their ancestor today. Hagar's mother was an Egyptian, a descendent of Ham, the second son of Noah, also brother to Shem and Japheth.

Ishmael (meaning in the Hebrew language, 'Whom God hears') was born at Mamre, homeland of Abraham in Canaan, but was sent into the wilderness south of Beersheba, Paran, when he

was 16 years old. His mother, as we have said, was an Egyptian, but he also married an Egyptian (See Genesis 21:21), who was the mother of his 12 sons and one daughter. Esau, twin brother of Jacob, married Ishmael's daughter. The descendents today of these two brothers, Ishmael and Esau, are legions, 3/4 blood from Ham and 1/4 blood of Abraham, a Hebrew or Jew.

Ishmael's sons were Nebejoth, Kedar, Abdeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedema, twelve in all. Arabic historians today divide the Arab people into two races: (1) Pure Arabs, descendents of Joktan; and (2) Mixed Arabs, descendents of Ishmael. Like the 12 grandsons of Isaac (Jacob's 12 sons) who founded the Twelve Tribes of Israel, Ishmael and Esau were also founders of twelve tribes, some of which are known in history today by their names. And "they dwelt from Havilah unto Shur that is before Egypt." (Genesis 25:18.) All of these millions of people make up what is known as the "Arab World" and are lineal descendents of Ishmael and Esau.

These tribes today populate and are known throughout the Middle East in Iraq, Arabia, Syria, Iran, North Africa, Indonesia, Bangladesh, Pakistan, India, Russia (or Soviet Union), Turkey, Albania, Jordan and many others. Their religion of Muhammad and Arabic language is spoken all over these countries, with very few exceptions in recent years, and is the same in all rules and idioms now as in most ancient times. The poetical and rhyming, and today's language, are one in the same with an occasional variation of words only.

The Biblical prophecy in Genesis 16:12, fully and adequately describes Ishmael and his posterity as follows, "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren," for they have always been free. They are pure clandestine in the surest sense of the words.

The desert in the Arabic language is called Bedu, and the genuine Arab calls himself Bedav.ee (desert-man), Bedawin (desert-men). 4,000 years, or four milleniums of

time, totaling 2/3's of the time of the history of the world, have not changed these people's disposition, manners, habits, occupation, government, dress, and everything else known about them. Knowing that this is true, the United States, the Bush Administration of America, and Tony Blair, Prime Minister of Great Britain, together with other allied nations, are not going to change them either, despite several more wars like the one that recently took place in Iraq, March and April, 2003.

The pure blood hatred of these people against the nation of Israel today reaches back to about the year B.C. 1,918, when Sarah and Abraham put Ishmael and Hagar out the door. This (almost), 4,000 year old hatred is not likely to end soon. This is most definitely an ongoing conflict and the western world is locked in the middle of it, Jews vs Arabs and Arabs vs Jews. Its resolution, if any, is known only to God, Himself, and not to any earthly creature. The United States has fully and permanently committed our nation to the support of Israel since the year 1948, when the nation was restored after the end of World War II and the holocaust.

(Compiled for Zion's Landmark,
J. M. Mewborn,
April 25, 2003)

EDITORIAL THE THORN IN THE FLESH

(The Messenger of Satan)
(II Corinthians 12:7)

A friend has recently requested my views and interpretation or understanding of "the thorn in the flesh", as mentioned in II Corinthians 12:7. The exact quotation reads as follows: "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," declared the Apostle Paul.

In the outset of what may be said hereafter, it is expedient to say that the meaning of this expression, "the thorn in the flesh," is long ranged from the scripture's point of view, and has implications felt throughout the entire scripture, embracing

both Old and New Testaments alike.

A thorn is a sharp pointed object, a creation of natural plant life, which is capable of inflicting grievous pain. Its capability of producing pain is determined or measured by its ability to penetrate, according to depth, into some sensual substance of which the receptor becomes either partially disabled to function in its habitat and in some cases is wholly unable to function, and is rendered completely subservient and helpless, sometimes almost paralyzed. Its presence is undesirable, and when contact is made, regardless of the extent of effectiveness, an involuntary motion or effect is made to be freed from its rule, domain, or power. Children or playmates often have played barefooted in the natural environment of forests or plains, and their pleasure and contentment would be so great in the surroundings of their enjoyment that they would fail to see the spur or thorn on the ground, and upon contact with the object, a sorrowful cry was brought forth caused by the sudden, inflicted pain, marring the previous contentment, and the steps of such an one were quickly halted while a place of refuge was found in order to beseech the object for removal.

This thorn of which the Apostle has spoken is the deepest, penetrating of all thorns and produces the greatest suffering of all pain. It is that thorn which man cannot inflict or remove, neither is he able to bring relief caused by its consequential imposition. Removal and relief of this thorn is possible according to the teaching of the scripture as found recorded in Matt. 19:26. "With man this is impossible, but with God all things are possible." This thorn is sin, and sin is condemned in the flesh. Rom. 8:3. This thorn has been defined as the messenger of Satan, and its object is to buffet. Inasmuch as the scriptures are addressed to the generation of Jesus Christ only (See Matt. 1:1), this messenger's object or purpose is to do business with them (the children of God), and must have contact to accomplish its purpose. Notice that the Apostle says, "to buffet me." The teaching of faith embodies the fact that its presence "works together for good to them that love the Lord." Rom. 8:28.

The Apostle said, "I was alive without the law once, but when the commandment came, sin revived, and I died." Rom. 7:9. Satan who sends his messenger, the thorn, is equipped with

just more than a device which can inflict pain, and this instrument is a sting. The effect of this sting is death. To accurately describe the author of death we quote the language of Jesus to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." Jno. 8:44. According to this teaching, Satan was a murderer from the beginning. Sin (this thorn in the flesh) entered into the world by one man, and that death by sin. By the disobedience of one man, many were made sinners. See Rom. 5: 12, 19.

It was in the appointment of God that this Apostle would be exalted above measure, that he would be caught up into the third heaven and be enabled to see things unlawful for man to utter, and yet God purposed to keep this Apostle in the World that the preaching given unto him would be of comfort and edification to the Churches at Galatia, Rome, Corinth, Ephesus, Philippi, to the Hebrew brethren and others. The Apostle was kept, even though exalted, to preach the gospel of Christ, to the Jews foolishness, and to the Greek a stumbling block. We hear Jesus saying, "Holy Father, keep through thine own name those whom thou has given Me. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept." Jno. 17:11. This Apostle was a chosen vessel, and he had to encounter this thorn. This Apostle said he knew how to abound and how to abase. In like manner today, every child of grace must bear this cross. If they are ever blessed to abound, they will abase, and if they have been abased, they must abound. This cross is felt within the heart of that hell-deserving sinner in this manner. "The good that I would I do not: but the evil which I would not, that I do." Rom. 8:19. The abasement or affliction of sin serves the purpose of God in keeping and subduing His people while they live here in this evil, sinful world. It keeps them in check. To allow them to become exalted above measure and to remain in that condition would be to their own destruction. Please remember that it was through the abundance of revelations that the messenger was given. When this messenger comes around, he always brings news of great sorrow, sadness and woe. He never has any good news or tidings.

Our God has promised and said He would not leave His people without a witness, and as sure as line is upon line and precept upon precept, He always remembers His afflicted and poor people with those glad tidings of happiness which is not brought by the messenger of Satan or man, but by the messenger of God, the Lord Jesus Christ, shed abroad in the hearts of His servants. When the Messenger of Peace comes, He brings healings in His wings, new life, and a new, living hope which is lively, and is based upon life received from the dead. It is written, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Eph. 5:14. It is impossible for man of himself to receive life from the dead, but the Apostle has said, "I was alive without the law once, but when the commandment came sin revived and I died." Rom. 7:9. While we have the sad experience of seeing and feeling our dead, depraved nature, yet our Heavenly Father gives us that peace and joy that this world can never know. Darkness is removed, the veil diminishes, a ray of light shines forth, and suddenly all is light. We hear the voice that says, "Rise up, my love, my fair one, and come away." S.S. 2:10.

God said in the beginning to Adam, "Cursed is the ground for thy sake; thorns also and thistles shall it bring forth to thee." Gen. 3:17. God in the beginning placed a curse upon all dust, and since man was taken from the dust of the ground, this curse today remains upon all mortal flesh, and the consequences of this curse is death. Man was henceforth "shapened in sin and conceived in iniquity." Psa. 51:5. This fact cannot successfully be denied or contradicted. On the basis of man's merit and worth, he was left to everlasting pain, misery and woe to encounter thorns and thistles constantly forever. Yet, God in His mercy required His Angel to tell Abraham, after he had bound Isaac, and had raised the knife, to look, and he saw the ram caught in the thicket. Isaac is a type of the Lord's people for in Isaac are His seed called. He was bound by his father, Abraham, and so are the Lord's people by reason of sin, until deliverance, and ultimately the final deliverance at the last day

which is the adoption to-wit: the redemption of these our vile bodies. The distance of this knife, as it was lowered to the little boy Isaac, figuratively, is just how close you and I came to everlasting destruction by the wrath and judgment of God. Ever so close it was, it was not quite close enough because faith herein made the difference between salvation and destruction. The ram's head, caught in the thicket (and here there is contact with thorns, meaning figuratively, contact with sin) was offered on the altar in lieu, and in the place and stead of Isaac. Here in type and shadow is the work of our Lord Jesus Christ who trod the fierceness of the winepress of God, and trod it alone. A perfect offering without blemish he was, but yet He shed His blood, and the blood was shed not in vain, but because of a crown of thorns. He, even our Lord, came in contact with those thorns (our sins) which were cursed and borne by Him from the morning of time. After he was scourged (to punish with severity, whip, lash or flog) they plaited a crown of thorns and put it on His head. Jn. 19:1,2. It was prophesied that "surely He hath borne our griefs, and carried our sorrows: He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:4.

Here is the hope of every little child of God that Jesus took upon Himself their sins and iniquities and bore them to the rugged tree of the cross, and that in so doing He gave His life, a perfect one, the only perfect one that ever lived in this sinful world, even throughout of which no guile was found in His mouth, that they might live and at last receive a "crown of pure gold." He asked life of His Father, and the Psalmist said, "Thou gavest it to Him, even length of days for ever and ever." (Psalms 21:4.) "The king trusted in the Lord, and through the mercy of the most High he shall not be moved. Thine hand shall find out all thine enemies." (Psalms 21:7,8.) "Therefore, shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them." (Psalms 21:12.) The dwelling place of God is Zion. (See Joel 3:17.)

"There brake He the arrows of the bow, the shield, and the sword, and the battle." "The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands." Psalms 76:3-5.

Through His love, power and mercy, according to our hope, the thorn of condemnation and guilt has been removed forever, and in that world which is to come, it shall finally be said, "O death, where is thy sting, O grave where is thy victory? Then shall be brought to pass the saying, death is swallowed up in victory." 1st Corinthians 15:55. This will be the first resurrection "on which the second death shall have no power." Revelation 20:6. The saints of God, whether their bodies are sleeping in the dust, or whether they are living today, are awaiting it, again, according to this blessed hope.

J. M. Mewborn

ZION
(THE MEANING OF THE
HEBREW WORD, ZION,
EXPLAINED AND
EXPOUNDED)

Zion, (pronounced ZY uhn) is a word with many different meanings. It comes from the Hebrew word Tsiyōn. Originally, it was the name of a hill in the city of Jerusalem. After the Israelites captured the city of Jerusalem from the Jebusites, Zion became the place where the royal palace of King David stood, and where Solomon later built the Temple. Zion was the seat of Jewish worship and government in Jerusalem.

The name, Zion, also refers to the Israelites, themselves. After their exile from the Holy Land, the word Zion meant to them their homeland, with the old city Jerusalem, the Temple, and all Palestine's ancient glory. To the children of God, here in this time world, the name Zion means the Church of God that is ruled by Him, and that Heavenly City or Heavenly Home of their final destiny, according to their hope, not only here in this time world, but also in that world to come.

The English hymn writer, Isaac Watts, referred (or mentioned) this hill in Jerusalem in the hymn entitled, "Come We That Love The Lord", Hymn No. 178, in Goble's Hymnal, as fol-

lows, (5th Verse):

"The hill of Zion yields
A thousand sacred sweets
Before we reach the heaven'
ly Hill,

Or walk the golden streets."
Another contemporary,
English hymn writer, John
Newton, the author of the hymn,
"Amazing Grace", wrote the
hymn, "Glorious Things Of Thee
Are Spoken", about the same
time Isaac Watts wrote the
hymn, "Come We That Love The
Lord". In that wonderful old
hymn, the first line reads,

"Glorious Things Of Thee
Are Spoken,

ZION, CITY OF OUR
GOD!"

Here, John Newton had reference to the same hill of Zion, in old Jerusalem that Isaac Watts also mentioned in the hymn, "Come We That Love The Lord". The word "ZION" always in every respect refers to Jerusalem, whether the old city today in Israel, or the "New Jerusalem", the chosen, elect family and Church of the Living God. We have sung these dear old hymns in our church services many, many times, and they are precious to us.

J. M. Mewborn

IN MEMORIAM

"And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, verily I say unto thee, TODAY SHALT THOU BE WITH ME IN PARADISE." (Luke 23:43.)

Sister Violet Kathryn Stoots was born on June 17, 1919, in Barton, Ohio, to the late Brother Charles Howard Surratt and Sister Mary Emma Martin Surratt. Her mother was a native of the State of Ohio and her father was a native of Sylvatus, Virginia, where they later moved and were received in Little Vine Primitive Baptist Church, Carroll County, Virginia. Sister Violet Stoots, being the third eldest of their children, was raised in Virginia with four brothers and four sisters.

At approximately 6:00 p.m. in her home in Austinville, Virginia, and on the eve of Memorial Day weekend, Monday, May 27, 2002, Sister Violet was called home from her High. Left behind to mourn her

great loss, is her husband of 65 years (married on June 10, 1937), Charlie T. ("Mike") Stoots, daughter and son-in-law, Myrna and Roger Burnett, Staunton, Virginia; son and daughter-in-law, Adrian and Wilma Stoots, Wytheville, Virginia; four grandchildren, two great-grandchildren, and two sisters, Avis King, Austinville, Virginia and Mary Edwards, Bladensburg, Maryland.

On the second Sunday in October, 1991, Sister Violet Stoots asked for a home with Little Vince Primitive Baptist Church in Sylvatus, Virginia, where she remained a faithful member to the end. She was baptized on a beautiful autumn afternoon with her sister, Mary Edwards, and niece, Jackie O'Neil, by Elder Sidney Rakes and Elder Eugene Gunter. She often said it was a day we would all remember. Her blessed hands prepared many wonderful meals for our second Sunday meetings, always humming hymns as she cooked. She enjoyed seeing everyone eat before traveling home. Eleven months later in June 2002, her dear husband, Brother Charlie T. ("Mike") Stoots united with Little Vine Primitive Baptist Church, and was baptized in that same lovely river (The New River of Virginia), as his wife, on the second Sunday in July, 2002.

Her funeral service was preached by Elder Kenneth Hopkins and Elder Eugene Gunter at Barnett's Funeral Home in Wytheville, Virginia. A favorite hymn, "We Shall Sleep But Not Forever" was beautifully sung by Mr. & Mrs. Clarence Burnett, her daughter's mother and father-in-law of Patterson, Virginia. Her body was laid to rest in West End Cemetery, Wytheville, Virginia.

Sister Violet Stoots was a steadfast believer in the doctrine of the Predestination of All Things, and that God's people "...are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous Light."

(1st Peter 2:9.)

What a blessing from the Lord it was to place that little hope of eternal life in the heart of one of His little ones. It is a comfort to know that the soul leaves the body at death in this life and returns immediately back to God who gave it. We all miss Sister Violet, and feel a deep loss. Still, we have a sweet hope that we will meet again on that glorified day, where there will be no more tears, sorrow, or sad farewells.

"....For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and the Trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

(1st Thessalonians 4:13-18.)

Jackie O'Neil

Rockville, Maryland 20853
May 5, 2003

ABBOTT'S CREEK ASSOCIATION (NC)

The 176th Annual Session of the Abbott's Creek Primitive Baptist Association will convene, if the Lord will, with the Church at Tom's Creek, Davidson County, North Carolina, to commence on Friday before the fourth Sunday in August, 2003, and will continue through Saturday and Sunday following, these dates being August 22, 23, and 24, inclusively.

Tom's Creek Church is located in Davidson County, on the northeast outskirts of Denton, N.C. Those coming east and west should take U.S. Hwy. 64 to where it junctions with N.C. Hwy. 109. Take Hwy. 109 south to Tom's Creek Church Road (State Road 2383). Turn left to church site

on your left. Those coming north and south should come Hwy. 109 to the above mentioned road.

We cordially invite our ministering brethren, brethren, sisters and friends to come and be with us this year, 2003, in our 176th session.

James M. Jones, Clerk
Katherine F. Harward,
Asst. Clerk

NEW RIVER ASSOCIATION (VA)

The 209th Annual Session of the New River Primitive Baptist Association will convene, if the Lord will, at Indian Creek Church, Floyd County, Virginia, but to be entertained by Little Vine Church, Carroll County, Va., beginning on Friday before the second Sunday in September, and will continue through Sunday following, these dates being September 12, 13 and 14, inclusively.

Indian Creek Church is located on Va. Hwy. 787 in Indian Valley, Virginia. Those coming by Route Nos. 221, 52 & 8, take Route 221 to Willis, Va. Then take Route 787 and go approximately 7 miles to church location on your left. Those who travel Int. 81, take Exit 114 to Childress on Route 600; then on to 693, then left on 787 and go appx. 15 miles to church location on your right. If you should travel Route 8, come to Drive-Inn Restaurant on 693, go left until you intersect with 787; then turn left and go appx. 15 miles to church location on your right.

We invite our ministering brethren, brethren, sisters and friends to come and be with us in our association this year, 2003.

J. B. Mitchell, Jr., Clerk
Christiansburg, Virginia 24073

UNION ASSOCIATION (TX)

The Union Association of Texas will convene on Friday before the second Sunday in October, 2003, with the introductory sermon at 11:00 a.m. The meeting will continue through Sunday, if the Lord will, with the dates being October 10, 11, and 12.

We will meet at Holly Springs Church, Anderson County, near the community of Montalba which is approximately 10 miles north of Palestine and about 10 miles south of

Athens on State Hwy. 19. Take FM 2330 west off TX 19 about 2 miles north of Montalba and go 2 miles to the first blacktop county road to the left. Turn left and the church location is about 1/4 mile on the right in a grove of large oak trees.

We invite all of our dear brethren, the sisters and friends who have a mind to come and be with us.

Wade Johnson
Athens, Texas 75751

GEMS OF ETERNAL TRUTH

Salvation is not received from the stagnant waters of human merit, or legal divinity, but only from the unmeasured fullness of divine grace. If we look at Salvation in the root, or its various branches, it stands thus —

BY GRACE ALONE.

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

A people not conscious of their past are adrift without a purpose. (This is a true Baptist principle.)

FAITH

FAITH steps over the threshold of mercy and centers in Jesus. What heart but glows glows at mercy like this! And while contemplating a subject so fathomless as covenant mercy, faith mounts higher and higher, til by the power of the Holy Ghost the heart becomes enraptured and inflamed with the Love of Christ.

A STATEMENT OF TRUTH

"Infidelity spreads as Arminianism spreads. The step is very short from believing in a weak god to believing in no god at all."

Elder Benjamin Lampton

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

J.M. Mewborn, Editor • PO Box 1358 • Coats, NC 27521
Second Class Postage Paid at Benson, NC 27504 USPS 699-220

POSTMASTER: Please forward Change-of-Address Orders on Form 3579 to Elder J.M. Mewborn, Editor, Zion's Landmark, Coats, NC 27521

Volume 136

July - August 2003

Number 4

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..IE STRANGER

"I was a Stranger, and ye took me in."
(Matthew 25:35.)

Stranger if thou want'st to know,
Who I am, and how I do;
Come and listen while I tell,
Who I am, and where I dwell.

I was lost in nature's night,
Without hearing, without sight;
Faint with sickness, wounded sore,
Deep in debt, and very poor!

Jesus found me in this state, —
Kindly cancel'd all my debt;
Heal'd my sickness, gave me sight,
Fill'd my heart with pure delight.

Jesus promised to defend,
And to be my constant friend;
"Though thy foes be great," said He,
"I will aid and succour thee."

In myself I yet am blind,
Darkness veils my sinful mind,
But in Jesus I can see,
Grace's scheme and mystery.

In myself I am unclean,
Vile and sinful, base and mean;
But in Jesus I appear,
White and comely, bright and fair.

In myself, I own it true,
I'm condemn'd and justly too;
But in Jesus I am free
From the law that threatens me.

By myself if left to go,
I would soon fall by the foe;
But with Jesus on my side,
Through my foes I'll safely ride.

In myself I'm led to see,
I am worse than poverty;
But in Jesus, I possess,
Riches, fame, and righteousness.

In myself I soon must die,
In the dust my flesh shall lie;
But in Jesus, wondrous thought!
I shall live His days throughout.

Tis enough, I ask no more,
Jesus hath laid up in store,
Riches, honor, life and peace,
Joys divine, that never cease.

