

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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A LOVE POEM

Before the very dawn of time,
Before the earth was round;
Before there was a sight to see,
Or what we know as sound...

God formed you then, within His mind,
With expertise and care;
He purposed each detail in advance,
He numbered every hair.

He picked your very temperament,
He purposed your every day;
He knew exactly what you'd do
And just what you would say.

He chose you then to be His own,
To live with Him on high;
He wrote you on His very palms,
The apple of His eye.

He made you gifts to pleasure you,
To brighten up your eyes;
He made the earth, He made the seas,
He made the endless skies.

To bring you joy, He made the birds,
To see you smile, the flow'rs;
To comfort you when things go wrong
He made the springtime show'rs.

He gave His angels the command
To guard in all you do;
Because you're precious in His sight
He did all this for you.

And when He saw you steeped in sin,
With love personified;
He cloaked Himself in human flesh,
Came down to earth, and died.

With His own blood He paid the price,
He washed your sins away;
With love so great it conquered death,
He rose on the third day.

And now He sits upon His throne
In Heaven up above;
He's waiting there to hold you close,
And all because of Love!

Connie Hinnen
Rogers, Arkansas

THE NATURAL WOLF

The wolf is one of the largest members of the dog family. He is an expert hunter, and preys chiefly on large, clean animals (those that part the hoof and chew the cud, such as sheep, deer, moose, elk and caribou.) Wolves live in almost any climate, except deserts and tropical forests. He has an excellent vision, a keen sense of smell, and a fine, sharp sense of hearing, all of which help him to locate his prey. For instance, a wolf can see and smell a defenseless deer or sheep more than a mile away. His mouth has 42 sharp teeth, including four fangs at the front of the mouth. These are used to wound, grab and kill it's prey. The four fangs measure up to 2 inches in length from root to tip. The small, front teeth are used to nibble, pull and tear apart the skin. The sharp, side teeth easily cut through tough muscle. The flat, rear teeth crush thick, hard bones, enough so that it can be swallowed. It's stomach is large enough to hold 20 lbs. of food at one time, and yet on the other hand, the wolf can go without food or water from two to three weeks. Devour is a mild word to describe his destructive power on whom or whatever he chooses to attack and destroy, whether it be poor, helpless sheep, or otherwise.

The wolf is very quick, tireless and clever to catch his prey. He knows exactly how to cleverly move in on his prey by traveling towards it in the opposite way that the wind is blowing. His scent is carried in reverse, and this method (or technique in-bred within his nature) prevents the prey from smelling him. With it's powerful teeth, he first grabs his prey at its side or rump. Then he wounds and causes it to bleed until it weakens. Finally, he grabs

the prey by the throat or snout, rendering it finally into a state of subdued helplessness until it dies, when his time of his joyful feast begins.

THE SPIRITUAL WOLF (BY COMPARISON)

Elder Joshua Lawrence once said, and I quote: "There are four neverfailing marks to know a sheep from a wolf, although a wolf's whole body may be covered with sheepskin, a definite, very deceiving, mark and characteristic of him.

"(1st) The wolf is known by his track. He does not part the hoof like the sheep, but has a clustered foot like a dog with exposed, sharp multi-claws in his paws. So it is with a wolf preacher in sheep's clothing; he, the wolf preacher, in sheep's clothing, has never fully parted with (been killed to the love of) sin, nor does he in his practice and mannerisms part with the ways of sinners, although he may part with some of the grosser sort of sins. Like the dog and his foot, the wolf also will be sure to have one like it, and a sheepskin on his back just like a sheep. So, Jesus said, "by their fruits ye shall know them." (Read Matthew 7:16) He will always come in, wearing his sheepskin.

"(2nd) The second mark of the wolf is his food. We know that the food of a wolf and the food of a sheep are as entirely different as two things in the world can be. What a miracle it would be to see a pack of hungry wolves grazing in green pastures like sheep, or to see sheep gnawing corrupt, decaying bones, feeding on dead carcasses, a thing that never was. Sheep chew the cud, and wolves have no cud; therefore, the wolf cannot chew the cud because he does not have one. And there is equally as much difference between the food of a true,

real gospel minister and a spiritual wolf in sheep's clothing, as there is between the food of natural sheep and wolves. Time and God-given patience to His saints will always reveal the identity of each, oftentimes after it is too late when the flock has been scattered and devoured.

"(3rd) The third mark of the wolf is his voice. I supposed all the men in the world could never learn a wolf to bleat like a sheep, nor a sheep to howl like a wolf.

"(4th) The fourth mark of the wolf may be found by looking into his mouth. By comparison, a poor, defenseless sheep has no upper front teeth, while wolves are like dog's—they have a good set (of teeth) above and below, an overwhelming advantage in being strong holders in their bargain.

These four marks are never-failing ones to know a sheep from a wolf." (end of quote.)

Deceiving, spiritual wolves (those in sheep's clothing) are crafty, unclean, greedy, and are well equipped with a keen, quick smell. Their god is their belly, and to get and keep it full. (Read Philippians 3:19). They delight in darkness to attack scatter and feed upon an innocent flock of sheep. Their nature is to hide secretly, and to stay hidden in the woods, not out in the open where they can be seen in the light, until they are ready to attack. When hungry enough, the leader and his pack will fall on either man or beast, and finally vicious enough to attack and destroy one another, a principle of Satan, the devil!

"Her princes in the midst thereof are like wolves ravening the prey, to shed blood and to destroy souls, to get dishonest gain." Ezekiel 22:28. "Beware of false prophets, which come to you in sheep's clothing, but

inwardly, they are ravening wolves-" is the silent caution of Jesus to the sheep of His pasture, His humble follows. "Behold, I send you forth as sheep in the midst of wolves." And Paul in Acts 20:29, declared "for I know this, that after my departing shall grievous (troubled) wolves enter in among you, not sparing the flock." Also, "of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:30.)

"Like a lion out of the forest shall slay them, and a leopard that shall watch over their cities, even A Wolf of the evenings shall spoil them." Jeremiah 5: Wolves with their evil nature have never ceased to watch the herds and flocks of sheep of the pasture of the Most High God for their selfish gain to devour and destroy it. That is why Jesus, when he came to His sleeping disciples, and in those powerful words, said "Watch and Pray". And the watch comes first. (Matthew 26:40 & 41).

He, the wolf, has as much love and pity for a little lamb, the ewe, or the buck, when he gets among them, to kill and destroy, as his first cousins, the fox and wild dog, when they enter the chicken yard or hen house, also to kill and destroy. Jesus called old Herod "a fox." Read Luke 13:32.)

May the everlasting, glorious and blessed God enable us to look, as always to "that GREAT SHEPHERD OF THE SHEEP who through His shed blood of the Everlasting Covenant" (Hebrews 13:20) guide, keep, protect and shield all of us from all harm and danger, and at last save us in the end, for the church of the Living God, here in this time world, is completely helpless to save itself.

J.M. Mewborn
March 22, 2002

A DESIRE FOR UNDER- STANDING

Dear Elder Mewborn,

I look forward to receiving my Zion's Landmark, and like to read it just as soon as it comes. Many hope you will be blessed to continue its publication for a long time to

come, as it means so much to so many people in many ways and in many places.

Many things are kept in my memory today of my childhood days, when I was just a young boy age 10 to 15 years, in those years from 1970 to 1975; it was a privilege to attend church meetings with my grandfather. He was a staunch Primitive Baptist, and in the fall of each year, we attended together Primitive Baptist associations in eastern North Carolina in Wayne, Johnston, Wake, Sampson and Onslow Counties. Many times there would be sometimes an attendance of 200-300 people at these meetings on Saturdays and Sundays, and the little church buildings would not hold them. They held the preaching outside in open air, beautiful groves. This was about thirty years ago.

I remember well there was always good preaching. One I particularly remember was Elder Woodrow Lake. I think he lived in West Virginia and later moved to Florida. I remember one time my granddaddy and other family members went to Florida to a church meeting where, they said, Elder Lake and others were blessed to preach the truth so ably and boldly. They enjoyed it. He said that people were there from several states.

I learned from my grandfather that none of these preachers received any money or salary for their services in the Primitive Baptist Church. Money at these meetings was never mentioned, except at the close of the service when the people were asked, if they were so minded, to give a mite to help the preachers on their traveling expense by giving it to a deacon or by coming up and laying it on the table in front of the pulpit as they left.

There were no organs, pianos, or any other kinds of musical instruments used in any of these meetings. I have often wondered why the Primitive Baptists do not use any musical instruments in connection with their church meetings? In the past few years, when other denominations and church groups have

been ordaining women for preachers and also women to serve as deacons in their churches, I notice the Old Baptists have remained, as I saw them over thirty years ago, without change. I wonder today what my granddaddy would think of this change in other denominations, if he had seen it? I do not think he would have approved or gone along with it.

One time, when traveling to church, he told me that Primitive Baptists do not believe in Sunday Schools, that a man can be made to preach without having attended a school or college, and that they would not allow their members to belong to secret orders, secret societies or the Masons. I believe these things are still true, now, today since my observation of you people reveals to me that you do not practice or carry out them as of this date; also that you have not changed from the past and the old paths of our forefathers!

Sometime, if you could be given the mind, I would be glad if you would comment in your writings about these things; particularly I am interested in the ordination of women preaching in pulpits, like men, and also the ordination of women as deacons in churches. Also, about musical instruments, requesting money, Sunday Schools and ordaining preachers that have no education. I am interested and desire to know more about these things.

May the Lord richly and abundantly bless you, your family, and the Zion's Landmark, I desire to remain,

A sincere friend, I hope,
Randy Pridgen
LaGrange, North Carolina
28551
January 1, 2002

REPLY AND COMMENTS

These questions, that our friend, Mr. Randy Pridgen, has asked in his above letter, are very relevant, vital and essential ones, required for the very existence of the true church of the living God, not only in the past, but, as it exists today in this time world, and will continue to exist to the end of time. They are, indeed, good ones!

Each one has been identified and drawn from his above letter, and they are enumerated as follows, to-wit:

(1) Why do Primitive Baptist churches not ordain women for the offices of minister and deacon in their churches?

(2) Why do Primitive Baptist churches not pay regular salaries to their elders and ministers for serving their churches, and why is the collection of money in their services minimized and almost decried in their meetings?

(3) Why do Primitive Baptist churches not believe in Sunday Schools?

(4) Why do Primitive Baptist churches not use organs, pianos and other musical instruments in their church meetings and services?

(5) Why do Primitive Baptist churches not require, before a candidate can be ordained for the ministry, that he must first have a formal, academic education and a degree from a college or university?

(6) Why do Primitive Baptist churches not allow their

Zion's Landmark

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

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members to join secret orders, secret societies, and the Masonic order?

If the Lord will bless me, I shall attempt to reply to these questions beginning with question #1 concerning the ordination of women for the ministry and deaconship of churches of Primitive Baptists in this issue of Zion's Landmark since our inquirer has emphasized this one more. (Other questions that he has raised will be answered in future issues of the paper as space will allow and permit from time to time.) My attempt at answering question #1 is as follows:

THE ORDINATION OF WOMEN TO PREACH IN PULPITS AND ALSO TO SERVE AS DEACONS IN CHURCHES WAS DECLARED DISORDERLY AND UNSCRIP-TURAL BY THE PHILADELPHIA (PARTICULAR) BAPTIST ASSOCIATION IN THE YEAR 1746

By recent research into the very earliest historical records of the oldest Baptist association in the United States of America, I have found that the Philadelphia (Association) addressed and clarified the illegality of this practice in the year 1746. Meeting in Philadelphia the several churches that included at the time Welsh Tract, Newark, Delaware, Hopewell (New Jersey), Kingwood (New Jersey) and Southampton, Pennsylvania, (which never wavered and stood with the Old School Baptists at the Black Rock Convention in 1832), spoke and entered their firm stand, a landmark decision, into their record as follows, to-wit:

"The elders and messengers of the congregations baptized upon profession of faith in Pennsylvania and the Jerseys, met at Philadelphia, this 24th day of September, 1746, in its 39th annual session.

"Query No. 3: Whether women may or ought to have their votes in the church, in such matters as the church shall agree to be decided by votes?

Solution. As that in 1st Corinthians 14, verses 34 & 35, "Let your women keep

silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church," and other parallel texts, are urged against their votes, as a rule, and ought, therefore, to be maturely considered.

"If, then the silence enjoyed on women be taken so absolute, as that they must keep entire (complete) silence in all respects whatever; yet, notwithstanding, it is to be hoped they may have, as members of the body of the church, liberty to give mute voice, by standing or lifting up of the hands, or the contrary, to signify their assent or dissent to the thing proposed, and so augment the number on the one or both sides of the question. But, with the consent of the authors and casuists, such absolute silence in all respects cannot be intended; for if so, how shall a woman make a confession of her faith or experience to the satisfaction of the (unanimous) whole church? or how shall the church judge whether a woman be in faith or no? How shall a woman offended, after regular, private proceeding with an offending member, tell the church, as she is bound to do, if the offender be obstinate, according to the (gospel) rule of Matthew 18:17? How shall a woman do, if she be an evidence to a matter of fact? Shall the church grope in the dark for want of her (the sister's) evidence (testimony) to clear the doubt? Surely not. Again, how shall a woman defend herself, if wrongfully accused, if she must not speak, or be forbidden to do so? This is the privilege of all human creatures by the laws of nature, not abrogated by the law of God.

"Therefore, there must be times and ways in and by which women, as members of the body of Christ (and of His Church) may discharge their conscience and duty towards

God and men, as in the cases above said and the like. And a woman may at least make a brother a mouth to ask leave to speak, if not ask herself; and a time of hearing is to be allowed, for that is not inconsistent with the silence and subjection enjoined on them by the scriptural law of God and nature, yet ought not they to open the floodgate of speech in an imperious, tumultuous, masterly manner.

"Hence the silence, with subjection, enjoined on all women in the Church of God, is such a silence as excludes all women whomsoever from all degrees OF TEACHING, RULING, DICTATING, and LEADING in the Church of God; yet, may their voice be taken as above said. But if a woman's vote be singular, her reasons ought to be called for, heard, and maturely considered, without contempt" (End of quote).

A precise, careful interpretation of the above scriptural position and stand of the churches composing the Philadelphia Baptist Association on September 24, 1746, is that the sisters (women) in the church have all rights and privileges in the church, the same as the brothers, or male members, exclusive of "TEACHING, RULING, GOVERNING, DICTATING, AND LEADING." This accounts for the existence today of that rule in our Rules of Decorum that reads, "The sisters shall have their seats in order."

The usage of the word "TEACHING" here identically is the same in meaning as "PREACHING." These two words are altogether synonymous. They are interchangeable and mean absolutely the same thing. Thus, it was the interpretation of the true Baptists in the year 1746, 255 years ago, that it is unscriptural to ordain women for any office in the church, but such does not prohibit them from speaking in the church sessions and conference meetings, when necessary to do so. The Apostle Paul in 1st Timothy 2:12, clearly states to

the church, "but I suffer not a woman to teach, nor to usurp authority over the man, BUT TO BE IN SILENCE."

It is refreshing to read the extent of carefulness of those old brethren, many years ago, and how faithful they were in following the teaching of the scriptures. The extent of departure from them in this day and time by many denominations is beyond all comprehension by some called Baptists. The practice of women, teaching Sunday School, was in principle and effect, outlawed by the true church of God, actually one hundred years earlier before its real entrance in the 1820's and 1830's, by the 1746 stand in Philadelphia.

The Philadelphia Baptist Association for many years remained a sound body of Particular Baptist Churches. Deterioration (a weakening) had begun within the foundation of some churches by 1770, when in 1776, the old Welsh Tract Church withdrew from it. Following Welsh Tract came Hopewell Church, Hopewell, New Jersey, Southampton Church, Southampton, Pennsylvania, Kingwood Church, at Locktown New Jersey, and London Tract, Wilmington, Delaware, (and others) that later formed the Delaware River and Delaware Old School Baptist Associations that stood as true predestinarian until just a few years ago, when they ceased to exist. The true identity of the church and footsteps (or footprints) of the flock God can be seen and determined by reading the following volume.

For reference purposes this 1746 minute is taken from the volume, Minutes Of The Philadelphia Baptist Association - From 1707 to 1807, page 53. It was published by the American Baptist Publication Society, 118 Arch Street, Philadelphia, Pa., in 1851. This is a very valuable book and contains important historical data and information of those sound churches in the early beginnings of our country, the USA, when foundations were strong in our American gov-

ernment after 1776 because of them.

A RECENT BAFFLING OF SCIENTISTS IN THEIR WORLD BY THE SCRIPTURES IN THE BIBLE

Dear Elder Mewborn,

I am enclosing an article of much interest that recently came to my attention which, I believe, will be appreciated by the readers of the Zion's Landmark. You have my permission for publication, if you so desire.

As always, I hope to remain with you in that great love for the truth,

Your friend, I trust,
W. William Edwards

Snow Hill, N. C. 28580
March 1, 2002

Re: (Subject:) NASA and The Bible
June 29, 2001

THIS IS VERY INTERESTING!!! NASA and The Bible. For all the scientists out there, and for all the students who have a hard time convincing these people regarding the truth of the Bible, here is something that shows God's awesome creation, and that He is still in complete control.

Did you know that the space program is busy proving that, what has in the past been called "myth" in the Bible, is now true? Mr. Harold Hill, President of the Curtis Engine Company in Baltimore, Maryland, and a consultant in the space program, relates the following development.

"I believe one of the most amazing things that God has done for us today took place recently with our astronauts and space scientists at Green Belt, Maryland. They were checking out where the positions of the sun, moon, and planets would be both 100 years and 1,000 years from now. We have to know this so we will not send up a satellite and have it bump into some things later on in their orbits and paths. We have to lay them out in terms of the life of the satellite and where the planets will be futuristically so the whole operation will not bog down and end in failure.

"They ran the computer

measurement back and forth over the centuries of time, and it came to a halt. The computer stopped and put up a red signal, which meant that there was something really wrong with either the information fed into it, or with the results as compared to the programmed standards already in place.

"Scientists called in the service department technicians to check the computer out, and they said, 'What's wrong?' Well, they found there is a day missing in space in elapsed time. They scratched their heads and tore their hair. There was no answer.

"Finally, a Christian (or religious) man on the team said, 'You know, one time, I was in church and they talked about the sun standing still.' While they did not believe him, they did not have an answer either. So, they said, 'Show us.'

"So, he got the Bible and went to the Book of Joshua where they found a pretty ridiculous statement for anyone with 'common sense.' There, they found the Lord saying to Joshua, 'Fear them not, I have delivered them into thy hand; there shall not a man of them stand before thee.' Joshua was concerned because he was surrounded by the enemy, and if darkness fell, they (the enemy) would overpower Israel.

"So, Joshua asked the Lord to make the sun stand still! That's right... 'The sun stood still and the moon stayed and lasted not to go down ABOUT a whole day!' (Joshua 10:12-13). The astronauts and scientists exclaimed, 'There is the missing day!'

"They checked the computers, going back 3,400 years ago into the time it was written, and found it was close but not quite close enough. The elapsed time, that was missing back in Joshua's day, was exactly 23 hours and 20 minutes... not a whole day. They read the Bible, and there it was, almost but not quite a whole day, lacking 40 minutes.

"Now, these little words in the Bible are very important, but they were still in trouble

because you cannot account for these 40 minutes, and you'll still be in greater trouble down the road 1,000 years from now. Forty (40) minutes had to be found because it can be multiplied many times over in orbits, making a considerable difference and variation in total numbers in the end.

"As that Christian (religious) employee thought about it, he remembered somewhere in the Bible where it said the sun went BACKWARDS. The scientists told him he was completely out of his mind, but they got out the Bible again and read these words in II Kings that gave the following account almost 3,000 years ago.

"Hezekiah, on his death bed, was visited by the prophet, Isaiah, who told him that he was not going to die. Hezekiah asked Isaiah for a sign as proof. It is recorded, 'And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?' And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that He hath spoken: shall the shadow go forward ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah, the prophet, cried unto the Lord: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.'

"So, the Lord brought the shadow ten degrees BACKWARD! Ten degrees is exactly 40 minutes. Twenty-three hours and 20 minutes, as recorded in the Book of Joshua, plus 40 minutes in Second Kings, made completely and precisely, the whole missing day in the universe!" Isn't it truly amazing?

In summary, (1) "The Lord said unto Joshua (concerning his enemies), Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee." "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites (his enemies) before the children of Israel, and He said in the sight of them (Israel), Sun, stand thou

still upon Gibeom; and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? SO THE SUN STOOD STILL IN THE MIDST OF HEAVEN, AND LASTED NOT TO GO DOWN ABOUT A WHOLE DAY. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." (Joshua 10:8, 12-14.) (2) In II Kings 20:9-11, "And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return ten degrees. And Isaiah, the prophet, cried unto the Lord: and HE BROUGHT THE SHADOW TEN DEGREES BACKWARD, by which it had gone down in the dial of Ahaz."

Forward this to as many people who you believe would believe this is equally as cool. Never be afraid to try something new. Remember, by the criterion and standards of the world at the time, an amateur boat builder by the name of Noah, built an unsinkable ship, The Ark, while the best of professionals, a few thousand years later built the Titanic, that ended up at the bottom of the ocean. (End of Article.)

When God from all eternity "declared the end from the beginning, and from ancient times the things that are not yet done, saying, My Counsel shall stand, and I will do all my pleasure," (See Isaiah 46:10), this included the transpiration of ALL THINGS and ALL EVENTS, whatsoever, at all times and all places without any exceptions.

This declaration that originated from the Chamber of Eternity within the Council Hall of the Triune God embraced the Salvation of the children of God in all the generations, ages and dispensations of time that included

Joshua when He commanded the sun to stand still for exactly 23 hours and 20 minutes... not a whole day within the power of His perfection, and it also voided the ten degrees (forty minutes) to even out the time of that whole day in the life and times of Hezekiah and Isaiah. God marked this whole day off His calendar of time, and purposed that the computers of men would unravel its mystery in the latter part of the 20th century, or in the early 1990's.

The Apostle Paul declared that "all things work together for good to them that love God." Romans 8:28. 23 hours and 20 minutes worked together for good for Joshua because, being of Israel, God fought for him and saved him from his enemies. It also worked together for good from this same eternal counsel and purpose by the sign given to Hezekiah many years later, when God reassured him that by this sign, when He "let the shadow return backward ten degrees (40 minutes of time)," that he would live and not die." It is truly astounding how that God did not leave the missing, one day fragmented, but in time, according to His divine will, evened it (out) to perfection, as He does in all of His works and ways in everything under the sun.

There are no words to be found anywhere that better describe the sun standing still for 23 hours and 20 minutes in the day of Joshua, and the voiding the remaining 40 minutes of that same day in the day and time of Hezekiah, than the immortal ones of Elder Gilbert Beebe, and I quote them as follows:

"We look at a vast complicated machine, with its ten thousand wheels. We cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one: there is a definite use for every wheel and spring, every working part, every action, every movement but one, and this one, held in this same machine, has no certain motion or definite use. How long do you think that this machine could run in safety,

with the unruly part liable at any moment to throw the whole thing into utter confusion? (Note: This same scenario is also comparable and applicable to our natural universe, including the sun, moon, every single star, all planets, galaxies and constellations. If one single, solitary star were to slip from its divinely prearranged and determined orbit or path, unknown and undecreed by the Most High God, it (the universe) would collapse into utter confusion and destruction with the elements come rolling together! JMM.)

"We cannot see how any part of the natural realm and government of God can be absolute and secure, if He has not the undivided, complete control of the whole in all its parts; and if He has today the full control, had He not the same control yesterday, today and forever? If He has not the full and complete control today, is there any certainty that He will have it tomorrow or at any future period of time here?"

"If we admit that God absolutely governs all things according to the counsel of His own will, and that He is immutable, then we must admit that He has determined what shall and what shall not transpire in both time and eternity. But to deny His universal control of all things, including things present and things to come, principalities and powers, thrones and dominions, whether visible or invisible, (note: including sun, moon, all stars (He who telleth the number thereof, and calleth them all by their names - Psalms 147:4) - planets, galaxies and constellations - JMM) is to deny that He is the God of the whole earth, and virtually deny His eternal power and Godhead. If He has not the power and wisdom to determine all events and all things, how can He cause all things to work together for good to them that love Him." (End of quote.)

It is truly amazing, astounding, in these latter days (in the 21st century) of time to see and behold such a demonstration of such magnitude of the eternal God show-

ing carnal man that His secrets, written and hidden in His own Book of inspiration, the Bible, are not only true and accurate, but will not be demonstrated and made known until His appointed time.