Stranger! Will't thou go with me?
Christ hath plenteous grace for thee;
Will't thou swop thy transient toys,
For the Lord's eternal joys?

Isaac N. Van Meter

(Taken from the September 30, 1867,
issue of Zion's Landmark.)

A REQUEST FOR PUBLICATION

Dear Brother Mewborn,
I hope that this will find both you and Mrs. Mewborn doing well. Brother Mewborn, in the "November-December, 2001" issue of Zion's Landmark you republished the Experience and Call to the ministry of the late Elder Ben S. Cowin, who lived at Bear Grass (or Williamston), Martin County, North Carolina. I enjoyed this article so much! In fact, I read it three times. Brother Gwyn Byrd of Mt. Zion Church, here in Mobile, Alabama, and his Mother, told me how much they enjoyed reading it also.

If it is not asking too much, would you consider publishing the Experience of the late Elder R. P. Hendrix, a gifted minister who was pastor of Mt. Zion Primitive Baptist Church in Mobile, Alabama, for a number of years. He was a gifted minister in his day and time and died about the year 1968, as I recall. Two of his youngest sons, Elder Newell Hendrix, Mobile, Alabama, and Elder Pete Hendrix of Roxboro, North Carolina, are known today by many Primitive Baptists in the areas where they live.

May God's richest blessing rest and abide with you and yours,

A sister in hope of eternal life,
Ora Mae Mills,
Mobile, Alabama
March 12, 2002



ELDER ROBERT P. HENDRIX
1889 - 1968

(Elder Robert Pinkney Hendrix was born in Clark County, Alabama on March 11, 1889. He joined Shiloh Primitive Baptist Church, Frisco City, Monroe County, Ala., June 4, 1922. He was liberated to preach Sept. 1, 1923, and was ordained to the ministry July 5, 1924. At the time of his death, February 22, 1968, he was moderator and pastor of Mt. Zion Primitive Baptist Church, in Mobile, Alabama. He was 78 yrs., 11 mos. & 17 days old when he died.)

EXPERIENCE OF THE LATE ELDER ROBERT P. HENDRIX OF ALABAMA

Dear Brethren and Sisters of the Primitive Faith,

Inasmuch as I have been requested to write my experience, which had its beginning with me at the age of sixteen years concerning the things of God and His dealings I trust, with me, and also the world to come, I have agreed to humbly make the attempt to do so at this time, if the Lord wills to bless me.

Up or until the year of 1905, at the age of sixteen years, nothing more than the charms of this life had ever engaged my thoughts at anytime or to any serious extent. This is according to my best recollection, memory or knowledge. At this time there was living near the home of my father and mother a widow lady who had a little book entitled, The First Steps For Little Feet. She had a son and daughter who were about my age, and I was fond of this family. I frequently visited and spent days with them, and sometimes I would spend

nights there.

Then, one day, this lady let me see this little book which was illustrated with pictures, mostly of Christ and His apostles, also accompanied by accounts of His Words and His Work. It impressed me so that I asked her to lend it to me, which she kindly did. I kept the little book for sometime, looking at the pictures and reading the things of our Lord. But, I knew that I must return it, so I carried it back to the kind lady. (Her name was Ella Stringfellow.) But, even then, I could not forget that little book. I loved it, and it was daily my crave, so I went again and asked her if she would let me borrow it, which she seemed glad to do. Oh! how happy I felt to have the book back in my possession. After some days, I returned it back to her, but could not forget it.

In the meantime I craved to be as the apostles and the host of the blessed saints who I pictured in this little book. I began to feel so happy about my future prospects of being angel-like and that God would communicate with me as He had with others. Indeed, I had great imaginations and built great and beautiful aircastles for a future life.

I was complacent, as I comprehended a life of joy and happiness, also as I contemplated a life of obedience to God. I had no fear as I remember, for I had read in the scriptures that "perfect love casteth out fear". I felt that I verily loved God and His Son, the Lord Jesus Christ, above all things in Heaven and earth, and for that, He would love me. I would steal away and pray, and was happy, as I thought, with my prayers. But this state of tranquility, as I will call it, was not to endure for long. Soon afterwards, when retiring to bed one night during the summer of the year 1905, I was perfectly happy in mind, as had been usual for three or four months. But, on that night, I dreamed and in the dream I came to a valley which extended east and west, as far as I could see. In this valley there were bunches of bushes, like oak runner beds, which lined it, and a bright reflection of the sun that glittered as brightly as the sun above upon the leaves, so that the sight of it was so beautiful and beyond any words of description.

There was something in that valley that I was inwardly looking for in it, but I knew not what. A man, dressed in a robe, had passed, going west, down the valley. I looked for him for then I was made to know it was the Lord Jesus. I was grieved for I seemed to realize that He would pass this way no more. I had come too late to see Him, as He passed by. I was sorely grieved because I knew that I would not see Him now til that great and last day. (Dear Brethren, I feel this grief even now, as I attempt to write this account.) But, as I stood there, so grieved, I unconsciously reached under one of those oak clusters and took hold of something resembling a walking cane or the shepherd's staff. I held it to my breast and said, "He has left this for me and I will keep it as long as I live." And I will say right here and now I loved it better than my life. King David said, "Thy rod and thy staff, they comfort me." (Psalm 23:4.) But, upon this, I awoke. At this point all my happiness was gone, and I was miserable and afraid. All of my happy prospects had vanished. I lay on my pillow, wept and prayed for my sins, which were many and most abominable. My happy prayers turned to be a curse to me. I saw that I was a lost, ruined, condemned, hell-deserving sinner, world without end, unless Jesus could pity me and show mercy, which I did not feel it just for Him to do. This was the beginning of such experience as I have had.

From this time on, I was most miserable; my prayers ascended no higher than my head, as I looked upon this sinful, depraved body of mine with my helpless state to remedy it. I now thought of the poor, disobedient steward, who in unfaithfulness to his Lord lost his stewardship, when he said, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed." Luke 16:3.

For days at intervals I was so distressed in soul that I could not relish my meals and Mother would think that I was sick.

Then, one night, I dreamed again and I was walking a path between where my father's house was and my grandfather's, and suddenly a man descended out of the firmament. He came over my head and stopped in mid air; facing me, he held a long spear, and pointed it directly at my body. I was exceedingly afraid for I presumed at once that he was there to slap me as vengeance on my sins. But, He talked with me for half an hour with the spear still pointing at me; but, I had gained some hope of being spared, since He had talked this long with me.

Then, He disappeared, but I never have known the things that He said to me, only that it concerned my state and existence with God. However, my fear of judgment and eternal destruction was still with me. I could not number the times when I would steal away to be alone and try to pray, as a guilty culprit, condemned to die for his crime. I loathed my very being, and wished I had not been born, or could be as the beast of the field which has no promise of a future state or being.

During this time, I went to hear the preaching of different faiths and orders, here and there, but found no comfort of mind; yet, in my sight they were all saints of God. They preached how to reform our lives and obey the commandments of God by accepting Jesus Christ as our personal saviour and then live a life for the Lord. That by so doing, eternal life and salvation would be our reward. At the time I did not dispute that doctrine being true, but I thought and meditated inwardly just where does such a doctrine or teaching leave a poor, helpless sinner who feign would sacrifice his life only to know that God had accepted his prayer, who would give a cup of cold water to the most humble of the disciples of Jesus Christ when all else has failed? Such an one will not volunteer to join himself to the saints because he knows they have been taught and instructed to "avoid voluntary humility". I had read in Colossians 2:18, the Apostle Paul's admonition concerning this, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." He is afraid of being found as the man who sought to participate at the wedding supper of his lord, but had not on a wedding garment. (See Matthew 22:11-13.)

As time went on, my case was no better, except for intervals. These were never long, and during such times I would think that surely I was losing my mind. I could not take part in amusements with the young people and friends. I went to a Primitive Baptist church situated near where my father lived, and when the people assembled and the minister began to preach, I could scarcely endure to keep my seat, for his words pierced my very heart. He seemed to understand and know me, (although a stranger), and told me my trouble as I sat there and wept. I felt that I was in the House of God, where I had no right.

One day at this same meeting house, and the meeting was in session, I thought that I must go

and offer myself and tell those people my trouble. So, I went to my mother and told her that I wanted to go to the meeting. She said, "Son, you cannot go for your clothes are not ready." I said, "Ma, (for that is what I called her), I want to go, I want to join the church." She said, "Robert, I certainly do not object to you joining the church, but I do want you to know what you are doing for that is a solemn thing." I did not say anymore, but her words pierced my heart like an arrow. I had never told her anything about my trouble, nor had I dared to mention it to anyone anywhere. I cannot remember how I got away from my Mother to go to that meeting, but it seems now that I stole away and went. It was only about one mile to the meeting house.

I do not remember anything about any of the preaching that day, but a man named Ike Bud Thomas conducted the conference who I had never seen, nor have I seen since. In the process of his talk at this time he said he had no doubt about the security of the Church of the Living God, the only one that he was troubled about was "Ike Bud Thomas!" These words registered with me with great fear. They sang a hymn (or song), but on the first verse I did not rise from my seat, but resolved to go on the next verse. They sang the second verse, but I could not go. I sat there trembling and weeping, and I could not refrain myself. When the service was over, I sneaked out at the nearest door which was by the pulpit and went to the pine grove nearby. I realized the people would see me, so I then went back into the house. The first one I met was Ike Bud Thomas. I was so ashamed for I still could not refrain from my tears, but he reached out his hand to me and said, "How are you feeling, brother?" But, I could not make any reply. Now my plan had failed and my state was no

better.

Sometime after this in the month of March, as I remember it, my Father and I were breaking land, plowing in the field in the early Spring. I awoke that morning so distressed, that I hardly could know what I was doing. It was all over now, as I thought, and I was doomed to eternal woe; all hope was gone. Two years had passed during which I had prayed for relief and forgiveness many times, but all was to no avail. I resolved not to tax the patience of the just and wise God with my prayers and begging anymore. Yet, I could not refrain for all my hope was gone and I gave up. I saw myself a lost wretch, which I knew was my just desert. When I awoke that morning, somehow, I discerned a great, high wall which was impregnable. It had no gates or doors and reached high toward the sky. At this time it was quite a distance away and encircled me completely.

As the morning grew on, the wall drew closer and closer. Where we were plowing was some distance from the house, and, sometime about mid-morning, my Father said to me, "Robert, watch my mule till I get back; I am going to the house and light my pipe. I will bring some water for you when I come back." How glad I was to hear this, for I wanted so much to be alone. Afterward, I felt this was a great providence of God. But, this time the great wall was only a matter of a few yards away and the time had come. I fell face forward to the ground, trying to pray once more, that, if I must suffer the fate of the wicked, that He grant me the blessing that from my dwelling place I might ever behold the glory of His Kingdom.

But, as I did this, the wall, being very close to me, disappeared. I do not know how. The earth became a smooth globe without a living creature or any tree on it, all smooth as glass with

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

Zion's Landmark (ISSNO)744-6187 is published Bi-Monthly (January, March, May, July, September, & November) for \$12.00 per year by Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521-1358. Second Class Postage is paid at Benson, N.C. POSTMASTER: Send address changes to Zion's Landmark, P.O. Box 1358, Coats, N.C., 27521-1358

Paper Established August 20, 1867

no hills or streams of water anywhere. All of a sudden, a light illuminated around me and this great wall moved upward. From this I did not know anything, but when I did come to know and realize, I had risen to my feet and was standing some 8 or 10 feet from where I had been, and someone seemed to be standing near enough to touch me. I did not hear any audible voice, but I did feel His presence and tender compassion that my sins and all fear were gone. Here, I felt the great mercy that God had forgiven me. My very soul was astonished in unspeakable joy. All of the fearful sight was gone. It was then a most glorious day, such as no words can describe. All nature seemed to manifest the glory of God. I wept, indeed, that day as never before, but it was with tears of joy instead of sorrow.

But, this was not to be for long for the next morning, as I got out of bed, I glimpsed that same great wall again. It was a long way off, but it frightened me and I prayed that I might not see that fearful sight again. Somehow, I began to wonder if all this was just a delusion of a weak, fearful, human mind.

During all of these two years, my dear Mother was often worried about me. She would tell my Father that something was wrong with me for there would be days that I was so distressed that I could not eat. And I suppose that I must have showed some physical weakness.

Now, dear brethren and friends, this is a poor and faint description of these fearful, glorious things which were brought to me and upon me in such a way as no man could do, all of which is the foundation of my hope. This mysterious vision was brought to me in the same month, (as I have it), that I was eighteen (18) years of age. I am now seventy-seven (77) years of age. I was received and baptized in June, 1922, at the age of thirty-three (33) years, and was ordained to the ministry in the year 1924 at Shiloh Primitive Baptist Church, which was constituted in the year 1884. This was a church of the old orthodox faith, called "Absoluters" by some, and was located at Frisco City, Monroe County, Alabama.

But dear brethren, I hasten to say that I am not absolute, and the people, even the saints of God, are not absolute, but GOD IS, who has from the foundation of the world, revealed by the Holy Ghost His divine power to them. He will always accomplish this divine Revelation at His appointed time, according to His Will and Word, whether in a trance, a vision, a dream, the only ordained manner

and ways that He has ever promised to communicate with them.

He alone is The Rock and His Work is perfect, His Word and His Council are sure, and is that which shall stand forever unchanged. It is Him and Him alone who only is absolute. His people have a faith that is absolute in Him.

As I stated before, this is a feeble, poor description of some of the things which I hope did quicken the spirit of my mind from a state of spiritual death to a blessed state of Life in God, to a living, unchangeable faith in the Grace of God, set up from everlasting in Jesus Christ, who is the life and obedience of His people and the only hope of their eternal salvation.

*Your unworthy brother,
if one at all,
and if one, the least of all,
R. P. Hendrix*

THE WONDERFUL PREDESTINATION OF GOD

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. It must be said and remembered that all true, bona fide Predestinarian Baptists have never placed any limits on the absolute government of God over all beings, all events, and all worlds of the universe. The carnal minds of men cannot comprehend this; neither can the best wisdom of the 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 trials that were coming to pass with Joseph, GOOD THINGS as recorded in Genesis Chapters 37-50, but that is what Joseph was blessed to call them in his faith after they had taken place. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50:20. We, like Joseph, cannot feel, nor see 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 by Adam into the world that brought forth death. Without sin there would have been no death, or resurrec-

tion, or eternal bliss in Heaven with the Father, the Son, and the Holy Ghost with the saints. Therefore, by His creation of the serpent in the beginning of time (See Gen. 3:1) and the "man of sin", "the son of perdition" who shall be revealed in time, (See II Thess. 2:3), God saw the necessity, as well as purposed the entrance of sin into the world or He never would have allowed it to enter into the Garden of Eden. It was His purpose that Adam fall, and, thereby, justly be guilty of the penalty of death that was placed on him and all of his posterity. This 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 and declared 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 today who are perfectly willing to readily admit the foreknowledge of God, but they deny out right 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 that foreknowledge and 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. GOD'S All 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 by many today 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 made 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 for them to do. Can you possibly think of a more wicked crime?

Some feel that God does surely control some of these 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, as recorded in Matthew 10:30. Even the little sparrow is protected by this determinate counsel, for not one of them 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 telleth the number of the stars; He calleth them all by their names." Psalms 147:4. You try counting them sometime, and see how many of those you can count that you can call by name. If a sparrow cannot fall to the ground without Him, neither can a star.

It is not only unreasonable, but its 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 could 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 sands of the seas. It would be entirely impossible with me to reunite all these numberless souls and bodies back together again in the resurrection. If we cannot include all things, those things that seem most important to us might be left out. We would not limit the government and control of our God, nor because we cannot comprehend His designs, and purposes, dare to say He has none.

God's (Almighty), overwhelming power can best be demon-

strated by His creating a large power as in Pharaoh who was given mighty power to harass the Hebrews or the Children of Israel by holding them in bondage and restraining them. God's own almighty power was then made known in His delivering the Hebrews or the Children of Israel and ultimately overwhelming and destroying 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 (the greater) overcomes and defeats him, his power and strength are 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 always overcomes Satan as He did the Egyptians in the Red Sea when it was His will to do so, as it was determined in His eternal mind or purpose. "For this cause have I raised thee (Pharaoh) up, for to show in thee my power; and that my name be declared throughout all the earth." (Exodus 9:16.) "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 His 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 either 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 surely 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 of old to speak of His coming and the Apostles to have

foretold all that should ever come to pass? If predestination was not fixed in the eternal mind and purpose of God, how could the Apostles tell us of perilous times that are now coming to pass in these last days?

It is, however, the desire of this unworthy 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 it. It could not have entered the world if it had been GOD'S purpose that it should not. After sin entered into the world, His control over it has been sure, 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 final, eternal destiny is in the control of God than to believe it is in the control of man or 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. (See Matthew 8:28-32.) "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 or take place contrary to His purpose and decree, it might gain control and overthrow Him. The wicked sometimes are made to 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 of God are made to hate their sinful acts and also the sin that is found in their bodies and flesh, because they have been given the true love of God in their hearts. The elect (His people) take the blame to themselves for all their sins. Elder G. W. Hill once said that he told the church, when he came before them to ask for a home a number of years ago, 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 of God do hunger and thirst after righteousness. They acknowledge God's justice in their condemnation because they have been made to love Him.

It cannot be denied that the carnal mind of man is always strongly opposed to this doctrine of election and predestination, especially predestination. The carnal mind is enmity against God. The Apostle Paul declared, "To be carnally minded is death."

Romans 8:6. 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 turn around and deny it very shortly thereafter by fretting so much about the conduct of a friend to listen to it and another when this doctrine is applied to us in our lives. This writer is just as weak or even weaker as any of you in the carnal mind and in the flesh. 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 and purpose of the eternal God.

*Submitted, I hope,
in brotherly love,
George A. Fulk
November 6, 1973*

(The above article was an editorial, written by Brother George A. Fulk, who was Associate Editor of Zion's Landmark for 17 years from October, 1973, to June, 1990. It was published first in the April, 1974, issue, and is being republished at this time by request. His life was published in the "September-October, 2000," issue of the Landmark. He was blessed to write many good articles during the time he served with me on the editorial staff of the paper. Brother Fulk died January 22, 2000.) - J. M. Mewborn.

(The following two articles, "An Unequal Yoke", and "A Sincere Request And Desire From A Child Of God", written by Elder P. D. Gold, Editor of Zion's Landmark from 1870 to 1920, have been selected for publication as excellent ones from older issues of the paper. Editor.)

AN UNEQUAL YOKE

*'Thou shalt not plough with an ox
and an ass together.'
Deuteronomy 22:10.*

It is the peculiarity of the order of God to couple things congenial together and forbid unequal yoking. The law of Moses forbids the ploughing of the ox and ass together. There is no harmony between them, no congeniality, no fitness, and nothing that would typify fellowship.

The nature of the ox and the ass are dissimilar. The ox is much more quiet and less noisy. Suppose they are hooked up together to draw a load. They are

not of the same gait, nor strength, nor are their yokes the same. The patient ox would not enjoy the braying and bawling of the ass, nor would the ass have any respect for the groaning of the ox as he comes to his knees under the heavy load.

If two preachers, a predestinarian and an Arminian, should start out together to preach, the one being sensible of his poverty and dependence on God, and the other boasting with loud mouth about his power to save sinners, and telling his hearers that man has the power to determine his own course and save himself eternally, would there be any peace and fellowship between these two preachers? Wherein could they walk together? How can two walk together except they be agreed? (See Amos 3:3.)

When Jesus sent them out two and two, they preached the same Gospel. In prayer, in doctrine, in experience, in exhortation, in good works in God the Father, discipline, or whatever appertains to the church of God, they are one and true yoke fellows. The gift of one may be greater than that of another, yet what each does is of the same kind of service. But, if one preacher trusted alone in God, and the other leaned on man or trusted in human (or man's) ability, they could not go together. Nor does the Lord ever send such.

The ox and the ass are not prompted by the same cause. The ox regards his owner and serves him. On the other hand, the ass knows his master's crib and aims for that. He will always be found looking for it everytime. The ox is a faithful beast to serve his owner, the ass is always quick to slip to the crib where the corn is. The ox serves from principle, the ass for pay. The ox knoweth his owner, and the ass his master's crib. The scripture records, "The ox knoweth his owner, and the ass his master's crib." Isaiah 1:3.

A true preacher of the Gospel seeks the honor of his owner and regards the rights of his owner. He knows that the Kingdom, glory and power belong to the Lord, that the doctrine is God's, the cause is His, the people are His, and that he belongs to Him. The true minister is deeply led concerning the heavy weight of his solemn obligation to his Master, the Lord Jesus Christ. He desires, therefore, to glorify God in his body and Spirit which are His. As Abraham's servant went out under the weight and solemnity of an oath, which he deeply felt, seeking a wife for Isaac, could not turn either to the right, nor to the left, nor even eat until his message was delivered, not seeking his own comfort or gain but that of his owner; so a

true, God-called Gospel preacher, represented by the patient, faithful, laborious, burden bearing ox, knows his owner or Lord, and serves Him from true principles. He knows that Jesus has redeemed His people by laying down His life for them, and that He has washed His church and has cleansed it. Therefore, he is faithful to him as a servant, and does not preach the gospel for money, filthy lucre or worldly gain for he knoweth his Owner.