Those highly trained, specialized space scientists of NASA (National Aeronautics Space Administration) with the astronauts, perhaps, some of the most highly educated, trained and intelligent men in all the world, did not believe their fellow, co-worker when he suggested that the mystery problem they were having with the computer, the account and proof of the "missing day", Joshua 10:8, and 12-14, and told him so. Concerning II Kings 20:9-11, they told him that he was crazy and "completely out of his mind."

In all of this we see the fulfillment and meaning of the Apostle Paul's language clearly brought to pass and made manifest in 1st Corinthians 1:19, "I will destroy the wisdom of the wise, and will bring to nothing (naught) the understanding of the prudent." This was the work of the sovereign Eternal God!

We close this article with one of its quotations in the outset, "Did you know that the space program is now busy proving that, what has in the past been called "myth" in the Bible, is now true?" A long time coming, seemingly to us, but just right in the sight of the living God! May it be His blessed Will to enlighten more.

J. M. Mewborn
March 4, 2002

(Note: After the fact of the occurrence of the above discovery in the early 1990's by NASA, they recalled this information, stating at the time that it never took place. One can, perhaps, understand why when we know that scientists, as a whole, will not mix science with religion. J.M. Mewborn)

"ARE YOU HUMBLE?"

The surest evidence one is humble is not exhibited in what he says about himself. One may say he is less than nothing and baser than all others, and yet not feel that way.

For instance, if you are wrong in some matter, and another person sees that you

are wrong, and reproves you for it, or tells you of your wrong, and you become offended with him for it that is good evidence that you are not humble. A man who is meek in spirit would be glad to be told of his faults, and would suffer the word of reproof.

Or, suppose you are right, if one opposes you and you get mad, that is natural and easy to become offended with one who tells us of our faults, or who opposes us, while we love those who flatter us and wink at our faults. There is yet hardly a worse spirit in man than this one, or one further from the kingdom of heaven.

Preachers sometimes become dogmatical, and wish to rule in church. Whenever the preacher gets so smart that he cannot be told by the brethren of his faults, he is far wrong. Preachers are servants of churches, and when they do wrong they should be entreated. If they are humble, they will accept the reproofs of the wise; but, if they are heady and high minded, they will reject this advice as ill-timed and improper.

The humble man feels he is nothing of himself. He loves the truth, and he desires the will of God to be done. Grace is given him to receive the reproofs of life and love them, "Let the righteous smite me; it shall be in kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities." Psalm 141:5.

Elder P. D. Gold
(Editor)
Zion's Landmark
(1870-1920)

CONTRIBUTIONS TO ZION'S LANDMARK FOR YEAR, 2001, INCLUDING GIFTS TO FRIENDS' FUND.

(From January 1, 2001, to December 31, 2001.)

The following contributions are herein gratefully acknowledged for the Regular Fund and Friends' Fund for the Year - 2001. May we say again, as we have said many times in the past, thank you for your interest and concern for the paper in this

respect. Your continued support is truly soul-humbling, heart warming and deeply appreciated. Thank God for you, for your interest, your prayers and concern in behalf of the Zion's Landmark, and for me.

The Zion's Landmark maintains the usage of the two funds, (1) Regular Fund to pay all expenses for typesetting, production, postage, etc., and (2) the Friends' Fund for those who desire to help in the future continuation and support of the paper for other required costs and expenses.

Contributions may continue for the Regular Fund, as usual, when making your renewal fee or payment each year. If anyone at anytime would like to make a contribution to the Friends' Fund, just indicate "For Friends' Fund" on your check. May we say again, "Thank You" for your interest, help and support of our paper.

J. M. Mewborn, Editor
January 15, 2002

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RACHAEL BREEDLOVE CHANDLER

On December 14, 2001, Sister Rachael Breedlove Chandler, 99, went to her eternal resting place where she had longed to go for a long time. She lived with her daughter, Dorothy Harber (who was so faithful to care for her - Dot



RACHAEL BREEDLOVE CHANDLER
(1902-2001)
(Photograph was made in the year 1997, at age 95 years.)

states that it was a privilege and joy to do so) at 3563 Stewart Road, Doraville, Georgia 30340.

Sister Chandler was a native of Walton County, Georgia. She was the daughter of the late William Luther and Ella Adams Breedlove and the widow of Brother Curtis E. Chandler, Sr. She was the granddaughter of Elder James Monroe Adams, who baptized her in the mid-1920's. Sister Rachael was the last person he baptized. She was a homemaker, an excellent quilter, did other needlework, gardening, etc. She was a member of Mt. Zion Primitive Baptist Church, Athens, Georgia.

Her physical condition prevented her from attending her church services which she loved so dearly. For quite sometime, Brother Hewatt Fleming recorded our church services and then Elder Kenneth Adams would carry the tapes to Sister Chandler and visit with her on his long journey back to his home in Mayfield, Kentucky from Mt. Zion Church, which he pastors. She communicated with various members of her faith and friends by letter up until her death. She could write some of the sweetest letters you could ever expect to receive. She was blessed mentally until her death.

Survivors included a daughter, Dot Harber, Doraville, GA; four sons, Dan Chandler (Dot's twin brother), Dalton, GA; Phil Chandler, Rome, GA; Reuben A.

Chandler and Curtis E. Chandler, Jr., both of Doraville, GA; 16 grandchildren; 36 great-grandchildren; and 5 great-great-grandchildren.

Services were held December 16, 2001, in the chapel of the Little-Ward Funeral Home, Commerce, GA. Sister Rachael's granddaughter, Jayne Chandler Bedingfield (Gene's daughter), gave a eulogy. The grandchildren and great-grandchildren sang two songs. Services were opened by her pastor, Elder Kenneth Adams, with Hymn No. 175, Amazing Grace, and prayer, and he was blessed to preach a most comforting sermon. She was laid to rest in the Chandler Family Cemetery, Commerce, GA, beside her beloved husband, who was a member and deacon in East Atlanta Primitive Baptist Church, Atlanta, Fulton County, Georgia.

Sister Rachael lived 99 years and 10 months. I quote from Rachael's granddaughter, Jayne, "If you are tempted to be disappointed that she didn't get to live to 100 years, don't be. She had no desire to live to be 100. She had been ready to go on for a long time. When her 100th birthday rolls around on February 13th, I'll celebrate her life and thank God that she has left the land of the dying - and gone to the land of the living."

We are saddened at the loss of our dear sister, but feel that it is her eternal gain.

Approved by Mt. Zion Primitive Baptist Church on January 13, 2002.

Written by:
Dot Harber and
Sister Betty Ford, Clerk
Mt. Zion Primitive Baptist Church
Athens, Georgia

CALFREY J. CARTER

On October 16, 2001, Brother Calfrey J. Carter, 92, passed from this earth to his eternal resting place. He and Sister Cecile Carter resided at 1057 W. Whitner Street, Anderson, SC 29625.

Brother Carter was born in Ware County, Georgia - the son of the late Jesse E. and Mary E. Tuten Carter. He was a retired farmer and a member of Mt. Zion Primitive Baptist Church, Athens, Georgia. Brother Carter's health had been poor for quite sometime which prevented him from attending his church services. Many times when members of his faith stopped to visit him to cheer him, they came away feeling they had been blessed more.

Surviving are his widow,

Cecile King Carter of the home; daughter, Denese Poole of Anderson, SC; sister, Vida McQuaig of Waycross, Georgia; six grandchildren; and nine great-grandchildren. Bro. Carter was preceded in death by a son, Wyndell R. Carter.

Services were conducted October 19, 2001 in the chapel of the McDougald Funeral Home by Rev. Harold Miller and Bro. Carter's grandson, Rev. Bryan Carter from Lexington, KY (his Pastor, Elder Kenneth Adams was unable to be there due to work commitments). Burial was in Forest Lawn Memorial Park, Anderson, SC.

Brother Carter was from a family of musicians. He played by ear and could play any instrument. At one time he owned one of only seven Stradivarius violins ever made. In the days he played, they would go to neighbor homes to play. Sister Carter said when Brother Carter had played all he wanted to for that particular time, he would play "God Be With You Till We Meet Again" and no amount of persuasion would make him continue - that was it.

Brother Carter's philosophy was, "I don't want an enemy." People, who knew him, said that he could be friends with anyone.

Approved by Mt. Zion Primitive Baptist Church on January 13, 2002.

Written by:

Sister Betty Ford, Clerk
Mt. Zion Primitive Baptist Church
Athens, Georgia

LOLLIE (LONG) LONG

It is with much humility that I attempt to write the obituary of Sister Lollie L. Long, for, indeed, I believe her to have been a true sister in the Church of Christ.

Sister Lollie was born February 11, 1908, in Columbus County, North Carolina, and died September 8, 2001. She was married to Macy A. Long, who preceded her in death. Born to this union were four children: Gervais L. Long and husband, Paul Long, Ida L. Smith and husband, Stan Smith, Macy Long, Jr. and wife, Linda Long, Bill Long, who preceded her in death, a stepson, Guy Long, and a sister, Leona L. Stanley. Sister Lollie was blessed to have twelve grandchildren, seventeen great-grandchildren and one great-great-grandchild.

Sister Long united with Pireway Primitive Baptist Church in 1944, and was baptized by her Pastor, Elder Johnnie Williams. Her funeral service was conducted in Pireway Church by Elders

Ernest Duncan, Bill W. Gore, George M. Paul and L.M. Davis. It was evident by the number of people in attendance that she was dearly loved by all who knew her.

Sister Lollie was blessed with a wonderful voice and she dearly loved to sing the old songs of Zion. As a child growing up, I can remember many evenings when the day's work was done, my mother would get her hymn book and rest on the porch, and we could hear Sister Lollie on her porch singing those wonderful old songs. Some of her happiest times were at the associational meetings when the brothers and sisters would gather around the stand to sing. Not long before she passed, I visited with her and played a tape recording of songs we had recorded years earlier. She sang along and seemed to rejoice in every word.

On an afternoon several years ago when Sister Lollie was alone, she wrote the following words in the family Bible to be read after she had passed from this life: "Children don't worry about me for at this time I think I will be with My Jesus or I have a hope I will be with Him. The Blessed Lord has been so good to me all the days of my life." At that time, she must have felt the Holy Spirit and was made to rejoice like the words of her favorite hymn, "I Know that my Redeemer Lives."

Pireway Church is saddened with the passing of Sister Lollie Long, but she had an appointed time to be born and surely she had an appointed time to die. We only hope and pray that when our time comes to pass from this mortal life, that we too can say, our hope is alive and we can live forever in the presence of our God.

It is, therefore, resolved by Pireway Church that a copy of this obituary be given to the family, one sent to Zion's Landmark for publication, and one will be kept with the church records.

Humbly submitted,
Rachel Gore (Member)

JOHN HORACE DIXON
(May 28, 1904)
(December 28, 1999)

During our conference meeting on August 7, 1999, the members present at Davis Memorial Primitive Baptist Church, Richlands, Onslow County, North Carolina, requested that I write the obituary notice (and of the passing) of our precious member, deacon, friend and spiritual brother, John Horace Dixon.

First and foremost, I feel to

be so unworthy to attempt to pen down in words those worthy things that befit and describe our precious brother. Brother Dixon would not want words of honor and praise bestowed upon him, but, I believe, he would want all honor, praise and glory given to God Almighty, and Jesus Christ, His Creator, his strength, his hope, his light and life. As he often spoke, "Jesus Christ is my everything, and my hope is in Him, not man. Without God's mercy, grace and love, I am nothing."

With God's help, I will attempt, even through my weakness, to honor the wishes and request of the members of Davis Memorial Church, to write of the love, sincerity and devotion that our dear brother and deacon expressed and showed toward the church, the members, and his God.

John Horace Dixon, son of Burrel W. and Lorena Deal Dixon, was born May 28, 1904, at Verona, Onslow County, North Carolina, and died December 28, 1998, at Dunn, Harnett County, North Carolina, making his stay on this earth 94 years and 7 months. His earthly body was placed back in the dust from whence it was created on December 30, 1998, at Onslow Memorial Park, Jacksonville, North Carolina, under a beautiful mound of flowers.

John Horace Dixon married Esther Caroline Sammons on December 7, 1927, and they "twain became one flesh." Jesus said, "for this cause shall a man leave (his) father and mother, and shall cleave to his wife: and they twain shall be one flesh." Matthew 19:5. These two were blessed to live together in love for 59 years. His wife, who Brother Dixon so often spoke of, preceded him in death.

To him were born three children: one son, John Garland Dixon; two daughters, Hilda Grace Dixon Bannerman and Edna Earle Core, along with seven grandchildren, nine great grandchildren, one brother, two sisters (including Sister Eppie Rhodes), several nieces and nephews, many, many friends and church members, all of whom are left behind to mourn Brother Dixon's passing. We, who are left behind, believe and feel according to our hope, that our loss is his eternal gain.

Brother Dixon expressed many, many times that he believed in the God that created the Heavens and the earth and the fullness of all things therein without the help of man. He said, "God didn't need man's help in the beginning, and He

surely does not need man's help now. God did a finished work, and He made choice of those that would be made to trust in Him and be saved, from the foundation of the world"; especially Ephesians 1:4,5, "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will."

John Horace Dixon united with the Bay Primitive Baptist Church, Verona, Onslow County, N. C. (this was the old, original Stone's Bay Primitive Baptist Church that was moved off property secured by the U.S. Government in 1941 to build what is known today as Camp Lejeune-U.S. Marine base) in the year 1960. He was baptized in the Floyd Pond by Elder Lonnie Yopp.

Brother Dixon remained a faithful member of the old Bay Primitive Baptist Church until the church disbanded for lack of membership. Brother Dixon started visiting the churches in the White Oak Primitive Baptist Association, and on June 10, 1991, he united with Davis Memorial Church, where he remained a faithful member, attending as often as health and transportation would permit. He was chosen to serve in the office of deacon unanimously, and was ordained in August, 1992; he continued in this office until death.

The last few months of his life were spent in a nursing home in Dunn, N. C. This writer recalls with fond memories the many times that I was blessed in visiting him during his stay there.

I recall on one occasion when he told me about that morning when he was stricken with a stroke while at home. It was about that light that lit his room and he could see. He would always tell me about this incident almost every time I was blessed to visit him. He would tell me how the room was dark and he was lying there on the floor, wanting to get up and call his daughters to come and help him. He would always say, "when I got to the telephone by crawling on the floor and feeling for the phone, the room was dark, and I thought to myself, how am I going to call for I cannot see how to dial the numbers." Then he would say, "the room lit up brightly, and I could see, and I called Hilda and Edna Earle to come help me. And

when they came, they opened the door, the room was dark, and they had to turn the light on in order to see me."

The dear brother held to the faith that it was God who lit the room for him to see. I am convinced that Brother Dixon saw that great, True Light of the world, not only that morning, but also on that morning of December 28, 1998, when GOD called him home. God said, "let there be light and there was light." Genesis 1:3. "Then spake Jesus again unto them, saying, I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the Light of life." John 8:12.

"And the CITY had no need of the SUN, neither of the MOON, to shine in it; for the glory of God did lighten it, and THE LAMB is the LIGHT thereof." What a wonderful experience, what a wonderful promise! Brother Dixon, I hope one day to see that True Light that I believe you are seeing now.

Resolved by Davis Memorial Church that one copy be sent to Zion's Landmark for publication, one be placed in the church record, and one be sent to each of Brother Dixon's children.

An unworthy brother,
Virgil Davis
Richlands, N. C. 28574
November 24, 1999

(A miracle has been adequately defined as "an event beyond the power of any known physical laws to produce; a supernatural occurrence by the Power of God; a marvel wonder, etc." God is still performing them today, as He has always done for His people in this time world. He performed one more in the life of Brother Horace Dixon, as Elder Davis has so wonderfully described above. J. M. Mewborn)

TWO NEW BOOKS FROM BROTHER DAN SIMMONS

Brother Dan Simmons of Houston, Texas, has recently reprinted two excellent books of interest to all lovers of the truth:

1. *Arminianism In The Oven*, by Samuel Turner (1808). Two

sermons on Hosea vii. 4: "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." Paperback, 54 pages. \$5.00, postage paid, OR five copies for \$20.00.

2. *Meditations on Portions of the Word*, by Elder Silas Durand. Sixty-five articles which were originally published in various Old School Baptist periodicals from 1864 to 1889. Hardback, 400 pages. \$20.00, postage paid.

Both books may be purchased for \$22.00, postage paid. Texas residents, please add 8.25% sales tax. Mail orders directly to:

Dan Simmons
P. O. Box 60021
Houston, Texas 77205-0021

For those who have e-mail, any inquiries can be made to: danielmsimmons@cs.com, or he may be reached by mail at the above address.

ANNOUNCEMENT FOR "HYMN SINGING" THE HYMNS OF THE PRIMITIVE BAPTIST CHURCH

Dear Elder Mewborn,
Would you be kind enough to state in the Zion's Landmark that a "Hymn Singing" - "Hymns of the Primitive Baptist Church" will be held on Saturday, June 8, 2002, from 2:00 p.m. to 4:00 p.m., at the old, historic Red Banks Primitive Baptist Church (Meeting House), located at the corner of 14th Street and Fire Tower Road in the City of Greenville, Pitt County, North Carolina.

The restoration project of this old church building, cemetery and grounds, now owned and maintained by the Pitt County Historical Society, Inc., Greenville, N. C., continues to progress with the tin roof having been replaced with treated wooden shingles to match the first roof, from the original shingles that were found and retrieved from the attic of the building. Painting, both inside and outside, and other repairs have been completed.

The building will open at 10:00 a.m. on this date. Refreshments will be served at

4:00 p.m. at the conclusion of the singing.

Red Banks Primitive Baptist Church, one of the oldest churches to be established in this area, was formally organized on November 20, 1758, from the principles of government of the Philadelphia Baptist Association, that was formed by area churches in New Jersey, Pennsylvania and Delaware in the year 1707. Current, successful progress has been achieved in having the site placed on the National Register of Historic Places of the United States Department of Interior.

We desire that our friends and kinsmen keep us prayfully in mind and in your hearts in our undertaking to preserve this ancient church site and landmark, including the very old cemetery and grounds for the impact that it holds for our local community in Pitt County, North Carolina and surrounding area.

We welcome all of those who remember and can sing the old tunes and hymns that our forebears and forefathers used in the services of the Primitive Baptist Church in years past and gone, to come on this date and be with us.

Most respectfully,
Carolyn Moore
370 Jethro Mills Road
Greenville, N. C. 27858
Tele. 1-252-758-9028

MILL BRANCH UNION MEETING

Dear Brother Mewborn,
Will you be kind enough to state in the next issue of Zion's Landmark that the next session of the Mill Branch Union is appointed to be held with the Church at Pireway, Columbus County, North Carolina, the fifth Saturday and Sunday in June, these dates being June 29th & 30th, 2002,

Pireway Church is located at the intersection of N.C. Hwys. Nos. 904 and 905, in the Pireway Community, about 17 miles east of Tabor City, N.C., and the same distance from Whiteville, N.C.

(On Saturday afternoon after the union meeting closes with lunch following, the Pleasant Hill Primitive Baptist Church, located in Myrtle Beach, South Carolina,

has scheduled the rite of baptism, a sacred ordinance of the church, for candidates Sister Charlene Strickland and her father, Brother James Linwood Carroll, in the nearby Waccamaw River, to be administered by their pastor, Elder Ernest Duncan. Sister Charlene Strickland and Brother James Linwood Carroll are granddaughter and son-in-law of the late Elder L. G. and Sister Armathey Mishoe. Brother Linwood and Sister Ethel Carroll are the parents of Sister Charlene.)

May we take this opportunity to invite our brethren, sisters and friends to come and be with us in this session of the Mill Branch Union.

Billy Boyd, Clerk
Loris, South Carolina

A PRAYER FOR OUR COUNTRY

Almighty God, who has given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will.

Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord and confusion; from pride and arrogance, and from every evil way.

Defend our liberties, and fashion into one united people the multitudes brought out of many kindreds and tongues.

Endure with the spirit of wisdom those whom in Thy name we entrust the authority of government, that there may be peace and justice at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

In the times of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail.

All of which we ask through Jesus Christ our Lord, AMEN.

- George Washington

Experience is a dear school, and only fools will learn lessons in none other.

- Benjamin Franklin

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If at any time you fail to receive your Zion's Landmark, please notify the editor at the address on the front cover who will mail you any missed copies ~ J.M. Mewborn, Editor

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IS THE TERM "GENERAL JUDGMENT" IN THE ARTICLES OF FAITH OF OUR CHURCHES AND ASSOCIATIONS A VALID AND ACCURATE ONE? (A CRITICAL ANALYSIS AND REVIEW)

Dear Elder Mewborn,

During the past several years, I have been searching and studying the different Articles of Faith of various denominations, especially those of the Primitive Baptist. Within numerous Articles of Faith, the variation of words can be traced to Bible (scripture) verses or man-made wording, making it understandable as to its origin; however, the origin and support of the term (or phrase) "GENERAL JUDGMENT" by A THUS SAYETH THE LORD, with man's wording or phraseology has eluded me. The reason it has been so difficult for me to accept refutation of its validity, according to scripture, is because most all Primitive Baptists support a "GENERAL JUDGMENT" in their Articles of Faith in practically all churches and associations everywhere. There are several exceptions, however.

To illustrate my point, I will cite several articles below from associations, some of them dating over two hundred years ago in Virginia and

North Carolina, as follows, to-wit: (Note: These associations and churches are still active today.)

1. "We believe in the resurrection of the dead, both of the just and unjust, and a GENERAL JUDGMENT." This association is the oldest one in North Carolina and was organized 233 years ago.

2. "We believe in the resurrection of the dead both of the just and unjust, and a GENERAL JUDGMENT." This association was organized in the State of North Carolina 70 years ago.

3. "We believe in the resurrection of the dead both of the just and the unjust, in the GENERAL JUDGMENT, and the joy of the righteous will be eternal, and the punishment of the wicked of endless duration." This association was organized in the State of Texas 162 years ago.

4. "That there will be a resurrection of the dead, and a GENERAL JUDGMENT; and that the happiness of the righteous and the punishment of the wicked will be eternal." This association was organized in the State of Georgia 176 years ago.

5. "We believe in the resurrection of the dead and a GENERAL JUDGMENT. This association was organized in South Carolina 133 years ago.

6. "We believe in the resurrection of the dead, both of the just and the unjust, and the FINAL JUDGMENT." This association was organized in North Carolina 172 years ago.

In searching old documents and history of the Baptists, I am unable to definitely find a beginning date or time when any group, individual or organized body first started to use and accepted the premise of a GENERAL JUDGMENT. When I have made inquiry to individual Primitive Baptist elders and members as to its origin and

their understanding of the issue, their reply has always been somewhat standard or uniform from most of them, irrespective of what group or faction they are associated or affiliated. Some of their answers are that it has been used many, many years, and those of olden times must have had a reason to justify it being placed in the Articles of Faith of their respective bodies. Most of them would indicate that it refers to the end of time when Christ will come back to judge all humans (elect and non-elect) when He comes to claim His bride. In claiming so, they indicate that the elect of God will be judged righteous, based on the imputed righteousness and atoning Blood of Christ bestowed upon them, while the non-elect will be judged guilty based on the original sin of Adam, imputed to him and his posterity with all of their sins which they committed while living on earth. Some have indicated that the elect will be judged in a "declarative" sense, while the non-elect will be judged in an "executive" or "judicial" sense. After pointing out that some of their Articles of Faith have mention of a GENERAL JUDGMENT, some elders (or ministers) have often stated that they had not noticed it being there. (Now this brings up the question as to why church brethren do not know and understand the covenants, creeds, dogmas, decorum, rules and bylaws of their respective organization, whether natural or spiritual, group, etc., of which they belong or have membership.)

Some scriptural proponents have used to support their contention in a GENERAL JUDGMENT that both the elect and the non-elect will be judged at the end of time are Revelation 20:11-15, Acts 17:31, II Timothy 4:1, Hebrews 13:4 and Matthew

25:46. Everyone is encouraged to read and meditate upon these passages. Some observations are:

1. Revelation 20:11-15. Almost everyone refers to this as the great, white throne judgment. In these passages there are indications that the dead (non-elect) will be judged out of those things which were written in the books, according to their works. Revelation 20:15 points out that whosoever was not found written in the Book of Life are the non-elect.) Nowhere in these passages is it found that the elect of God will be judged.

2. Acts 17:31. "Because He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained: whereof He hath given assurance unto all men in that He hath raised Him from the dead." Here, Paul is preaching to them while he stood in the midst of Mars Hill, teaching them concerning the unknown GOD whom they ignorantly worshiped. Paul is proclaiming that the Saviour of His people had been raised from the dead, and that His (God's) people are covered by the obedience of Christ to the Father, no matter where in the natural, global world they may be found or reside. "And He will judge the "world" (non-elect) in righteousness by that Man (Christ Jesus).