The ass on the other hand always seeks the crib. This is his inbred nature. He knows where that is. He preaches for pay or money, and also divines for reward. He is not in the market unless there is money. It is always the crib that he seeks. He never sees beyond that. Like Gehazi in II Kings 5:21-26, he begs a reward of Naaman.

The ox is to be fed and his mouth is not to be muzzled, while he is treading out the corn. But, he does not seek that. His owner cares for him and supplies his need, as the ox seeks better things. The Gospel preacher has faith in God and seeks first the Kingdom of Heaven and His righteousness, and all needed things are added to him. (Read Luke 12:31.)

The ass must crouch down or be kept under or between burdens, or he is of no true service. That wolfish, asinine principle of the flesh, that always seeks the crib, must be kept under and bound down, or it is as the wild ass's colt, snuffing false doctrine or the wind at its pleasure. When it is kept under and mortified or ruled by bridle and bit, or strong chords, it is of use. Jesus rides it (Read Matthew 21:5) into Jerusalem, and thus displays His sovereign power to rule and also show His humility. For mere man is as the ass, vile and selfish, and now, Jesus, THE KING, comes into Jerusalem, riding upon the colt of an ass that no man had ever rode or controlled. He appears here in this instance as controlling man. We see Him as He saves poor, hell deserving sinners and brings them under His blessed power.

But, naturally, the ass is not for the plow or tillage as the ox is, for the plowing or tillage of the poor ox there is much food, and where there are no oxen, there the crib is empty, and, if there were today no true Gospel, God-called preachers, even the ass could find no corn in the crib. But a faithful ministry is of great use in feeding the flock of God, and even today false preachers get their bread and apparel on the credit of true preachers of the Gospel.

P. D. GOLD

A SINCERE REQUEST AND DESIRE FROM A CHILD OF GOD

Elder P. D. Gold,

Dear Sir: —

It seems that I have some leading of mind to write to some of the dear saints of God. I know not whether it is of the good Spirit or not, but fear it is of the evil one, yet, at the same time this impression follows me daily. I cannot get rid of it, it matters not where I go.

I am sorely afflicted both in body and mind and rather growing worse in the place of better. I know not where to go or what to do. I love the people of God (The Old Baptists) the best of any people on earth, but fear that I am not one of that number. It seems if I had a brighter hope and could be with them, it would be the greatest pleasure on earth to me to follow Christ down into the watery grave.

I stand on the banks and tremble while others are going down into the water and fear that He never died for poor me. Mr. Gold, do you believe that ever a person was delivered from their sins and did not feel the change at the time, but their burden of sin and guilt will finally leave and they feel calm and easy, and know not how it went? It seems that I am not as I once was, but I have not seen a great light or heard a sweet voice as some. If so, it seems that I would not doubt as I do.

Will you be so kind as to please answer my question through the columns of the Zion's Landmark, if you should think it worth a notice, and pray for,

AN ANXIOUS ONE

REPLY AND REMARKS

No one can tell how he is born again. No one single person ever knows when he was first born of women. Then, how can he know when or how he is born of God! If your burden is gone and you feel peace of conscience, what more should you want? If you have had very severe bodily pain and it left you one night, and while overcome with labor and pain you fell asleep, then next morning, when you awoke, your pain was gone, and has never since returned, are you going to try to be sick again just because you cannot tell how that pain left you?

If you will go to the church and tell your case to the brethren and submit to the government of the Lord Jesus and worship Him, I believe it will be well with you.

P. D. GOLD

WHY HAS IT BEEN THIS WAY WITH ME?

(MY EXPERIENCE)

Why has it been this way with me and why have I had so many dreams that I have seen come true? Why was it in September, 1926, that the Lord presented Himself before me on that bright, sunny day when mother, her friends, and other members of my family were sitting there on the porch at our home in Union County?

Why was it that I could see Him so plain? He was a very big Man, dressed in white. Why was I so afraid? Why did I try to run from Him? I went to the kitchen in the house and sat down. Then this Big Man spoke these words to me so very close with the most gentle Voice and said,

"Fear not, I am with thee;
Oh! be not dismayed!
I, I am thy God
And will still give thee aid."

I wanted so much to get away from that Man and that Voice that I kept hearing, so I ran to an out building, feeling that my heart would burst out of me. When I came back into the back porch and sat down, that Voice was still ringing in me. I then went inside the house and fell across the bed. Then, Mother came to the bed and I told her I was going to die. She said, "Sallie, you just as well make up your mind and go to High Ridge Church next Saturday and tell them your troubles." I was only 16 years of age at the time. When all of this was taking place with me, I had a brother and a sister who were members of High Ridge Church. I was still afraid that if I went, they would not get to go, as our only way of travel was by buggy. But, I did go to the meeting on Sunday, and it seemed like every body there was staring at me.

Uncle Walter Edwards was pastor of High Ridge Church, and when we arrived, he was up preaching. He did not look at all like himself. He was dressed in white, exactly the way that Man was who had appeared before me.

So, after the preaching was over, I could not get out of that church building fast enough. I was still so afraid. When I got out in the yard, it seemed like more people shook hands with me than they ever had before, and I felt sure that I was going to melt in tears.

As time went on, month after month, I felt if it be God's will to spare me, I thought I would offer myself before those people at High Ridge Church. But, this went on for three (3) years.

So, in a meeting at Deese's Chapel Primitive Baptist Church

(now disbanded), in the closing of the meeting, they sang for the closing Hymn, "Brethren, We Have Met To Worship", and when they came to the verse,

"Is there here a trembling jailer,

Seeking Grace and filled with fears?"

Is there here a weeping Mary,
Pouring forth a flood of tears?",
I was standing beside Sister Lydia Dry who is a member of Lawyer's Spring Church. My oldest girl was four months old. I gave her to Sister Dry, and before I knew what was going on, the Deacon was asking me if I wanted a home with them. I said, "Yes."

Now, I had always felt before this, that should such ever come about with me, there was a lot I desired to tell the church, but that was all I could say to them, to save my life. But, I was received into the fellowship of the church on Friday night and was baptized by Elder Oscar Broom the following Sunday morning which was the second Sunday in August, 1929.

Sallie C. Harward

(Note: Sister Harward did not give the date on the paper when she penned down her experience as written above. Editor.)

SALLIE C. HARWARD (THOMPSON)

(A Tribute To Her Memory And Life Of 92 Years)

I feel to leave on record these lines in memory of one who was always a special person with many people, whose life here was an inspiration and her memory a



SALLIE C. HARWARD
1909-2002
AGE 92 YEARS

benediction in the circle of both her natural family, church family, and many friends. It was my privilege to have known her personally for a period of 46 years.

Sister Sallie Harward Thompson was born the third child of a family of 13 children on December 14, 1909, in Union County, North Carolina. She

passed away March 13, 2002. Her father and mother were the late William H. and Martha Mae Edwards Caudle. It was on March 20, 1927, that she was married to Brother A. D. (Amos Daniel) Harward at her parents' home by a special uncle, the late Elder Walter Edwards. (Elder Water Edwards was the father of Elder W. Clerod Edwards, who passed away on May 1st, 2000. Both of these men were greatly loved and well known by many Primitive Baptists over a period of many years as both father and son in the ministry in several states.)

Brother Amos D. Harward and Sister Sallie C. Harward were blessed with seven children, five daughters and two sons. All seven of them are living today and they are: Martha Harrington, Gracie Harrington and Laura Denny, all of Sanford, N. C.; Alice Rosser, Carthage, N. C., and Ruby Hendrick, Cameron, N. C.; two sons, Elder Calvin T. Harward, Sanford, N. C., and Daniel Harward, Cameron, N. C.; two sisters, Clea Horton, Polkton, N. C., and Thelma Williamson, Wadesboro, N. C.; a step-daughter, Margaret Craft, Erwin, N. C., and a step-son, Marvin Thompson, Chesapeake, Va., with 21 grandchildren, 37 great-grandchildren and three great-great grandchildren.

According to the record, Sister Sallie Harward joined Deese Chapel Primitive Baptist Church on August 9, 1929, by experience and was baptized the following Sunday morning by the late Elder Oscar Broom. (Deese Chapel Church, located near Wadesboro, N. C., was in the old Bear Creek Association, and both Church and Association are now extinct.) Through the course of her long, blameless life among the Primitive Baptists as a member, she and her husband, Brother A. D. Harward, lived in several locales where they maintained very active and supportive church membership statuses, first at High Ridge Church from 1933 to 1946 (Bear Creek Assn.), Middle Creek Church (Little River Assn.) from 1946 to 1948, when they came to Lamm's Grove Church (Abbott's Creek Assn.) for the remainder of their lives.

My first remembrance and acquaintance with them came in the year 1956, when the Abbott's Creek Association (due to a sad, serious trouble that had erupted among Primitive Baptist churches everywhere throughout the United States) was reduced down to four little churches. It was a time of great sorrow and distress, but with the faithful leadership of their moderator, Elder S. T. Atkinson, Sr., the blessing of the Almighty God eventually brought them back

together with the restoration of three churches that had become separated from the main body because of the trouble in sweet fellowship. During this whole period of time Brother and Sister Harward's strong, positive position in the church never wavered. They stood firmly and faithful throughout the entire conflict, supporting the sister churches and the Abbott's Creek Association. Such faithfulness, regardless of where, has always drawn and attracted my attention when I see such strength made manifest in the midst of the fiery trials and violent storms that sometimes take place in the militant Church of God here in this time world. Their home was always a haven of rest and peace for all those Old Baptist people who would come and go in those days. She prepared and cooked many meals for them in her home as well as countless associations and church meetings.

According to my calculation, her name was on the church books of Primitive Baptist for 73 years, 7 months and 13 days, unblemishable for this length of time. This record is most remarkable, indeed!

After Brother Amos D. Harward's death on January 5, 1970, Sister Sallie Harward was married to Brother John Henry Thompson on November 6, 1976, and they were blessed to live together for a little over four years until his death on January 15, 1980. (Brother Thompson resided in the Smithfield, Pine Level area of North Carolina, as I recall.)

She was blessed with a God-given faithfulness in a life of great love, as mentioned in the outset of this writing, "one who was always a special person with many people" – "within that circle of her natural family, church family, and many friends," always attended with the virtue of patience and kindness. We will never forget her!

(In this issue of Zion's Landmark we are publishing Sister Sallie Harward Thompson's experience of grace, which has never previously been printed in any paper. Please refer to Page No. 5, third column.

*J. M. Mewborn
July 29, 2003*

A REQUEST

Dear Brother Mewborn,

I have had something on my mind for quite sometime and I cannot seem to find anyone who can give me a satisfactory answer. The question is – "Why was Jesus placed between the two (2) thieves when he was crucified on the Golgotha's hill? Why were both of them not on His right side or both

of them on His left side?" I know that Christ is the center (in control) of all things in both Heaven and earth and is the center of all our lives, here in this time world. I believe there is a sweet meaning behind this pattern as was purposed and ordained by His Father. Matthew calls the place "Golgotha" (See Matthew 27:33), and Luke calls the place "Calvary". (See Luke 23:33). If you have an answer, please advise me.

*Humbly, a brother in hope,
I trust,
David Corner
Carthage, North Carolina
July 1, 2003*

COMMENTS

God had a Holy, Divine and wonderful purpose for the crucifixion of Christ to take place exactly as it did at Golgotha, also Calvary, and for the penitent thief to be crucified on one side and for the reprobate to die on His other side.

According to seven scriptures below, the Lord Jesus Christ is today at the right Hand of His Father God in Heaven and immortal glory. He is there glorified at the right hand of God with the same body, soul and spirit, as He had here in this time world. Whatever applies to Him (Christ) and His being, also applies exactly to His chosen people, whenever and wherever.

The following scriptures verify and attest to this reality:

1. "So then after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God." Mark 16:19.

2. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34.

3. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Colossians 3:1.

4. "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." Hebrews 10:12.

5. "By the resurrection of Jesus Christ, Who is gone into Heaven, and is on the right hand of God, angels and authorities being made subject to Him." 1st Peter 3:22.

6. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," etc. Acts 2:32, 33.

7. It was Stephen, when he was being stoned to death, saw Jesus standing at the right Hand of God, "But he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts 7:55, 56.

So, Christ is now at the right hand of God, the Father, in Heaven.

From reading the Words and language of Christ in Matthew 25:32, it is made unquestionably clear that the Elect (chosen) Family of God is always associated with the right hand of God, while the non-elect, reprobate, apostate number is always associated with the left hand of God. I will quote as follows: "When the Son of man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats. AND HE SHALL SET THE SHEEP ON HIS RIGHT HAND, but the goats on the left. Then shall HE SAY unto them ON HIS RIGHT HAND, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, etc."

Notice what He says that He will say in that day to those on His left. The exact quotation is as follows: "THEN SHALL HE SAY ALSO UNTO THEM ON THE LEFT HAND, DEPART FROM ME, YE CURSED, INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS." Matthew 25:41.

Now concerning the two thieves who were crucified with Christ, the scripture only states them as such and that one was crucified on His right and one was crucified on His left. However, it is not clear from reading them exactly which was the penitent one, whether on His right or His left. Men have assumed thousands of times that it was the one on His right, but this cannot be proven by the scriptures other than from the common belief that the Children of God, His Church, His People, are always associated with His right Hand, as proven by the seven quoted scriptures above. "Then were two thieves crucified with Him, one on the right hand, another on the left." Matthew 27:38. "And with Him they crucify two thieves: the one on his right hand, and the other on His left." Mark 15:27. "And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left." Luke 23:33.

Proof for the unproof that it

cannot be ascertained which one was the penitent thief, whether on the right or the left of Christ, is established from the conversation with Him on Golgotha, or Calvary. While the reprobate addressed Him, Christ never responded back to him, whatsoever. Read carefully as follows: "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, To-day shalt thou be with Me in paradise." Luke 23:39-42. In all of this immortal transpiration of the Work of God, it cannot be determined whether the penitent one was (either) on His right or His left. Assumption has always placed the quickened one on His right, although it cannot be proven from the scriptures. They are completely silent on this matter!

It was the mother of Zebedee's children (some have said her name was Salome), who came to Jesus, worshipping Him, requesting that her two sons, one the Apostle James and the other the Apostle John, saying, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy Kingdom. But Jesus answered and said, Ye know not what ye ask." "To sit on my right hand, and on my left, is not mine to give, but IT SHALL BE GIVEN TO THEM FOR WHOM IT IS PREPARED OF MY FATHER." (Matthew 20:20-23.) This woman did not realize that she was asking that one of her sons, either James or John, would be sent to Hell. She asked amiss for her question was not in faith.

John in Revelation 14:4 said that the hundred forty and four thousand do "follow THE LAMB WHITHERSOEVER HE GOETH." We, always, based upon the separation of the sheep on His right and the goats on His left at the last day, associate His people "at the right hand of God", and all others to His left. We appreciate having Brother Comer's request on this matter for it is a good question!

J. M. Mewborn
August 4, 2003

BROOKIE J. STEWART

On January 4, 2003, Sister Brookie (Jane) Stewart came to

the end of her earthly journey, having lived 96 years. She was the daughter of Gustave M. and Cora Turlington Stewart. She received her education in the Harnett County, North Carolina schools and Duke University, Durham, N. C. After teaching school for several years, she was employed for 29 1/2 years with the Durham-Southern Railroad as Clerk and Station Agent, serving the cities and Towns of Durham, Erwin, Angier and Fuquay-Varina, North Carolina.



BROOKIE J. STEWART
1907 - 2003
AGE 96 YEARS

On September 3, 1927, she was received into the fellowship of Angier Primitive Baptist Church, Angier, Harnett County, North Carolina, and was baptized the following day by Elder C. B. Hall. In April, 1954, Sister Brookie was received into the fellowship of Durham Primitive Baptist Church on Confession of Faith, and she remained a lovely and faithful member until her death.

Sister Brookie had received a hope in Jesus Christ when she was very young and this became the prime focus of her life. She was a lover of the Doctrine of Election, Predestination and Salvation by Grace. For most of her life, her weekends were spent visiting among our churches, or helping her parents extend hospitality there to ministers and other members visiting in Eastern North Carolina. Their home was for many years always a delightful gathering place for the Old Baptists.

Brookie was a soft-spoken woman who could, if necessary, disagree with others, while at the same time being careful to treat them with love and respect due believers in the Lord. She lived among her family and brethren with a gentle spirit and quiet dignity preferring their company and fellowship in her personal life, while at the same time, she was deeply respected in her community.

During the last two years of her life, she was confined to her room, but the Lord granted her an amazing measure of patience, as she

waited to be taken home. **"All the days of my appointed time will I wait till my change come."** Job 14:14.

While blessed with a keen intellect, sharp memory and a delightful dry wit, she said that the most treasured of her blessings was the hope that she felt she received from the Lord, that He had died for her sins and given her a sweet hope of Heaven.

Sister Brookie is survived by her sister-in-law, Mary E. Stewart of Dunn, North Carolina; two nieces, Carol Sizemore of Erwin, North Carolina, and Marcia Norris of Raleigh, North Carolina, and several grand nieces and nephews.

Her funeral service was conducted by Elder C. B. Davis and Elder Cleo Robertson at Skinner's Funeral Home Chapel in Dunn, North Carolina. Burial was in her family plot in Coats City Cemetery, Coats, North Carolina.

Written by request,
Catherine M. Humbarger, Clerk

(Note: Request for permission of publication of Sister Brookie Stewart's obituary in Zion's Landmark was granted from Durham Primitive Baptist Church since she was a lifetime reader and subscriber of this paper, and many of our readers and subscribers had known her for a lifetime and loved her. Zion's Landmark acknowledges with appreciation this kindness in this paper's behalf.)

It was my unworthy privilege and blessing to have known her all of my life, and will never forget her carefulness, as a neighbor, friend and sister in the Lord.

(J. M. Mewborn)

DEACON WILFORD G. PARSONS

As it has been pleasing to our merciful, Heavenly Father to remove from our midst and carry him to rest in Jesus, our dear brother in Christ, Deacon Wilford G. Parsons, we will attempt by the grace and mercy of God to write an obituary of this faithful servant.

Brother Parsons was born April 19, 1928, and was the youngest of 16 children to Brother Cager Grant and Sister Bessie Lee Scarce Parsons, both of whom were members of Mt. Ararat (Old Mountain) Primitive Baptist Church, Pittsylvania County, Virginia, where his father served as deacon. Brother Wilford departed this life February 9, 2002, peacefully, at his home in Danville, Va. He is survived by his devoted wife of 52 years, Sister Cindy Underwood Parsons; one sister, Mrs. Ruth Parsons Motley; and a number of nieces and nephews. Brother and Sister Parsons were united in marriage, June 10, 1949, Elder Raymond Payne officiating.

Brother Parsons was a veteran,

having served in the U. S. Marine Corps during the Korean War. Afterwards, he became employed by Dan River Mills in the sheet metal shop where he later became supervisor. He retired after 45 years of service.

Brother Wilford and Sister Cindy were given a sweet hope in Christ Jesus and a desire to be baptized. They were received into the fellowship of Long Branch Church, Franklin Co., VA. October 6, 1956, and were baptized the following day by Elder J. G. L. Hash. On May 2, 1959, he and Brother Amos Hash were ordained deacons at Long Branch by a presbytery of nine elders and 19 deacons. Brother Parsons was elected clerk of Long Branch November 4, 1961, which office he served faithfully until his death. He was elected clerk for the Smith River Association in the 1992 session, and each year thereafter, and was very efficient in that office also. He served on the preaching committee in the association for many years as well.

Brother Parsons demonstrated to all of us his love for the Lord and His dear people. His humbleness, kindness and generosity were displayed in many ways. He was firm in the faith and loved the doctrine of God our Saviour, that salvation is by grace alone. Brother and Sister Parsons loved to entertain the many brethren, friends and relatives in the schoolhouse which they purchased and remodeled. They took company from the association and the church for many years, showing their love for God's children. He loved to sing the old hymns of Zion, being blessed with an able singing voice. We cherish those precious times that the Lord blessed us with.

He spoke often of the goodness and mercy of his Lord and Saviour who had been so gracious to him all the days of his life. We certainly believe that we can say about Brother Parsons in his service as a deacon, "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1st Timothy 3:13.

Brother Parsons loved his dear wife and was as devoted in his care for her as much as any one we have ever known. May it be the will of God to reconcile her, the church, the family, and friends that the great loss we all feel is his eternal gain. This much esteemed brother has ceased from all his labors and trials here and is entered into that sweet rest in Christ Jesus in hope of that world to come.

Funeral services were conducted by his pastor, Elder Carl Terry, and Elder Mark Terry at Swicegood Funeral Home Chapel.

Danville, Va. His body was laid to rest in the mausoleum in the Danville Memorial Gardens, Danville, to await the Resurrection when Christ shall appear in power and great glory with healing in His wings. Then, all the ransomed church shall hear Him say, "Come Ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matthew 25:34.

*In hope of eternal life,
Mark I. Terry*

Done by order of Long Branch Church in Franklin County, Virginia, in conference, April 6, 2002.