3. II Timothy 4:1. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom." Paul proclaims here that Christ will judge those to whom He appears here in time, at the judgment seat of Christ, to receive the things done in the body. (II Corinthians 5:10.) Appearing at the judgment seat of Christ while His (God's) children live here on earth is one place it is

made known through chastisement that they are a child of God. (Hebrews 12:6-8.)

4. Hebrews 13:4. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Can there possibly be any misunderstanding as to the straight-forward meaning of this passage? But, nothing can be seen to point to the end of time wherein a child of God will be judged at the last day.

5. Matthew 25:31-46. In these passages is contained the final scenario at the last day when the Son of Man shall have gathered before Him all nations (both elect and non-elect). Here, there is a most definite separation between the sheep (the chosen, elect family of God) to be set on His right Hand, and the goats (the non-elect) that shall be set on His left. This passage clearly sets forth unmistakably "a separation" but not a judgment.

Those who contend that God's elect (His chosen generation in Christ) will be judged in any fashion or degree at the end of time cannot find, nor will they ever be able, to find anything in the above passages, or any other passage, as quoted above, that straight-forwardly supports their position.

As far as I am able to determine, John Gill, (1697-1809), of London, England, in the latter part of the 18th century, or very early part of the 19th century, is probably the first one to ever publish and contend that there will be a last, final, general judgment (a judgment of both the elect and non-elect of God). In his Volume II of a Complete Body of Doctrinal and Practical Divinity - or A System of Evangelical Truths, Deduced from the Sacred Scriptures, reprinted in 1978, starting on page #302, he contends there will be a particular judgment of particular persons in their souls immediately after death wherein the soul or spirit of man passes under a judgment and adjudged either to eternal "happiness" or eternal "woe"; and that there will be a **General Judgment**, or a **judgment of all men in both soul**

and body after the resurrection of our bodies at the last day. He goes on in more than one place in his writings to reiterate and stress that this judgment will be general; the righteous will be judged first, alone, i.e., they will not stand in the presence of the wicked to be judged. This judgment of the just and unjust will last for a thousand years, with the righteous judged at the beginning of this thousand years, and the wicked judged at the end of the thousand years in order to make all things clear and plain to every man's conscience. And the particular judgment of men, or of particular person in their souls, will be immediately after death with the **GENERAL JUDGMENT** of all men in both soul and body being (or will be) after the resurrection.

The immediate, above published paragraph, setting forth some of the beliefs and writings of John Gill, is included to bring to the attention of the reader(s) the many thoughts of him, and possibly others, on this subject which cannot in any instance be supported by a scriptural "thus sayeth the **LORD**." John Gill also believed in the millennium (1,000 year reign on earth) reign of Christ, and that preaching the Gospel is the means of bringing a sinner to repentance. I suggest and recommend that when any of the writings of John Gill are read, they ought to be thoroughly tested by Holy Writ. (King James Version Bible.)

In concluding this writing may I say that in my searching I have been unable to find anything anywhere to convince me that a child of God will be judged after they die a natural or corporeal death. Various places in the Bible contain the mention of a judgment in regeneration involving a child of God that only point to the time when they are living on earth, i.e., Romans 14:10 and II Corinthians 5:10. That quickened, made-alive child of God is judged continually (and continuously) while on earth, constantly chastened for his wrongfulness which indicates and gives hope to him that he is His son or daughter

through His Holy and Divine Son, and not bastards. The Elect of God were chosen by God the Father in Christ before the foundation of the world, and to judge them at the end of time questions whether Christ completed His work and paid the full price for His chosen ones. (It leaves in quandary that some of His blood might have been wasted or shed in vain.)

My searching on this issue of a **GENERAL JUDGMENT** has gone on for a long time, mainly because this precept has been and is so deeply ingrained in so many various and sundry Articles of Faith of the Primitive Baptist. (Check yours and see.) Some (a few) Primitive Baptists, here and yon, have removed the mention of a **GENERAL JUDGMENT** from their Articles of Faith, while some of them refer only to a **GENERAL RESURRECTION**, in which I agree.

Some past enlightened writers, one of them being Elder Gilbert Beebe, have been blessed and Godly inspired to write many God-honoring articles on the subject of **THE JUDGMENT**. The enclosed article points out so well in many places and ways how God's Elect have been (or already) judged, condemned and executed in their exalted Head, the Lord and Saviour, Jesus Christ, their only true, legal representative. They are redeemed, justified and cleansed by the washing of regeneration, and shall never again come into condemnation, thereby making it impossible, due to the shed, atoning Blood of Christ,

for their sins to ever be brought up and remembered against them again, neither here in this time world nor in eternity. The following article written by Elder Gilbert Beebe on the subject of the Judgment has a "thus sayeth the Lord" throughout, whereas the writings of John Gill on this subject do not, or will not, stand such a test.

I would appreciate it if anyone would please give further thoughts to such an important issue. Give God all the praise, honor and glory for the wondrous manifestation of His Son for the sanctification of His Elect.

May it be His Will to continue to richly bless you all, is my humble prayer, if only I could pray.

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September 22, 2001
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THE JUDGMENT

The Scriptures assure us that God will judge the world in righteousness at the last day by that Man whom He hath appointed. Paul testifies that that judgment shall be according to His gospel.

By the term judgment, in a scriptural sense, and when used in reference to God's judgment, we are not to understand a court of investigation for the purpose of ascertaining the guilt or innocence of those who are to be judged. A natural trial, according to law, examination of witnesses, and an investigation of circumstances, is

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

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indispensable before a finite court in order to convict the guilty or justify the innocent. But God, the Judge of all, is infinite. All things are naked and open to His omnipotent eye, so that He needs not to be informed of the state and condition, prospect or destiny, of any of His creatures. The ungodly are condemned already, and the wrath of God abideth on them. Judgment has already come upon them to condemnation, and they are even now held, under chains of darkness, reserved unto the day of judgment, (not to be tried,) but to be punished for the guilt of which they are already convicted. This guilt has been found upon all the posterity of Adam; all have sinned and come short of the glory of God; and, as evidence of this, death has passed upon all men. Even the subjects of grace and salvation were by nature the children of wrath, even as others. There is nothing in their nature or practice, as the children of the earthly Adam, to distinguish them from the rest of the fallen family of mankind. The judgment of the last day, as we have said, shall be according to Paul's gospel; and as we read the gospel preached by Paul, we understand that God, from the beginning, has chosen His people unto salvation through sanctification of the spirit and belief of the truth. This choice, Paul says, was anterior to the foundation of the world. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according to as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."-Eph. i. 3, 4. The salvation to which God has chosen His people is from sin and wrath, and the accomplishment of it is by their full, free, perfect and eternal redemption, which is in Christ Jesus, in whom they are chosen. "Having predestinated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will, to the praise

of the glory of His grace wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace." (Eph. i. 5-7). By virtue of this election, wherein God hath chosen His people to salvation, a ransom was provided, and they are redeemed from sin and wrath, and made acceptable unto God in the Beloved in whom they have redemption, and they are freely justified through the redemption that is in Christ Jesus. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."-Rom. viii. 1. "This is as the waters of Noah unto the Lord: for as He has sworn that the waters of Noah shall no more go over the earth, so has He sworn that He will no more be wroth with His people, nor rebuke them; for the mountains shall depart and the hills be removed, but His kindness shall not depart from them, neither shall the covenant of His peace be removed, saith the Lord that has mercy on them." (Isaiah liv. 9, 10.)

The sins of God's people were open, going beforehand to judgment. They were carefully reckoned up, and in all their magnitude of number and turpitude, they were all laid upon Him who was made sin for them, that they might be made the righteousness of God in Him. In laying upon Him the iniquities of us all, (that is of all whose sins He bore in His own body on the cross,) their sins necessarily went beforehand to judgment. Also, in an experimental sense, when the sinner is quickened and made sensible of his lost, ruined and helpless condition, his sins are set in order before him, and he sees, feels and acknowledges his guilt, and the dreadful sentence of the law of God in his condemnation; not until the precious Savior is revealed to him, and an evidence that He has canceled the law's demands on his behalf, can he see how God's justice can be sustained in his damnation. But in the revelation of Christ, he is

enabled to say, "Surely He hath borne our griefs and carried our sorrows; He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." The saints of God have been and are already judged, condemned and executed in their Head and legal representative. They are crucified with Christ. (Gal. ii. 2.) Baptized unto Jesus Christ, baptized into His death, buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. vi. 3,4.) They are redeemed, justified and cleansed by the washing of regeneration, and shall never again come into condemnation for they are passed from death unto life. Their sins can never be brought in judgment against them ever again, neither in time nor in eternity, for God has promised to remember them no more. As a thick cloud, He has blotted them out. They have, therefore, nothing to fear in regard to a judgment to come. This matter has been and is forever settled from the following considerations:

First. Their judgment has already past, as we have shown by the foregoing arguments and testimony.

Second. Sin is a transgression of the law, and where there is no law there is no transgression; and the saints are no more under the law but now are under grace. The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.

Third. The church is the mystical body of Him who is the Judge, by whom the world is to be judged in righteousness at the last day; and in that body, the church, Christ will preside in the final separation, and all His members will perfectly acquiesce.

Fourth. Their sins are covered by the expiatory sacrifice of the Lord Jesus Christ, and God has made a solemn, everlasting covenant with them, that He will remember

their sins and iniquities against them no more.

Fifth. Because as soon as Christ, the Judge, shall appear, they shall see Him as He is, and shall be like Him. He is Himself their Wisdom, Righteousness, Sanctification and Redemption. He will require no post examination to expose and demonstrate the great imperfection of their sinfulness and unrighteousness for Christ, as their righteousness, cannot be impeached. Their Maker is their Husband, the Lord of Hosts is His name, and their Redeemer is the Holy One of Israel, the God of the whole earth shall He be called. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

The judgment of the last day, therefore, so far as the saints of God are concerned, is but the execution of what we are assured in Paul's gospel shall be accomplished. "The Lord Himself shall descend from Heaven with a shout, and the voice of the archangel and the trump of God, and the dead in Christ" shall be raised incorruptible, and the saints shall be caught up, shall meet their Savior in the air, and so they shall ever be with the Lord. "The foundation of God standeth sure, having this seal, for the Lord knoweth them that are His." Here, then, let your faith rest upon the blessed promise which God, that cannot lie, made before the world began. The judgment of the ungodly, so far as we understand divine testimony, will not rest upon disclosures then and there made, but it will embrace the execution of the decision already made; for, as we have proved, they are already tried, found guilty, they are condemned already, and the wrath of God abideth on them.

We might greatly extend our remarks upon this subject, and shall, probably, at some future time, if spared, show how many portions of Scripture, which relate to the present organization and government of the church of God, have been misapplied, and used as though they had

been spoken in reference to the final judgment of the last day. The Lord shall judge His people. He does now judge them. His judgment-seat is in Zion, and all His disciples are amenable to that judgment-seat for every idle word, and for every vain and foolish thought. But they are judged under the law of the kingdom of Christ, and not by that law which is the administration of death. If they forsake the law of Christ, under which they are brought, and keep not His commandments, He will visit their sins with a rod, and their transgressions with stripes; but His loving-kindness He will not take utterly away, nor suffer His faithfulness to fail. The saints are dead to the law by the body of Christ, and are quickened together with Christ, raised up together, and made to sit together in Heavenly places; and they are married even unto Him that is risen from the dead, that they may bring forth fruit unto God.

One great, though somewhat common mistake, which has tended to involve the subject, much to the depression of the children of God, has been in supposing that Christ will not occupy His judgment-seat until He comes in the last day to raise the dead and judge the world. But divine revelation assures us that "The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; He will save us." - Isaiah xxxiii. 22. As Judge, His decisions are as final now as they shall be when He shall present His spotless bride before the throne of His Father, and turn the wicked into hell, with all the nations that forget God.

Carnal professors, and graceless legalists, may require the terrors and thunder of Mt. Sinai, and the fearful apprehension of a judgment to come to try and whip them into an unwilling subjection to what they call holiness, piety and religion; their highest motives are selfish, and they possess no hope of Heaven and the fear of hell; but those whom the Son has made free from the law of sin and death have received not the spirit of bondage again to fear, but the spirit of adoption,

whereby we cry, Abba, Father. The mind and Spirit of Christ is in them, and holiness is their element; they love God, love holiness, and hate sin.

"Immortal principles forbid
The sons of God to sin."

They are born of God, His seed abides within them, and they cannot sin because they are born of Him. The sin which is in their flesh, they loathe and hate for it is at war with the Spirit of life which is within them. It makes them groan, being burdened, and long and sigh for that day when mortality shall be swallowed up of life, and they have been delivered from the body of this death.

Gilbert Beebe
Middletown, New York
June 15, 1856

(The above article is an editorial written by Elder Gilbert Beebe, who was the able, excellent, faithful editor of the Signs of the Times from its beginning in 1832 until his death in 1881. Editor.)

"A LITTLE LEAVEN LEAVENETH
THE WHOLE LUMP"

The Apostle Paul told the Corinthian Church, "know ye not that a little leaven leaveneth the whole lump?" 1st Corinthians 5:6. He also told them by way of admonishment, "purge out, therefore, the old leaven, that ye may be a new lump, AS YE ARE UNLEAVENED." 1st Corinthians 5:7. Through the years, leaven has crept into many Confessions of Faith, Articles of Faith and other documents of the church, but it has not, and will not ever creep into the scriptures.

The expression, GENERAL JUDGMENT, is man-made and is an attempt at leavening the true doctrine of God our Saviour. Natural leaven has been described as "a piece of dough, salted and soured, to ferment (raise), modify and relish another, large mass of dough for bread. Leaven does not belong in the true doctrine of God our Saviour. It should be removed. The term or expression, GENERAL JUDGMENT, is an example of leaven in this doctrine, and I would be glad to know that it had been removed from the Articles of Faith of every true Predestinarian Baptist church everywhere.

We are grateful that Brother Hoyt Sparks has been blessed in an unbiased, truthful way in calling this matter to our attention. Certainly, it was not the belief of Elder Gilbert Beebe, a faithful defender of the truth and stalwart in Zion in the 19th century.

While in conversation with a dear friend recently concerning this subject, GENERAL JUDGMENT, he hastened to point out to me (and quoted at the same time) the following scripture that he said lends strong credence and support of the term GENERAL JUDGMENT, found

In Romans 14: 10 & 12, that reads "For we shall all stand before the judgment seat of Christ" - "so everyone of us shall give account of himself to God." He suggested that we explain ourselves out of this dilemma. I replied by quoting Paul's language in 1st Corinthians 15:53 of the resurrection of the bodies of the elect (the just) at the last day, "for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I told him those bodies (elect ones) that are raised incorruptible and immortal will never have to face death or eternal death again. I got no further comment from him. "Behold, He cometh with clouds and every eye shall see Him and they also which pierced Him." Revelations 1:7.

J. M. Mewborn
May 8, 2002

CHASTENING

It has been thought by some that the word "chasten" does not mean to punish; that while the Lord chastens His people, and scourges every one whom He loves (or receiveth), yet He does not punish them. But, it appears to me that a careful examination will show that the word "chasten" always implies punishment, though the word "punish" does not always mean to chasten. To chasten means to punish for the purpose of reclaiming, correcting, benefiting, purifying. A father chastens his son with a view to his good when he punishes him for a fault, but when the law punishes a criminal with death it cannot be said that the punishment is chastening. The Lord chastens every son whom he receives. These chastenings, scouragings, or smittings of the righteous, do not break the head, but are an excellent oil. But those who shall be punished with everlasting destruction from the eternal presence of the Lord, and from the glory of His power, cannot properly be said to be chastened. (Read II Thessalonians 1:8&9.) The words "chasten" and "punish" are given in the dictionaries as synonymous.

Silas H. Durand (Deceased)
Southampton, Penna.
From his book, Fragments,
page 222.)

A CONTINUATION WITH
ANSWERS TO QUESTIONS
CONCERNING THE CHURCH
FOR INFORMATIVE PURPOSES ONLY AS REQUESTED IN THE "JAN.-FEB., 2002, ZION'S LANDMARK. (See Page #2, Column 4, Question #2.)

PART I
THE OLD TESTAMENT (JEWISH) CHURCH UNDER THE LAW AND WORSHIP OF MOSES AND ITS TREASURY.

- (MONEY) -

"Why do Primitive Baptist churches not pay regular salaries to their elders and ministers for serving their churches, and why is the collection of money in their services minimized and almost decried in their meetings?"

REPLY: To attempt to answer this question, it is necessary that we first address and turn to the Old Testament scriptures. We find in reading them that the Jewish church, that worshiped God under the law of Moses, in the second dispensation of time, over 2,000 years ago, placed much emphasis on the collection of money and maintained treasuries and coffers for that purpose. We shall cite a number of Old Testament scriptures, as shown below, to verify this fact, as follows, to-wit:

1. "But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the TREASURY of the Lord." Joshua 6:19.

2. "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: And take the Ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a COFFER by the side thereof; and send it away, that it may go." 1st Samuel 6:7&8.

3. "But Jehoiada, the priest, took a CHEST and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein ALL THE MONEY that was brought into the house of the Lord. And they gave THE MONEY, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it." II Kings 12:9-12.

4. "Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the TREASURIES thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat." 1st Chronicles 28:11.

5. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's TREASURIES." Esther 3:9.

6. "For these Levites, the four chief porters, were in their set office, and were over the chambers and TREASURERS of the house of God." 1st Chronicles 9:26.

7. "Then brought all Judah the tithe of the corn and the new wine and the oil unto the TREASURIES. And I made TREASURERS over the TREASURIES, Shelemiah the priest, and Zadock, the scribe, and of the Levites, Pedajah: and next to them was Haman, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren." Nehemiah 13:12&13.

It can be readily discerned here by reading these Old Testament scriptures that the Jews placed much emphasis on the operation of their treasuries in the church under the law of Moses and in the legal (second) dispensation of time over 2,000 years ago. (Many more similar scriptures could be cited.)

However, in the very beginning of the third dispensation of time, known to us as the Gospel day, we find that the Almighty God, through the sovereign work of His Son, the Lord Jesus Christ, phased out of this time world "law worship" when He set up a completely new order and day of His great, divine service of worship in His new Kingdom.

It was God's purpose that John the Baptist, who is sometimes referred to as the forerunner, or harbinger of Christ, "in those days came preaching in the wilderness of Judaea." Matt. 3:1. He let the Jewish (Law) church have it hard that had become so

corrupted with self-righteousness over the many years since the law had been given to Moses, almost 1,500 years before the coming of Christ.

"Then went out to him Jerusalem and all Judea, and all the region round about Jordan. And were baptized of him (John The Baptist) in Jordan, confessing their sins. But WHEN HE SAW MANY OF THE PHARISEES and SADUCEES COME TO HIS BAPTISM, he said unto them, O GENERATION OF VIPERS, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham. AND NOW ALSO THE AX IS LAID UNTO THE ROOT OF THE TREES: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matthew 3:5-10. A new day had begun, and a completely new order of things was about to be set up by the fulfilling of the law by Jesus Christ 2,000 years ago, when He established the true Gospel church.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 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." Matthew 5:17-18. (Note: This is the language and Words of Christ.)

"And Jesus sat over against the TREASURY" (the same one that is referred to in the above seven (7) Old Testament references above) "and beheld how the people cast money into the TREASURY: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you that this poor widow hath cast more in, than all they which have cast into the TREASURY. For all they did cast in of their abundance; but she of her want did cast in all that she had,

even all her living." Matthew 12:41-44. Here, we make no mistake, that God's pure religion was not based upon quantity of wealth and money, the works of man attempting to fulfill and keep the law, but rather upon genuine spiritual BELIEF from the divine principle of faith that is given to and springs from the believing heart of the true believer. Here, the self-inspired work mongers, the keepers and doers of the law, never realized nor grasped the great meaning and teaching of Christ's words, because of unbelief and they are still missing them until this day.

The Lord Jesus Christ in Jerusalem threw out all forms of human commercialization in the name of true, undefiled religion when "He went into the temple of God, and cast out all them that sold and bought in the temple (that is - to make money) and overthrew the tables of the moneychangers, and the seats of them that sold doves. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matthew 21:12-13. "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew their tables. And He said unto them that sold doves, Take these things hence; make not my Father's house an house of MERCHANDISE. And His disciples remembered that it was written, The zeal of thine house hath eaten me up." John 2:13-17.

PART II THE NEW TESTAMENT (GOSPEL) CHURCH UNDER GRACE AND ITS TREASURY, AND A DE-EMPHASIZING OF MONEY IN THE GOSPEL KINGDOM

"Old things are passed away; behold, all things are become new," declared the Apostle Paul in II Corinthians

5:17. This scripture ties into Paul's declaration in Hebrews 8:7, "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."

The Lord Jesus Christ had already placed into full force and effect this portion of that great, new covenant, just spoken of, when He invoked in His ministry this solemn command to His disciples,

"GO YOUR WAYS: BEHOLD, I SEND YOU FORTH AS LAMBS AMONG WOLVES. CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES: AND SALUTE NO MAN BY THE WAY. AND INTO WHATSOEVER HOUSE YE ENTER, FIRST SAY, PEACE BE TO THIS HOUSE. AND IF THE SON OF PEACE BE THERE, YOUR PEACE SHALL REST UPON IT: IF NOT, IT SHALL TURN TO YOU AGAIN. AND IN THE SAME HOUSE REMAIN, EATING AND DRINKING SUCH THINGS AS THEY GIVE: FOR THE LABOURER IS WORTHY OF HIS HIRE. GO NOT FROM HOUSE TO HOUSE. AND INTO WHATSOEVER CITY YE ENTER, AND THEY RECEIVE YOU, EAT SUCH THINGS AS ARE SET BEFORE YOU." (Luke 9:3-8.)

"PROVIDE NEITHER GOLD, NOR SILVER, NOR BRASS IN YOUR PURSES, NOR SCRIP FOR YOUR JOURNEY, NEITHER TWO COATS, NEITHER SHOES, NOR YET STAVES: FOR THE WORKMAN IS WORTHY OF HIS MEAT. AND INTO WHATSOEVER CITY OR TOWN YE SHALL ENTER, ENQUIRE WHO IN IT IS WORTHY: AND THERE ABIDE TIL YE GO THENCE, AND WHEN YE COME INTO AN HOUSE, SALUTE IT. AND IF THE HOUSE BE WORTHY, LET YOUR PEACE COME UPON IT: BUT IF IT BE NOT WORTHY, LET YOUR PEACE RETURN TO YOU. AND WHOSOEVER SHALL NOT RECEIVE YOU, NOR HEAR YOUR WORDS, WHEN YE DEPART OUT OF THAT HOUSE OR CITY, SHAKE OFF

THE DUST OF YOUR FEET. VERILY I SAY UNTO YOU, IT SHALL BE MORE TOLERABLE FOR THE LAND OF SODOM AND GOMORRHA IN THE DAY OF JUDGMENT, THAN FOR THAT CITY." (The Language of Christ in Matthew 10:9-15.)

Now where is that sect today, the one in this time world, that is everywhere evilly spoken of because they, not only desire to follow the above teaching of our Lord and Master, but they also are blessed in doing it? I believe that we know who they are and where they are?

A close reading of the entire New Testament of scripture reveals that money is referred to as "filthy lucre" four times from the Apostle Paul. (If interested, follow up by reading 1st Timothy 3:3&8, Titus 1:7, and Titus 1:11). The Apostle Peter declared to the church of God from now to eternity to all God-called servants, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; NOT FOR FILTHY LUCRE, but of a ready mind." 1st Peter 5:2. He also declared to the Kingdom of God, "Forasmuch as ye know that ye were not redeemed with corruptible things, AS SILVER AND GOLD, from your vain conversation received by tradition from your fathers" (referring here to the great treasures that abounded under the law, already mentioned above in this writing), "but with the precious blood of Christ, as of a lamb without blemish and without spot." 1st Peter 1:18-19. The record in Acts 8:18-23 identifies one character named Simon "when he saw that through the laying on of the apostles' hands the Holy Ghost was given, HE OFFERED THEM MONEY, saying give me also this power, that on whomsoever I lay hands, he may (also) receive the Holy Ghost. But Peter said unto him, THY MONEY PERISH WITH THEE, because thou hast thought that the Gift of God may be purchased with MONEY. Thou hast neither part or lot In this matter: for thy heart is not right in the sight of God." "For I perceive that thou art in

the gall of bitterness and the bond of iniquity." Here in this encounter that took place between one Simon and the Apostle Peter, the latter forever settled the fact that money or the filthy lucre of this world has nothing to do whatsoever with the Salvation of the Church of the Living God. It appears that this Simon was a double first cousin to a character known in the Old Testament as "Balaam" who believed that money was essential in promoting the Kingdom of God. Deceivers they were (and are yet) when involved with the church of the Living God.

It fell upon Judas Iscariot, the traitor, according to the purpose of God, to carry "the bag." The combination of "the traitor" and the "bag carrier" was no good commentary on him. Let us remember that it was Judas who objected to Mary's (the sister of Martha and Lazarus) anointing the feet of Jesus in Bethany, when she wiped them with her hair. Judas questioned it saying, "Why was not this ointment sold for three hundred pence and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." John 12:5-7. In so many words, Judas Iscariot, the Traitor, was the TREASURER of the twelve. Here, the scripture says he was a thief. He sold our Lord for thirty (30) pieces of silver, then went out and hanged himself. Matthew 27:5-9.

This great command of the Lord and Saviour Jesus Christ was declared to the Kingdom of God that He had set up 2,000 years ago, "Take no thought what we shall eat? or What shall we drink? or, wherewithal shall we be clothed?" - "for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matthew 6:31-34.

A hard, diligent search on my part has revealed only two instances (and two only) where any form of natural subsistence is mentioned in connection with the churches of the New Testament for anyone, regardless, of any elder in the church.

The Apostle Paul declared in Romans 15:26-27, "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make A CERTAIN CONTRIBUTION FOR THE POOR SAINTS, which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers OF THEIR SPIRITUAL THINGS, their duty is also TO MINISTER UNTO THEM IN CARNAL THINGS." Romans 15:25-27.

He also declared in II Corinthians 16:1-2, "Now concerning the COLLECTION FOR THE SAINTS, AS I HAVE GIVEN ORDER TO THE CHURCHES OF GALATIA, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

In Romans 15:25-27 above, it is called "a certain contribution." In II Corinthians 16:1-2, it is called "the collection for the saints." In each instance, it does not specify if the contribution and/or collection was money, food, clothing or rations in general. The scriptures are silent here concerning this ministration by name, but it was directed by the Apostle Paul for the poor in the church at Jerusalem. There may be other instances concerning the gifts of money to the Apostolic Church from the writers by inspiration of God beginning with the Acts of the Apostle through the Book of Revelation, but I have been unable to find or locate them. If I have missed or overlooked any instance, other than the ones stated above, would my friend notify me and let me know.

In those old Predestinarian

Baptist churches, where I grew up as a young boy in eastern North Carolina, over fifty years ago, collections were sometimes made for the expense of associations in which they belonged, and once a year, usually at the December meeting, a gift was made for the pastor. Sometimes money was quietly mentioned when the meeting house needed repairs and upkeep expenses. This was usually done in the Saturday meeting conferences by quietly leaving it on the table or giving it to a deacon.

It was my blessing to have visited several Old School Baptist churches a number of years ago in Maryland, Pennsylvania, New Jersey and Canada, where open collections were made when a collection container was quietly passed among the sitting congregation by the deacons of that church or one of the male members. When I saw the latter, I knew that there was an at-large variation of this matter among our churches. I never saw the latter method carried out in churches below the Mason-Dixon line, that region of our country known as The South.

I found it very interesting to read in our very old Mewborn's Church record book the following entries, to-wit:

"September Yearly Meeting - 1845 - The cause of Sister Willah Sugg was taken up concerning her assistance. It was agreed that the church assist her in her needs."

"Quarterly Meeting, Saturday before the third Lord's day in September, 1849 - It was agreed that the church keep a church fund to the use of the church AND CHARITABLE USES."

In those days there were no welfare programs, either from our state governments or on a Federal level. The churches then took it upon themselves to provide for the impoverished, needy indigents, since there were no Social Security, Medicaid or other welfare programs for them. This was, strictly speaking, according to the scriptures as recorded in Romans 15:25-27 and II

Corinthians 16:1-26 above as requested by the Apostle Paul to those brethren "at Macedonia and Achaia." Romans 15:26.

May it ever be the Will of our God to so keep us in that "chief corner stone, elect, precious" - "unto you therefore which believe He is precious; but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED (AND REJECTED), the same is now made the head of the corner." 1st Peter 2:6-7. The builders of the law kingdom are still flourishing today in the law dispensation, by reason of lack of experience and understanding, trying to gain Heaven by their self works of human righteousness.

J. M. Mewborn
May 2, 2002

A BIT OF GOOD HISTORY

The following article entitled, Lincoln's Church in the Wildwood, is from a newspaper clipping that was written several years ago for the Evansville, (Indiana) Courier and Press, by journalist, J. Robert Smith.

Abraham Lincoln (16th President of the United States of America) was born and grew up within and under the influence of the Hard-Shell Primitive Baptist Church. Born February 12, 1809, to his parents, Thomas and Nancy Hanks Lincoln, then in Hardin(now Larue) County, Kentucky, he immigrated with his parents to what is today Spencer County, Indiana, in 1816, when he was about 7 years of age. In 1823, when he was 14 years old, his parents joined the Pigeon Creek Primitive Baptist Church, that had been organized in that big wilderness just prior to their arrival. Bears and other wild animals roamed the forests of this remote, frontier region.

Although he never united with any formal church organization, his biographer has described Abraham Lincoln's belief as "a rough-hewn version of predestination that he absorbed from his parent's church." "He was a man of deep religious convictions and came to know the Bible thoroughly." We republish this article in this issue of *Zion's Landmark*, feeling that it will be of interest to many of our subscribers and readers.

J.M. Mewborn

LINCOLN'S CHURCH IN THE WILDWOOD

It looks like a little old church in the wild wood, standing there in Lincoln State Park near Gentryville, Spencer County, Indiana. It's off the black-top road, which leads to Lake Lincoln, the beach, the picnic areas where tourists swarm.

To find the Little Pigeon Creek Primitive Baptist Church you leave

the pavement and drive down a gravel road to a place in a clearing. Away from the world, it's quiet there--yet easy to find by those who care.

Gone is the original log meeting house built by Owen Griffith and Thomas Lincoln. It was torn down in 1875 and moved to a nearby farm, where it was used as a barn. Instead, today there is a frame church, modernized with gray siding.

Still there is the old graveyard, much of it as it was in pioneer days. Its ancient tombstones are in sharp contrast to modern markers of marble and granite. The old native stones are weathered and worn, some leaning wearily, a few fallen.

In this historic country churchyard are buried frontier folk who were born in George Washington's time, friends and neighbors of the Lincoln family, Abraham Lincoln's only sister, Sarah, who died in childbirth before she was 21. A handsome new monument marks her grave. Next to it is the slender little stone erected long ago to her husband, Aaron Grigsby, who died in 1831.

As they did more than 130 years ago, Primitive Baptists today go to meeting there the first Saturday and Sunday of the month. From nearby Boonville, Indiana, comes the minister, Elder Lowell Hopper. He can drive the 18 miles in less than 30 minutes.

In Lincoln's day they walked along wilderness trails--the Shadrack Halls from Santa Fe, four miles away; the Grigsbys, Howells, Barkers, Gentrys, Hopkins, Gordons, Turnhams; Thomas and Sarah Bush Lincoln, her three children, who were named Johnston; Sally Lincoln and her tall gangly, black haired brother, Abe.

Once in a Forest

Standing in the graveyard in this sesquicentennial year of Lincoln's birth, one's thoughts wander back to the 1820's when all around this clearing stood the great forest, deep, dark, forbidding.

"Come Thou Fount of ev'ry blessing, Tune my heart to sing Thy Grace..."

You can almost feel that you can hear that old hymn of pioneer days as you stand there listening to the wind sighing in the spruce and pine trees, which wall the west and south sides of the cemetery.

"Streams of mercy, never ceasing, Call for songs of loudest pride..."

They're singing in unison, these frontier folk, and Shadrack Hall, the singing clerk, is up there in front, holding his tuning fork and ready to recite and line the next stanza.

"Teach me some melodious sonnet, Sung by flaming tongues above..."

You can almost hear the crackle of the logs in the huge rock (stone) fireplace and see smoke curling from the rock chimney into the frosty air. Inside the hewn log walls the pioneer people worship in buckskin, calico, and linsey-woolsey, a few of the backwoods "aristocrats" in broadcloth.

"Praise the mount, I'm fixed upon it! Mount of Thy redeeming love."

The old meeting house is a pretentious structure for the 1820's. It's 26 by 30 feet, with the first story eight feet high and a loft above six feet high. It's Saturday evening. Soon the services will close, to be reopened Sunday morning.

They are all too far from home to think of going back tonight, and tomorrow's Sunday, anyway. So, the worshipers spread out their victuals they brought along. They sit around, eating their venison, wild turkey, pork, cornbread, boiled potatoes and turnips.

History Awaits Visitors

Darkness is falling. Soon it will be time to settle down for the night. Husbands and wives bid each other good night. The men and boys will remain at the church, where they will bed down in the loft. The women and girls start down a forest trail toward Noah Gordon's house, about a half mile away.

There they will gather in the two-story log house near Gordon's horse mill, talking, laughing and singing. Finally they will find places to rest, many resorting to pallets on the floor. At dawn the women will be up, preparing to go back and meet their men for Sunday services.

Visitors to Indian's Lincoln land, where the Emancipator spent one fourth of his life, are unaware of the many hidden historic places they never see. These places are just a stone's throw, or a short walk or drive, from the regular shrines in Lincoln State Park.

"Over there," said O.V. Brown, of Dale, "in that tangled underbrush about a half mile away are the ruins of the Gordon house."

Standing in the Little Pigeon Cemetery, he pointed to the southwest, where Buckhorn Creek cuts through forest and farm land.

"I doubt", said Brown, "that a dozen people know the ruins are there. I am sure they have not been seen for years."

Eager to visit the site and remains of this house where Primitive Baptist women spent their Saturday nights, we set out from the cemetery on a partially abandoned road. This passes by old trees which once looked down on the backwoods Baptists when they wended their way to the Gordon house.

A few hundred feet from the church building was a spring to which Lincoln must have gone to drink water many times, for it was the source of water for the church and passing pioneers.

Thickets Impede Progress

Turning south, we avoid the land embraced by Lincoln State Park, for it is a wild tangle of woods and underbrush.

"We'll cut through this field," said Brown, "but keep close to the State Park property. Where this field ends, the going will be rough."

Jumping and wading the water and mud of Buckhorn Creek, fighting through fences and tangled

thickets, we finally find the old sunken road which succeeded the pioneer trail from the church.

Along this route came settlers more than 130 years ago, toting sacks of corn to be ground at Gordon's mill. It was a horse-powered mill, and the grinding was slow. Sometimes a man had to wait nearly a day to get his corn ground, so he sat around with the others and enjoyed the backwoods gossip.

To Gordon's mill one day in the 1820's came Abraham Lincoln, riding an old mare and bringing a sack of corn he had shelled at home by hand. Along this route he rode on his way to the mill, where he almost met his death. He had to wait his turn to grind. When his time came, it was late afternoon and Abe was two miles from home.

He hurriedly hitched his horse to the sweep post that turned the grinding stone and urged her (the old mare) to step lively. Round and round he hurried the horse. Wanting it to go faster, Abe struck her with a stick. He meant to call out, "Get up--you lazy old devil!" Striking the horse, he had said only "Get up--" when the animal kicked Lincoln in the head, knocking him unconscious and leaving his sentence unfinished.

Carried home in a coma, Lincoln lay in that condition until about midnight. When he awakened from unconsciousness his first words reportedly were those of his unfinished sentence to the old mare at Gordon's mill--"you lazy old devil."

Pausing in the sunken old road, so grown up now in woods and trees and underbrush, one ponders over the fact (told by Lincoln himself) that right along here they once carried young Abe, unconscious.

"Up there," said Brown, "where the brush is thick is where we'll find the ruins of Gordon's house."

Nature Reclaims Spot

On a little knoll overlooking the old road one suddenly stumbles upon the ruins. You can't miss them because the massive oak logs are piled up just where they fell when he house came tumbling down.

Square hewn, saddled and notched, the huge logs in this two-story pioneer house are sound and tough today. More than 130 years ago they were chopped down in the dense forest and built into a home for Noah Gordon, who--along with Samuel Howell--gave the ground for the Little Pigeon church and graveyard.

Less than a mile away is the little farm where Aaron Grigsby took his bride, who was Lincoln's sister, Sarah. A mile and a half away is the home site of Josiah Crawford, who gave the Lincolns work and loaned numerous books to Abe. About a mile and a half to the northwest is the site of James Gentry's original frontier store, where Lincoln spent so much time as a young boy.

Leaving the wild, forgotten site of Gordon's log house, we walk back to the Little Pigeon graveyard. There we take a last look at the graves of Andersons and Alexanders, Bolderstons and

Benches, Grigsbys and Gentrys, Hofts and Hopkinsons, Stockdales and Stockings, Fergusons, Lamars, Montgomerys and Kitchens.

Here lie the pioneers who once sang out in the wilderness, "Praise the mount, I'm fixed upon it! Mount of Thy redeeming love."

J. Robert Smith
From the Evansville Courier
Evansville, Indiana

APPLES OF BURLINGTON, NC, CELEBRATE AND REMEMBER 76TH WEDDING ANNIVERSARY

Many of our subscribers and readers remember Brother and Sister Morris A. Apple, of Burlington, Alamance County, North Carolina, both of whom were blessed to serve the Salem Association for many years, and also have been blessed to serve the James Street Primitive Baptist Church, Burlington, NC, as deacon and wife together, for this same length of time. These two lovely people celebrated their 76th wedding anniversary March 27, 2002, by receiving visitors at that time. They were married March 27, 1926, in Guilford County, NC.

Sister Florence Jackson Apple is a native of the Tom's Creek Primitive Baptist Church community of Davidson County, NC, while Brother Apple came from the Caswell County area of NC. They were blessed with five sons, one of whom is deceased, 11 grandchildren, three step grandchildren, 14 great-great-grandchildren and one great-great-great-grandchild.

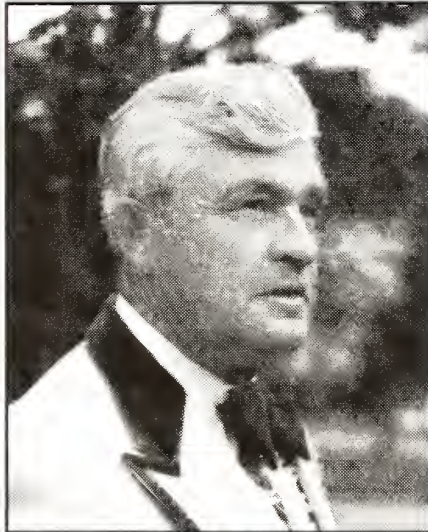
Brother Apple has been president of Burlington Roofing Company, a successful business of



Brother and Sister Morris A. Apple At Their 76th Wedding Anniversary, March 27, 2002.

that area for many years, and Sister Apple has filled her role in life as a faithful wife and homemaker. My memory tells me that they have been members of the James Street Church for at least 50 years or more. We hope for them many more years of happy married life together.

What a wonderful record bestowed upon two gracious people by our merciful God!
J.M. Mewborn



**ROBERT JACK NEAL
1926 - 2001**

ROBERT JACK NEAL

On behalf of Sardis Primitive Baptist Church, Madison, Rockingham County, North Carolina, I would humbly attempt to say a few words about the passing of Brother Jack Neal, doing so with a feeling of great respect and sadness.

Robert Jack Neal was born December 2, 1926. He departed this life May 1, 2001, making his stay here on earth some 74 years. He was born in Rockingham County, North Carolina, to Thomas Birch and Ollie Smothers Neal, both of whom were very active in Sardis Church through the years. He attended the Bethany High School, where he first met Lucille Pegram, his beloved wife.

Jack married Lucille on December 20, 1945, and they were blessed to share nearly 56 years together. From this union were born three children, Terry Birch Neal, Linda Diane Neal, and Phylis Neal Soyars, seven grandchildren, one great-grandchild and one great-grandchild on the way (as of this writing). He was blessed with a very large, loving family that cared for him until the moment of his death.

For most of his working life, Jack worked the red clay fields of his tobacco farm in Rockingham County, North Carolina, where today his son still carries on that long tradition. Jack Neal was a hard working man. Whenever things got tough, instead of wringing his hands, he always chose to roll up his sleeves.

He joined Sardis Primitive Baptist Church on the fourth Sunday in February, 1990. He was baptized a month later on March 25, 1990, by his pastor, Elder David Minter, while church members, family, and friends all sang "Amazing Grace" from the banks of the water. In December, 1992, he was ordained deacon and held that position until his death. He always looked forward to his meeting time and attended faithfully until he was physically unable to do so.

Jack is sorely missed by his wife, loved ones, friends, neighbors, and his church brethren and sisters. His body was taken back to his church for his funeral service, conducted by Elder David Minter, assisted by Elder William Knight from Hillsdale Primitive Baptist Church. He had requested that Hymn #229 (Goble's Hymn Book) - "How Tedious And Tasteless The Hours" be sung. This hymn was a favorite of both Jack and Lucille. His body was laid to rest beside the resting place of his mother and father in the Sardis Church cemetery, where it will wait for the second coming of Our Lord and Savior Jesus Christ to call him to that eternal home. We all hope to see him again one day, when death and sin will be no more.

(Humbly and lovingly submitted by his nephew, H.D. Price.)
Elder David Minter, Moderator
Mildred L. Middleton, Clerk

FIFTH SUNDAY MEETING (ONLY) SCHEDULED TO BE HELD AT ROARING RIVER CHURCH, WILKES COUNTY, NORTH CAROLINA

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 June, the date being June 30, 2002.

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 crave 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 being 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

GOBLE HYMN BOOK BEING REPUBLISHED

We have been notified that the Primitive Baptist Hymn Book by D. H. Goble is in current process of being reprinted and also republished.

Prices for the newly republished book are as follows, viz:

Single Copy	\$7.00
28 Copies	\$175.00
56 Copies	\$325.00
100 Copies	\$550.00

(Prices as stated above include all postage)

Orders in excess of \$100.00 will be insured for the approximate amount of the order. If sent by UPS, rather than parcel post or media mail, a business mailing address is preferred (but not required) to save on UPS charges. Payment may be made by sending check or money order to (no credit cards allowed):

The Primitive Baptist Library
416 Main Street
Carthage, Illinois 62321
Description of the 2002 republication of the 1892 Edition of the Primitive Baptist Hymn Book by D. H. Goble:
50# Williamsburg Acid-Free paper;
Dark Brown Hardcover Binding;
Gold Lettering on Front and Spine;
Smyth-Sewn Casebinding Method.

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If at any time you fail to receive your Zion's Landmark, please notify the editor at the address on the front cover who will mail you any missed copies ~ J.M. Mewborn, Editor

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judgment, no one in the public forum is manifesting any understanding of what these recent events really and truly mean relative to their sources or consequences. The Body of Christ (His Church) has only one sourcebook (The Bible), and only one source of understanding (The Holy Spirit—God Himself). I consider most of the religious teachers in the public forum to be woefully lacking in a soul changing, divinely revealed experience, and they are speaking only from human logic and understanding, whereas the essential understanding is spiritual discernment (1 Corinthians 2:14). Indeed, most of the speakers and broadcasters manifest the concept that the Roman Catholic Church is the sole authority for all Christian Religions. All others (conservative Christian voices) are held in derision as being emotional rather than intellectual in matters of religion. (Meditate on Luke 16:8-15).

A little historical background may help to bring my thoughts into focus. First, a skeptical reading of the early history of Islam and its holy book (the Koran) leads one to an awareness that its founding prophet was strongly influenced by his background in the Jewish religion. His "revelations" are similar in many respects to that religion practiced by many Jews of that era. I read in the Atlantic Monthly, Jan. 1999, that "In the centuries leading up to the arrival of Islam, Mecca was a local pagan sanctuary of considerable antiquity. Religious rituals revolved around the Ka'ba—a shrine, still central in Islam today, that Muslims believe, was originally built by Ibrahim (known to Christians and Jews as Abraham) and his son Isma'il (Ishmael)." In describing the Koran, The "Atlantic Monthly" continues: "Roughly equivalent in length to the New Testament, The

Koran is divided into 114 sections,.... , what generally surprises newcomers to the Koran is the degree to which it draws on the same beliefs, spiritual accounts and background that appear in the Bible." This article further verifies by statement and illustration the extreme difficulty of modern men (even highly educated Arabic speakers) to understand the Koran. It states that about one-fifth of the text is simply unintelligible, and that there is no such thing as a legitimate translation from the Arabic into any other language. It seems obvious that Islam is altogether a manmade religion without any eternal merit to be completely rejected by the Body of Christ.

We ought to remind ourselves from time to time that from the beginning, God has manifested a separation among the sons of men, identified as The Elect of God and all others.

This schism was first made manifest in Abel and Cain, clearly set forth in the sons of Abraham, plainly defined in the Old Testament and verified by the Apostle in the New Testament between Jacob and Esau. The enmity, pronounced by God in the Garden of Eden, is plainly illustrated in the account of Ishmael and Isaac and in the history of Esau (Edom) and Jacob (Israel). This is the enmity between the Bride of Christ (the Elect) and all others. I believe that what we are witnessing now is an escalation of this enmity.

Furthermore, it seems obvious to me that the true Church has never been an attractive, progressive, militant force in the world. It is in the world but not of the world (read John 15:18-27 and John 17). History has illustrated that those organizations that have claimed the title of The Church and have prospered from time to time, have proven to be vessels of dis-

honor, bringing the works of the flesh to the alter (as Cain did) because they have no spiritual discernment. The Jews did it, idolaters did it, and many other groups in the name of religion did it.

All of this is background for a warning. The Church of Christ was outlawed and forced secretly underground in early Biblical days and often in its history. Some rulers favored the church (such as Emperor Constantine who had his army baptized) and others (such as Emperor Diocletian) attempted to destroy the church. The various Bishops of Rome (the Pope) refused for centuries to allow the Bible to be given to the common man by translation into readable languages. Many godly men were horribly killed for the crime of giving ordinary men the scriptures in their native language. Wyclif, who published an English Bible in 1382, died in 1384, and his bones were exhumed in 1428 and were burned as a heretic. Church and state authorities decreed that anyone who read the scriptures in the mother tongue "should forfeit land, cattle, life, and goods from their heirs for ever",... (Interpreter's Dictionary of the Bible). In 1540 Henry VIII decreed that "No laboring man or woman was allowed to read the Bible under pain of imprisonment." (IDB.) Mary Tudor, a staunch Catholic, caused the martyrdom of three hundred Reformers and Bible students for their faith and work. All of this was in the name of God. What think you?

The Roman Catholic Church has a sordid history of immorality, especially in its so-called priesthood and clergy, with control in the abuse of its authority over men. This was an authority that it was able to assume because men are by nature superstitious, believing vainly that God is under the control of men and

"THIS KNOW ALSO, THAT IN THE LAST DAYS PERILOUS TIMES SHALL COME." (II Tim. 3:1)

Recently, after I had finished my discourse here in Texas at one of our local meetings, and had stepped down from the stand, I reached back and lifted my Bible from the bookboard. As I held it aloft for the people to see, I told them that if Islam becomes the dominating force in our world today that this book (The Bible) will become illegal—it will be considered a crime to own a Bible. We will not be allowed to freely worship in our little buildings, nor to publicly acknowledge our faith or practice in our worship.

In recent months all kinds of experts on Islam everywhere have been giving television lessons on how to understand this large religion. We are told that it is the today's world's fastest growing religion and, therefore, we naive Americans ought to learn more about its tenets. We are told that Islam is a religion of peace and tolerance, and that the "terrorists" are wrongly using isolated passages of the Koran (their Bible) to justify their evil deeds, much as the Christian Religion did in years past and gone to justify the inquisition and other wicked acts.

In my opinion and humble

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events. The few that were made to believe that the Lord God Omnipotent reigneth forever were hated and despised because they were a threat to the lords many. It was so in the time of Moses among the Jews, and in the time of the birthing of Jesus and the Gospel Church in Bethlehem, Judea, as described in the New Testament.

The danger that we face today is that sophisticated religionists are advocating that all religions are similar, capable of amalgamation, and that we must learn to assimilate the best of each into the other, thus combining and forming a central authority over all into what would be known as a world controlled church. They cry that Islam does not really want to control the whole world and force their religious/political system on all others. These same soothsayers ignore the Roman Catholic Church's legacy and idolize the Pope as having only the very best of intentions. Satan, the great liar, started this delusion in the beginning by convincing us (Eve) that God was only metaphorically (or figuratively) speaking when He said that we in Adam would die. What God really meant, Satan implied, was that we would become very wise and with this wisdom we would be able to discern between right and wrong. (Read again Luke 16:8.) This has to be true because we have been given this strong desire to be able to know and understand, and by deliberate effort, be honorable vessels unto the Lord. All men, of every time and every place, are so inclined, but though they have the desire, they have not the means. This is because the principle of sin—disobedience unto God—is universal, and death is the absolute judgment for that principle (Ezekiel 18:4b) in all men everywhere.