*Carl E. Terry, Moderator
Mark I. Terry, Clerk
Betty Walker, Assistant Clerk*

CINDY UNDERWOOD PARSONS

Sister Cindy Underwood Parsons was born March 16, 1928, and passed away from this life March 12, 2003, at the age of 74 years. She was born in the Endicott section of Franklin County, Virginia, to Isaac J. and Dillie T. Underwood, who preceded her in death. She was also preceded in death by her loving, devoted husband of 52 years, Wilford Grant (W. G.) Parsons (whose obituary appears above), one sister, Clynda U. Trail, and one brother, Henry Underwood. She is survived by two sisters, Sister Eula Ina Quinn and Gloria U. Trail, along (with) many loving nieces and nephews.

Brother and Sister Parsons were united in marriage June 10, 1949, by the late Elder Raymond Payne, officiating.

They made their home in Danville, Virginia, where she worked for 35 years at Dan River Mills until her retirement December 15, 1982. Sister Cindy and Brother Wilford were given a sweet hope in Christ Jesus and a desire to be baptized. They were received into the fellowship of Long Branch Primitive Baptist Church October 6, 1956, and were baptized the following day by Elder J. G. L. Hash.

Sister Cindy and Brother Wilford felt a strong calling to serve God's little children in opening up their home to feed and entertain company from the church and the Smith River Association many times. Countless times on many afternoons there was sweet fellowship and singing at the schoolhouse where they purchased and remodeled with God's little children in mind, as they converted it (a 4-room unit) into a sweet place of fellowship for those of like faith and hope in Christ Jesus. Sister Cindy and Brother Wilford were blessed to have many wonderful years together and shared together in their firm faith and love of and for the doctrine of God our Saviour that Salvation is by grace alone.

The blessed Lord called Sister Cindy home as she slept peacefully

at her home in Danville, Virginia, as her family was with her and doing what Sister Cindy always loved to do, preparing dinner and sharing in sweet fellowship. In her last days she stated, "I hope it won't be long now." She told Sister Brenda Walker to find comfort in the scripture and quoted II Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith." Reading back, the prior verse II Timothy 4:6 reads, "For I am now ready to be offered and the time of my departure is at hand."

Her funeral services were conducted March 15, 2003, at Flora Funeral Home Chapel in Rocky Mount, Virginia, by her pastor, Elder Carl Terry and Elder Mark Terry. She was laid to rest beside the resting place of Brother Wilford in Danville Memorial Gardens, Danville, Va.

*Submitted with love by,
(Sister, I hope) Betty Walker*



LUCILLE B. WALTERS
1915 - 2003
AGE 88 YEARS

LUCILLE B. WALTERS

It is in humbleness that I attempt to pen down a few lines in memory of Sister Lucille Bradsher Walters. She was a native of Person County, North Carolina, the daughter of the late James Phillip and Alice Wheeley Bradsher. She was born January 22, 1915, and died May 16, 2003, at her home, 7501 High Rock Road, Efland, North Carolina, after several months of declining health at age 88 years.

She is survived by her devoted husband of many years, Brother Victor Carl Walters; a son, Victor Carl Walters, Jr.; two daughters, Betty W. Hill and Rose Marie W. Dunn, all of Efland, N. C.; a sister, Minnie B. Walters, Efland, N. C., with 11 grandchildren and 11 great-grandchildren.

Sister Walters and husband, Brother Victor Walters, joined Mebane Primitive Baptist Church, Mebane, Alamance County, North Carolina, by experience and baptism on September 12, 1959. They were baptized the following day at Wheeler's Church baptism pool by Elder J. M. Mewborn and remained faithful members until Mebane Church disbanded on April 2, 2000, when she presented her letter at

Wheeler's Primitive Baptist Church on the second Sunday in April, 2000, and was graciously received.

Her delight was in entertaining her church brethren, sisters and many friends, and their door was always open to them. They enjoyed visiting their correspondents in the LORD as long as she was able. After many mini-strokes, she was not able to speak very much; yet, one could see that sweet smile and know that she was aware of her surroundings. Our hearts go out to her family in their loneliness, and we are made to look to a better day when, according to our hope, all can be as one in that land where the children of God will never grow old.

The funeral service was held at Wheeler's Church at 3:00 P. M. on Monday, May 19, 2003, by Elders O. J. Wray, Jr., Pete Hendrix and Bobby Daughtry. Burial was in the church cemetery. The response from her family and many friends to the cemetery fund in her memory was outstanding and proved what a special person she was. (Written for the church by Reuben Bowes.)

Done by order of Wheeler's Primitive Baptist Church and approved in conference this 12th day of July, 2003.

*Elder Pete Hendrix, Moderator
Reuben Bowes, Clerk*

FIFTH SUNDAY MEETING AT THOMAS GROVE CHURCH, AUGUST 31, 2003

Dear Elder Mewborn,

We would like to ask you to announce in Zion's Landmark our fifth Sunday meeting at Thomas Grove Church, to be held on Sunday, August 31, 2003. If the Lord will, singing will begin about 9:30 a.m., with preaching to begin at 10:00 a.m.

Thomas Grove Meeting House is located on the Blue Ridge Parkway just north of Stuart, Patrick County, Virginia. From the intersection of Va. Hwy. No. 8 and the Parkway, go north on Parkway 1.8 miles. You will see a split rail fence on your left side of road. At this point, turn right onto Soapstone Hill Road. Then turn left, continue .1 mile to church site on your left.

Our sincere hope and desire is that the Lord will give many of the brethren, sisters and friends a desire to be with us at this time, especially our ministering brethren.

(There will not be a fifth Sunday meeting in the Lower Mayo Association in August, 2003.)

*Elder Kenneth Hopkins, Pastor
Clifton Pegram, Clerk
(For Thomas Grove Church)*

MILL BRANCH UNION MEETING

The Mill Branch Union Meeting, if the Lord will, is appointed to be held with the Church at Simpson Creek, the fifth Saturday and

Sunday in August, 2003, these dates being August 30th and 31st.

Directions to Simpson Creek Church are as follows: Those coming on U. S. Hwy. 701, come to downtown area of Loris, South Carolina; turn left on S. C. Hwy. No. 9 (east). Go about 4 miles to Goretown, turn right on paved road. Then go 3 miles; turn right to church site only a short distance on your right.

We invite our brethren and sisters of our sister churches to visit with us in our union meeting.

*Billy Boyd, Union Clerk
Loris, South Carolina 29569*

MILL BRANCH ASSOCIATION

The 133rd Annual Session of the Mill Branch Primitive Baptist Association will be held, if the Lord will, this year 2003, on the church site of Simpson Creek Church, but will be hosted by Mill Branch Church for convenience purposes.

The Association will convene on Friday, October 31, and will continue through Saturday and Sunday following, November 1st and 2nd, 2003.

Directions to Simpson Creek Church are as follows: Those coming on U. S. Route 701 come to downtown Loris, South Carolina. Turn left on S. C. Hwy. No. 9 (East). Go 4 miles to Goretown and turn right on paved road for 3 miles. Turn right to church location only a short distance on your right.

We extend to our correspondents, brethren, sisters and friends a warm, cordial invitation to be with us in our 2003 session. We anticipate your presence with us.

*Lucille Beasley, Clerk
Bishopville, South Carolina 29019*

LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, if the Lord will, at Russell Creek Church site (but entertained by Spoon Creek Church) beginning on Friday before the first Sunday in October, 2003, and will continue three days, these dates being October 3rd, 4th and 5th, 2003.

Russell Creek Church is located south from Stuart, Patrick County, Virginia. Those coming either north or south on Route (Va.) No. 8 Hwy., turn east on Road #653 at N. C. - Va. State Line for about 1 mile to Road No. 631. Turn right for 1/4 mile to church location on your right. Those traveling Route U. S. 58 West, come to Road No. 631; then about 3 miles to church location on your left.

We hope the brethren and friends, especially our ministering brethren, will keep us in mind for these dates, October 3, 4 and 5, 2003.

*Georgia M. Thomas, Clerk
Mayodan, N. C. 27027*

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

J.M. Mewborn, Editor • PO Box 1358 • Coats, NC 27521
Second Class Postage Paid at Benson, NC 27504 USPS 699-220

POSTMASTER: Please forward Change-of-Address Orders on Form 3579 to Elder J.M. Mewborn, Editor, Zion's Landmark, Coats, NC 27521

Volume 136

September - October 2003

Number 5

RECEIVED
OCT 28 2003
REYNOLDS CENTER

feed Primitives and neighbors,
inspiring gratitude for cheer and charm and food,
and make us feel to say "the Angels passed this way!"

Such faithfulness, its trials, the many self-denials, enduring to their ends while slowly losing friends -

This would be very sad; yet, in the Lord they're glad.

As years roll on and on, ones greatly loved are gone.

The ones most sorely missed are mates we hugged and kissed.

The ones once by our sides left sadness that abides.

Some preachers with able gifts, who gave our hearts high lifts, who wielded verbal swords, and have gone on to their rewards.

And many a heart still carries big grief to cemeteries.

Exciting days of yore in places are no more. Those meetings where God's Word, most winningly were heard, have cooled or thinned a lot, but ceased have surely not!

The elders still command with manners that are bland. Still many flocks are blest and rate as all-time bests. God carries out His will, and His wisdom to fulfill.

Our hearts oft awe and thrill to watch God's perfect will, as Holy Spirit deeds give each elect his needs. The glories of the Cross dwarf our every loss.

If less now hear much truth, preferring things uncouth, God brought it all about that some would be left out. His purposes are right, invincible in might!

The hearts of saints oft yearn to see our Lord's return. They've found the world annoys and lacks those lasting joys.

But, meantime they find gold in chapels new and old.

And yet, sometimes, they fear they're lost, and may owe such heavy cost, as they could never pay to put their sins away. On bad days they still grope toward a blessed, fuller hope.

-: Lewis Price
Batesville, Arkansas
August 22, 2003

NOTICE TO OUR SUBSCRIBERS AND READERS

In keeping with the expressions of many of you, who say you enjoy reading the Experiences and Calls To The Ministry of our ministers and elders, we take pleasure in the republication in this issue of the Zion's Landmark of the one of the late Elder Andrew N. Hall, (1816 - 1899), who lived in Person County, North Carolina, during his lifetime. Please see more information about him in my article following its publication below.

It was the experience of Elder Andrew N. Hall, like Jacob of old, to "wrestle a Man with him until the breaking of Day." (Genesis 32:24.) God blessed Elder Hall, like He did Abraham of old (See John 8:56), and the thief that was crucified with Christ on Calvary (See Luke 23:43), the Apostle Paul (See Acts 22:6 & Acts 26:13), and many more TO SEE that GLORIOUS LIGHT at the breaking of a new day, which is only given to the elect family of God. We believe that all who have been blessed to see this Light in their experience and pathway of life, here in this time world, will find a witness in reading it.

Editor

A REPUBLICATION

COMMENTS ABOUT ELDER ANDREW N. HALL BY ELDER P. D. GOLD, IN THE AUGUST 15, 1889, ISSUE OF ZION'S LANDMARK, WHEN HE FIRST PUBLISHED HIS EXPERIENCE OF GRACE AND CALL TO THE MINISTRY.

"Elder Andrew N. Hall has long been a preacher in the Country Line Association. For about forty years he has been preaching. When he was shown his error, he was

.....SCENCES OF GOOD DAYS IN THE PAST

In decades of decline true saints may brightest shine.

We've often been impressed how many have been blest by saintly sisters' deeds in filling churchly needs.

In every church where lives still faithful Primitives, the Marthas, Marys shine when time arrives to dine. They've readied royal feasts that bless the greats and leasts.

These ladies' thoughtful labors

Zion's Landmark

Statement of the ownership, management, circulation, etc., for the 12 months ending November 16, 2003, as required by the Act of Congress of August 12, 1970: Section 3685, Title 39, United States Code.

Publication No. 699-220. Six issues published annually at a subscription price of \$12.00. Published bi-monthly at P.O. Box 1358, Coats, N.C., 27521.

Owner, Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521.

Publisher, Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521.

Editor, Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521.

Managing Editor, Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521.

No known bondholders, mortgagees, or other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities.

The purpose, function, and nonprofit status of this organization and the exempt status for federal income purposes has not changed during preceding 12 months.

	Average no. copies each issue during preceding 12 months	No. copies of single issue published nearest to reporting date
A. Total Number of Copies (Net press run)	700	700
B. Paid and/or Requested Circulation		
(1) Paid/Requested Outside-County Mail subscriptions Stated on Form 3541. (Include advertiser's proof copies and exchange copies)	459	459
(2) Paid In-County Subscriptions Stated on Form 3541. (Include advertiser's proof copies and exchange copies)	9	9
(3) Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Non-USPS Paid Distribution	0	0
(4) Other Classes Mailed Through USPS	0	0
C. Total Paid and/or Requested Circulation [(Sum of 15b (1), (2), (3), and (4).)]	468	468
D. Free Distribution by Mail (Samples, complimentary, and other free)	0	0
E. Free Distribution Outside the Mail (Carriers or other means)	0	0
F. Total Free Distribution (Sum of 15d and 15e)	35	35
G. Total Distribution (Sum of 15c and 15f)	503	503
H. Copies Not Distributed	197	197
I. Total (Sum of 15g and h)	700	700
J. Percent Paid and/or Requested Circulation (15c. divided by 15g. x 100)	100%	100%

Periodicals Dept/WFU
Expiration date: 6/1/2003
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baptized for he felt that he was in unbelief when first received into the church.

He has been a remarkable man for his gifts and faithfulness in labor and zeal for the truth and for his uprightness of conduct and character which includes preaching no new things, nor ever getting up strife or vexatious questions in the pulpit.

Some men shoot up like straws, they like to be leaders, noticed, and they get up hobbies to trouble Israel. Such men are not worthy of notice and should be discountanced in the house of God. Elder Andrew N. Hall was not that kind.

Brother Hall has shunned profane babblings, and has faithfully preached the Word for this period of time. Now in ripe, fruitful old age, he has a good conscience which includes the great love and affection of his people in the churches where he has served so faithfully. He still is preaching the same Gospel today that was first revealed to him that he tells us about in his experience and call to the ministry as published below."

P. D. GOLD,
(Editor, Zions Landmark,
from 1870 to 1920.)

EXPERIENCE AND CALL TO THE MINISTRY OF THE LATE ELDER ANDREW N. HALL

ELDER P. D. GOLD, DEAR
BROTHER: —

I have concluded, after passing through a great many troubles, tribulations, trials and afflictions, to send you some of my experience and impressions to preach in order that, when I am gone, my family, brethren, sisters, friends, and my foes, may know some of the dealings of my blessed Redeemer with me while here in the state of mortality.

I have had two experiences in my past life, one in the flesh, the other, I hope and trust, in the Spirit of God; one of the law, the other of the Gospel of the Son of God.

I was born of the flesh May 8th, 1816. I was the fourth child that my mother and father raised. My father's

name was Durham Hall, and my mother's maiden name was Nancy Brown. Both of them were born and raised in Wake County, North Carolina, and both were Primitive Baptists. My father was a preacher for many years, and was absent from home a great deal of the time. I was raised to work on the farm in the week, and sporting in various ways on the Sabbath day was a habit that I looked forward to at the end of the week. I rolled sin as a sweet morsel under my tongue, believing I could get religion at my own time and desire. Whenever I would do my part, I thought, God would do His, and, thereby, I could become a christian according to my own volition and free will. The choice was mine and it was all up to me, when I was ready.

About the time I was 15 or 16 years old, there came a preacher to my father's, and he preached there in the neighborhood several weeks. He told the people about the punishment of the damned in hell and how we could all get religion and not go to that bad place that he talked so much about. I commenced the work, as I thought. I would fast and pray, but did not know what a great sinner I was, for I had never truly been made to see myself and the sin that lay in my flesh.

I went on for one week, trying hard to get religion. I thought I was getting on very well. I went to preaching on Sunday, took my seat near the preacher, and paid strict attention. After preaching I got in company with my playmates, and left off seeking religion. I thought when I was grown and settled, I would then seek religion. I would put this off for the time being.

I went on in this way until I was about 22 years old. About that time there came a camp meeting in the neighborhood which caused a great excitement among the people. I attended the meeting. There were a great many mourners, some singing, some praying, some shouting, and some talking to the mourners. All of this caused me to feel very solemn indeed. I took my seat some distance from the straw-pen

altar. One of the preachers came to me. He told me my father was going to Heaven, but I would go to hell, if I did not repent. He told me to go into the altar and get religion. I went. There, he talked to me a great deal. He said if I did not repent, I would certainly go down to hell. That aroused my feelings so much that I cried freely. I remained there until intermission.

Then, they went out to dinner, but I went to the woods to pray. I remained there (in the woods) until the evening sermon came on. The preacher cried out to the hearers, "Come into the altar and get religion." So, I went again. I could cry freely. I remained there until sun-down. Then, there seemed to be a good feeling going over me, and I could not cry any more. I did not know whether that was religion or not. One of the preachers came to me, asked me several questions, but I gave him no answer at first. He told me he was my friend, and I ought to answer his questions. — He asked me if I felt as bad as I had. I told him I did not. He told me to get up, that I had religion. I got up and it was soon reported in the congregation that Andrew Hall had professed religion. They drew down my name as one they had saved and as one of their converts. I remained there all night with them.

The next morning I went home and stayed two days, but I could not feel as I thought a christian felt; so, I went back to the meeting again. About the first man I met after my arrival on the

grounds was the preacher who told me I had religion. When I met him, I burst into tears. I told him I had no religion. — He told me that all doubted their religion at first. My reply to him was that I did not think I ever had any. He told me to go back to the altar again and start all over as a mourner, that I would eventually get it.

Now, it was reported all over the camp ground that I had come back, doubting my religion. Several then came around me, instructing me how and what to do. They said when they commenced singing, I must join them, and if any one got happy, I must take hold of them, and that would cause me to feel happy. I was willing to receive their instructions, as I believed at the time that all preachers knew everything about the scriptures and what it took to constitute a christian.

Several months after all of this took place, I offered to the Baptist Church at Eno, Orange (now 1889 -Durham) County. When I related my experience, they did not ask me any questions, but received me into fellowship. I was baptized the next Sunday, which was the third Sunday in October, 1838. I remained very well satisfied the most of my time until the next June, following.

One day, while thinking of my condition and how happy I knew I would be when I died, something seemed to say within me in an inward Voice, "No flesh can be justified that occupies the ground you do." There instantaneously was a

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

Zion's Landmark (ISSNO)744-6187 is published Bi-Monthly (January, March, May, July, September, & November) for \$12.00 per year by Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521-1358. Second Class Postage is paid at Benson, N.C. POSTMASTER: Send address changes to Zion's Landmark, P.O. Box 1358, Coats, N.C., 27521-1358

Paper Established August 20, 1867

touch in my heart which I had never felt before, for it was my first time I truly felt condemned before the Lord. It was so much, like the poor publican, that I could not even look upward towards Heaven.

I went on from Wednesday until Sunday, feeling more wretched and guilty than ever before the Lord. I went to meeting on Sunday, but I felt like I was such a sinner before the Lord that I wanted to go off to myself alone to try to pray. When the people went into the church (meeting) house, I went down the road, then turned aside through the field in order to get out of their sight that I might pray to the Lord to have mercy upon me, a poor, lost, ruined, and hell deserving sinner.

When I finally stopped, I cannot tell whether I knelt or fell down, there was A POWER came over me that I had no more strength to resist than the shining of the sun. — And there was a light which seemed to shine from Heaven. In that Light I saw the Lord. He seemed to be 25 or 30 feet from the earth. And in the same Light I saw the judgment seat. I saw the dead stand before the Lord. — His Power seemed to draw a line of discrimination between the righteous and the wicked. And I saw but few on the right hand, only a remnant according to the election of Grace. But on His left hand I saw a large multitude with myself. I saw a large book opened, and in that Book I saw my sins recorded. And the Lord seemed to look down on me in wrath and indignation for my sins. I tried to hide my face from His presence, but could not. I saw that I was destitute of the wedding garment, that Robe of His Righteousness. I saw that I had never had any religion whatsoever, but had been a poor deceived, destitute soul, and all that I had ever done in a religious way was absolutely nothing but sin and abomination in His sight. I thought that I heard the King say, "Bind him hand and foot and cast him into outer darkness, where there shall be weeping and gnash-

ing of teeth." I verily thought that I was bound hand and foot, and I saw it just and right in the Lord to send me to eternal hell.

About the time I thought He was going to cast me down to Satan to be tormented forever, I said, "Lord, it is just!" After I saw and felt these things, the Lord seemed to withdraw Himself from me, and I got up and stood on my feet. I was dismayed with great astonishment for these things that I had seen and felt. I knew that I was in deep trouble.

All of this took place on the second Sunday in June, in the year 1839. I was about one mile from home, and when I got so I could walk, I went there, for I did not want to see anyone. I went up into the grainery loft of the barn and remained there until nearly night, thinking about these things I had seen and felt that day, also while trying to read the scriptures to see if there was any way for me to escape the wrath to come. I tried to beg the dear Lord to spare me until I could repent for I was such a sinner I was afraid He would kill me and send me to hell.