The fundamental flaw in religious ecumenicalism is rooted in this original deception. It is an assumption that men by logical choice can of themselves better their estate and somehow eventually come into the right standing with God. Religious men do not believe the Bible—they only believe a lot about the

Bible. Religious men do not believe that The Lord God Omnipotent reigneth—they only believe a lot about God. The Bible says that before a man can come to God, he must first believe that God is (Hebrews 11:6). How can a man believe that God is except it be given and revealed to him? God does, has, and will reveal Himself to whomever He will (1 Tim. 3:16) and, therefore, all that are ordained to eternal life (the Elect) shall believe (Acts 13:48b). Make no mistake about it!

With my tongue in my cheek, I suggested to my son recently that it seems to me at times that Satan is slowly winning this war. He agreed that there seems to be an awful lot of evil in the world and a goodly portion is going under the guise and name of religion. Lately, I have begun to wonder if the traditional understanding of Armageddon, as a terrible, physical holocaust, might better be understood as a warfare on a spiritual plane with manifestations in the natural world. Might it be the final struggle between good and evil fought with literal ideas and concepts with occasional, fierce conflicts between men who hold these ideas and concepts? The Church of Christ has no standing in the world to join the fray. It will be ignored unless it finds a voice and begins to be heard by others. When and if that occurs, it will be outlawed and hounded underground, as it was in olden times. It has happened before. It can happen again. History has been known to repeat itself.

I urge all who believe in the admonition, instruction, and edification of the Bible to be faithful in hiding its words in their hearts. (Read 2 Tim. 2:15 and 3:12-17.) We may find ourselves one day depending on our memories and oral traditions to maintain the Body of Christ (the Church) here in this sinful place. If the false church or militant pagans become militarily and politically powerful, they will again usurp and power grab our beloved religious freedom. May God bless His preachers and ministers with conviction of doc-

trine and power of delivery to exhort the Body to faithful service. May God bless the pew (hearers) to faithful searching of the Scripture in order to verify that that which is declared is the truth, as recorded in the Bible, and revealed to the Elect of God, the Body of Christ by the Spirit. (Read 1 Tim. 4:12-16; 2 Tim. 1:13; 2 Tim. 4:1-8; Acts 17:10-12.) May God's faithful and elect people, denying ungodliness and worldly lusts, live soberly, righteously, and godly, in this present world, ever looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things we ought to speak, exhort, and rebuke with all authority. (Titus 2:12-15.) Amen.

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February 20, 2002

THE GREAT COVENANTS OF GOD

DEUTERONOMY 7:9

"Know, therefore, that the Lord, thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations."

It is not within the limited scope of this poor, unworthy writer's understanding to do more than hardly scratch the surface of the wisdom and mercy of the Covenant God as it is presented in this portion of scripture. Many and wonderful have been our

thoughts when meditating upon the sure promises of the faithful God who keepeth covenant. To the child of God, nothing could be more comforting than the assurance that the Lord is, indeed, his God. To be given and possess this precious hope that one is included in that covenant wherein the Lord has said, "I will be unto them a God and they shall be unto Me a people" is the only source of comfort for those who have been given to experience the manifestation of the great love this God has for His people. Notice the affirmation of the writer that the Lord thy God, HE IS GOD. This is the great I AM, the Almighty God. This is the same God, who by the word of His power spake the worlds into existence. He has from eternity determined the orbits of all the heavenly bodies, and not one has moved, nor ever will move, outside the boundaries that He has set. He has laid the foundations of the Earth in the vacuum of space, and no man can find them out. He measured out the waters thereof, come here and go no further. "It is HE that sitteth upon the circle of the earth," and to the proud waves, He says, "hitherto shalt thou come, but no further, be ye stayed." See Isaiah 40:22 and Job 28:11. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, what doest thou?" Daniel 4:35. "His Hand is stretched out, and who shall turn it back?" Isaiah 14:27. According to our brother Job, all that His soul

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desireth, that He will do. This God inhabits eternity and is infinitely present beyond all bounds and limitations of space and time. There is no force or power, natural or supernatural, which He has not made and created, and will also dispose of it according to the good pleasure of His will at His appointed time.

Notice too that He is the faithful God. The covenants of God are all like unto that of His covenant with David when he said, "Although my house be not so with God; yet He hath made with me AN EVER-LASTING COVENANT, ordered in all things and sure: for this is all my salvation, and all my desire, although He make IT not to grow." II Samuel 23:5. What He has done is done forever, for "He is of one mind and who can turn Him? and what His soul desireth, even that He doeth." Job 23:13. He can neither discover nor deduce anything new, for "known unto God are all His works from the beginning of the world." Acts 15:18. "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all my pleasure." Isaiah 46:9&10. There is nothing that He has not considered or known from eternity. He cannot change either His mind or His purpose. All of His covenants stand and rest upon the sure promise of God, who cannot lie, and is able to accomplish all that He has purposed. It has been a source of great comfort to this writer to contemplate the divine revelation of love and mercy contained in the record of God's covenants with His people. If not deceived, we have found in the study of this record sound evidence that all of these covenants are sourced in and do emanate from that one great covenant made in eternity between God the Father, God the Son, and God the Holy Ghost, wherein the three-in-one Godhead did covenant with one another to father and bring forth that nation of people (Israel) that would, by the sanctification of the Holy Spirit, be finally perfected and eternally glorified through the redemption and

justification alone that is in Jesus Christ.

(THE FIRST COVENANT)

The first record in the scripture of God entering into a covenant with His people will be found in the Book of Genesis. In the creation God first made man upright and without sin. Because of Adam's disobedience, man fell and took on a corrupt, sinful nature. Fifteen hundred years after that fall, God looked upon the earth and found that the wickedness of man had become so great that "every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

Here was a dramatic, defining and ever consequential moment in all human history. For man in his fallen state was now alienated from God, and was rendered completely helpless and unable to recover himself from that lost state in which he was now enclosed and held. His nature was to embrace all that was evil, and he possessed or had nothing but hatred in his heart for that which is good and holy. (Let me say here that in his natural state of existence and being, he, man, is yet in this same condition today. It has not changed.) According to the scripture, God was grieved in His heart, and it repented Him that He had made man. Surely, had it not have been for the provision that God had made for sin in the Covenant Agreement made with His Son in eternity, wherein Jesus Christ stood as a surety for the sin-debt incurred by His Church in the fall of Adam, divine justice would have required that man be completely and utterly destroyed, wiped from the face of the earth! Here, were it not for the faithful God who keepeth His covenant, man would have sealed his own doom, incurring the wrath of the righteous, angry God.

Now, herein, as shown above, is found the first covenant that springs forth from and gives evidence of that great, eternal Covenant of Mercy, that spared Noah, his wife, his three sons and the sons' wives. Here we have the invocation of His mighty promise, "Except the Lord of Sabaoth had left us a seed,

we had been as Sodoma, and been made like unto Gomorrha." Romans 9:29.

A remnant, according to the election of Grace, is left, and in keeping with that eternal Covenant of Grace, God established His covenant with all living creatures that never again would there be a flood to destroy mankind from the face of the earth. The sign of that covenant, the rainbow, is seen even yet, today, reminding us that the Lord our God, He only is God, the faithful God, which keepeth covenant and mercy to them that love Him and keep His commandments unto a thousand generations. See Deuteronomy 7:9.

(THE SECOND COVENANT)

A little over five hundred years later, God again entered into a covenant with a man He named Abraham. God's covenant with Abraham is understood by this writer to be a necessary step in the divine progression of covenant events that God brought to pass to accomplish that which He decreed in eternity before the foundation of the world in His eternal Covenant of Grace. For though Jesus Christ stood as a Lamb, slain from the foundation of the world, for the redemption, justification and eternal glorification of His church that was assured from all eternity, yet, He must accomplish in time that which He had agreed and purposed in eternity to do. For, although, God is not subject to time, it is evident from scripture that He honors time. For the scriptures do testify that Jesus Christ came in the fullness of time. As Jesus is to His Church in the Spiritual sense both prophet, priest and king, according to the infallible judgment of the all-wise God, He must in the flesh come forth from a nation of prophets, priests and kings. He was of the seed royal, coming directly from the lineage of King David. His priesthood, though after the order of Melchizedek, was testified of and typified by the Levitical priesthood. All of His goings forth and His authority as King, Priest, and the long awaited Messiah, were well established by a line of prophets, going back over a thousand years. This account

was well prophesied by the prophet, Miccah. "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet OUT OF THEE SHALL HE COME FORTH UNTO ME that is to be RULER in Israel; WHOSE GOINGS FORTH HAVE BEEN FROM OF OLD, FROM EVER-LASTING." The nation of prophets, priests and kings of Israel was well established in God's covenant with Abraham. For He would bring forth from the loins of Abraham a nation of people to be sanctified of the Lord from which the Savior would come, as prophesied by Micah over 700 years before He was born.

REVELATION - CHAPTER 12

Verse 1. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Verse 2. "And she, being with child, cried, and travailing in birth, and pained to be delivered." Verse 3. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to His throne."

Here, in John's vision, is seen the MESSIAH, the Holy One of Israel, coming forth from the woman who is clothed with the righteousness of Jesus Christ, and with the law under her feet. The law is represented as the moon because, like the moon, it has no light of its own, but can only reflect the (borrowed) light that it receives in its relationship to the Sun of eternal Righteousness. The crown of twelve stars signifies the twelve princes of Israel. This, then, is the Church as manifested under the law in the nation of Israel. For even as the invisible Church is spiritually generated by and also comes forth (spiritually) from Jesus Christ, so must the Son of Man, who took on Himself the seed of Abraham, come forth out of the visible Church as established in God's covenant with Abraham. The spiritual union of Jesus Christ with His Church is according to God's eternal covenant of Grace. (Chosen in Him before the foundation of the world.)

His corporal union with the Church is established through God's covenant with Abraham.

Having brought forth the nation of Israel out of the furnace of affliction, and having separated her from all other nations, God did then establish with her His covenant as delivered to Moses on Mount Sinai. This was the covenant of the law. Nowhere in this covenant are there to be found the spiritual blessings that are assured by the Covenant of Grace. This was a natural covenant established with the visible Church, under the law, and a forerunner of God's spiritual covenant with the invisible Church as established by the Testament of Jesus Christ. Although this was a natural covenant, made with the natural man containing only natural blessings, in it was given the perfect law of God. This law is the standard by which man's utter, total depravity is measured. Here in all of its precepts are found the conditions demanded by divine justice whereby man must walk in order to find favor with God. It is exhaustive in its completeness. For the divine justice of a perfectly holy, righteous God could demand no less. Man was alienated from God by disobedience, and if he is to be reconciled, it must be through perfect obedience to God's perfect law. And, yet, man has proven himself totally incapable of even approaching the righteousness that comes by the obedience to the law. Man was not capable of obeying the one commandment of God given in the garden (of Eden), how can he begin to even comprehend that which is required by all that is contained in the Mosaic Law? Furthermore, James informs us, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

Now, here is the paradox. Even if man were to walk in perfect obedience, keeping the law in all of its points, he would yet be found guilty because of the union with his federal head, Adam. The scriptures teach that the original, first sin of Adam is imputed to all men, even to all his posterity without excep-

tion. Neither could man be reconciled by suffering the penalty of the law, for even a thief, though he suffer the full sentence of the law and repay his victim, he is still, and will forever be, guilty of the crime. What then, may we ask, is the purpose of this law covenant? This writer understands it to be twofold.

ROMANS 3:12

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God."

I would ask the reader here, have you not heard the voice of the law accusing you and taking away your false confidence in the flesh? Has your mouth not been stopped? Have you not found yourself condemned before God with no plea but guilty, as charged? Can you testify with the Apostle Paul and identify with his words, as recorded in this same letter, "For I was alive without the law once: but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death." Romans 7:9.

If so, you have evidence that you have been born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The law has a spiritual application to the spiritual man only, for "the natural man receiveth not the things of the Spirit of God." 1st. Cor. 2:14. Without the law being spiritually applied, we would have no knowledge of our need for that righteousness which comes only through the Lord Jesus Christ. But, a dead, alienated sinner without spiritual life cannot receive understanding or knowledge of spiritual things. How can the dead know that they are dead? (Solomon said, "the dead know not any thing, neither have they any more a reward." Eccl. 9:5.) The fulfillment of the above quoted scripture is brought to pass in the children of God when they are born again and given spiritual life. It will be fulfilled in the children of wrath in the Day of Judgment. So, then, the law to the born again sin-

ner is "the schoolmaster" that leads us to Jesus Christ.

There is more, however, to God's purpose in this legal covenant. The Apostle Paul also explained in his letter to the Church at Rome the manner in which this legal covenant was intricately necessary to the bringing in of the Covenant of Grace.

ROMANS 5 - Verses 18 through 21

"Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free give came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord."

It is through the complete, perfect obedience to the law that Jesus Christ established His indisputable, qualifiable right to offer Himself a fully, sufficient sacrifice to atone for the sins of His Church, His people. He kept it to the jot and tittle. In order to reconcile His church to God, His Father, He had to do in her stead what she was incapable of doing for herself. His righteousness, as established under the perfect law of God, is imputed to His Church, His bride, the Lamb's wife, and is counted as her righteousness. He not only kept the law to the jot and the tittle, but also paid the price for the sins of His people by suffering the full penalty of the law. He has forever satisfied divine justice, completely appeasing and sustaining the wrath and righteous indignation of the sin-avenging God, and in so doing, has now reconciled His Church, His Spouse, to her full acceptance before God. Now is the Covenant of Grace ushered in by the full accomplishment of all that was required of Jesus Christ to establish Himself as Mediator of a new and better covenant. Most assuredly, He is the eternal Saviour of His

people! The Apostle Paul in his letter to the Hebrew brethren declares that New Covenant, as promised by the prophets and patriarchs of old as follows:

HEBREWS 8:8,9,&10.

"FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAITH THE LORD; I WILL PUT MY LAWS INTO THEIR MIND, AND WRITE THEM IN THEIR HEARTS: AND I WILL BE TO THEM A GOD, AND THEY SHALL BE TO ME A PEOPLE.

"AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOR, AND EVERY MAN HIS BROTHER, SAYING, KNOW THE LORD: FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST. FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE."

In closing, all of God's covenants are just and wholly, suited entirely to the purpose for which He foreknew and predestinated them. They all, each and every one, are in complete harmony with, emanate from, and are necessary to that eternal Covenant of Grace established in Jesus Christ before the foundation of the world. Let there be no doubt, beloved brethren and dear readers, that the Lord, thy God, HE IS GOD, the faithful GOD, that keepeth covenant and mercy to them that love Him and keep (in and through Jesus Christ) His commandments to a thousand generations.

Kenneth R. Adams
Mayfield, Kentucky
June 1, 2002

Note: The following article entitled, "The Scarlet Line", is being republished, as being timely.

Editor

THE SCARLET LINE

"And she bound the scarlet line in the window." Joshua 11, 21.

There is no greater evidence of the the changeless perfection and predestination of Israel's God than His "declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah XLVI, 10.

The testimony given in the travel of Israel from days of old tells the account of the Cross, revealing the wonderful fullness of Redemption. Spies had been sent from the encampment of Israel to view the promised land. They were certainly not sent on a modern day mission system; nor yet on the Means (evangelistic efforts of men) order of proclaiming from the house top; but were sent secretly. Joshua II, 1.

"And they went, and came into an harlot's house, named Rahab, and lodged there." How they became acquainted with Rahab can be explained in like manner with an explanation of how the Queen of Sheba became acquainted with Solomon; of how the prophet found the widow of Sarepta; of how Philip became acquainted with the Eunuch (Acts VIII, 26-39;) of how the lame man became acquainted with Peter at the Beautiful gate of the temple, (Acts III, 2-11;) and when these questions are successfully answered, the fact will be clearly established, that we became acquainted with the church of God, here in this time world, by the revelation of Jesus Christ. But these two spies found Rahab, "and lodged there," her house affording them ample protection, as she had surely seen their divine order and mission. She says of them, "I know that the LORD hath given you the land." We may well inquire how she knew it; and can as well answer that it gives us evidence that we can rest salvation in the hands of Him who has declared; "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." (Matthew 11:27).

The writer of the Hebrews fully answers our question; "By faith the harlot Rahab perished not with them that believed not, when she had received the spies." Hebrews XI, 31. It was the faith given her of God that enabled her to see the divine character of the spies, and the purpose of His (God's) mission of Israel, and she besought the lives of herself and family. "And the men said unto her, We will be blameless of this thine oath

which thou hast made us to swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window, which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed; AND SHE BOUND THE SCARLET LINE IN THE WINDOW." (Joshua 2:17-21.)

The scarlet line which was here the salvation of the Jew (this line which thou didst let us down by,) was also the salvation of the Gentile (Rahab and her household;) and it was effectual for we are told when Jericho was destroyed that the "young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel." We have here a figure which certainly does not represent a mission, worldly system. The two spies were not publishing their abroad mission, and yet they were discovered in Jericho with the out-cry made to put them to death. Yet, Rahab saw their godly character, and it is said she saw *it by faith*. She saw this upon the same principle that a child of God sees the true church today, and the God-given principle of faith. What folly to suppose that we must give the worldling an opportunity to attend our meetings, our solemn gatherings, in order to perpetuate and maintain our organizations. This is the very essence of the Means doctrine, and entirely ignores the only way by which one can see the true church - the revelation of Jesus Christ. Rahab saw by faith the people of God. She saw Israel as the servant of Abraham saw the

bride of Isaac (a figure of the Church) by the well in Mesopotamia (Genesis XXIV, 13-25;) and which led him to acknowledge, "I being in the way, the LORD *led me to the house of my Master's brethren.*"

Such an idea, as we have exposed, ignores the positive declaration of High Heaven; "And the Lord added to the church daily such as should be saved." (See Acts 2:47.) It also ignores the declaration of God by the prophet, "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name." Isaiah XLIII, 6, 7. "And gathered them out of the lands, from the east, and from the west, from the north and from the south." Psalm CVII, 3. Jesus says; "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew VIII, 11. Such divine testimony forever settles the question of human means in trying to propagate the Gospel of God's free, sovereign grace or adding to the already chosen gospel church. What have we to do in assisting the work? About as much as Hager (Genesis XVI,) had to do in fulfilling the promise of God. And our effort will always, as hers, produce a "mocking Ishmaelite." Genesis XXI, 9.

But to return more closely to the figure under discussion, we have noticed the effectual salvation wrought out in the type, the secure refuge which the house of Rahab afforded to whom she gave shelter, and the ensign of that salvation - *the scarlet thread*. Here is assuredly a beautiful figure of the atoning blood of Christ, which is effectual in the salvation of all His chosen family. "And she bound the scarlet line in the window." The Banner of her hope, the ensign of her salvation, was an unknown and unnoticed sign to the Jerochites, or any other worldly-ites who might have gazed with curious eyes upon it. It floated there by night and by day, and none but the chosen Israel (family) of God

could have interpreted its meaning. So we can well say, "If our gospel be hid, it is hid to them that are lost." 2 Corinthians IV, 3. "Therefore the world knoweth us not, because it knew him not." 1 John III, 1. The apostle tells us, "The blood of Jesus Christ, His son, cleanseth us from all sin." The scarlet line or thread was but a different form of the same testimony which had been made manifest from of old, by faith given of God to His own peculiar people. It was in line with the offering made by Abel of the firstlings of the flock, and of the offerings of the patriarchs in which there was of necessity the shedding of blood; and this scarlet line ran down through all the ages of time in which the legal dispensation stood;

"As blood, fresh blood;
As constant as the day,
Was on its altar split."

But we might well inquire in this dark, terrible day, and in this vain, ignorant, conceited, and sin-cursed age, can we see the scarlet thread? The testimony is that Rahab bound it to her window. She secured it in such a manner that wind and storm could not tear it from the window of her home. The certain binding of this scarlet line represents a system secured in the eternal purpose of God, which the sorest conflict or trial cannot overthrow, but which must stand to all eternity.

"There's not an *if* to foul the stream,

Or peradventure there."

Typical place, indeed, that it should fly from the window! She could look out upon the marching columns of Israel, and read in their advance her own complete, final deliverance, as they could read the ensign of her hope, the emblem of her faith.

But we return to our inquiry. From what church organization (house) today affords a safe refuge, and floats the ensign of faith. It would be vain to look for such an ensign in the ranks of the great whore of Babylon, the proud, haughty, ignorant, and conceited Catholic church with its enslaved multitudes of all nations and kindred, its vile, accursed *so-called* priesthood abominations of immorality. Nor can we expect

to see that ensign of faith from the window of anyone of her numerous progeny. But we must look to a Baptist organization, while dismissing all shades of New Schoolism, and every other *ism*, except Old School or Primitive exclusivism; we ask among what order of *professed* Old School Baptist is the scarlet line recognized, the doctrine and order of the Cross of Christ maintained?

We might pause a moment and inquire what is the atonement of Christ so clearly represented in the scarlet line? Is it not based upon the one, inseparable life of the head and body (church) the existence of both head and body in one inseparable, eternal, vital, and actual life-union from and in all eternity, so that the life of the head is the life of the body, and the death of the body is the death of the head in such a manner that the apostle could truthfully say, "For the love of Christ constraineth us; because we thus judge, that if One died for all, *then were all dead*; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again." 2 Corinthians V, 14, 15. We ask among what order of Old School (or Primitive) Baptist is this truth maintained? Was not this atonement the direct result of the eternal decree of God which ordained the fall of Adam, including the entrance of sin into the world, as well as all incidents and events leading up to, or leading therefrom; as it is written, "For in the day that thou eatest thereof thou *shalt surely die*." Genesis II, 17. Here, we have the spirit of unerring prophecy foretelling the fall; and that by one man, sin would enter into the world; and "so death passed upon all men, for that all have sinned." Romans V, 12. That through the fall of Adam and in the entrance of sin into the world, a way should be opened up for the revelation of Christ as the Saviour of sinners; "that as sin reigneth unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Romans V, 21. And this testimony embraces the fact that

the eternal, absolute predestination of God decreed the fall of Adam and all the dispensations of His providence in time, for the lifting on high of the Lord Jesus Christ and the revelation of the vast wonders of redeeming love. We ask among what order of Old School or Primitive Baptist today is this truth maintained? And what shall we say more of the doctrine of the the Spiritual Birth, of Adoption, of the Resurrection of the dead, and the Final Judgment; where are all these vital principles held and boldly preached?

Leaving the doctrine, let us come to the order: First of all, let us point out the exclusivism thrown around the true Church of Christ. We are commanded to "Exalt the LORD our God, and worship at His *holy hill*." Psalm XCIX, 9. "His foundation is in the *holy mountains*." Psalm LXXXVII, 1. The word *holy* here, we understand to mean *separate*. It is used in the singular in the first quotation referring, we suppose, to the church in her collective identity; and in the plural in the next instance, referring to the different branches of the one and only, mystical, indivisible church. But in either case she is holy to the LORD; "the holy city, New Jerusalem." Revelation XXI, 2. She came "down from God out of Heaven." If this be her lofty origin, she is assuredly not of this world. She is not assisted by its means, fostered by its atmosphere and helped by its multitudes; but she moves forever separate and apart from all these upon "The way of holiness" (Isaiah XXXV, 8,) upon which these can never come. We ask among what order of Old School (Primitive) Baptist is this truth maintained? And what shall we say of this church in her visible march today as she moves onward and upward here in this time world upon the "path of the just", as new issues come before us, as new developments of antichrist are made manifest, even as the world, the flesh, and the devil crowd about her gates for entrance, and attempt to allure her from the straight and narrow way (Matthew VII, 14,) "which leadeth unto life?" Where is

that sect today that comes out boldly and fearlessly against all the beggarly institutions of men and other work-mongering schemes that are prostituted under the guise of being instituted by Christ or the Apostles? Where we ask? We listen in vain for an answer among all religious orders, save the sect everywhere spoken against. Acts XXVIII, 22. We trace by faith the testimony of Truth stamped upon the wonderful work of creation as in "the beginning God created the heaven and the earth ... and darkness was upon the face of the deep." As light shines over the deep wonders of creation, we see "the scarlet line," the figure of the atonement of Christ, in the declaration; And God made "the fruit tree (the vine) yielding fruit ... and, behold, it was very good." Here is a similar figure to that found in Isaiah LXV, 8; "As the new wine is found in the cluster, and one saith, Destroy it not, FOR A BLESSING IS IN IT." And it is the figure of that which the Apostle Paul enjoins upon us, "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." 1 Corinthians XI, 25.

As we write, faith (we trust) carries us back to the days of old, and we behold again the marching columns of Israel upon the plains of Jericho, glittering in the sunlight of Heaven, and the ark of the covenant borne in divine order with the wings of the cherubims o'ershadowing. What a splendid array! We hear the shout of triumph sound over the heaven-inspiring scene; for it is the dawn of a wonderful epoch in the travel of Israel, "a morning without clouds." 2 Samuel XXIII, 4. And from the window of Rahab's house floats the scarlet emblem of faith, a glorious sign known only to those whom God had given to know the mystery of redeeming love from and before the foundation of the world.

And now beloved brethren and companions "in tribulation, and in the kingdom and patience of Jesus Christ," may we be enabled by grace divine to heed the solemn admonition given to Israel in reference to the idolatrous worship of the nations which

they dispossessed: "Take heed to thyself that thou be not snared by following them." "Thou shalt not take the silver or gold (upon their idols) ... lest thou be snared therein." Deuteronomy XII, 30. Deuteronomy VII, 25. May we ever be kept by that divine power in this dark and evil day "unspotted (James I, 27,) from the world."

And "Now unto Him who is able to keep you (us) from falling, and to present you (us) faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour be glory, majesty, dominion and power, both now and ever, Amen." Jude 25.

W.M. Smoot
Occoquan, Virginia
March, 1909

QUESTIONS AND ANSWERS OF
MR. RANDY PRIDGEN, MADE IN
THE "JANUARY-FEBRUARY, 2002,"
ISSUE OF ZION'S LANDMARK,
CONTINUED IN THIS ISSUE

Reference is herein made to the "January-February, 2002," issue of *Zion's Landmark* when an inquirer, Mr. Randy G. Pridgen, LaGrange, N.C., asked a series of questions in the paper about the doctrine and order of the Primitive Baptist.

In this issue, we shall attempt or endeavor to address his Question No. 6, to-wit: "Why do Primitive Baptist churches not allow their members to join secret orders, secret societies, and the Masonic order?"

Elder P.D. Gold, who was the faithful, excellent editor of this paper *Zion's Landmark*, from 1870 to 1920, when he died, was blessed to write two able commentaries on this subject, and we shall republish them now as follows, as he so ably addressed this question during the life time of his editorship and ministry.

J.M.M.

SECRET SOCIETIES
(Why Primitive Baptists Do Not
Join The Masons And Other Secret
Societies?)

One of the reasons that we, as Primitive Baptists, do not unite with the Masons, if they would have us, is not because we have any special objection to them. They are, perhaps, one of the most honorable organizations in the world, and we think they do human good in their way. I make this statement to show that it is not because of any objection to the Masons that we are not members of this body. But, some of our reasons are as follows:

(1st) We are to be separated from the world, and the Masons are of the world. The children of God are the children of light and the resurrection, and their affection is set on things above and not on things on the earth. Their conversation is in heaven. They are commanded by

their Great Master "to taste not and to handle not" of the organizations of the world, which will all perish with the using. As said, the people of God are the children of the resurrection, and are married to Him who is now risen from the dead—even to Jesus, who is their husband. Being joined unto Him, they are one in Spirit with Him, and all their fruit is unto Him. He is their husband, and they will commit fornication by being joined to any other. It would not only be a reproach on His Name, but a reproach on Christ, Himself, for them to go elsewhere.

(2nd) Jesus belonged to no secret society, when He lived here in the world, and did nothing in secret. He drew His believing people away from the world. He showed them something far greater and better than anything of this world. He commanded us to follow Him, and only Him. Except a man be given to forsake His father and mother, houses and lands, and even hate his own life—that is forsake everything entirely of this world—for His namesake—he cannot be the disciple of Jesus Christ.

P. D. GOLD

"CALL NO MAN YOUR FATHER."
"NEITHER BE YE CALLED MASTERS." (Matthew 23:9&10)

A review of the hierarchy of officers of a local Masonic Lodge from information at hand reveals the following heads, to-wit: (1) MASTER, (2) Senior Warden, (3) Junior Warden, (4) Senior Deacon, (5) Junior Deacon, (6) Tyler, (7) Steward, (8) Secretary, (9) Treasurer, and (10) Chaplain.

Masons say their craft began as operative during the days of the building of King Solomon's Temple in Jerusalem. Masonic members, they say, were actual stone masons in the building of that temple. This was approximately 3,000 years ago. A man progressed in Masonry as he learned the trade. Also, there are three main steps in the following order, usually referred to as degrees, considered in Masonry consisting of (1) Entered Apprentice, (2) Fellow Craft, and (3) MASTER MASON. In all of this, they declare a professed belief in God with a desire to become a better person through Masonry.

The scriptures directly refute the term, MASTER MASON. Jesus declared, in Matthews 23:8-1, "But be not ye called Rabbi: for One is your MASTER, even Christ; and all ye are brethren. And call no man your father upon the earth: for One is your FATHER, which is in Heaven. Neither be ye called MASTERS: for One is your MASTER, even Christ." Here, the Lord Jesus Christ ruled out all fathers and popes in the Roman Catholic Church, as well as all masters in the man-made organization of masonry. This includes the corrupt priesthood of the Catholic Church, which has clearly made itself manifest in the years 2001 and 2002, as we learned through countless news medias of late.

Jesus went on to say, "I spake openly to the world; I ever taught in the synagogue, and in the temple,

whither the Jews resort; **AND IN SECRET HAVE I SAID NOTHING.**" "For there is no man that doeth any thing in secret, and he himself seeketh to be known openly." John 7:4.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve GOD and mammon," Jesus said in John 7:4. "The secret of the Lord is with them that fear Him; and He will shew them HIS COVENANT." Psalms 25:14.

J.M. Mewborn

July 7, 2002

SECRET SOCIETIES

The principle of secret societies is wrong and the tendency is evil. Jesus said He did nothing in secret and that He spake openly to all. It is doing others wrong for you to hold sentiments you are not willing to avow publicly or that you use secret means to accomplish. It carries on its brow the suspicion of wrong if one is not willing for his conduct to come to the light. It is cowardly and sneaking! "Ye (men) love darkness rather than light because your deeds are evil." See Jno. 3:19. "He that doeth truth cometh to the light, that His deeds may be made manifest, that they are wrought in God." Honest men seek to do openly, fairly and squarely what they are engaged in. But corrupt men seek the covert of secrecy for what they do.

God will bring everything to the light, however much men may seek to hide their corrupt works. The fact that God will bring every secret thing to light shows that it is wrong to attempt to hide wicked conduct in secret. It is wrong to act wickedly, and it aggravates its intention and manner when it is done in secret. It is considered the more wicked in the murderer to waylay and secretly kill his unsuspecting victim, than it is if he openly kills him after giving him an opportunity to defend himself. To betray one with a false kiss or with flattering words is worse than it is to tell him what you design to do.

The Primitive Baptists have always been opposed to the secret underhanded works of plotters and hidden, deceitful dealing. Hence, they do not fellowship any that belong to corrupt, secret societies. By this, we mean societies that have evil intent, or mean ambitions to damage others. We are commanded to have no fellowship with the unfruitful works of darkness, that is, such secret devils.

But Satan and his emissaries are busy; now and then they decoy and ensnare an unsuspecting Baptist, catching him off his guard, and they will make him a prisoner. It is strange to see how this one will justify his course until he dies to the fellowship of his brethren, and even the world loses respect for him; his joys are gone and like a starved, wretched, prodigal, he comes back to his Father's house, if he comes back at all.

There is only one example of an oath-bound society that is named,

as far as I can call to mind, in the Bible, and that is where a clan of forty men banded themselves together with an oath to neither eat nor sleep until they had killed Paul. Acts 23:22. That such a society or band is corrupt, and its purpose wicked, there is no doubt in the mind of any honest man. A conspiracy is a combination of two or more persons to do an unlawful thing, and when such men assume an oath, they are so embolden.

A combination of men to oppress others in business by exorbitant prices is corrupt. A corporation, gathering great power by reason of its wealth, is hurtful to the country and wrong.

The interest and good of all should be the purpose of all. Peace and goodwill, honest dealings and helpful service toward others, should be the aim of Baptists.

They should set an example of fair, square, open, honest dealing with everyone, and cherish peace and kindly feelings toward all classes of men, for God made them all.

P. D. GOLD

A DREAM OF DIVINE REVELATION FROM THE HOLY GHOST

Elder R.C. Leachman of Northern Virginia once told me of a peculiar dream he had when he was exercised about baptism, and seeking assurance as to which was the true Church of God, here upon the earth. Elder Samuel Trott was then, at that time, serving a few, scattered churches in that area of the Primitive faith and order, here and there, while popular preachers were preaching to large congregations of the New School (or Missionary) Baptists. Elder Leachman liked the preaching of Elder Trott, but the question would often arise in his mind, "Could so few be right and so large a number be wrong?"

One night in a dream, he saw large fields of wheat, as it so appeared, and men with wide cradles were cutting it down. He admired the large fields and the fine appearance of the high-flown wheat standing up so tall and erect, but when he took of the the fine appearing heads of (what he thought were grains of) wheat in his hand, he found no grain, only chaff. Then he looked more particularly at an old man, who he had noticed, gathered with an old-fashioned reap-hook or sickle some few, scattered stalks of wheat in nearby, various fields. Here, he also observed that these heads of wheat, which the old man was reaping, were hanging down. As he took some of these grains in his hand, he found they were well filled with sound, solid, excellent wheat. What a contrast!

When he awoke, he had no longer any doubt as to where the true Church of God was! He was soon after baptized by Elder Trott. I was favored to travel some with Brother Leachman, and to hear him blessed to preach and set forth the doctrine of God our Saviour many times. I believe I never heard a more powerful, eloquent preacher, nor a more gifted speaker. How wonderful the omnipotent God of

Heaven works by signs, miracles and wonders to His chosen, elect people, here in this sin-cursed earth.

Silas H. Durand
Southampton, Pennsylvania
(From his book, Fragments,
page 254.)

HISTORICAL NOTE

An old record book in my possession reveals the following concerning Elder R.C. Leachman, at Old Hancock's Church, Pitt County, N.C., on October 11th, 1863, almost 140 years ago.

"The services of the day were introduced by Elder R.C. Leachman who preached from Joshua 24:15, 'And if it seem evil unto you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell, but as for me and my house, we will serve the Lord.'

"Notwithstanding the proximity of the outer lines of the enemy, there was quite a respectable congregation present, and from the attention paid to the Word preached, we cannot but hope that a divine blessing will attend the labors of the day." (End of quote.)

The occasion was the Sunday service of the 33rd Annual Session of the Old Contentnea Association, held with Hancocks' Primitive Baptist Church. While Elder Leachman was from a northern state, the churches of the south (within the Confederacy) preached him as always. The battle lines of the Civil War did not divide the church of the Living God. How strong is the true Love of God!

Editor

JAMES JESSE RUSHING

On February 21, 2002, our Heavenly Father saw fit to remove from our midst our beloved Brother, James Jesse Rushing, Locust, NC. Brother Rushing had been a resident of Five Oaks Nursing Home, Concord, NC since June, 1990. During his stay there Brother Rushing's love for the Church never wavered. Whenever he had the opportunity, Brother Rushing attended services at his home church, Lawyers Spring Primitive Baptist Church, Peachland, NC, even while confined to a wheelchair. When he became unable to attend his home church, his pastors, Elder W. Clerod Edwards and Elder Calvin Harward, on several occasions were able to hold service at Five Oaks, where Brother Rushing rejoiced with other residents who also attended.

Brother Jesse Rushing was born May 6, 1912, in Anson County, NC, to Mittie Stegall and John Rushing. He was married to Bertie Barbee, who preceded him in death on November 18, 1989. Sister Bertie and Brother Jesse Rushing asked for a home at Lawyers Spring on July 26, 1986, and were baptized the following day.

Survivors are his sister, Novella McClester, Mount Pleasant, NC; a

brother, Paul Rushing, Mount Pleasant, NC; a half-brother, James Hyatt, Concord, NC; a sister-in-law, Sister Sophia Rushing; and a number of nieces and nephews, who loved him dearly and were most attentive to his needs.

Funeral services at Hartsell Funeral Home, Midland, NC were conducted by his pastor, Elder Calvin Harward and a cousin, Rev. Alfred Hartsell. Burial was at Meadow Creek Primitive Baptist Church, Locust, NC.

It is resolved by Lawyers Spring Church that a copy of this obituary be given to the family, one sent to Zion's Landmark, and one to be kept with the church records.

Written by request of the church and approved in conference.

Vivian E. Jones
James M. Jones

**FIFTH SUNDAY MEETING (ONLY)
SCHEDULED TO BE HELD AT
SAMARIA CHURCH, PIKE COUNTY,
KENTUCKY**

Dear Brother Mewborn,

Would you please print this notice of our 5th Sunday meeting (only) in the Zion's Landmark for the Samaria Church in Pike County, Kentucky. Samaria Primitive Baptist Church has scheduled a fifth Sunday meeting on Sunday, September 29, 2002. We hope to assemble at 9:30 a.m., and begin preaching service promptly at 10:00 a.m.

We are aware that our church is situated a long distance from all our precious brethren and this handicaps many of you from visiting us, as we would like. If possible, we desire that everyone come to our church location (meeting house) on Saturday afternoon around 2:00 p.m., CDT. Here we hope to fellowship and serve supper meal at our church location.

Like most of our churches in this day and time, there are not sufficient homes to accommodate you, as in days past and gone, so we will be renting local motel rooms for the accommodation of our visitors overnight. If possible, it will greatly help and assist us if you will call to let us know in advance. This will help us in knowing how many rooms to reserve for you. Please call or write the undersigned clerk, telephone number, as indicated, giving us your names and the number in your party.

Directions to Samaria Church are as follows: Take U.S. Route 52 from Bluefield, W.Va., to Taylorsville, W.Va. Turn left on Route 9 to Matewan, W.Va. Turn left on Bridge into State of Kentucky. Travel 7.5 miles past Farley Grocery. Turn left on next bridge. Church location is two buildings on down on your left.

We extend a warm welcome to all our brethren, sisters and friends to come and be with us. You have been missed by us in the last few years. We are, indeed, looking forward to seeing you again. We hope, if the Lord will, to see you at our meeting September 29, 2002, at 2:00 p.m.

Betty (Mrs. Elmer) Smith, Clerk

814 Upper Blackberry Road
Ransome, Kentucky 41558
Telephone: 1-606-427-7302

ABBOTT'S CREEK ASSOCIATION

The 175th Annual Session of the Abbott's Creek Primitive Baptist Association will convene, if the Lord will, with the Church at Lamm's Grove, Moore County, North Carolina, to commence on Friday before the fourth Sunday in August, 2002, and will continue through Saturday and Sunday following, these dates being August 23rd, 24th & 25th, inclusively.

Lamm's Grove Church is located in Moore County, North Carolina, about 200 yards off the south side of U.S. Hwy. 15 & 501, six miles east of Carthage, N.C., and about ten miles southwest of Sanford, N.C. Those coming from Sanford, N.C., leave U.S. Hwy. No. 1 onto U.S. Hwy. 15-501, and continue westwardly for about five miles to the church site on your left. Those coming eastwardly by way of Carthage, N.C., follow U.S. Hwy. 15-501 to the above, same point.

We cordially invite our ministering brethren, brethren, sisters and friends to come and be with us this year, 2002, in our 175th session.

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

NEW RIVER ASSOCIATION (VA.)

The 208th 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 Flower Gap Church, Carroll County, Virginia, beginning on Friday before the second Sunday in September, and will continue through Sunday following, these dates being September 6th, 7th & 8th, 2002, inclusively.

Indian Creek Church is located on Va. Hwy. 787 in Indian Valley, Va. 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 turn left on 787 and go approximately 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 787; then turn left and go approx. 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, the New River, this year 2002.

Elder Kenneth Hopkins,
Moderator
Elder Sidney E. Rakes, Hon.
Mod.,
J.B. Mitchell, Clerk
N.H. Quesenberry, Asst. Clerk

**YELLOW RIVER ASSOCIATION
(GA.)**

The 176th Annual Session of the Yellow River Primitive Baptist Association will convene, if the Lord will, with Mount Zion Primitive

Baptist Church, Athens-Clarke County, Georgia, on the fourth Sunday, Friday and Saturday before in September, 2002, these dates being the 20th, 21st & 22nd, inclusively.

Directions to Mt. Zion Church are as follows: From Interstate 20 (I-20) west, exit at Thomson-Washington Hwy. 78 'Exit 59) to Athens, Ga., City Limits, approximately 5 miles on Hwy. 78 to church site on left across from Georgia Square Mall. From 441-South, exit at the North Bypass (South 29, North 129). Travel 5.5 miles and exit at the Winder-Atlanta exit. Turn right on to Hwy. 78. Then travel about one mile to church site on left side of highway (across from Georgia Square Mall).

We look forward to and anticipate the continued correspondence of our precious brethren and sisters in the Lord, including our friends, to be with us here at Mt. Zion Church this year, 2002. We trust that it will be His will to give us a manifestation of His great love in our midst.

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

LOWER MAYO ASSOCIATION (VA.)

Dear Elder Mewborn,

It will be appreciated if you will state in the Zion's Landmark that the Lower Mayo Association will convene this year, if the Lord will, on the first Sunday, Friday and Saturday before in October, these dates being October 4th, 5th & 6th inclusively, 2002.

It was agreed that Arron's Fork Church entertain this session on the grounds and meeting house at Russell Creek Church by consent and agreement of our churches.

Russel Creek Church is located in Patrick County, Virginia, about 8 or 10 miles south of Stuart. Those who come by way of Route 8, either north or south, turn east on Road 653 just inside the Virginia-N.C. state line. Go one mile to Road 631. Turn right to church location on your right. Those coming U.S. Route 58 west to Road 831 a hundred yards to Road 700 to 631, and then on 631 about three miles to church location on your right.

We hope our correspondents, especially our ministering brethren, will keep us in mind for this year, 2002.

Arthur Martin, Clerk
Stuart, Virginia
Tele. 1-276-930-2962

UNION ASSOCIATION (TX.)

The 163rd Annual Session of the Union Primitive Baptist Association of the Old School or Predestinarian Faith and Order will be held, if the Lord will, with Zion's Rest Church, Tomball, Texas, to begin on Friday AM 11:00 C.S.T., and will continue through Sunday following, these dates being October 11th, 12th & 13th, 2002. (This is the second weekend in October, including the Friday before.)

Directions to Zion's Rest Church are as follows: Select your nearest route to Spring, Texas, which is sit-

uate on Interstate 45, approximately half-way distance between Houston and Conroe, Texas. At Spring, Texas, take Farm-To-Market Road (No. 2920) West for 9.0+ miles with its intersection at Hufsmith-Kohrville Road. Turn left at this point and go 2.5 miles to church location on your right.

We give to our brethren, sisters and friends a cordial invitation to visit us in the Union Association of Texas at our 2002 session. We have been blessed in having you many times in past years, and hope it will be so again this year. Come to see us if you can.

Sam Pipkin, Clerk
Deer Park, Texas

MILL BRANCH ASSOCIATION (NC.)

The 132nd Annual Session of the Mill Branch Primitive Baptist Association is appointed to be held with the Pleasant Hill Primitive Baptist Church, Myrtle Beach, South Carolina, but for convenience this year, 2002, will be held at the Pireway Primitive Baptist Church location site and location in Columbus County, North Carolina. The Pireway Church agreed for the Pleasant Hill Church to use their facilities.

The meeting will convene on Friday, October 31st, and will continue through Sunday following, November 1st & 2nd, embracing the first weekend in November, 2002. Those who travel U.S. Hwy. 701, either from the north or from the south to Tabor City, North Carolina, please take N.C. Route 904 at U.S. 701 By-pass in Tabor City, N.C. Go east for 17 miles to Pireway Church on left hand side of highway.

We extend, as always, our hearty, loving and warm welcome to our brethren, sisters and friends of our correspondents to be with us again this year in our 2002 sitting.

Lucille Beasley, Clerk
Bishopville, South Carolina
29010

MILL BRANCH UNION

The next Mill Branch Union Meeting is appointed to be held with Tabor Primitive Baptist Church, Tabor City, Columbus County, North Carolina, the fifth Saturday and Sunday in September, 2002.

Tabor Primitive Baptist Church is located within the corporate limits of Tabor City, North Carolina. Those coming by way of U.S. Hwy. 701 from Whiteville, N.C., or from Conway and Loris, South Carolina, will 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 location on your left.

We extend an invitation to all of our correspondents, brethren, sisters and friends to meet with us in our union meeting. Our correspondents have been so faithful to visit us in our union meetings down here for several years, and we, the Mill Branch Union, want you to know that we appreciate this, especially the ministering brethren, when you come to be with us.

Billy Boyd, Clerk
Loris, South Carolina

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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A MEMORIAL ISSUE

THEY FILLED THE REQUIREMENT AND PAID THE PRICE OF THEIR LORD AND MASTER — SUFFERING FOR HIS NAMESAKE

“BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS’ SAKE; FOR THEIR’S IS THE KINGDOM OF HEAVEN. BLESSED ARE YE, WHEN MEN SHALL REVILE YOU, AND PERSECUTE YOU, AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY FOR MY SAKE. REJOICE, AND BE EXCEEDING GLAD: FOR GREAT IS YOUR REWARD IN HEAVEN.”

(The Words and Language of Christ. — Matthew 5:11 & 12.)

“AND OTHERS HAD TRIAL OF CRUEL MOCKINGS AND SCOURAGINGS, YEA, MOREOVER OF BONDS AND IMPRISONMENT.” (The Words and language of the Apostle Paul. — Hebrews 11:36.)

A REQUEST FOR PUBLICATION

My Dear Sibling Brother, As Well as My Dear Brother In The Precious Faith and Sacred Bond of Truth, J.M. Mewborn:

Sometime last year, 2001, I borrowed from our small church library of Mewborn's

Church a book entitled **IMPRISONED PREACHERS and RELIGIOUS LIBERTY IN VIRGINIA**. In reading this 524 page volume, I learned in detail about some of the suffering and worst persecution of true Predestination Baptist ministers and elders, as they were called and known in that day and time. This persecution took place right here in the 18th century on what is today American soil, much of it in the State of (Northern) Virginia. It was brought upon them at that time by the Anglican Church (of England), the official state church of the British Crown or King of England, who ruled the American colonies until the year 1776 at the time of the American revolution.

I use to hear our Daddy, Elder Joshua E. Mewborn, as I am sure you did, speak of these things when we were children, but I never realized or knew of the severity and extent of the execution of such unjust punishment, pain and suffering until I had completed the reading of this volume.

Our current generation of people, now living today in the United States of America, is so woefully ignorant of these domestic persecutions, which is one of the reasons why so many people at this present time fail to understand what caused the existence of the first amendment (Freedom of Religion with its clearly-cut discrimination (or line drawn) between church and state, as a whole, in our Constitution of the United States of America. This suffering and persecution are one of the main reasons that caused these lines, “CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF,” to be written in that hallowed document.

In recent days, months and years, our Supreme Court in Washington, D.C., has been required to make hard line decisions to maintain and protect this principle of the separation of church and state in our country due to test cases involving prayer in our public schools and other related areas. This was done in order to preserve and keep this rule of origin of complete, absolute separation of church and state alive and well here in the USA. May it be God's will that the Supreme Court forever be blessed, kept and enabled to uphold this sacred, divine right, now indelibly written in this consecrated document. It will surely be a sad day for the Church of the Living God in this time world, should that ever take place. God forbid that it ever does.

I am sending you a copy of the list of these elders with the breakdown of descriptions of those various ugly, ungodly actions of persecutions that were inflicted upon them. They were our Baptist forebears and forefathers from about the years 1750-1781, when our country gained its independence from England. The author of the book found these incidents recorded in old court dockets and other record books in courthouses in these northern Virginia counties that have survived the ages; however, many of these old records books have been destroyed and disappeared with the centuries and ravages of time. These recorded incidents were collected and published in the above mentioned book in the year 1938 by the author, Lewis Payton Little, in detail. However, I am only requesting that you publish the abstracted list of these preachers. I would be glad to know that every true Primitive Baptist everywhere would read this entire book.

I must admit that we are so prone to forget the pain, distress and grief that these old God-called soldiers of the Cross, humble servants of God, endured and suffered in those days, just 225-250 years ago, because they (in their God-given call to preach) were made willing to endure it.

It is good that every true Primitive Baptist everywhere today be reminded that our precious religious freedom, guaranteed by the first amendment of our Constitution of the United States of America, did not come easily! Those old patriarchs PAID THE PRICE! For this reason I would be grateful and glad if you would republish in ZION'S LANDMARK for the benefit of our people this list of ministers and what was done to them for being made faithful to their Heavenly calling only a couple of a hundred years ago when they would not compromise their convictions of heart, soul and mind.