I went on in this way, trying to repent. One night I thought I should die before day. I felt that all my days had been spent in sinning before God. I had professed religion and thought I was a christian. I saw that I was only a poor, beguiled soul that had suffered myself to be deceived by such false teachers and leaders, that I had not taken the warning which the Lord had given me, when He said, "take heed that no man deceive you," (Matthew 24:4), and I was without excuse.

And O, dear reader, my tongue can never express, nor pen describe, the awful feelings and views I had of myself. It seemed that I felt the very pains of hell get hold of me and I was just on the brink of endless woe; that I felt these pains of hell in my breast. I expected to soon be with the rich man in hell. I was so much distressed that I could not rest anywhere. I walked the yard and even wished that I was a dog for I knew he had no soul to be

lost or saved, and I did.

After some time in this way, I went into the house and felt some better. I lay down and went to sleep. I went on, trying hard to keep the law. I would read the conditional promises in the old Covenant and I tried diligently to keep them for I could see no other way by which I could be saved.

Thus, I went on doing all I could to keep the whole law, trying to do good and be good, as I thought, but failed in every point. I saw that the law is perfect, just and holy, and that it required perfect obedience in me, while I, myself, was all sin-defiled in every part. My whole head was sick, my whole heart faint, from the crown of my head to the sole of my foot, even unto my head there was no soundness, and I was full of wounds, bruises, and putrifying sores. I saw that I was altogether an unclean thing and that all my righteousness was as filthy rages. I had read in the scripture these words, "But we are all as an unclean thing, and all our righteousness are as filthy rages." (Isaiah 64:6.) This troubled me the more.

It seemed to me that I was under the very power and dominion of unbreakable sin, and that it was a sin for me to even eat or drink. All that I said, thought or did in every way was sin. I was afraid that I had committed the unpardonable sin. I would try to find out what it was, but could not. I wanted to be convicted, and I did not take that for conviction, but thought it was the forboding of what I must suffer after death. And O, the thought of being banished from God's peaceful presence and from His glorious power eternally forever. All of it seemed to me that it was more than I could bear. I thought I was like Cain, that my portion was more than I could bear. Sometimes, I could not work, but would run into the woods, cry and pray, roll and tumble there upon the ground, wringing my hands and wishing I had never been born. Sometimes, I would see the little birds in the trees, and wished I was one of them. I thought I was

one of the most miserable beings on God's earth. I saw I was a sinner by nature, as well as by practice; that my depraved nature constituted me a child of wrath; it appeared to me that I was a vessel of wrath fitted for destruction. Sometimes, I was afraid that God would open the earth, as He did for Korah and his company, when He swallowed all of them up in a pit. — (Read Numbers 16:30.) I saw that every imagination of my heart was evil. Oh! how I hated and abhorred my poor, deceitful heart. — Sometimes, it would seem to be as hard as a rock, and again I could shed tears freely. I cried to the Lord to have mercy on me a poor, condemned, hell-deserving sinner. I saw that the Ethiopian could as easily change his skin and the Leopard his spots, as I could change my condition before God. I saw that unless the Lord Jesus saved me, I should be gone forever. I saw that there was Salvation in none other; that there was "none other name under Heaven given among men, whereby I must be saved." I would cry and pray to Him to have mercy on poor me. But, it seemed to me that He would not hear me. One day, while trying to pray to Him to have mercy on me, I thought I heard Him say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matthews 25:41.) I thought I heard all the saints say "AMEN" to my sure damnation which I felt to be just and true.

Dear Brethren, my mortal tongue can never express my feelings at that time. While lying there, prostrate on the earth, I verily thought that my damnation was sealed. I expected in a few minutes to be in eternal hell to mingle my groans with the damned forever. — But, there was a resolution in my heart to pray as long as I had breath, and, thus, I went on completely in despair and no hope. Some people who saw me at the time said I was deranged and going crazy and no doubt, I appeared so to them at the time for I was so much distressed that I did not know

where to go nor what to do. Sometimes, I was tempted to destroy myself, but I feared to do this for I knew if I did, that hell would be my eternal portion. And Oh! how afraid I was of that place! I was so afraid at that time that God would suffer the devil to take me off this earth alive for I believed and knew of a certainty that I was the greatest sinner upon the face of this earth. I clearly saw the justice of God in my just damnation. His justice did shine as bright as a star. I saw no way by which I could escape the punishment due my sins.

One day, while I was lying face downward, prostrate upon the earth, weeping and mourning over my condition, these words of strengthening scripture entered my mind and soul. "THEREFORE, BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST." (Romans 5:1.) My heavy burden of sin was instantaneously all gone. I rose from the ground and felt calm and serene. It seemed that I viewed Christ on the cross, and through His mediation and intercession, I had peace with God. I felt like I was justified from all things, which the law of Moses could not do for me. Yet, I did not take this for religion at that time. I did not feel happy enough to shout. I only felt calm and easy - only having a hope for a hope, believing the Lord would bless me.

All of these things took place on Wednesday before the 3rd Sunday in July, in the year of 1840, about 12:00. That night I went to sleep. The next morning everything everywhere seemed to have a different aspect from what it did before I lost my burden of guilt. Then, I went on for several days, not knowing where I was, nor what I was. I could not feel I was a christian because I had such foolish and vain thoughts. I believed that a christian was perfect in both soul and body. I said to myself that I was not perfect in the flesh. I wanted my burden back again, but could not get it. — And one day, being in so much trouble on account of myself, I went to the woods to try to pray for my burden again. But, while

prostrated on the ground, the Lord revealed His love to me again. I saw then and there that IT IS THE SOUL OF MAN THAT IS BORN AGAIN OF THE SPIRIT OF GOD, and not his flesh. (At the new birth I was shown that it is the total corruption of the flesh that is revealed and subdued. I then believed it was religion.)

So, I went on for sometime very well satisfied. But one day I was tempted to curse the cross of Christ, and the



**SHILOH PRIMITIVE
BAPTIST MEETING HOUSE,
PERSON COUNTY,
NORTH CAROLINA**

(Organized April 8, 1875, by
Elders A. N. Hall & Drury Seat)

Early Entry of Minutes

"July 10, 1875, This church being raised up under the ministry of Brother A. N. Hall, the members called him to the pastoral care of the church for twelve months." Current building erected 1869, remodeled 1974.

temptation had come with such power in my heart it seemed it would overpower me, and that I would be bound to curse His cross in spite of everything that I could do. And I would not have been guilty of such a thing for all this world. I would shut my mouth and put my hand over it to keep from cursing it. It seemed to me it was more than I could bear, for it seemed like my very heart would burst, for I did not believe that any one could be a child of God and have such a temptation. This temptation continued to last two or three days, I thought of Christ's temptation when His Father let the devil tempt Him three times in the wilderness after He had fasted those 40 days.

One day, I was in so much trouble and distress I had to leave my work and go off to myself to try to pray to the Lord to have mercy on me, a poor tempted soul. And while I was prostrated on the earth

with my whole heart poured out in prayer to God to have mercy on me, it seemed I heard a still, small Voice say, "you have eternal life abiding in you." That banished all that temptation from my heart, and for the first time I believe I felt the Love of God shed abroad in my heart by the Holy Ghost. I had read in the scripture prior to this time, "the Love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:5.) I believed I realized the truth of the scripture where it said Jesus was tempted in all points as we are, yet without sin, and He is able to succor them that are tempted. (See Hebrews 4:15 and 2:18.) I felt like the Lord had loved me with an everlasting Love. (See Jeremiah 31:3.) For a short time, I felt as clean of sin and temptation as if I had never been troubled with such things. I thought that all my doubts and fears were gone; for I felt that perfect Love casteth out fear. I loved my Saviour God because He first loved me. I was then and there, if not deceived for the first time, felt to be established in my faith and hope in Christ, seeing and believing from the scriptures and my own experience that there are so many people deceived today in religion by such false teachers and preachers, as I had been.

And for the love that I had been given for Christ and for the benefit of souls, there was constrained upon me irresistably that I must attempt or try to preach the gospel to the people (this was no choice of my own) and warn them against these false teachers. When God convinced Saul of Tarsus that he was wrong, He convinced him that the Jew's religion was wrong; for that was the kind of religion he had at the time. He said, "I profited in the Jew's religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. I persecuted the church of God, and wasted it." (Galatians 1:13, 14.)

Just so, when God convinced me that I had no religion that could save me at my first profession, He also con-

vinced and showed me that the Arminian system of works was completely wrong. For I was just as well convinced of my own sin for professing that kind of religion as any other sin that I had ever been guilty of. And, if it could be the Lord's will, I hoped He would bless me to show others of their error as He did me, realizing there is an appointed time to be shown the truth, using me only as an instrument in His Hand to them, according to His purpose, before it is too late for them, for I cannot of myself. It is the Spirit of the Lord alone that convicts, reveals and saves His people from their sins. (John 16.) So I was led to try to talk to the people.

But I was young, had but little education, and with all, I stammered. I would go to meeting and hear other gifted men preach, and I thought they were fulfilling their call, but the Lord required something at my hands, and His Word would come in my heart with such light and power when I would go to the woods and preach to the trees. I kept my leading of mind as long as I could to myself. If ever I was led to preach the gospel to believers, I was also compelled to warn the wicked for the Lord said to Ezekiel, "For they are impudent children and stiffhearted. I do send thee unto them. And they, whether they will hear or whether they will forbear, for they are a rebellious house," etc. (Ezekiel 2:4, 5.)

The first person to whom I revealed the weight of my burden was Brother George Latta, a member of the same church with me, who had been having meetings in the homes in the neighborhood during the week. I asked him if he would make an appointment at our church on the 5th day of January, 1843, I would take a part with him in the meeting. He made the appointment for me, and when I got there, the most of the members of the church had come. I tried to talk to them the best I could, but made a bad out. As soon as I closed my remarks, Brother George Coggin, a member of the same church with me, to-

wit: Mt. Lebanon, arose from his seat and endorsed what I had said. He recommended it to the brethren, and said that he also had been under the burden (or weight) of speaking for eight years previous to the time, had fought it with all his might and could withstand it no longer. Then and there, the both of us agreed to have an appointment the next Sunday, if the Lord was willing.

So we both went out together, and he was an able minister of the New Testament. At my first attempt, I could not even express a few of the things, I trust, the dear Lord had revealed or shown me. Sometimes, I would have fair liberty, a little maybe, when I would feel some better. So, the brethren at Camp Creek Church requested Brother Coggin and myself to give them an appointment at their church.

We went together on our appointment and I got my text a week before the appointment came on. "The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him." (Nahum 1:7.) I thought I had it just right so I could deliver it without any trouble; so we met on Sunday, as pre-arranged. I went first, and when I read my text, I could not see any thing whatsoever in it. All I had studied up was completely gone from me and I was left there in perfect darkness, so I sat down. Brother Coggin arose and was blessed to preach an excellent sermon. When he dismissed the congregation, I felt so ashamed and mean I immediately left the place just as soon as I could get away without telling any one farewell. This taught me never again to memorize another sermon. I went home and remained in that mind for a few weeks. I had said to myself that I would never try another sermon or make the attempt. Then my leadings of mind returned on me with such power and weight, and I felt the Lord required more of me than I was able to perform, for I stammered so badly that I could not even express what little, I hope, He

had revealed to me. And I felt that some of the people would say "that fool, Hall, had better quit trying to preach for somebody else was called but he answered. He can't preach, he never will and he knows it." Now, such was my trial.

Now all these things were against me, and I was in such great trouble, not knowing what to do. I thought the Lord ought to exempt me from this burden or weight, for I had not made my mouth nor my tongue. I could not help from stammering. I felt of myself that I had no wisdom nor ability to preach the Gospel of the Son of God. So, I went out one night to try to pray to the Lord and beg Him to excuse me. - And while I was on my knees, this scripture came to me like a still, small Voice, "WITH STAMMERING LIPS AND ANOTHER TONGUE WILL HE SPEAK TO THIS PEOPLE. TO WHOM HE SAID, THIS IS THE REST WHEREWITH YE MAY CAUSE THE WEARY TO REST. AND THIS IS THE REFRESHING." I did not know at the time where this scripture was, but found it later as recorded in Isaiah 28:11. Then and there, I was brought to believe that if I would go on and do the best I could, that the Lord would ultimately enable me to speak that the dear people of God could understand what I meant. So, I went on, trying to preach Christ and the resurrection for at least two years or more. Sometimes, I was given to enjoy myself very well, but at other times, was very much cast down.

In the year of 1845 I married and went in debt for land. I then thought I would preach on Sundays and labor and work in the week. So, I went on in that way for some four years or more, and I became very worldly minded. I was brought to believe that I was not doing right. I was in debt and a poor man with a family to support. I was now in a great strait, as I thought, not knowing what to do. Yet, a feeling came over me in this way, "Woe is unto me, if I preach not the Gospel!" (1st Corinthians 9:16.)

I was in so much trouble that my family nor anything I

had in my possession was any satisfaction to me. Thus, I went on from day to day until I was made willing to forsake all that I had in my feelings for the sake of Christ, His blessed Gospel and His sacred Cause. And one night, while I was on my knees in secret prayer, I promised the Lord I would try to preach more. I told my dear wife that I would have to travel and preach more than I had been doing. - And she said to me, "If you do, what will become of me and the children?" I said to her, "I am led with the mind to try and preach more, and if my leadings of mind are from the Lord, and I am blessed to follow them, as that weight was upon me, that she and the children would have sufficient food and raiment." And I told her, "that if the time should ever come when they should not have it, I would then stay home and quit preaching." That has been around 40 years ago, and we have been blessed with sufficient food and raiment to the present time. So, I followed my leadings and impressions of mind in trying to preach.

I was soon called to the care of four churches, and I attempted to preach on the account of death a great deal. I was made satisfied to attend my churches and conduct funerals. But in the date of 1859, I dreamed that I was preaching and thought I was very happy. And that I was preaching the language of the Heavenly Host, praising God, and saying, "Glory to God in the highest and on earth peace, good will toward men." (Luke 12:14.) And I awoke, and just as I had dreamed, so I was, for I was so happy and I thought I could not remain in the state of mortality long. - For I was so happy that I became cold and speechless for a short time. I thought of some of the old saints that I believed their souls had been carried on to Heaven. And I felt like I would soon be with them. For it seemed to me that I was as nearly gone from this world as a man could be, not to go. But, after a short time. I revived again and went on praising the Lord; for it

seemed to me that all the powers of my soul were blessing and praising the Lord. "Bless the Lord, O my soul: and all that is within me, Bless His Holy Name." (Psalms 103:1.)

And I went on after this, having sinking and reviving feelings from 10 o'clock at night until about 3 o'clock the following morning. My wife sent for the doctor and neighbors to come and see me, for she thought I was going to die. The doctor came and examined me and said there was nothing the matter with my system. - He never gave me anything. I told him I was in no pain, but I felt cold. I never slept anymore that night.

The next day I felt like I was going to die and be saved. When I was under conviction of sin, I felt like I should die and be lost, but now I felt like I should die and be saved. I sent out for two of



ELD. ANDREW N. HALL
MAY 8, 1816
DEC. 6, 1899

MINISTER OF THE GOSPEL
FOR 57 YEARS.

Obelisk (Granite) Grave Monument of Elder A. N. Hall in Shiloh Primitive Baptist Church Cemetery.

(Note: The *Zion's Landmark* was unable to obtain a photograph of Elder A. N. Hall at this time.)

my neighbors to come in and to make my will. They came and wrote my will. I gave my wife instructions how to have me buried for I believed that I should soon depart from this world. Although I was in no pain, I believe that I felt the powers of the world to come. I nearly lost my appetite for earthly food. I remained at home for one week. I then left home to fill some appointments with Elder John Stadler. We met at The Arbor Church in Caswell County, North Carolina, and after I was through trying to preach, Elder Stadler and the congregation sang a good hymn. It overpowered me for some short time. I was not able to stand on my feet. He got some camphor and rubbed my head with it. I revived and went home with him. He lived nearby. After we laid down, J. J. Scoggin, being in bed with me, that same cold feeling returned to me. He got up, went out and informed Elder Stadler of my condition. He came in and examined me and said I was cold as clay. I told Elder Stadler that if I died, I wanted him to send me home to my family. I remained in that cold condition until late that night. Then, I got warm, but never slept anymore that night.

Next morning, Elder Stadler came in and advised me to return home. I told him I did not feel able to go on with him to our appointments for I felt so feeble. I would try to return home to my family. I was about 35 miles from my home. So, I went on to Prospect Hill, and from there I went on down to Brother John Fuller's. And as I was on the way, it seemed to me that the shortness of time and the length of eternity, the worth of souls, and the fulness of the power Christ to save His people from their sins, were all presented to my understanding at the same time. My tongue can never express, nor my pen describe, my views and feelings concerning these things. For they were as plain to my view as the sun that shines on the ground. I was impressed and led to travel and preach more than I had ever done, and truly I felt I was full of power

by the Spirit of the Lord ("I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin," Micah 3:8.), so much so that I was ready to preach at any time. And the impediment (stammering) of my tongue was partially taken away from me. "The heart also of the rash shall understand knowledge and the tongue of THE STAMMERER shall be ready to speak plainly." (Isaiah 32:4.) I saw this as a miracle from God.

I could not hold my peace day or night, when I had the opportunity of speaking to His people. The Lord has said, "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." (Isaiah 62:6.) And I do believe I was given to realize the truth of that scripture in my own case, for it seemed to me what I saw and felt was enough to make the very stones cry out. Jesus said, "I tell you that, if these should hold their peace, THE STONES would immediately cry out." (Luke 19:40.) For I saw that the Church of Christ was complete in Him without spot, wrinkle or any such thing. (See Ephesians 5.)

This revelation that I had of Christ and His fulness in the complete Salvation of His people stayed with me for several months. And I verily thought that preaching would never be any more cross to me, as it had been. I had the care of four (4) churches at this time, and there was a refreshing time with some of these churches. I was blest to baptize 25 candidates at one church within 12 months. But I was no longer satisfied to confine myself to a few churches, for when I saw the complete victory of God through His Son, the Lord Jesus Christ, over all His enemies, including sin, death, hell, the grave and Satan, my very spirit was stirred within me. And I felt like I wanted to proclaim it to the ends of the earth.

So, I went on trying to preach the most of the time until my throat became ulcer-

ated. The doctors said I had the clergyman's sore throat. I also was plagued with neuralgia very much, and since that time I have not been able to travel and preach as I did before. One of the doctors advised me to stop preaching. I told him there was no discharge in this war until death, and that I wanted to die preaching Christ, the Saviour of His people, and His resurrection from the dead. Dear brethren, I have been trying to preach the Doctrine of Salvation by the Grace and Mercy of God about 40 years, and I am now 72 years of age. And when I die, I hope to be saved by the free, unmerited Grace of our Lord and Saviour, Jesus Christ, from first to last.

A. N. HALL

SOME EXPLANATION AND IDENTIFICATION OF CHURCHES, PLACES AND PEOPLE MENTIONED IN ELDER ANDREW N. HALL'S EXPERIENCE & CALL TO THE MINISTRY

Any true believer, who reads the experience and call to the ministry of Elder Andrew N. Hall, will readily agree that he was a conscripted, God-called servant to the sacred ministry of the Lord and Saviour, Jesus Christ, and was most certainly not a volunteer in this great cause, and in every sense of the word. All the theological schools and seminaries in the world with their teachers and instructors will never be able to handle it. Here, we see in it the meaning of the Apostle Paul's testimony in 1st Corinthians 1:27 made manifest, "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."

Elder Andrew N. Hall was the grandfather of the late Brother Claude T. Hall, Sr., Woodsdale, Person County, NC. He was for many years a member of the North Carolina State Board of Agriculture. His brother, Mr. Cooper Hall,

was an established Attorney-at-Law in Burlington, NC, and was also a friend to the Old Baptist people in many ways during his lifetime.

Brother Claude T. Hall, Sr., who I remember well, was a deacon of the Shiloh Primitive Baptist Church, and is the father of Brother Claude T. Hall, Jr., who is living today and serves as deacon at this time of this same church. Shiloh Primitive Baptist Church near Woodsdale, Person County, North Carolina, was formally organized April 8, 1875, by Elder A.N. Hall, pastor, and his body rests today in the church cemetery at this place. Elder C. B. Davis, Jr., is the current pastor of Shiloh Church, where he and his wife, Sister Jeanette Davis, have membership at this time, and where he has served faithfully, as pastor, for a number of years.

Elder Andrew N. Hall mentions the following churches in his experience. Eno (or Enoe): This ancient church, founded in the year 1773, being older than our country, the United States of America, is located in the Braggtown area of the City of Durham, North Carolina. It is today in the Lower Country Line Association. It was in existence for many, many years, long before the City of Durham, NC, had its beginning. He was baptized at this church in the year 1838.

Mt. Lebanon: This church, founded about the year 1840, is located on the east side of the Guess Road, (NC Hwy. 157), just north of the Corporate Limit of the City of Durham, NC. It is today in the Lower Country Line Association. Elder Andrew Hall was a member of this church in 1843, when he commenced speaking in public.

Camp Creek Church existed for many years in Durham County, North Carolina, the site being just east of Rougemont, NC. The property and site were seized and confiscated by the Federal Government in 1941, at the beginning of World War II, when Camp Butner, a U. S. Army infantry training ground, was established in that area. It was a member of the Lower

Country Line Association for many years at the time of its demise 62 years ago.