I am persuaded to believe today, if it was not for this guaranteed constitutional provision, these things would be done to God's people again and would be taking place now in this day and age. Let me say again that we never forget and always remember that THEY PAID THE PRICE. God forbid, lest we forget!

Your devoted sister by earthly and spiritual ties, I trust and hope,
Edith Mewborn Martin
Snow Hill, North Carolina 28580
June 9, 2002

HOW SOME BAPTIST MINISTERS WERE PERSECUTED IN VIRGINIA

(Note: In the column below, (1) the minister's name appears first, (2) followed by the County in Virginia where

the infliction took place, and (3) the brief description of the infliction. Also, please note when a question mark (?) appears, the author of the book could not determine because he could not read the faded ink in handwriting in old record books. Handwriting had become illegible and unreadable. Editor)

NAME — COUNTY — INFLICTION

Alderman, John — Middlesex
Cruelly beaten—incapacitated for work.

Alderson, John — Botetourt
Jailed for (?)

Ammon, Thomas — Culpeper
Jailed for preaching.

Anthony, Joseph — Chesterfield
Jailed for preaching. "Three months."

Baker, Elijah — Accomac
Pelted with apples and stones.

Baker, Elijah — Accomac
Banishment attempted.

Baker, Elijah — Accomac
Jailed for preaching. Fifty-six days.

Banks, Adam — Culpeper
Jailed for (?)

Barrow, David — Nansemond
Dragged from the meeting house and driven away.

Burrus, John — Caroline
Jailed for preaching.

Chambers, Thomas — Orange
Jailed for (?).

Chastain, Rane — Chesterfield
Ordered to leave the county, or go to jail.

Chiles, James — Spotsylvania
Jailed for preaching. "Forty-three days."

Choning, Bartholomew — Caroline
Jailed for (?).

Clay, Eleazer — Chesterfield
Man rode up to cowhide him — he failed.

Clay, John — (?)
Jailed for preaching.

Corbley, John — Culpeper
Frequently taken from pulpit—beaten.

Corbley, John — Orange
Jailed for preaching.

Corbley, John — Culpeper
Jailed for preaching.

Craig, Elijah — Culpeper
Jailed for preaching. "One month."

Craig, Elijah — Culpeper
Jailed for preaching. Duration unknown.

Craig, Elijah — Orange
Jailed for preaching. Seventeen or 18

days.

Craig, Elijah — Orange
Jailed for preaching. "A considerable time."

Craig, Joseph — Spotsylvania
Apprehended, but escaped.

Craig, Joseph — Orange
Presented for being absent from church.

Craig, Lewis — Spotsylvania
Indicted, tried, but not imprisoned.

Craig, Lewis — Spotsylvania
Jailed for preaching. "Four weeks."

Craig, Lewis — Caroline
Arrested and required to give bond.

Craig, Lewis — Caroline
Jailed for preaching. "Three months."

Craig, Lewis — Caroline
Carried to Williamsburg on Writ of habeas corpus.

Delaney, John — Culpeper
Jailed for permitting a man to pray.

Eastin Augustine — Chesterfield
Jailed for permitting a man to pray.

Elkins, Richard — Pittsylvania
Two men started for warrant but they were frightened away.

Falkner, Richard — Middlesex
Arrested but released.

Fristoe, Daniel — Fauquier
Service interrupted by curses and silly antics.

Fristie, Daniel — Stafford
Warrant issued but not executed.

Fristoe, Daniel — Stafford
Gun presented to his breast.

Fristoe, William — Stafford
Application for warrant for him refused.

Fristoe, William — Stafford
Pursued by man with gun, but he escaped.

Fristoe, William — Stafford
Taken by a warrant, carried to Philadelphia.

Goolrich, James — Caroline
Jailed for preaching.

Greenwood, James — Middlesex
Presented for being absent from church.

Greenwood, James — King and Queen
Jailed for preaching. "Forty-six days."

Hargate, Thomas — Amherst
Jailed for preaching.

Harriss, Samuel — Pittsylvania
Mightily opposed and slandered.

Harriss, Samuel — Culpeper
"You shall not preach here," he was told by his adversaries.

Harriss, Samuel — Culpeper
Meeting of worship broken up by a mob.

Harriss, Samuel — N. Carolina
Knocked down while preaching.

Harriss, Samuel — Culpeper
Door of meeting house battered down.

Harriss, Samuel — Culpeper
Arrested as a vagabond, schismatic, etc.

Harriss, Samuel — Orange
Pulled down from pulpit and hauled about by his hair, hand, etc.

Harriss, Samuel — Loudoun
Locked up in jail for some time.

Herndon, Edward — Caroline
Jailed for preaching.

Ireland, James — Culpeper
Tried to suffocate him with smoke.

Ireland, James — Culpeper
Tried to blow him up with gun powder.

Ireland, James — Culpeper
Tried to poison him. Injured for life.

Ireland, James — Culpeper
Drunken rowdies put in same jail cell with him.

Ireland, James — Culpeper
Threatened with a public whipping.

Ireland, James — Culpeper
Horses ridden over his hearers while preaching from jail cell.

Ireland, James — Culpeper
Men made their water (urinated) in his face.

Ireland, James — (?)
Opposition everywhere.

Kaufman, Martin — Shenandoah
Severely beaten with a stick.

Koontz, John — Shenandoah
Severely beaten with butt end of a large cane.

Koontz, John — (?)
Met in the road and beaten.

Koontz, John — (?)
Arrested and started to jail, but released.

Lane, Dutton — Lunenburg
"Charged not to come there again."

Lane, Dutton — Pittsylvania
Endured much persecution.

Lane, Dutton — Pittsylvania
His mother was beaten by his father when she attempted to hear him preach.

Leland, John — Orange
Threatened with a gun.

Lewis Ivision — Gloucester
"Met with violent opposition."

Lewis, Ivision — Essex
Arrested but not imprisoned.

Lovall, William — King and Queen
Jailed for preaching. "Sixteen days."

Lunsford, Lewis — Lancaster
?

Lunsford, Lewis — Northumberland
His preaching interrupted by mob violence and legal proscription.

Lunsford, Lewis — Richmond
(?) Illegible

Lunsford, Lewis — Westmoreland
(?) Illegible

Lunsford, Lewis — Westmoreland
Summoned and required to give bond.

McClannahan, William — Culpeper
Jailed for preaching.

Major, Richard — Fairfax
Warrants issued but not executed.

Major, Richard — Fauquier
Warrants issued at Bull Run—defended by Giants.

Major, Richard — Fauquier
Mob so outrageous—nearly pulled to pieces.

Marshall, Daniel — Pittsylvania
Jailed for preaching. "Forty-three days."

Mastin, Thomas — Orange
Presented by grand jury.

Zion's Landmark

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

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Maxwell, Thomas — Culpeper
Jailed for preaching.
Mintz, Edward — Nansemond
Ducked in pond and afterwards driven
away in his wet clothes.

Moffett, Anderson — Culpeper
Jailed for preaching.

Moore, Jeremiah — (?)
Brutally assaulted by a mob.

Moore, Jeremiah — Fairfax
Apprehended and carried before magis-
trate.

Moore, Jeremiah — Fairfax
Jailed for preaching, perhaps three
times.

Morton, Elijah — Orange
Ousted as a Justice of the court because
he was a Baptist.

Mullins, William — Middlesex
Presented for being absent from church.

Murphy, Joseph — (?)
Carried before magistrate, not impris-
oned.

Picket, John — Fauquier
Great opposition from mobs and magis-
trates.

Picket, John — Culpeper
Misrepresented by Anglican Parson
before congregation.

Picket, John — Culpeper
Jailed for preaching.

Picket, John — Fauquier
Jailed for preaching. Three months or
more.

Pitman, Hipkins — Caroline
Arrested and threatened with whipping.

Pitman, James — Caroline
Jailed for preaching. "Sixteen days."

Pitts, Younger — Caroline
Arrested, abused and then released.

Reed, James — Spotsylvania
Jailed for preaching. "Forty-three days."

Saunders, Nathaniel — Culpeper
Summoned to appear at court for preach-
ing.

Saunders, Nathaniel — Culpeper or
Orange
Arrested and tried, but acquitted.

Saunders, Nathaniel — Culpeper
Jailed for preaching.

Shackelford, John — Essex
Jailed for preaching. "Eighty days."

Spencer, Joseph — Orange
Jailed for preaching.

Spiller, Philip — Stafford
Jailed for preaching.

Street, Henry — Middlesex
Received one lash—more prevented by
friendly companions.

Tanner, John — Chesterfield

Jailed for preaching. Gave bond.

Tanner, John — Norfleet's Ferry
Shot with a shot-gun.

Taylor, John — Hampshire
Suffered the "rage of mobs."

Thomas, David — Stafford
Violent opposition—worship prevented.

Thomas, David — Stafford
Ruffians armed with bludgeons to beat
him.

Thomas, David — Culpeper or Orange
Dragged out by mob amidst clinched
fists, etc.

Thomas, David — Fauquier (?)
Pulled down from pulpit while preaching
— then dragged out.

Thomas, David — Culpeper or Orange
Attempt made to shoot him — battle fol-
lowed.

"Three Old Men" — Stafford
Indicted, fined, but not imprisoned.

Tinsley, David — Chesterfield
Jailed for preaching. Four months and 16
days.

Tribble, Andrew — Orange
Presented for preaching.

Waford, Thomas — Middlesex
Severely beaten with a whip.

Waford, Thomas — Essex
Arrested, searched and released.

Walker, Jeremiah — James City
Opposed by the "Anglican Parson" (min-
ister) and his followers and others.

Walker, Jeremiah — Chesterfield
Jailed for preaching.

Walker, Jeremiah — Chesterfield
Denied the prison bounds.

Walker, Jeremiah — Lunenburg
Sued in two actions for baptizing two
boys.

Waller, John — Hanover
Hauled about by the hair of his head.

Waller, John — (?)
Almost rent asunder by friend and foe.

Waller, John — Caroline
Jerked off stage—head beaten against
ground.

Waller, John — Caroline
Whipped severely by the Sheriff.

Waller, John — Essex
Jailed for preaching. Fourteen days.

Waller, John — Spotsylvania
Jailed for preaching. Forty-three days.

Waller, John — Middlesex
Jailed for preaching. Forty-three days.

Ware, James — Caroline
Jailed for preaching. Sixteen days.

Ware, Robert — Middlesex

Presented for not going to church.

Ware, Robert — (?)
Annoyed by men drinking and playing
cards.

Ware, Robert — Essex
Jailed for preaching. Eight days.

Ware, Robert — Middlesex
Jailed for preaching. Forty-six days.

Weatherford, John — Chesterfield
Jailed for preaching. Five months

Weatherford, John — Chesterfield
Denied the prison bounds.

Weatherford, John — Chesterfield
Hands slashed while preaching.

Webber, William — Middlesex
Jailed for preaching. Forty-six days.

Webber, William — Chesterfield
Jailed for preaching. Three Months.

Weeks, Anderson — Stafford
Arrested on a warrant, but not impris-
oned.

Wyley, Allen — Orange
Jailed for preaching. "For sometime."

Young, John — Caroline
Jailed for preaching. Five or six months.

COMMENTS FROM EDITOR

Of all the 80 ministers, whose persecutions are briefly enumerated and described above, it appears that the worst of it, perhaps, was administered to Elders (1) James Ireland, (2) Samuel Harris, (3) Jeremiah Moore, and (4) John Waller. While practically all of them were sentenced to jail for preaching, the above four were, not only jailed, also man-handled, inflicted with serious physical injuries, battery and assault, and threatened to be publicly whipped.

Elder Samuel Harris was pulled down from the pulpit, and then dragged around by his hair and hand. He was also knocked down while preaching. Elder Jeremiah Moore was brutally assaulted by a mob. Elder John Waller was also dragged around by the hair of his head, his body wounded, torn and rent, jerked off the stage and then the same mob beat his head against the ground, was severely whipped by the Sheriff, and then was jailed at three different intervals for "10", "14", & "46" days at a time, respectively, for a total of 70 days.

While the above persecu-

tions were dreadful and despicable enough to the three elders or ministers, namely, Elders Harris, Moore an Waller, as administered by these unbelieving, heretical, depraved, villainous, indecent corrupt pieces of humanity, they gave Elder James Ireland the whole works. Not only was he jailed for preaching for five (5) months, they also tried to suffocate him with smoke, tried to blow him up with gun powder, tried to poison him, leaving him injured for life, drunken rowdies put in same jail cell with him, threatened him with a whipping, horses ridden over his hearers while he was peaching to them at jail cell, then they urinated in his face while he was preaching to his hearers from his jail cell. The exact reading of the record is as follows —

"Miscreants on the Outside of the Jail Made Their Water in Ireland's Face When He was Preaching.

'To such a height of arrogance and wickedness have these miscreants went, that when I have been engaged in preaching the Gospel of my dear Redeemer to His people, they have got a table, bench, or something else, stood upon it, and then made their water in my face.'" (End of quote.)

So reads the despicable testimony and description from Elder James Ireland's own words of what his persecutor's did to him. (This is found recorded at pages 163 & 164, Imprisoned Preachers and Religious Liberty in Virginia.)

We include in this narrative Elder James Ireland's own personal description of his suffering while in the Culpeper, Orange County, Virginia, jail as follows.

"JAMES IRELAND

'Dated His Letters, From My Palace In Culpeper'

'At this period I received and returned a number of letters from and to the ministers of our persuasion, and from a variety of churches with whom I was connected (affiliated). From these churches, I received information, how singularly these letters were under the kind dispensation

of Divine Providence, blessed to the conversion of numbers of souls, who were anxiously led to enquire into the cause for which I proffered (suffered), as well as for the grounds of that **FORTITUDE** which bore me up under these sufferings. My prison was then a **PALACE** in which I was blessed to enjoy much of His Divine Presence. A day seldom passed without some signal (or sign) token and manifestation of His Divine Goodness towards me, which generally led me to subscribe my letters, to whom I wrote them in these words, 'FROM MY PALACE IN CULPEPER.' "

James Ireland called his home in prison a "Palace," and the Italian Martyr, Algerius, dated his letters, "From the delectable orchard of Leonine prison." Any man whose conscience is "void of offense toward God, and toward men," can be blessed in being made to make himself comfortable in a prison and get more enjoyment out of it than some men derive from the comforts of the cupboard of a millionaire's palace, or the fragrant blossoms of delicious fruits of an orchard. The Apostle Paul wrote to the Philippian brethren from his prison in Rome, assuring them of his appreciation of "the things which they sent," and speaks of them as "an odour of a sweet smell, a sacrifice, acceptable, well pleasing to God." Phil. 4:18. But, Paul also says: "I have learned in whatsoever state I am therewith to be content." Elder James Ireland, an Old Baptist, had learned the same thing. He knew how to abound and how to be abased. He also felt like the Apostle Paul when he said: "I can do all things through Christ which strengtheneth me." Phil. 4:13. If the desert can be made to blossom as the rose, or to be like the garden of the Lord, where joy and gladness shall be found with thanksgiving, and the voice of Melody, why not a prison? That is exactly what that old Colonial prison in Culpeper County, Virginia, seems to have been to James Ireland. He, no doubt, could have voiced the same senti-

ments attributed to Byron to "The Prison of Chillon," when he said, "With spiders I had friendship made,

And watched them in their sullen trade;
Had seen the mice by moonlight play,

And why should I feel less than they?

We were all inmates of one place,

And I, the monarch of each race,
Had power to kill — yet, strange to tell!

In quite together we had learned to dwell."

But spiders and mice were not the only companions of Elder Ireland while he was locked up in his jail cell in Culpeper prison. He was regaled by the silly antics and the senseless speech of a drunken wretch whose company had become unbearable to the guests downtown in the tavern. When the bartender wanted to get rid of an objectionable guest, he was thrust out of the tavern and into the same jail cell with Elder Ireland. In addition to the common drunkards who were thus thrown into his company, he describes a burly Irishman who was "designed to be my steady companion, during the whole of my imprisonment." Elder Ireland found this man in prison and describes him as follows:

"He was by birth a native of Ireland, by profession a Roman Catholic, stocked with as great a measure of ignorance as ever I knew a man in all my life. By stature he was of enormous size, by look and aspect possessed every appearance as if he could with ease and without the least remorse, according to their principles in former times, quickly put a heretic to death." (End of quote.)

When he tried to escape from jail and Elder Ireland warned him that he would call the officers and people, this huge man of herculean stature threatened to kill him and take his life. But by sharing his bed and board with him, teaching him the alphabet, buying him a **New Testament** and carefully instructing him in religious matters, Ireland completely

won him over, and he "bore a near affinity to Theophilus, Philemon's servant." (See Philemon 1:1-25).

The accommodations in the Culpeper jail were poor indeed, for Elder Ireland even as a prisoner, was compelled to pay rent for a "bed and furniture at five dollars per month," while his companions and roommates lay at first "on a raw cow hide upon the floor, sustaining the cold winter wind and air which had access to his body from every direction without a single cover over him."

"VENGEANCE IS MINE: I WILL REPAY, SAITH THE LORD"

(Romans 12:19)

Elder James Ireland's personal account of the closing scenes and days of his imprisonment is as follows:

"Before I give an account of what immediately preceded and attended my final trial, (if it may be called by that name) and my releasement from prison, I shall here give a short relation of a circumstance that took place during my imprisonment.

It respects a person who went twelve miles one evening, as aforesaid, for the gun powder to blow me up, and on whom the judgments of God were to be manifested soon thereafter. He with two other young men went to the back woods to spend some time hunting in the dead winter. As the three lay by the fire in the woods with their feet towards it, there came up a mad wolfe, (rabid), and although my persecutor lay in the middle of the three, he (the wolfe) singled him out from the other two on either side, raw bit him on the nose of which he died in the most wretched, painful situation of the hydrophobia or canine madness." (End of Quote — Elder James Ireland.)

To conclude this memorial issue of those steadfast, immovable soldiers of the Cross who suffered in the name and cause of their Lord & Master in the mid 18th century, we published this short Chapter XVIII (18th) from **Imprisoned Preachers and Religious Liberty in Virginia**,

pages 506-509. (Editor)

SOUL IMPRISONMENT

"Body imprisonment is bad enough, but soul imprisonment is much more to be dreaded. In the **Life and Times of James Madison**, Mr. Wm. C. Rives said, There is no form of tyranny so revolting to the feelings of human nature as that which is exercised over the mind of a man; and no species of mental tyranny so odious as that which seeks to enslave his conscience in matters of religion.

"The bodies of these preachers (servants of the Most High God) were confined frequently in dark, loathsome dungeons, but their souls were invariably free and joyous. When Paul and Silas were in prison at Phillippi with their "feet fast in the stocks," their souls went forth in prayer and praise. When the body of John Bunyan was in Bedford Jail (England), his soul went forth on that glorious Pilgrimage to that bright, celestial city. John Bunyan's body was in jail, but his soul, the real John Bunyam, was in the **Interpreter's House**, the house beautiful, and on the delectable mountains.

"Stone walls do not a prison make,

Nor iron bars a cage;
Minds innocent and quiet take that for a heritage.

If I have freedom in my love,

And in my soul am free,
Angels alone that soar above
Enjoy such liberty."

Richard Lovelace, the English poet and author of the above lines (which so strikingly express the situation of these, our Baptist preachers in old, Colonial Virginia, who were imprisoned for preaching the everlasting Gospel of Salvation to poor sinners) knew full well what he was talking about. He was a colonel in the English army of Charles 1st, and after spending the whole of his fortune for the royal (British) cause, died in indigence. But, before his demise, Parliament had him put in prison twice and it was during one of these periods of confinement that he wrote the lines quoted above.

"No Roman Emperor could

imprison the souls of the Apostles Paul and Peter, and no Virginia magistrate or high Sheriff had the power to imprison the souls of Elder James Ireland, Elder John Waller, Elder John Weatherford, Elder William Webber, Elder James Greenwood, or any of the galaxy of those heroes of the Cross, or wherever. Madame Guyon found the same marvelous power to fly beyond the prison walls (a power which belongs to every sincere, born-again Child of God), and she thus refers to it:

"My cage confines me round,
Abroad I cannot fly;
But though my mind is closely bound,
My poor heart's at liberty.
My prison walls cannot control
The flight, the freedom of my soul.
"Oh! it is good to soar
Those bolts and bars above,
To THEE whose purpose I adore,
Whose providence I love.
And in thy mighty will to find
The joy, the freedom of my mind."

"Let us never forget this battle of Religious Liberty that was courageously fought and won largely by those old Virginia Baptist preachers, as proven by many indisputable proofs in the form of old, preserved court records, as well as historical facts, that have survived the ages and ravages of time. These Virginia Baptist preachers were imprisoned because they would not surrender nor compromise what they regarded as their inalienable God-given right to worship Him according to the dictates of their own consciences, and because they would not refrain from preaching the Gospel of Salvation, whenever and wherever the occasion by the Power of God presented itself and the Holy Spirit prompted it. They wrote a more enduring chapter in the world's history than they will ever know. It is a chapter of history in this time world that we may point back to with humble, pardonable pride. Our old Baptist forebears and old fathers in the church in

insisting upon their rights did not ask for any peculiar privileges for themselves. It follows below that they were altogether impartial in their feelings for all men everywhere, as shown here:

"While seeking for themselves unrestricted freedom to possess and observe the Godly religion taught in the New Testament, they insisted upon equal freedom in religious matters for all others, whether Quakers, Catholic, Jews, even infidels. "Equal rights to all and special privileges to none," was the slogan during the fight.

"The writing of this predetermined, irreplaceable chapter in the history of time must have caused much physical and bodily suffering, as well as mental privations. Their confinement in "close jail" must have been very trying, yet they never faltered in the battle, but kept on fighting that good fight for the freedom of the soul of man. They left an indelible expression upon the pages of the world's history, and we, today, are grateful that they have told us how they felt while they were enduring such persecution for the TRUTH'S SAKE. One of them is said to have been "not without consolation;" another speaks of having "no unpleasant season." Still another is said to have "enjoyed much of the Divine presence of His Maker;" and still another looked upon his imprisonment as "a place of honor and exaltation and dated his letters from, "My Palace in Culpeper Jail."

"They proved again and again that the language of that great old hymn is true from the pen of John Newton, a beloved hymn-writer, which we have sung many, many times in our meetings, "While Blest With a Sense of His Love,

A Palace or Toy Would Appear;

AND PRISONS WOULD PALACES PROVE,

If Jesus Would Dwell With Me There."

"The Lord was with Joseph while he was in the Egyptian (Pharaoh's) prison, an Angel of the Lord paid a visit to the Apostle Peter when he was placed in the innermost

prison, GOD was with a man named John Bunyan who was put in the Bedford, England, prison twice for preaching after the Anglican Church, or Church of England, had refused to give him a license to preach. While in prison, he wrote the Pilgrim's Progress. We may well believe that this same Jesus was present in the jail prison cells of Virginia where God's Faithful servants were imprisoned for preaching his unsearchable riches of Grace. Christ's presence can turn any prison into a palace and the darkest dungeon into a paradise. (End of quote.)

The above text is from portion (republication) of Chapter No. 7, Imprisoned Preachers and Religious Liberty in Virginia.

WHO (AND WHAT) WAS THE ANGLICAN CHURCH OR THE CHURCH OF ENGLAND?

Early on, we shall say it was a dissident, disaffected daughter of the Roman Catholic Church. For proof and verification, please read as follows:

"King Henry VIII, King of England, born in the year 1491 and died 1547, separated the Anglican Church or Church of England from the Roman Catholic Church. Henry VIII is still famous in England's history today for his six wives. He was sometimes diehard autocratic and sometimes very cruel. But, he knew his people and knew how to handle them and hold their confidence. He ruled England, completely.

"When King Henry came to the throne of England in 1509, his first act was to marry his brother's widow, Catherine of Aragon. She bore him five children, but only one lived — Mary, who later became Queen Mary. King Henry wanted a son to follow him as heir to the throne. He then turned his attentions to a maid of honor at his court, Anne Boleyn. Thomas Cardinal Wolsey, Henry's chief minister to the Roman Catholic Church and also the pope in Rome, Clement VII, asked him, the Pope, to annul the King's marriage to Catherine of Aragon. Wolsey argued that it was wrong for

King Henry to have married his brother's widow. But the Pope of Rome refused, and King Henry fired Wolsey in 1529 for his failure.

"King Henry VIII was determined, regardless, to have his divorce. He immediately decreed that the Pope of Rome had no authority over England, and secretly married Anne Boleyn early in 1533. Then King Henry's new Archbishop of Canterbury, Thomas Cramer, declared the marriage of Henry and Catherine null and void. Anne, his new wife, was then crowned Queen of England.