The Arbor (or Arbour) Church. This church today is known as "Bush Arbor", and is located on the west side of NC (Route) 62 between Burlington and Yanceyville, NC. It is in Caswell County, and is a very active church in the Upper Country Line Association. Bush Arbor Church was founded in the year 1806.

Elder John Stadler (1792-1860), who Elder Andrew N. Hall mentions in his Experience and entreated him so kindly in his home, when he was sick, was an early pastor of Bush Arbor Church and an ardent stalwart in the early days of the Country Line Association. Elder Stadler was blessed and made to stand steadfast in the division of 1832, when the Missionary (or New School) Baptists separated from the true church of God, here in this time world. Today, Elder John Stadler is the great, great grandfather of Elder Wallis A. Smith, Elder Donald Smith and Sister Nellie Smith Deiner, Burlington, North Carolina.

According to the record, the Country Line Primitive Baptist Association was organized in the year 1806, and this body of numerous, flourishing churches continued in the blessed bond of peace and sweet fellowship for exactly one hundred years (to the date) in 1906, when for the sake of convenience only, they mutually and congenially agreed to separate into two separate bodies, and were named "Upper Country Line Association" and "Lower Country Line Association", respectively, with a continuation of the same love and bond of sweet fellowship to exist between them.

It was in the year 1953 that man-made unscriptural bars of non-fellowship were set up that separated these two bodies, and also so very sadly many Predestinarian Baptist churches and associations throughout the entire United States of America. Being born in the year 1932, and now 71 years of age, I can well remember those years from 1938 to 1953, when true love and Gospel fellowship

abounded and reigned among all of these Predestinarian churches that reached from coast to coast, and from Canada to almost the tip end of the State of Texas. For the past 50 years, since that time, many doors of these meeting places (churches) and associations have closed, with the dismal outlook of many more, perhaps, to come at an early date.

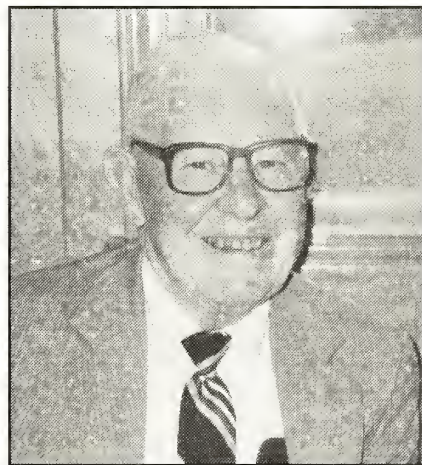
What took place in the year 1953, when those man-made bars of non-fellowship were put into force and effect, fulfilled the prophecy in the Gentile church contained in Zechariah 13:7, when there was an additional smiting of the Great Shepherd of the sheep, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine Hand upon the little ones." Since this additional smiting of the great Shepherd (who is called by John in Revelation 12:5 THE MAN CHILD) "had been caught up into God and His throne," God purposed and allowed the serpent, the devil "to cast out of his mouth water (persecution) as a flood after the woman (The Church), that he might cause her (The Church) to be carried away (destroyed) of this flood (persecution)." This persecution of His church has been on going since the days of Cain and Abel in the beginning of time and has not yet ceased until this day, as it never will unto He comes again. "And the dragon was wroth with the woman (The Church), and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17.) This persecution and attempt at devouring the Church of the Living God upon the face of the earth literally and in reality took place in those years from 1953 to about 1960.

Although countless numbers of sheep were scattered in many directions at this time, the great Hand of this mighty Shepherd of the sheep, the Lord Jesus Christ, is still ruling and reigning until this day, and He is still

watching over His little flock(s), wherever, invoking that eternal promise, saying unto them, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Luke 12:32. It is as an old aunt of mine told me many years ago, "the division of the church among us is in the flesh, and does not exist in the Spirit, for the Lord Jesus Christ has never been divided, nor His Spirit."

The Apostle Paul asked this question in 1st Corinthians 1:13, "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaitus, lest any should say that I had baptized in mine own name." The question remains, "Were we chosen in Christ in that everlasting covenant, ordered in all things and sure, when John the Baptist baptized Him in the River Jordan?" This is our humble hope.

J. M. Mewborn
October 2, 2003



ELDER SIDNEY E. RAKES
1917 - 2003
(Age 86 Years)

ELDER SIDNEY E. RAKES

If the Lord will, I shall attempt to leave on record the following lines concerning the life of one of the humble servants of the Most High, True and Living God, Elder Sidney Eldridge Rakes, of 4476 Deer Place, Dublin, Virginia.

This God-fearing man was born June 14, 1917, at Dante, Dickerson County, Virginia, the son of George Rakes and Alvortie McCormick Rakes. He passed away July 14, 2003, at the age of 86. On July 27, 1940, he was married to Sister Violet Gay Mabry Rakes, who survives him. To

them were born two sons, Sidney Roger Rakes and Randy Cecil Rakes; three daughters, Evelyn Rakes Foley, Carolyn Rakes Johnston and Mary Rakes Myers; two brothers, Joseph M. Rakes and Noah L. Rakes; two sisters, Bertha R. Dalton and Ethel R. Cox, along with seven grandchildren and six great grandchildren.

Elder Sidney Rakes united with Wilson Grove Primitive Baptist Church, near Snowville, Pulaski County, Virginia, on May 3, 1953, and was baptized by his pastor, Elder Golden P. Harris, the following month on June 7, 1953. He was ordained to the work of the ministry on July 31, 1976, by a presbytery of Elders James T. Jones, C. R. Ball, Sebron Sechrist and Troy Hill. He was a veteran of the United States Navy, having served in World War II.

He served his home church, Wilson's Grove, as pastor from 1980 to 2003, a period of 23 years, Montgomery Church from 1987 to 1999, a period of 12 years, and Little Vine Church from 1987 to 2003, a period of 16 years. He also served the New River Association as moderator from 1987 to the year 2000, a period of 13 years, and as honorary moderator for the years 2000 to 2003. In all of these services, as rendered by him, he excelled with the blessing of genuine faithfulness, always filling his appointments with a God-given dignity, humbleness and love.

One of the most outstanding things in my memory about him is that he was blessed with the gift of deep understanding of the scriptures and for preaching sound doctrine. It can be truly said of him as recorded in Titus 2:8, "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." "Not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." This was most assuredly the life of Elder Sidney Rakes as a worthy minister of His Master's calling. He was **blessed to lead a blameless life for his 50 years' membership in the Old**

School Baptist Church with never the slightest blemish against him to my knowledge in keeping with the qualifications of a minister of the Gospel as laid down in 1st Timothy 3:2. We shall never forget the faithfulness of Sister Violet Rakes, who always stood by him in all of his ministerial undertakings. It can be said of her that she truly is a minister's wife. Their report was always good from those within and without.

Elder Sidney Rakes today is sadly missed by Wilson's Grove and Little Vine Churches, the entire body of the New River Primitive Baptist Association, as well as Sister Rakes and his family. May it be God's will to reconcile them, as well as all of us, to His sacred and divine will in all things.

His funeral service was conducted at Bower Funeral (Home) Chapel, Pulaski, Virginia, on July 16, 2003, by Elder Kenneth Hopkins. Information at hand states that he was greatly blessed in his remarks at the service about Elder Rakes. A group of members and friends assembled at the service from Flower Gap, Indian Creek and Little Vine Churches and sang three hymns, "Amazing Grace", "Dark And Thorny Is The Desert", and No. 282,

"Jesus, while our hearts are bleeding,

O'er the spoils that death has won,

We would at this solemn meeting

Calmly say, 'Thy will be done.'"

a favorite of his. As someone has commented, that hymn says it all.

His body was laid to rest in the Highland Memory Gardens, Dublin, Virginia, to await the final resurrection of these our vile bodies. (Read Phillipians 3:21.)

J. M. Mewborn
October 5, 2003

(Acknowledgements of great assistance to me in writing this obituary with much appreciation are given to Brother J. B. Mitchell, Jr., deacon of Indian Creek Church, Indian Valley, VA, and to Sister Jackie O'Neal of Little Vine Church, at Sylvatus, Virginia, who resides in Rockville, Maryland. Editor.)

(The following article, written by Elder Sidney E. Rakes, that was published in the November 1st, 1956, issue of Zion's Landmark, is being republished in this issue of the paper in which he tells of his experience in being brought to the church. It is being published again in connection with his obituary above. We believe many of you, who were blessed to know him in this life, have never read it, and will appreciate reading it. I am told today by witnesses at the time of Elder Rakes' baptism on June 7, 1953, that Elder Golden P. Harris told the crowd when they came out of the water, "I have just baptized a preacher." Editor.)

FOUND COMFORT

Elder T.F. Adams, Editor
Zion's Landmark
Willow Springs, NC

Dear Brother Adams,

If God blesses me to do so, I will write you of what I hope God has done for this poor, helpless sinner, who is not worthy to be among the saints of God. But I must say that surely you are the people of God, and I must go with you, for I believe that God has made me love these people that believe in the doctrine of salvation by the grace of God, with no self-works added thereto. Ephesians 2:8, 9 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."

I tried these works, I believe, when God made me dissatisfied with the life I was living. I went to other churches, but found no comfort there. I came to the end of my strength and had to say, "Lord, where will thou have me go?"

On Sunday, May 3, 1953, my wife and I had planned to go fishing, but when it was almost time for us to start, I began to walk from room to room, and my wife said, "What is wrong with you?" I said, "I feel that I must go to Wilson's Grove Church today." I had not been there for several years. She said, "If that is the way you feel, go there today. I haven't time to get ready now to go with you, but I will go some other time." If God had

ever come to this poor sinner, He came to me that morning and made me love these wonderful people and ask a home with them.

As I was leaving home that morning, I heard a song from far away. I could not tell the words thereof, but oh that joyful sound! Then I immediately recognized that voice of our dear pastor, Elder Golden P. Harris, as he was singing this beautiful song. It was the very same voice that I remember hearing as he preached when I was only a small child. I feel like saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ Jesus." (Eph. 1:3.)

I hope I have been made to believe in the Almighty God who works all things after the counsel of His own will, and none can stay His Hand. I hope he will keep me by His strong arm and bless me to love His people all the days of my life, and that I may be kept humble at their feet and most of all at the feet of Jesus. I feel to sing, "What wondrous Love is this, oh my soul."

Your brother in hope,
Sidney Rakes
Dublin, Virginia

MILL BRANCH UNION MEETING

The Mill Branch Union Meeting will be held, if the Lord will, with Pireway Church, Columbus County, North Carolina, beginning on Saturday, November 29th, 2003, and will continue through Sunday following, November 30, 2003. Services will begin at 10:00 A.M., each day.

Pireway Church is located at the intersection of N. C. Hwy. Nos. 904 and 905, in the Pireway Community about 20 miles south of Whiteville, North Carolina, and about 15 miles east of Tabor City, North Carolina.

We are always glad to have our brethren from sister associations to come and be with us, especially our ministering brethren. We hope you can come and be with us during our union meeting.

Billy Boyd, Union Clerk
Loris, S.C. 29569

FIFTH SUNDAY MEETING AT RUSSELL CREEK CHURCH PATRICK COUNTY, VA

Please state in the Zion's Landmark that a fifth Sunday meeting will be held, the Lord willing, at Russell Creek Church the fifth Sunday in November, this date being November 30, 2003.

Russell Creek Meeting House is located south of Stuart, Va.; those coming from either north or south on Route 8, turn east on Road No. 658 at N.C. - Va. State Line for abt. 1 mile to Road No. 631. At this point, turn right for 1/4 mile to church site on your right. Those traveling Rt. U.S. 58 (West), come to Rd. No. 631; then follow on for about 3 miles to church site on your left.

We hope the brethren and friends, especially our ministering brethren, will keep us in mind for our meeting.

Georgia M. Thomas
(For Russell Creek Church)
Mayodan, N.C. 27027

MILL BRANCH ASSOCIATION

The 133rd Annual Session of the Mill Branch Primitive Baptist Association will be held, if the Lord will, this year 2003, on the church site of Simpson Creek Church, but will be hosted by Mill Branch Church for convenience purposes.

The Association will convene on Friday, October 31, and will continue through Saturday and Sunday following, Nov. 1st and 2nd, 2003.

Directions to Simpson Creek Church: Those coming on U. S. Route 701 come to downtown Loris, S.C. Turn left at stop light on S. C. Hwy. 9 (East). Go 4 miles to Goretown and turn right on paved road for 3 miles. Turn right to church location only a short distance on your right.

We extend to our correspondents, brethren, sisters and friends a warm, cordial invitation to be with us in our 2003 session. We anticipate your presence with us.

Lucille Beasley, Clerk
Bishopville,
South Carolina 29019

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

J.M. Mewborn, Editor • PO Box 1358 • Coats, NC 27521
Second Class Postage Paid at Benson, NC 27504 USPS 699-220

POSTMASTER: Please forward Change-of-Address Orders on Form 3579 to Elder J.M. Mewborn, Editor, Zion's Landmark, Coats, NC 27521

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Volume 136

November - December 2003

Number 6

Periodicals Dept/WFU
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A REQUEST CONCERNING SOLOMON'S TEMPLE (1st Kings - Chapter 6)

Dear Elder Mewborn:

As far back as I can remember reading anything, I have loved reading the dear old Zion's Landmark. My grandparents, William and Carrie Wade Kearney, were subscribers and I would read it when I visited in their home. From the time the Zion's Landmark arrived in the mail, my grandparents would read it from cover to cover. During the following days from the time of arrival, I enjoyed listening to my grandfather and his brothers, Joe and Jim Kearney, and his sisters, Annie Ginn and Nellie Carter, as they talked to each other about the articles they had read in the paper, as they visited in one another's home, or as they traveled together, going to church meetings. I still think of them often, and how closely knit they were, and how they loved each other. They had a double kinship because they were not only brothers and sisters in nature, but, I believe, also in Christ.

I also have fond memories of sitting at my great-grandfather's, Elder William Berry (W.B.) Kearney's, desk and reading his old Zion's Landmarks, which dated back to the year 1905, when he united with the church. This was the way I would spend the remainder of my lunch hour, when I was a teenager, working in tobacco on our family farm. While my cousins finished out their lunch hour playing ball or watching television, my interest was that old desk and its contents. It was during one of these times that I read the article entitled, "The Three Chambers and The Winding Stairs" which was written by

A. D. Alston. This article captivated my attention because I had heard my grandfather and his brothers and sisters speak of how their father, Elder W. B. Kearney, lay on his death bed, preaching about this temple that was "fitly framed together". "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Ephesians 2:19-22. They said their father expounded in great depths the spiritual meaning and hidden beauty of this building, as it was being revealed to him, as he fell asleep in Jesus. (He died December 2, 1951.)

I had not thought about this article in years until this past 4th Sunday, July 27th, 2003, when I attended White Oak Primitive Baptist Church, in the town of Saratoga, Wilson County, North Carolina, and heard Elder Harold Pittman speak briefly about the "Three Chambers" of Solomon's temple during his discourse. Elder Pittman's text that day was not on the "Three Chambers and The Winding Stairs", but he was blest to bring out some beautiful points on this subject.

When I got home from church that day, I began searching through my old Zion's Landmarks until I found this article. It was published in the October 15, 1950, issue of Zion's Landmark. The article was submitted by Cousin Beulah Mewborn, who corresponded with Brother A. D. Alston, but I do not believe that this par-

ticular letter was written to her because he refers to his reader several times as "my dear brother". Brother A. D. Alston served with the military rank of Major in the United States Army during World War II, and many of his wonderful articles were written in Europe while he was stationed there during this conflict. He was originally from Covington, Newton County, Georgia, where he attended Harris Spring Primitive Baptist Church (of the Yellow River association, now disbanded) with his mother and family. It was while he lived in Herndon, Virginia, in the Washington, D. C., area that he joined Frying Pan Primitive Baptist Church, Manassas, Fairfax County, Va., and was baptized by his great uncle by marriage, Elder H. H. Lefferts, who at that time was the editor of the Signs Of The Times. Also, I believe it is most interesting to note that Brother A. D. Alston was a great-grandson of old Elder Benjamin Lloyd, who in 1841, compiled his Hymnal entitled "Primitive Hymns", which is still today so widely used by Primitive Baptist churches.

Elder Mewborn, when you have available space in the Landmark, I would like to request that you republish Brother A. D. Alston's article on the "Three Chambers and The Winding Stairs" of Solomon's Temple. (See 1st Kings, Chapter 6.) I have never heard from any pulpit, nor read from the pen of anyone, who was given the depth of understanding on this subject as this dear brother, A. D. Alston, was in this article. I am told that the Free Masons claim to have a secret concerning this temple, that they teach to their own only. But, we know that the mystery of this temple, as well as all other spiritual mysteries, belongs to God and the divine Revelation of it to His blessed

THE MYSTERY OF PROVIDENCE ("A WHEEL in the middle of a wheel.")

Ezekiel 1:16 -

O wondrous WHEEL of Providence,
Moved by Jehovah's Hand;
Mysterious to the sons of sense,
Moved by Divine command.
Each of time's changes, like a spoke,
Proceeds from God, its source;
Each fills its station, none are broke,
All aid its wondrous course.

Its circle reaches earth's wide bound,
Its axis is God's will;
On His decrees it must go round,
Till He shall say, "Be still."
Let atheists vainly talk of chance,
I would this WHEEL adore,
Which rules and guides each circumstance,
Which angels can't explore.

Through seas, o'er hills, it makes its way;
Though earth and hell oppose;
Tis hastening on the last, great day,
Its wonders to disclose.

- Joseph Irons,
(England - 1816)

people. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints." (Colossians 1:26.)

In the hope of the Gospel,
W. William Edwards,
Snow Hill, N. C. 28580
July 29, 2003

THE THREE CHAMBERS AND THE WINDING STAIRS

By A. D. Alston
(Submitted by Sister
Beulah Mewborn)



MAJOR ALGERNON DOUGLAS
(A. D. ALSTON)
1903 - 1952
(Age 49 Years)
(great grandson of Elder
Benjamin Lloyd)

And Solomon "began to build the house of the Lord. And against the walls of the house, he built chambers about, — the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrow rests round about, that the beams should not be fastened in the walls of the house. The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third. So he built the house and finished it." (I Kings 6)

So very much could be said about this temple, its size and its dimensions; about the stones that were brought thither; about the stones made ready before they were being carved out of the mountain which might represent the strength and the immensity of the God

Head; and about the building of this temple with no sound of an ax, nor a hammer, nor any tool; and about the covering of the walls and the floors with the finest of the woods and the precious metals of gold and silver; but just here I desire, if the Lord will, to speak a little about these three chambers.

First, let us notice that there are three chambers, yet the three are all one in the temple and the House of God. There are three persons, The Father, the Son and the Holy Spirit, yet they are all one in the Triune God; all of them are from eternity and to eternity, and sovereign and supreme in all worlds and kingdoms.

Let us look at each chamber separately. The nethermost chamber, or the lowest chamber was built inside of the walls of the Temple, five cubits wide. The number five is often used in connection with the law. Consider the five books of Moses; consider the five wise and the five foolish virgins; consider the five porches at the pool of Bethesda under which the impotent man rested until the coming of Jesus; consider the brazen altar, five cubits square. Notice also, there is no mention of a door through which we enter this chamber. Where is the man with the power to bring himself into this chamber? Through what door can he enter from the outside? Man does not enter this chamber or does he ever get into it from the outside; but if he ever is blessed to see the inside of this blessed chamber, he must be born inside. He must be one that has been chosen from before the foundation of the world, and set apart by God the Father, and born and brought into existence inside of this chamber. Since he is born under the law, he is first in this nethermost and legal chamber, but since he is a God-chosen vessel, he is inside the chamber. In this chamber, he is convicted of his sins, and made to see his just condemnation; he is made "poor in spirit" and is brought to see that all of his good works are as filthy rags before God; that he is ten thousand talents in debt and without a farthing with which

to pay. Then, when he increases his efforts to build up something that might be more acceptable to his God in payment, he comes to find that every effort of his own only sinks him deeper into the mire and filth of human nature, and when at the very end of the world, when at the very end of all of his strength and self-sufficiency and self-confidence and love, he falls on his face and cries, like the poor publican, in despair, "God be merciful to me a sinner." (Luke 18:13.) As Peter was sinking in the waters of the great sea, he cried out in his despair, "Lord save, I perish!" (Luke 8:24.) When Jonah was in the depth, even in the belly of the fish, he cried out in despair, "I will pay that that I have vowed. Salvation is of the Lord." (Johah 2:9.) When Job saw himself as he was in the presence of the living God, he cried out, "I abhor myself, and repent in dust and ashes." (Job 42:6.)

Then comes the deliverance: the Lord raised Peter from sinking, and He brought Job to his right mind, and He raised the impotent man from his bed of affliction. (Acts 4:9.) He delivered Jonah from the fish; He shut the mouths of the lions so that they could not touch Daniel; and He controlled the flames of the fiery furnace that they could have no effect upon Shadrach, Meshach and Abednego. (Read Daniel 3:25.) So we feel the blessed deliverance from the condemnation of the law of the just God. We feel that we shall doubt no more. We feel that we know the Lord now, and

will forever more trust and follow Him and walk in His will obediently. Peter felt this way. He said, "Lord, I am ready to go with thee, both into prison and to death," (See Luke 22:23), but alas Peter, that same day denied his Lord and Master three times, and the cock crew. So is the weakness of the flesh of this body; so do we turn again to rend the very hand of our Saviour, and in bitterness do we deny Him and all that He has done for us.

My dear brother, are these your experiences? Do you have trials, doubts and bitter reactions against the very Saviour of your soul? Yet, at times, do you have sweet meltings of heart, and sweet meditations and thoughts that make you turn again to love Him? Do you sometimes see Him through the lattice? Does He sometimes show His face at the window? Do you find Him in the deep, dark places where He rules? Is He in the secret places of the stairs? (S. S. 2) Yes, my brother, you and I are on those winding stairs that lead from the first chamber to the second chamber. Thus, do we climb the winding stairs through our winding experiences, doubts, fears, denials, afflictions and sore temptations. It is not an even walk; it is not even an even stair, but indeed, a winding stair, round and round; and we would fall again, lost, except for our Saviour, who leads us upward and into that second chamber.

We are no longer in the legal dispensation; we are now lifted by the Grace of our

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

Zion's Landmark (ISSNO)744-6187 is published Bi-Monthly (January, March, May, July, September, & November) for \$12.00 per year by Elder J.M. Mewborn, P.O. Box 1358, Coats, N.C., 27521-1358. Second Class Postage is paid at Benson, N.C. POSTMASTER: Send address changes to Zion's Landmark, P.O. Box 1358, Coats, N.C., 27521-1358

Paper Established August 20, 1867

Lord and Saviour, and clothed in His redemption and looked upon alone through His righteousness.

This second chamber, you will note, is made six cubits wide. "Thou hath set my feet in a large room" and given me a way of escape (Psa. 31:8). God, the Father has chosen, and God, the Son has redeemed. Now, we see the second of the Trinity in mercy and love. We are brought into the second chamber whose width is twice the number in the Trinity. All the power of the Trinity was in God when He chose; all the power of the Trinity who gave us the birth inside the first chamber; it was the mercy of this same Trinity who brought us through redemption into this second chamber. This chamber must be six cubits wide.

But there are yet deeper and deeper experiences that we must pass through. Again and again, the line in His Hand measured a thousand cubits and led us through the waters (Ezek 47:2) first to our ankles, then to our knees, then to our loins; even to the loins which represent the maximum strength of this body. Still, is that the maximum depth? Indeed, it is not; again, He measured a thousand cubits and showed it to me, and it was a river; it was water to swim in, waters that I could not pass over! My dear brother, this is the winding stairs again. Oh! The depth of trials, doubts and fear that we do see. Where is the Lord that was so gracious to us? I seek Him, but I cannot find Him anymore. Once, He would glance in through the windows, and through the lattice, but now, I seek him by day and by night, and I cannot find Him. Yet, I know that He is somewhere supporting me, else I would fall and turn again to deny and to forsake all that God and man has done for me.

We must be trimmed; we must be shaped; we must be hewn to the true form; all of the chaff must be burned away in the furnace of affliction; there is a great sifting to be done, if we are His, for we must be made fit for His kingdom; we must be made ready and pure enough to become

a stone in His building, and a member of His Holy body. Think of that, my brother, think of that! An heir of the Kingdom, and joint-heir with Christ. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.)

So, we are brought by way of the winding stairs out of the second chamber into the third chamber. This third chamber is seven cubits wide. The number seven signifies completeness; it signifies a finished work; it brings us to a Sabbath and a day of rest. So, finally, the work of the winding stairs is complete and the subject is hewn to shape, made ready, and is trimmed to fit, and is made solid and pure, and in every respect fit to enter into the Kingdom of Heaven and to come before the Saviour to be finally presented spotless and without blemish to God, the Father. This third chamber is also without a door for us to leave indeed, we are shown the deep waters, waters to swim in, waters that we cannot pass through; there is the great beyond, and only the infinite power of the Trinity can lift us up in death and bear us over the river and into that Glorious Land where we shall be enabled to praise our God and Master in a perfect way in a world that knows no end.

But, let us look again to the three chambers. The nethermost was five cubits broad, the second was six cubits broad and the third was seven cubits broad. These chambers were one over the other, and each one was broader than the one beneath it. If we should make a building of three stories, would we not make the lowest floor the broadest one? Yes, but this is the "house of the Lord," not an earthly building. "For without in the wall of the house, he made narrow rests round about, that the beams should not be fastened in the walls of the house." The word "without" means outside of, or not depending on, or clear of, or independent of. Thus,

clear of and independent of the wall of the Temple, he built rests or supports or pillows on which the chambers, each one separately, should rest. Each chamber, thus, rests independently of the walls of the Temple. Each person in the God-Head is independently sovereign, or independent, each from the other person and of the sovereignty of the Trinity itself. Yet, all of the chambers were in the Temple, and likewise all of the Members of the God Head are with and are one in the Triune God.

O my gracious Lord and Master; O Thou who dwelleth in the clefts of the Rock, Thou who art the Ruler of the deep and the dark places; Thou who ruleth the secret places of the stairs. Thou who art all-powerful and all-wise; Thou who showeth mercy to our unrighteousness and patience to our stubbornness and disobedience; Thou who art our Yoke-fellow and our Armor-bearer, do look down upon us in pity and with love and compassion; bear us up and around this winding stairs unto the third chamber, and even over the river that Thou has shown to us; bear us in Thy bosom and finally safely carry us Home and unto Thee is only my prayer, if I could pray.

A. D. Alston

(Note: There are a number of our subscribers and readers of Zion's Landmark today, who remember Sister Beulah Mewborn, the person who sent the above article, "The Three Chambers and the Winding Stairs", that was published in the October 15, 1950, issue of this paper. She is still living and has been a resident of Britthaven at Snow Hill, N.C., for the past 10 - 12 years, approximately. Her health and mind have deteriorated to a great extent, while still comprehending at age 4 score + 10 spiritual things to a measure and degree. She joined Mewborn's Church in the year 1949, and is our oldest member at this time both by years of membership and age. Editor.)

SOME OF MY EARLY REMINISCENCES AND MEMOIRS OF ELDER BENJAMIN LLOYD

WHO WAS HE?

Our good friend, Mr. W. William Edwards, has made mention of Elder Benjamin Lloyd in his good letter to me under date of July 29, 2003, as published above, in this issue of Zion's Landmark. I will attempt to give some of my early reminiscences and memoirs concerning him, Elder Benjamin Lloyd, that took place in my boyhood days, when growing up as a child, until the age of 15 years, all of which took place over 50 years ago or more. Also, I will relate a shocking incident that took place some 25 years later in a home in Atlanta, Ga., of a revelation about the photograph of Elder Benjamin Lloyd in his hymn book.

I was the youngest of 9 children, born to my parents, Elder Joshua Eugene (J. E.) Mewborn, and his wife, (my mother), Emma Gertrude Turnage Mewborn. My father purchased a woodland farm in Greene County, North Carolina, in 1913, at the time of his marriage, where he and my mother reared our family. Much of this uncleared farm land of 139 acres he cleared by hand with the use of dynamite in blasting the stumps out of the ground. This was meticulous, careful work in those days for there were no bulldozers and heavy equipment to be had. As a farmer, he grew cotton, corn, tobacco, soy beans, wheat, and also rotated crop cultivation with livestock, while operating a small dairy with a herd of about 20 Holstein, heavy milk producers. My older brothers and sisters were raised to work hard, and my father also trained me in like manner. Many were the times for 7 or 8 years, beginning during World War II, did I arise at 4:00 a.m., cold or hot weather, helped get the cows milked, back to breakfast, dressed for school, and boarded the bus at 7:30 a.m. When I got off the school bus at 4:00 p.m., I grabbed a quick

biscuit with figs or peanut butter and repeated the same milking cycle again. Then on some afternoons and on Saturdays, I followed a two horse plow in breaking land in a 90 acre field for spring planting. I was blessed to escape some of the hard labor, experienced by my older brother siblings, due to the advent of the farm tractor in the early 1940's that replaced the horse and mule teams. I enjoyed driving the new Farmall tractor; it was far better than following those horses and mules. There was very little time for play in our home, but Saturday afternoons and Sunday afternoons after going earlier to church those mornings afforded what little time I had for leisure and diversion.

My father was very much involved in the county (local) government affairs, and was elected as Chairman of the Board of Commissioners, also Clerk of Superior Court, and Farm (County Demonstration) Agent, during the depression years of the 1930's. He also supervised his personal farming operations at the same time with the assistance of my dear mother. He also pastored 3 churches which met on their respective Saturday mornings at 11:00, as well as the following Sundays. All Primitive Baptist churches everywhere then met on Saturday mornings at 11:00. I well remember as the saying goes, "he stayed on the go."

I remember in those days, prior to World War II, that the work weekdays were always 5 1/2 days consistently. All secular employment, as well as governmental operations and offices, worked from Monday a.m., 8:00, straight through to 12:00 p.m. on all Saturdays. Christmas Eve, Christmas Day and July 4th were about all the holidays we had, even in school, and we worked on Thanksgiving Day, as any other day, except we did have the customary Turkey dinner meal. That was always a real treat to me. My Dad always said, "Every day is Thanksgiving." He took advantage of our availability while we were out of school, gathering corn into the wag-

ons and storing it in the 2 stories barn for the winter feed of livestock. There were no gasoline, power-driven, mechanical corn pickers in those days. It was (the corn) all picked and gathered by hand.

On early Saturday mornings my dear Father would dress in his neat, dark suit, white shirt, tie with gold watch and chain in his vest with coat, and delegated to each sibling what he expected to be accomplished on the farm when he would return in the mid afternoons. For some reason my father and mother silently agreed to my unawareness that I would be dressed to accompany him to the courthouse. I always believed this was done to relieve her of my supervision since Saturday mornings were always busy with her and at the same time to keep me under his surveillance. I remember sitting in his comfortable office chair, the revolving kind, while I enjoyed giving it some good whirles (turns) when he was not looking, while many county citizens and officials, as they would pass his door and desk, gave me some hard looks!

Always about 9:30 a.m., after clearing his desk, he would quietly slip out of the courthouse, leaving the responsibility and duties of his office in the hands of his deputy. Then, away we would travel in his car to some Old Baptist church (this was Saturday mornings) somewhere in Greene, Pitt, Edgecombe, Wilson or Wayne Counties in eastern North Carolina, arriving on time for the 11:00 preaching. In those days with 2 or 3 sermons, sometimes 30 minutes or an hour for each one, with conference, we did good if it was, all of it, over by 1:00 or 1:30 p.m. I felt like the disciples when they had returned from the city and had eaten themselves, they said to Jesus, "Master, eat." I thought very hardly to myself concerning that meat Jesus said, "I have meat to eat that ye know not of," it surely is taking you old people a long time to eat it. (See John 4:31,32.)

Now you, my reader, may wonder what all of this back-

drop has to do with Elder Benjamin Lloyd and me? When I give you my explanation, I believe you will see why all of it filled the exact place to tell me things I would never have known, had I not traveled the path I did, and experienced them.

Back in those days 65 years ago, the old Kehukee Association had 20 churches with a total (aggregate) membership of 520 members. The bordering Contentnea Association at this same year had 18 churches with a total of 564 members. Likewise, the neighboring Black Creek, Seven Mile and White Oak Associations had memberships, respectively, that ranged from 500 to 700 members with an average of 12 or 15 churches. (These were those days before the terrible division of the early 1950's that divided churches, families and associations everywhere.) At least 98% of all these churches, including the Association to the south, the Mill Branch, all of them, used without exception the Lloyd Hymn Book. When I attended those monthly meetings, the union (or fifth weekend) meetings and associations with my father, I suppose I looked at whom, I thought, was Elder Benjamin Lloyd ten thousand times, scanning through the book and reading the old hymns, to break the monotony of those tiring sermons, having to sit there on those hard benches until they were over. At that stage of my life, I was assuredly, spiritually speaking, one as the Apostle Paul described, "having no hope, and without God in the world." (Ephesians 2:12.) I was a poor, lost sinner in a dying world. Yet, I could not help admire those old saints of God, seeing the old members, the brothers and sisters, as they always came dressed so neatly, the men wearing large, black, wide brimmed hats, black suits, some with bow ties, some without ties, with the Lloyd Hymn Book in their coat pockets always, and the sisters with their Lloyd Hymn Book in their pocket books. I remember on one occasion that a classmate came home with me on a Friday afternoon, spent the night with us,

and went with us to church on Saturday. When he saw Benjamin Lloyd's picture in the frontispiece page of the hymn book, he let out a good laugh. That hurt my feelings. At the time I was not aware of it, neither would I have admitted it, but I was involuntarily beginning to love those Old Baptist people. I felt drawn to them, as they always treated me so kindly and cordially. One sister came to me one time and said, "Aren't you a 'little Primitive Baptist'?" That really turned me off. I said to her, "I don't know what I am." I could not deny it at the time either. I thought she was a little bit bold, and felt she was seeing things in me I could not see.

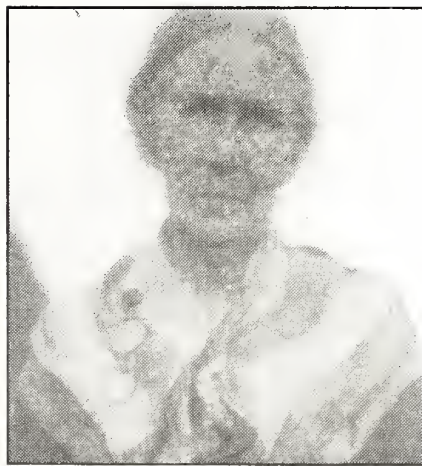
It was not until the year 1962, after the death of Elder H. O. Nash, of Atlanta, Georgia, that the East Atlanta Primitive Baptist Church, (Yellow River Association) Degress Avenue, asked me to supply for them for a time. It was on a third weekend that I visited in the home of Brother Norris Alston, and his mother, Sister Kate Norris Alston, from this church. Also, present on this occasion were Sister Florence Alston Gibson, a sister of Brother A.D. Alston, and her daughter, Sister Katie G. Kilby, who was not a member of the church at that time.

In a conversation that day in their home the subject of Elder Benjamin Lloyd and his Hymn Book came up, and I told them how many times I had looked at him in my earlier life, when Sister Kate Norris Aiston calmly informed me, "You have not been looking at Benjamin Lloyd, my grandfather, but my uncle, Jesse Cox." I was shocked and astounded. I said to her, "Can you prove this?" She replied by saying, "I am Benjamin Lloyd's granddaughter," and she reached over and pulled a photograph out of a nearby drawer of a well favored, handsome man, as shown in this issue of the Landmark. Then, she went on to say her mother was Fannie Jo (Lloyd) Norris, one of the four daughters of Benjamin Lloyd and his wife, Naomi Ann Cox Lloyd, and this photograph was given to her in the year 1933 by her mother,

when she moved from Alabama to Monroe, Walton County, Georgia (near Atlanta), when she came to live with them. I asked her how such a mistake could have occurred. Her explanation was that there had been a mix-up somewhere in family portraits by the owners of the book and the copyright, but she insisted it was not her grandfather, but her uncle, Jesse Cox, holding the hymn book in his hands in the portrait. We are glad that the record can be set straight in this matter, as some people have requested that it be done.

At the time of the separation of the Missionary Baptist from the Primitive Baptist in the years 1832-1840, a majority of our churches in the south adopted the use of the Lloyd's Hymn Book, while those in northern states adopted the Beebe Hymn Book, compiled by Elder Gilbert Beebe, and those in the midwest, the Thompson Hymn Book, compiled by Elder Wilson Thompson.

J. M. Mewborn
December 23, 2003



FANNIE JO (LLOYD) NORRIS
1854 - 1935
(Age 81 Years)
(One of the four daughters
of 19 children of Elder
Benjamin Lloyd, and also
great grandmother of A. D.
Alston.)

(Note: The following interesting article, entitled "Benjamin Lloyd: A Pioneer Primitive Baptist in Alabama", by Oliver C. Weaver that was published in The Alabama Review (A Quarterly Journal of Alabama History), Vol. XXI, April 1968, issue - Published in cooperation

with the Alabama Historical Association by the University of Alabama Press, pages 144-155, is being republished in this Nov.-Dec., 2003, issue of Zion's Landmark in connection with him and his life.

From reading this very descriptive article of the life of Elder Benjamin Lloyd, one easily grasps the belief that he was a true, faithful soldier in the cause of his Lord and Master and the church in those trying days in the first half of the 19th century. Editor)

**BENJAMIN LLOYD: A
PIONEER
PRIMITIVE BAPTIST IN
ALABAMA**
By Oliver C. Weaver

Four and a half miles north of Greenville, on the east side of the Fort Dale Road, a small family cemetery marks the location of what was once the Lloyd plantation of Butler County, Alabama. Dominating the spot is a monument to Benjamin Lloyd, who bought the place in 1857, immediately moved into a position of leadership in the area, and died prematurely three years later.¹

By the standards of his day Benjamin Lloyd was a man of wealth, having acquired his competence through such diverse activities as merchant, planter, land speculator, and, at the apex of his career, public official. In his own eyes, however, he was primarily a "Baptist clergyman."² A founding father of the Beulah Association of the Primitive Baptist Church, and for twenty-five years a leading minister of that denomination, he served his church well as pastor, moderator, and editor and publisher of its hymnal.

Born October 6, 1804, in Hancock County, Georgia, Benjamin Lloyd spent his infancy on a typical frontier farm of that era. Most of his nearest neighbors were, like the Lloyds, small planters, Baptists, and settlers from Virginia. In childhood and early youth he lived in Jones County, to which his parents moved during his infancy; in later youth he resided in Bibb County, where his family made their home in the early 1820's.³ In 1822, at the age of eighteen, he was baptized

and received into the membership of the Mount Pisgah Baptist Church in Bibb County, Georgia.⁴ For the next five years he worked with his father and brothers who, with a dozen slaves, operated several farms in the area. In 1827, he moved with his parents to the newly opened lands of Talbot County, Georgia.

The year 1832 was a climactic one for Benjamin Lloyd. Early in January he purchased a farm in Talbot County and became a planter in his own right. On February 22, 1832 he married Naomi Ann Cox of Putnam County, Georgia.⁵ In late autumn his father, John E. Lloyd, Sr., died, leaving Benjamin and his brother the task of administering the estate. On December 27 John Franklin Lloyd, first of the nineteen children of Benjamin and Naomi, was born.⁶ This year, 1832, was also the year of Lloyd's ordination and the commencement of his labors as a minister of the gospel.⁷

Benjamin Lloyd's first ministerial labors occurred within the bounds of the Columbus Association of Georgia. Organized in 1829, this association had been founded on the Articles of Faith of the Flint River Association and was thus committed in principle to the faith espoused by regular Baptists. Extremely conservative in its formative period, the Columbus Association in 1831 repudiated the Georgia Baptist Convention and became "disposed to stand aloof from all benevolent enterprises maintained and defended by that body."⁸ Although trends toward a more liberal position shortly became manifest, leading the Columbus Association to join the Georgia State Convention in 1838, its earlier conservative views set the tone for Benjamin Lloyd's ministry.

There was another respect, also, in which the Columbus Association proved to be influential upon Lloyd's later career. In 1833, Elder John M. Gray, who had played a prominent role in the 1831 proceedings of the Association, conducted a preaching mission in East

Alabama, which laid the foundation upon which Benjamin Lloyd was shortly to build. A later historian of Baptist activities in East Alabama states:

The first Baptist preachers of whom any trace is found who preached in what is now Chambers County were John M. Gray and Thomas Granbury. They made a tour through east Alabama in the year 1833, and one of their appointments was at Chambersville (now LaFayette), the county site. The meeting was held in a log cabin used as a court house and church, and a few persons yet live who remember the occasion as one of interest. This was the first religious service conducted in the county by Baptists.⁹

This historian also points out that about the year 1834 other Baptist preachers located in the "Creek country" of Alabama. Among them he names Benjamin Lloyd.

Early in 1834 Benjamin Lloyd disposed of his properties in Georgia preparatory to moving across the Chattahoochee River into Alabama. Apparently he did not immediately move his family to Alabama, for his second son, Cary Chappell Lloyd, was born April 2, 1834, in Georgia. His first land acquisition in Alabama came in December, 1834 when he bought a farm in Chambers County. Three months later, on March 24, 1835, his third son, Joseph LaFayette Lloyd, was born in Chambers County, Alabama.

Lloyd's first years in Alabama were characterized by great energy and varied activities. In partnership with his brother, Joseph, he established one of the early mercantile firms of Chambers County. Under the trade name of "B. Lloyd and Bro.," it was located in LaFayette, "next door to Stephen Daniel's tavern."¹⁰ In 1835, he also began a series of land speculations that continued throughout the decade. More than thirty entries in Chambers County deed books are recorded in his name during this period. Almost immediately after his

removal to Alabama, Lloyd began preaching among the Baptists of the area. On May 2, 1835, he was one of three elders constituting the presbytery that approved the establishment of County Line Baptist Church.¹¹

In the spring of 1836, his career was briefly interrupted by fears of an Indian uprising in East Alabama. The Indians, who had suffered greatly from settlers pressing in upon their lands, were in a hostile mood. On April 1, they killed a white settler, causing a general panic. Wives and children of the settlers were sent across the river into Georgia while the men were organized into military companies. As the general scare spread into nearby Tallapoosa County, settlers gathered in Dudleyville and sent a call for aid to neighbors in Chambers County. As one of the participants in these events wrote many years later:

A call was at once made for volunteers, and about twenty of us who had horses volunteered our services. We organized by electing the Reverend Benjamin Lloyd, who was an excellent military officer, our captain, and marched off for Dudleyville. We arrived there about sunset and were kindly received by the men who had remained there to protect their property, who provided ample supplies both for us and our horses.¹² As it turned out, no military action was required during the night, and members of Lloyd's volunteer company returned to their homes the next day.

The autumn of 1836 was a great season for Benjamin Lloyd. He played an active part in organizing the Liberty Association of Baptist churches in east Alabama. He was accorded a place of prominence and influence during the first session of the Liberty Association, which met from September 29 through October 2, 1836, at LaFayette. The Association elected him clerk of the session, appointed him to a committee to write a circular letter to all associated churches, named him correspondent to the Columbus Association of

Georgia, and invited him to preach the introductory sermon to the Liberty Association a year hence. Along with these honors, the Association gave him twenty dollars for his services as clerk of the session.¹³

Scarcely had the session ended when Lloyd was invited by the Cusseta Church to become its pastor. A similar invitation came from the church at LaFayette, and he accepted both.¹⁴ During the organization of the Liberty Association there seems to have been little overt division between Primitive and Missionary Baptists. In fact, the Association attempted to establish itself on a foundation broad enough to include both and so to avoid the divisions that were already a source of much friction among Georgia Baptists. Reflecting the earlier conservative sentiment of the Columbus Association, however, Liberty adopted a compromise resolution weighted somewhat on the anti-Missionary side. Article VII of its constitution provided that "The Association shall not engage in the missionary institutions of the day but leave churches and individuals to exercise their judgment in such cases."¹⁵

Although Lloyd doubtless preferred an even more severe stand than that embodied in Article VII, he accepted it and remained with the Liberty Association through its second year. Illness prevented his preaching the introductory sermon at the second session of the Liberty Association, which commenced September 23, 1837, but he was again elected clerk of the session. His connection with Liberty, however, ended shortly thereafter. His name appears nowhere in the minutes of the third session, in 1838. A year later, in 1839, the Association minutes carried only one reference to him, noting that the new clerk had "made a settlement with Benjamin Lloyd, former clerk, and received of him \$2.94, but said Lloyd had not procured a record book for the Association." Although no reason for Lloyd's separation from the Liberty Association

was explicitly given, the occasion for his departure may be easily inferred from Item 23 of the minutes, namely, that the Association unanimously adopted repeal of Article VII of the constitution and now urged all churches to send contributions to missionary causes throughout the Association. The fact that this position was unanimously adopted indicates that not only Lloyd but all of his fellow anti-Missionary conservatives had withdrawn.

McGinty's *History of the East Liberty Baptist Association* throws a bit of additional light on this. After noting that Lloyd was chosen pastor of the Cusseta Church in 1836, McGinty added: "He (Lloyd) also intimated in a private way, after one year as pastor, the propriety of the church declaring non-fellowship for missionary causes, but he was firmly opposed by the brethren whom he approached on the subject."¹⁶

His experience with the LaFayette Baptist Church was similar. Late in 1838, Lloyd and fellow Baptists who had departed from the Liberty Association with him founded the Beulah Association of the Primitive Baptist Church. As one of the founders of the Beulah Association, Lloyd moved immediately into a place of leadership among the Primitive Baptists comparable to that which he had formerly enjoyed in the Liberty Association. Minutes prior to 1842 are missing, but in September of that year, he preached the introductory sermon to the Beulah Association on the text, "Giving no offense in anything that the ministry be not blamed."¹⁷ He served on several committees and as correspondent to various associations, including the Ebenezer (Alabama) Association. He became pastor of various Primitive Baptist churches in Chambers County, including the church at Sharon and the church at Fredonia, the latter town being his place of residence for several years. In the mid-1840's, he moved to Coosa County, where he served as preacher of the Primitive Baptist Church in

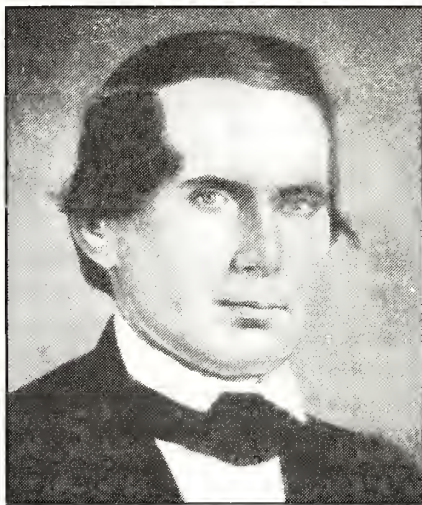
east Wetumpka.

In 1845, with the organization of the Wetumpka Association of the Primitive Baptist Church, Benjamin Lloyd preached within the new Association, but for more than a decade while living in and around Wetumpka, he also continued his active interest in the affairs of the Beulah Association. Minutes of the latter show that from 1845 to 1857 he attended the annual meetings of the Beulah Association, usually as correspondent from the Wetumpka Association. It was almost a regular routine for him to give the opening prayer and to preach, either a Saturday morning or a Saturday afternoon sermon before the Beulah Association.¹⁸ As far as posterity is concerned, his chief claim to fame during these years was his publication of *Lloyd's Primitive Hymns*. This hymnal, which has now been in use by the Primitive Baptist churches for more than a century and a quarter, was first published in 1841. The last edition was in 1967.¹⁹

During the decade in which he lived in Coosa County, Benjamin Lloyd established his home on the famous old Plank Road some twelve miles north of Wetumpka, near the Central Institute.²⁰ This Missionary Baptist Institute, the ranking academy of the county, was probably the school in which his younger children received a substantial portion of their education. During these years, Lloyd seems to have mellowed in his opposition to the Missionary Baptists, and he enjoyed the esteem of many people in the community. A character sketch of him, written by a Missionary Baptist preacher, was as follows:

Coosa has been the home of men who have taken places of distinction in the ministry of the gospel. Reverend Benjamin Lloyd, who came from Chambers County, lived for some years in Coosa. He was a minister of the Primitive Baptist denomination. His early history is unknown to the writer except that he was from South Carolina. He was a

man of medium size and carrying a face that would strike the beholder as denoting intelligence, refinement and a gentle spirit. He was much above most of the ministers of that denomination for education. He was the compiler and publisher of their Primitive Hymnbook which was a good source of revenue to him and to his family after his death. He had moved from Coosa to Butler (County) before the war and died there. He and his wife had sixteen sons and four daughters. Several of his sons became ministers, most of them Missionary Baptist preachers of good standing. The humorous writer, so well known in Alabama as "Rufus Sanders" was of his family a grandson.²¹



ELDER BENJAMIN LLOYD

1804 - 1860

(Age 56 Years)

(Compiled & edited the Lloyd's Hymnal in 1841, and was great grandfather of A. D. Alston.)

That Benjamin Lloyd was a man of some standing in his community is evidenced by the fact that in 1857 he was appointed by President James Buchanan as Receiver of Public Monies for the Land Office located at Greenville, Alabama. Upon receipt of this appointment, he purchased a plantation in Butler County, some four and one-half miles north of Greenville, Alabama, moved his family there, and immediately entered upon the duties of his office. He continued, however, an active role as a Primitive Baptist minister and managed the affairs of his new plantation. He also ran the hotel at Fort Dale.²²

Serving as pastor of the

Primitive Baptist Church of Fort Dale and also of the church at Mount Zion in Butler County, Lloyd assumed a place of leadership in the Ebenezer Association of the Primitive Baptist Church.²³ In September of 1859, he was elected as Moderator of the Association, was requested to write a circular letter to all of the churches, and was also named as correspondent to the Wetumpka Association.

The circular letter that Benjamin Lloyd wrote to the churches of the Ebenezer Association confirms Brewer's characterization of him as a man of refinement and gentle spirit. Avoiding doctrinal discussion as inappropriate to a circular letter, he aimed, rather, to incite the members of the Association "to love and to good works." At the outset of his comments, however, he stressed most strongly the nature of the Church. "The Holy Scriptures," he wrote, "present to view in the Church of Christ a peculiar people, separate and distinct from all the world around, besides, people united to God, having been taught by His spirit and brought into fellowship and communion with Him."²⁴

True to his Baptist heritage and to his understanding of the gospel, he stressed a kind of democracy in the church, the equality of all men before God - ministers and laity alike. "The Gospel," he wrote, "recognizes no distinction of subjects." Nevertheless, there are distinct obligations for the congregation and other obligations for ministers. Only ministers have the right and the authority to administer the ordinances, baptism and the Lord's Supper. Having accepted the office of pastor of a church, a minister has the responsibility for tending his flock, for visiting among his people, for knowing which of his members are "vacillating upon any subject" in order that he might "establish them." Reflecting, I think, the political traditions of the post-revolutionary period in American history, he also stressed the role of the minister or elder in conducting the

affairs of conferences. "Here moves are to be made and seconded and the vote to be taken," he said. "Every church," he wrote, "should have a proper decorum in which the obligations of every member should be defined; and in all cases where members desire to speak on any subject, they should rise from their seats." Benjamin Lloyd was a practical man, and he knew from firsthand experience some of the problems of making democracy work - even ecclesiastical democracy.

In his circular letter, Lloyd discussed the requirements of all believers to attend services of worship and the ordinances of the church, to contribute to the church's support, and to pray in the church as well as in the family circle. He discussed at some length obligations and requirements of deacons, stressing their obligations "by kindly effort to restore to peace any little disturbances among the members." All in all, his circular letter reflects the mood and concerns of a pastor on the Alabama frontier for the practical, everyday tasks of maintaining the church and properly administering its ordinances.

Scarcely had Lloyd completed this circular letter when he, though still only fifty-six years old, was stricken with an illness from which he never recovered. On January 9, 1860, he drew his will, recording previous gifts to his older children, leaving \$1,000 each to ten of his children who were still minors, providing for the disposition of many items of personal property (including his numerous slaves), and directing his executors to renew the copyright and continue publication of his "Primitive Hymns."²⁵ On January 14, 1860, after an illness of two months, he died. His career, like that of many other preachers of the American frontier, is a vivid reminder of the fact that the cultural traditions through which man's ancient faiths have been renewed from generation to generation are transmitted in part, but only in part, by the written word. On the

American frontier, pioneer preachers frequently owned little more reading material than a Bible and a hymnal, their parishioners often possessing neither of these. Nevertheless, ancient forms of the faith took root and flourished on American soil - transmitted largely through oral communication, through sermon and song, through sacrament and symbol. The life of Benjamin Lloyd reflects the convictions of a Primitive Baptist preacher, as he tried to make a living and carry the divine truth to a frontier people.

BIBLIOGRAPHY

¹ The author of this paper is indebted to Mrs. Eugene S. Bee, Special Collections Librarian, Samford University, for her assistance in locating source materials. All of the minutes cited in this paper can be found on microfilm in the Special Collections of the Harwell G. Davis Library of Samford University.

² He was listed in this manner in the 1850 United States Manuscript Census for Coosa County, Alabama.

³ Benjamin Lloyd's grandfather, John Lloyd, came to Georgia from Virginia after the Revolutionary War. On the tenth of September, 1784, he received a warrant for two hundred acres of land on Beaver Dam Creek near the Waters of Ogeechee. The farm bordered "Greenbury Road" and was situated three miles west of Powellton in Hancock County, Georgia. Following the grandfather's death in October, 1793, the farm was managed by Benjamin's father, John E. Lloyd, until it was sold to Colonel Harry T. Colquitt in 1807. Records of transactions pertaining to it can be found in Wilkes County, Georgia, Land Grant Book A, 6; Greene County, Georgia, Estate Books A and B, 216-218. Deed books of Jones, Bibb, and Talbot counties, Georgia, provide evidence of the places of residence of John E. Lloyd. He is listed in the United Manuscript Census for Jones County, Georgia, in 1820, and Talbot County, Georgia, in 1830.

⁴ "Obituary" in Minutes of the Twenty-Third Annual Session of the Ebenezer Baptist Association of the Primitive Faith and Order. Held with Ebenezer Church, Dallas County, Alabama, from the 5th to the 8th day of October, Inclusive, 1860.

⁵ Putnam County, Georgia, Marriage Book D, 218.

⁶ The date is given in the family Bible of Benjamin Lloyd's son Jesse Cox Lloyd (privately owned). A complete list of children of Benjamin and Naomi Ann (Cox) Lloyd can be found in Thomas M. Owen, *History of Alabama and Dictionary of Alabama Biography* (Chicago, 1921), IV, 1056. Partial

lists can be found in the Manuscript Census for Coosa County, Alabama, 1850, and for Butler County, Alabama, 1860, the latter listing Naomi A. Lloyd as head of the household.

⁷ "Obituary."

⁸ J. H. Campbell, *Georgia Baptists: Historical and Biographical* (Macon, Ga., 1874), 100.

⁹ W. C. Bledsoe, *History of the Liberty (East) Baptist Association of Alabama* (Atlanta, 1886), 8. While on this preaching tour, Elder John M. Gray died in Alabama "at Mr. Pittman's place," an event noted in the minutes of the Columbus Association in 1834. See Campbell, 102. A more recent account of Gray and his mission in Alabama states: "Elder Gray was one of the presbytery who helped organize the LaFayette Baptist Church in May, 1834. In July of the same year he was taken ill while preaching in the community in which the Bethel Church was organized and died, being a victim of typhoid fever, according to records found in the library of Mercer University, Macon, Georgia. He had served the First Baptist Church of Columbus, Georgia, as pastor and had organized the first church at Macon, Georgia." B. B. McGinty, *History of East Liberty Baptist Association,, Chambers County, Alabama* (Alexander City, Ala., 1963), 2.

¹⁰ E. G. Richards, "Reminiscences of the Early days in Chambers County," *Alabama Historical Quarterly*, IV (Fall, 1942), 452. See also Chambers County, Alabama Deed Book 1, 42.

¹¹ McGinty, 205-206.

¹² Richards, 440.

¹³ Minutes of the Liberty Baptist Association Constituted at LaFayette, Chambers County, Alabama, September 28, 1836.

¹⁴ McGinty, 208, 216.

¹⁵ Minutes of the Liberty Baptist Association (1836).

¹⁶ McGinty, 208.

¹⁷ *Minutes of the Fifth Session of the Beulah Baptist Association, Meeting with the Church of Sharon, Chambers County, Alabama, September 17-20, 1842, Inclusive.*

¹⁸ See *Minutes* for each year, 1846 through 1857.

¹⁹ The writer is indebted to F. Wilbur Helmbold, Director of the Harwell G. Davis Library of Samford University, for the following information: Following the first edition of 1841 there were editions of 1845, 1858, 1869, 1876, 1900, 1921, and later. The 1845 edition was published by J. F. Trow, Printer, 38 Ann Street, New York. It carried the inscription: "The Primitive hymns, spiritual songs, and sacred poems, regularly selected, classified, and set in order, and adapted to social singing and all occasions of divine worship - Third edition, corrected and enlarged. Published for the proprietor, and for sale by him at Wetumpka, Alabama, 1845." Recent editions, including that of 1963, carry a frontispiece portrait

of Benjamin Lloyd.

²⁰ George Evans Brewer, "History of Coosa County," *Alabama Historical Quarterly*, IV (Spring, 1942), 81.

²¹ *Ibid.*, 216-217. The comment of Brewer cited above is apparently in error in stating that Benjamin Lloyd was from South Carolina. Benjamin's father, John Lloyd, lived in Pendleton District, South Carolina, briefly about 1790, and his wife's parents, Cary and Martha (Rountree) Cox, lived in Edgefield District in the decade 1790-1800, but no evidence has been found that Benjamin Lloyd lived there. Another minor point: Brewer mentions twenty children. Family records preserve the names of only nineteen.

²² Copy of a letter from Mrs. Walter Henry Crenshaw to Edward Crenshaw, June 27, 1857, provided by Mrs. Richard Crenshaw of Greenville, Alabama.

²³ Minutes of Mt. Zion Church, Butler County, Alabama dated Friday, July 9, 1858 declare: "The church went into the choice of a supply pastor to fill the vacancy of Brother W. Thomas. She made choice of Brother Benjamin Lloyd. - The Church agreed to commune the next sabbath and wash one another's feet." Minutes of Saturday, November 13, 1858, state: "The church went into the choice of a pastor for the year 1859. They made choice of Brother Benjamin Lloyd."

²⁴ Benjamin Lloyd, "Circular Letter: in Minutes of the Twenty-Second Annual Session of the Ebenezer Baptist Association Meeting in the Bethlehem Church, Montgomery County, from the 3rd to the 6th of September, 1859. The quotations following that cited above are also from this circular letter.

²⁵ Butler County, Alabama, Will Book I, 146. The will was dated January 9, 1860 and probated March 5, 1860.

**FIFTH SUNDAY MEETING
(ONLY)
SCHEDULED TO BE HELD
AT ROARING RIVER
CHURCH,
WILKES COUNTY, N.C.**

Dear Brother Mewborn,

Would you be kind enough to publish in Zion's Landmark that the Roaring River Primitive Baptist Church has scheduled, if the Lord will, a fifth Sunday meeting only to be held on the fifth Sunday in February, the date being February 29, 2004.

We extend a warm invitation to all of our correspondents, our associations and independent churches everywhere of our precious brethren, sisters and friends to come and be with us on this date. Especially

do we desire our ministering brethren to visit us at this time. Being somewhat removed by distance from many of our churches with our elders tied up with monthly appointments handicaps us from having you visit us. We want you to come and be with us on this date, if you possibly can.

If the Lord will, we hope to assemble at 9:30 EDT with preaching service to begin at 10:00 EDT.

From Elkin, N.C., go 11 miles North towards the Blue Ridge Parkway on U.S. Hwy. 21 to Road No. 1002. (This is the Stone Mountain State Park Road); turn left, go 200 yards; turn left again, go 4 miles to Austin. Turn right in front of "Knobb's Church" then go about 2 miles to church building on your right.

Many thanks for publishing this notice for our little church.

Margie L. Carter, Clerk
Millers Creek,
North Carolina 28651

MILL BRANCH UNION

The next Mill Branch Union Meeting will be held, if the Lord will, with Tabor Church, Tabor City, North Carolina, beginning on Saturday, February 28, 2004, at 10:00 EST, and to continue on Sunday following, February 29, 2004.

Tabor Primitive Baptist Church is located within the corporate limits of Tabor City, Columbus County, North Carolina. Those coming by way of U. S. Hwy. 701 from Whiteville, N. C., or from Conway and Loris, South Carolina, enter Tabor City by way of U. S. 701 (Business) at Hardee's on the north side of town for a short driving distance to church site on your left.

We will be glad to have as many of our ministering brethren and friends, as possible, to be with us.

Billy Boyd, Union Clerk
Loris, South Carolina

**NOTICE OF ORDINATION
TO THE MINISTRY**

**ELDER THOMAS CLIFTON
PEGRAM, JR.**

The INDIAN CREEK PRIMITIVE BAPTIST CHURCH, Indian Valley, Floyd County, State of Virginia, feeling that

Brother Thomas Clifton Pegram, Jr., has been called to the work of the ministry, office of Elder, had previously called for a presbytery to meet with them to examine the aforesaid brother.

Accordingly, on November 22, 2003, a presbytery met and was organized by appointing Elder Kenneth D. Hopkins, as Moderator, Brother J. B. Mitchell, Jr., as Clerk. It was agreed that Elder J. M. Mewborn question the candidate, that Elder George Paul, Jr., deliver the ordination prayer, and that Elder Ralph Gaines deliver the charge to the candidate. It was agreed that Brother N. H. Quesenberry be appointed as spokesman for the church.

Then, the aforesaid brother, Thomas C. Pegram, Jr. was delivered unto the presbytery by the spokesman of the church, whereby Brother Thomas C. Pegram, Jr., was found worthy of ordination to Elder for the church. He was then set apart by fasting and prayer and the laying of the hands of the presbytery on the candidate, whereby the said Brother Thomas C. Pegram, Jr., was ordained to the full work of the ministry and Elder of the Church. After receiving the charge, Elder Thomas C. Pegram, Jr., was delivered back to the church.

Witness our hands on this day, November 22, 2003.

Elder Kenneth D. Hopkins,
Moderator
J. B. Mitchell, Jr., Clerk

The following ordained
brethren were present:

ELDERS

J. M. Mewborn, George M. Paul, Jr., Eugene H. Gunter, Elbert Kirkman, Ralph Gaines, Cletus Turner, John E. Lyon, James H. Moody and Kenneth D. Hopkins

DEACONS

Clifton Pegram, James M. Jones, Henry C. Lanier, Hewatt Fleming, J. B. Mitchell, Jr., Harold L. Hollandsworth, Norman H. Quesenberry and Victor Phillips.