"After this marriage, King Henry VIII required Parliament to pass two acts in 1534 that decreed the break with the Roman Catholic Church official and also made the separation complete. One act declared that the Catholic pope had no more authority in England. The next act of the King made the new, Anglican Church a separate institution, and it also established the King of England as the new church's supreme, titular head.

"It is to be noted and pointed out that the King's marriage to Anne did not produce him a son, but rather a daughter, Elizabeth I. Thus, King Henry's and Queen Anne's marriage became very unstable. It followed in due course that King Henry VIII had his wife, Queen Anne, beheaded on a quick, convenient charge of "infidelity." He found her very tiresome and had her condemned for unfaithfulness. Queen Anne was beheaded May 19, 1536, by orders of her husband. His fifth wife, Catherine Howard, whom he married quickly, was shortlived. In 1542, he had her convicted of misconduct and executed. His sixth (and final wife), Catherine Parr, (1512-1548), outlived him." (End of quote) (Note: This information was abstracted from King Henry VIII's reference from Volume 9, World Book Encyclopedia, Edition 1989 page 189.)

After reading the above authentic facts and comments about the turbulent life of King Henry VIII of England, one would not have any problem or difficulty in seeing that

he, himself, created and carved his man-made church, the Church of England, out of what is recorded and described in Revelation 17:5, "MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," that had its origin or beginning in the first century of time in Rome, Italy.

The history of the Church of England's predecessor, (Roman Catholic), that began in the first century anno Domini, is described in the following verse, Revelation 17:6, "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her," John said, "I wonder with great admiration." The same tyrannical arrogance that had persecuted and murdered many saints of God in the intervening 15 centuries of time back to the year 500 A.D., had now found its place in a new order that man created and established in England. Volumes have been written of the persecution that took place there. Many were burned at the stake and others were beheaded.

For this reason many true, persecuted believers (Children of God) fled England to get away from it into the American colonies here where they were only again to be ruled by Great Britain and its established, man-made church. If one did not worship with them and conform to their practices, it was too bad for him! It was here on this soil that they fell under the same tyranny until July 4, 1776, when it finally ended. Elder John Leland, a persecuted elder, had his part in getting it stopped. We shall attempt, the Lord will, to tell about this later. Few people today are aware of the part he played in this matter.

J.M. Mewborn

September 12, 2002

CONCLUSION

In closing this article I would ask each reader to go back to the listing of these persecuted Baptist elders of the 18th century in the United States of America and count down to the 73 name. This

should be "Elder John Leland."

The name, "Elder John Leland," is very familiar to all Old School Baptists today wherever who have been given to know its history. It was he who had the appointment to preach at the wealthy lady's stone mansion residence (home) in the Appomattox valley of Virginia. When he arrived tired and worn, from the long, hard walk of many miles, she greeted him as a tramp, and sent him down the road to sleep with the slaves, only later upon learning his true identity, it was said she was so grief stricken and melted with tears of sorrow for her bad mistake and error that she could have washed Elder Leland's feet with the tears that flowed from her eyes. Elder John Leland also composed the grand old Hymn, "The day is past and gone, The evening shades appear, And may we all remember well, The Night of Death is near," as well as many more.

This record of elders, No. 73 in the listing, states that one in this crowd (or mob) "threatened Elder John Leland with a gun." This incident took place near Orange, Virginia, where he was living at that time. It has been handed down through the years that he (Elder Leland) was "a large, hulking man;" hulking in physiological terms means "husky, massive in size, large chest, masculine, etc." One wonders if this crowd or mob might have had a more difficult time in trying to manhandle him due to his size.

Leland did not forget the incident and was well aware of what this crowd had done to his precious, ministering brethren, many of whom were aged, thin and frail, whom he loved dearly for Christ's sake, and vowed that one day, if God would bless him, he would put a stop to it. This, God blessed him to do, and in a future issue of this paper, the Lord will, we shall attempt to show the huge hand he played in getting the first amendment (Freedom of Religion) in our Constitution of the United States of America.

Elder James Ireland spoke

of the "mad wolfe" (or wild, rabid dog) that bit his adversary who had tried to blow him upon with gun powder, and how he died from the dreaded hydrophobia disease. In like manner I thought of King Herod, an adulterous Edomite (descendent of Esau) who had John the Baptist beheaded. The scripture records in Acts 12:23-25 that an "Angel of the Lord smote him" and that "he was eaten of worms." In the sight of God, his body was not even worthy of burial. We must remember the words of King David in Chronicles 16:22 saying by God's inspiration, "Touch not mine anointed, and do my prophets no harm." To do so means that one will be dealt with by the Almighty God, and will be recompensed accordingly as recorded in the scriptures and promised by Him.

A CAUTION AND FORE-WARNING ON THE MIXING OF CHURCH AND STATE.

AN ENTIRE, COMPLETE SEPARATION IS CORRECT AND MUST BE MAINTAINED BY OUR SUPREME COURT OF THE U.S.A., FOREVER.

As much as has been written and said on the subject of the separation of church and state, especially over the last three hundred years on the North American continent, it would appear that most every adult in the U.S. would be versed and fully understand all sides of the argument. But my recent experience has proven differently and there are those who are pressing hard to have "religious" activities as a part of the daily activities in public (local, state and Federally owned) schools. And one of the most surprising parts included in recent arguments on this issue is that many Primitive Baptist are trying to institute prayer in public schools as a part of school activities, as are those of all other supposed religious orders and denominations. Even though history shows that oppression, persecution and prosecution run rampant whenever there is not a separation of church and state, some persons (a very large number) of present time refuse to learn

from this historical lesson or not avail themselves to all aspects of history. Those advocating prayer as a part of public school activities vehemently proclaim that reading passages from the Bible in public schools would not violate the concept of separation of church and state because by so doing it would not invoke "denominational" doctrine or arguments. Such a contention is preposterous simply because it is impossible to read or study anything from the Bible without broaching "denominational" issues. When any quickened made alive child of God has forgotten how history shows tyranny, prejudice, persecution and prosecution wreaked havoc in any country where church and state affairs have been mixed and amalgamated, they need to become thoroughly familiar with all sides of the issue. Make no mistake, there presently exists in the world some governments that are controlled by a supposed formal church. If you use the Bible as part of school activities, then you are excluding all other supposed religious beliefs that do not use the Bible, unless you are advocating the establishment of Christian religion only at the exclusion of others, and would that be constitutional?

Many religious groups coming to North America before the Revolutionary War came here to escape religious persecution and prosecution, but after they arrived some inhumane governments (England-Great Britain) set up religious tyranny at least as bad as that from which they fled. Upon arriving they set up state run religions. After the Revolutionary War, when the Constitution was being set up, there were many who tried to have a church state, but, thankfully, opposition arose and the biggest thing to be produced to protect the dissenters was the Bill of Rights. No matter how much anyone tries to make the U.S. a "Christian" nation, no nation or government can gain favor with God because Christ said His kingdom is not of this world. Christ taught and preached here on earth against the established

church state. When the Pharisees and Herodians tried to tempt Christ by asking if it is lawful to give tribute to Caesar, Christ told them to render to Caesar the things that are Caesar's and to God the things that are God's (St. Mark 12:17). Human nature has not changed since Adam, and anywhere and anytime you have a church state of men, there will be those clamoring and seeking positions of high authority as a way of being paid excessively to exert power. The prophet, Micah in 3:9-22 prophesies and warns of the penalty of this mixing. "Hear this, I pray you, ye HEADS of the house of Jacob, and PRINCES of the house of Israel that abhor judgment and pervert all equity. THEY build up ZION with blood and JERUSALEM with iniquity. The HEADS thereof judge for REWARD, and the priests thereof TEACH for hire, and the prophets thereof DIVINE for MONEY: yet, will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore, shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps and the mountain of the house as the high places of the forests." This protection is for reward (fat paycheck) and teach for hire (salaried priesthood) and divine for money; and all alone they will feigningly profess to lean upon the LORD and say He is among them. This protecting of ones in a church state was made evident at the time Christ was on earth when the chief priests and Pharisees feared Christ and in council discussed what to do about Him because if they let Him alone they thought all men would believe Him, and the Romans would come and take away their high paying positions, as well as take over direct rule of the government (St. John 11:47-48). Any organization, entity of facility, owned by local, state or Federal governments are those owned by "Caesar", no matter the hue and cry proclaiming the U.S. Government is owned by the people. Facilities owned by governments or rented by govern-

ments should not be used to purposefully carry out governmental and religious affairs together. However, rental of public school facilities by persons or organizations to hold religious activities does not carry a stigma of mixing church and state, as long as proceedings are not a facade to accomplish public and religious undertakings together.

Throughout history there can never be more blatant and tyrannical examples of the combination of church and state than when Roman Catholic and Eastern Orthodox "churches" wielded total power over state and supposed religious activities and affairs of the people under their rule. Some believe Roman Catholic power and carnage ruled more ruthlessly from A.D. 538 to A.D. 1798, a period of 1,260 years so signified in Revelation 12:6: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." This woman (The Church) was never under the Roman Catholics and remained in the wilderness outside the Roman Catholic establishment, wandering from location to location, fleeing persecutions and death. In the year 1798, the U.S. was rising up, after it had gained independence from a power headquartered on another continent (England or Great Britain) and not by overthrowing and taking up government from and within old, established societies. (Revelation 13:11-12: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed".) Colonial rule here included mixing of church and state; and after the Revolutionary War there was a supposed separation of church and state. Is it possible that this other beast now coming up out of the earth is

the U.S. exercising power in the manner of the first beast? Will the future within the U.S. consist of the "Protestants" succeeding in blending church and state? (If the U.S. is the other beast coming up out of the earth, exercising all the power as did overthrown Great Britain, will the wall between church and state here be finally and totally dissolved within the U.S. and the first beast (church and state combined government), whose deadly wound was healed, be worshiped again openly and flagrantly?)

In the present form of government in the U.S. there is clearly not a separation of church and state. Within the military there are those paid to carry out supposed religious denominational functions, when in reality the highest their performance could be classified is that of social humanism and in the chambers of our Government paid hirelings, posing as preachers, participate in pomp and ceremony as a means of keeping their plush paying (job) position for uttering a few words while putting on a show. These two examples of activities of mixing church and state affairs today within the U.S. government are only a tip of the iceberg. Not only have church and state activities been mixed since the beginning of the U.S., more is coming. President George Bush, Jr., is now pushing hard to put into full operation his programs of school vouchers and "faith based initiatives". School vouchers operate by taking tax money away from public schools and allowing the same tax money to be spent in "church" owned schools, when students formerly attending public schools transfer to "church" owned schools. Faith based initiatives work when the Government transfers our tax money to "church" owned and church run social organizations to perform functions for which the Government is responsible by law to carry out. This is very, very dangerous!

Elder Gilbert Beebe wrote several articles in his lifetime that give us a full picture of how church and state matters

were under Colonial rule and also after the Revolutionary War in the U.S. Samplings of some of these articles display how a Colonial law in Virginia mandated the baptism or sprinkling of children, how Patrick Henry successfully defended three Baptist elders accused under Colonial rule of "Preaching the Gospel of the Son of God", how Colonial rule persecuted and prosecuted Baptists and Quakers, and how in 1844 some tried to violently install Bible studies into public schools in Philadelphia.

My prayer is that God may grant all His enlightened children the knowledge and peace to know that His kingdom is not of this world, and each of His temples will know the truth and the truth will make them free from slavish ignorance and rejoice in the light of Christ (St. John 8:32).

Hoyt Sparks

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Sparta, North Carolina
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(Brother Hoyt Sparks was for a number of years a career member of the U.S. Army where he was a special (detail-active) agent with the CIA (Central Intelligence Agency) with our Federal government in Washington, D.C. After honorable discharge he continued with this same division (CIA) in the Civilian sector until full retirement recently. His work also included the General Services Administration. This government exposure of its operation afforded him the opportunity to observe the deterioration and falling away of the original meaning of our First Amendment of our Constitution in both the Legislative, Executive and especially the Judicial branch of our Federal administration, to uphold it. We are grateful that he has called the seriousness of this matter to our attention as it relates to this issue of Zion's Landmark. He was not aware of my preparation of the lead article in this issue of Z.L., when he, only recently, sent me his article. JMM, Editor.)

A GOOD EXAMPLE OF MIX-

**ING CHURCH AND STATE
IN OLD LAWS OF VIRGINIA**
By Elder Gilbert Beebe, New
Vernon, NY, January 16, 1843

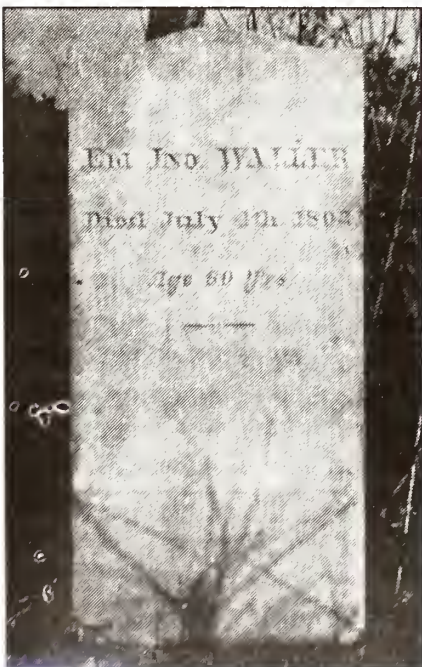
The following is extracted from an old collection of the laws of Virginia. They appear to have been in force as late as the year 1773, in which year the "Collection" was published at Williamsburg. The first Act in the book provides for the erection of a church or chapel of ease in every parish.

"Chapter III. An act against persons that refuse to have their children baptized.

"Whereas many schismatical persons, either out of averseness to the orthodox established religion, or out of the new fangled conceits of their own heretical invention, refuse to have their children baptized;

"Be it therefore enacted by the present General Assembly and authority thereof, That all and every person or persons, that in contempt of the divine sacrament of baptism, shall refuse, when they may carry his or their child or children to a lawful minister in that county where he or they dwell, to have them baptized, shall be amerced two thousand pounds of tobacco, half to the parish and half to the informer."—Southern Literary Messenger.

ELDER JOHN WALLER
("Whipped So Severely In
Caroline County, Va., That He
Was In A "Gore Of Blood"
And Carried The Scars To His
Grave")

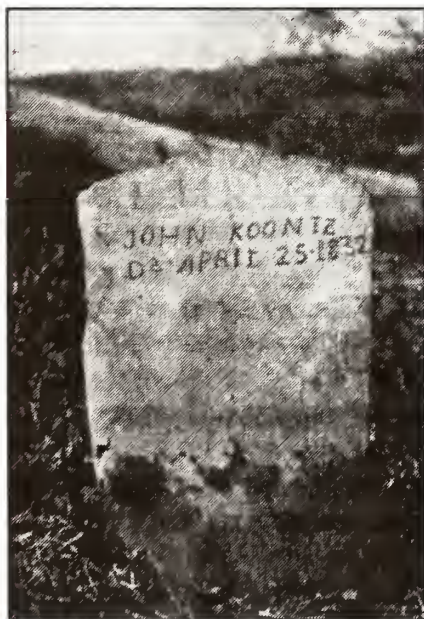


Tombstone of ELDER JOHN WALLER. Located in the Waller-

Hackett Family Cemetary near Greenwood, South Carolina. He died July 10, 1802.

"In the spring of 1771, as he was holding divine worship in Caroline County, the Anglican minister of the parish (Mr. Morton), and his clerk (Thos. Buckner) with the Sheriff (William Harris) came to the place. Mr. Morton rode up to the stage on which he stood and with his whip tumbled over the leaves of the hymn book as Mr. Waller was giving out the Psalm; but Waller held his thumb on the place till the whole was sung; then Mr. Waller began to pray; and his Reverence (Reverend) Morton run the butt end of his whip into Waller's mouth and silenced him. After that the clerk, Buckner, pulled him down and immediately received him and whipped him in so violent a manner (without the ceremony of a trial) that poor Waller was presently in a gore of blood and he carried the scars to his grave. Pity that the Bishop of London and the King did not know this that they may see the Virginia-crackers they employ instead of ministers of the gospel with an officer of justice! However, Waller, sore and bloody as he was, remounted the stage and preached a most extraordinary sermon, thereby showing that beaten oil is best for the sanctuary." One record states that the Sheriff used a 'horsewhip' on John Waller, and another account states that Waller received "not much less than twenty lashes." Pages 229 & 230, Imprisoned Preachers.

ELDER JOHN KOONTZ
("Beaten With The Butt End
Of A Large Cane")



Old (Rock) Headstone (Grave Marker) Of ELDER JOHN KOONTZ, Located In A Small Rural Cemetary Between New Market, Va., And Gordonsville, Va. He died April 25, 1832.

"On occasion, he attended a meeting towards Smith's Creek. When he arrived at the place, he was met by a set of ruffians, who forbade his preaching. One Capt. Learhorn, a respectable man, interfered and insisted he should preach and prevailed. The persecutors, however, threw out heavy threats, that, if he ever came that way upon that errand (preaching) again, they would beat him severely. Mr. Koontz could not be deterred from coming and they kept their word. He went again not long after. His enemies in the meantime had thrown money and hired a son of darkness to beat him. Accordingly, as soon as he arrived, the miscreant began TO STRIKE HIM SEVERELY WITH THE BUTT END OF A LARGE CANE, requiring him to promise never to come there again. This Mr. Koontz pointedly refused to do. The fellow continued beating him, until he had almost disabled him. While thus suffering, Mr. Koontz felt nothing more than a firm determination not to yield: But the savage had left him but a few steps before he felt his soul exceedingly comforted. He could then thank God that he was counted worthy to suffer persecution for His name-sake." Pages 220 & 221, Imprisoned Preachers.

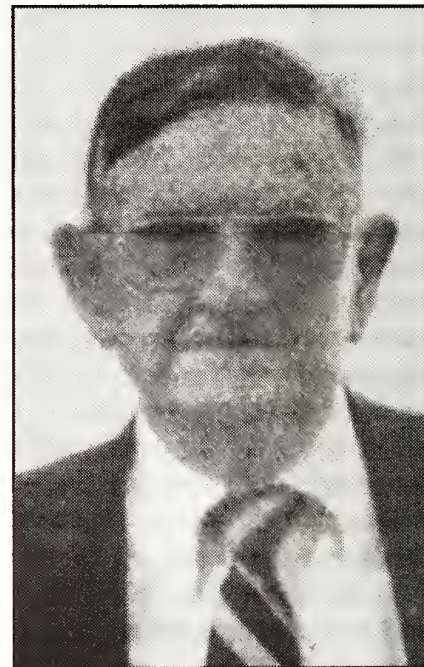
**ELDER L.G. (LESTER
GILBERT) STEWART**

Elder Lester G. Stewart, age 92, of 1593 Town Creek Road, Eden, North Carolina, entered into rest June 17, 2002, at Morehead Memorial Hospital. His funeral service was held at Fair Funeral Home by Elders Steve Moseley and Bennie Cockman with burial at Dan River Primitive Baptist Church cemetery.

Elder Stewart was born in Rockingham County, North Carolina, to Samuel and Susan Joyce Stewart, and is survived by his wife, Sister Helen McDaniel Stewart of the home; a son and daughter-in-law, Ronnie and Sheila Stewart; a grandson, Brandon Stewart, Eden, North Carolina; also three grandchildren who reside in Richmond, Virginia. He was preceded in death by a daughter, Joyce Stewart Johnson, a grandson, David Johnson, his father and mother, and eleven (11) brothers and sisters. He was retired from Stewart's Store of which

he was the owner.

He united with the Macedonia Primitive Baptist Church of the Lower Mayo Primitive Baptist Association in the year 1947, where he was ordained to the ministry shortly thereafter. He remained with Macedonia Church for thirty-one (31) years. Later he moved his membership to the Salem Primitive Baptist Association where he served as Clerk for twelve (12) years and also served as pastor of Oak Forest Primitive Baptist Church, Guilford County, North Carolina for six (6) years during a twenty (20) year stay. Elder Stewart united with Round Peak Primitive Baptist Church, Surry County, North Carolina, of the Laurel Springs Association May 27, 2000, by Confession of Faith, and in love and peace lived out there his remaining days on earth.



Elder Lester G. Stewart
(Died June 17, 2002,
Age 92 Years)

Elder Stewart loved all his brothers and sisters in all of the Associations, and this love was made manifest by his walk among them that led him to visit regularly for well over fifty years (the churches and the associations) throughout the correspondents, being blessed by God to always contend with long suffering for the Truth, Faith, Doctrine and Order of The Lord Jesus Christ.

Done by the order of Round Peak Primitive Baptist Church in conference July 27, 2002.

Mildred Moseley, Clerk

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INTRODUCTION

I first met Elder W. W. Taylor, from Hampton, Arkansas, on October 10th, 1952, at the Contentnea Association, held with Tyson's Church, Pitt County, North Carolina. As my memory recalls, (and according to the association minutes), he came from the Fellowship Association, also accompanied by Elder E. J. Lambert, Sulphur Fork Association, both from the State of Texas. At that time Bars of Non-Fellowship, unscriptural as they were and still are, were separating the churches of the militant Camp of Israel. Suffering is still involved to this very day because of those unauthorized actions of 50 years ago of those Bars of Non-Fellowship. After that time, I never saw Elder Taylor any more, but I still have very fond recollections of him as a servant of the Most High God.

In reading his final sermon, as published below, that was preached here in the State of North Carolina, we wish to point out and call to the reader's attention that he prophesied and declared, almost 3 1/2 years earlier on July 19, 1998, the fall and collapse of the two World Trade Center Towers in New York City on 9/11/2001, as well as the confusion, disaster, cataclysm, and catastrophe that followed in its wake worldwide. Only a man with the fear and wisdom of God could be

enabled to do this. We feel that reading this sermon is worthy and worthwhile of our attention. Please note that he also calls our attention to another future event that will take place to follow September 11, 2001, and it will by far be more worse than the former one.

Personal appreciation from Zion's Landmark is herein acknowledged to Elder Wallis Smith, Burlington, N. C., who furnished and loaned the tape recording of this sermon, as well as to Ms. Elsie Fitch, also of Burlington, who, as a professional stenographer, transcribed the sermon from cassette tape to paper. Let the record speak for itself, as published below.

J. M. Mewborn, Editor
Zion's Landmark
November 11, 2002

SERMON PREACHED BY
ELDER WILLIAM (W. W.) TAYLOR, HAMPTON, ARKANSAS,
ON SUNDAY, JULY 19TH, 1998,
AT THE UPPER COUNTRY
LINE ASSOCIATION, HELD
WITH BUSH ARBOR PRIMITIVE
BAPTIST CHURCH,
CASWELL COUNTY, NORTH
CAROLINA. (HIS TEXT: REVELATION 18:1&2).

It is by the grace and mercy of God that all (each and every one of us) are here this day, and I trust that we have been brought here to worship and praise God.

I enjoyed the singing today from a special hymn, and may I say that it's very special to me; we sang "Come we that love the Lord and let our joys be known." Just a few months hence will mark an anniversary for me, that fifty-nine years ago from the third Sunday in December we sang that hymn as our opening one when I tried to speak the first time. I was taught a lesson that day. I found myself standing before that congregation and I was saying to myself, "What am I going to do up here?", and a very still, small voice seemed to speak in a very diplomatic

way to me and said, "Nothing. You can of your own self do nothing." I've never been any more calm in all my life than I was then, even though I was still standing there. And that hymn has always had that special meaning to me ever since.

Then, I was just thinking, as we were sitting there and Elder Wallis (Smith) was making his announcements, he announced the hymn, "Come We That Love the Lord", that it was 52 years ago yesterday afternoon, when I first tried to speak to the Upper Country Line Association my first time. I was frightened then and I'm frightened now. I'm not afraid of you people, not at all, but I'm afraid of myself, and, I trust, that I have the resurrection fear of God. I'm fearful of the subject that is before me, because I know that it's too big for me, but by the grace of God, we shall move forward to whatever the outcome might be.

Further, in the voice of what I used to hear when I was traveling right often by air, we would board a plane, take our seats and then hear the stewardess speak over the loud speaker, "Fasten your seatbelts and prepare for the take off." She'd always preface that by saying, "Put out all smoking materials." So open your Bibles to the 18th Chapter of Revelation and fasten your seatbelts because it's all there.

As I have said, it's too big for me, that I'm fearful of, but none of that is preaching the gospel, and I profess to believe that I hope I've been called to preach the gospel, and I trust that's all I have, yes, all I have to offer any of you is that message of the gospel of Jesus Christ. I believe if God calls a man to preach, He gives him that message. He gives it to him for His people, and he must and will deliver His message. What is that message? It's the gospel of Jesus Christ. There are many approaches to it, many things to be expressed in it, but if you are not blessed

to preach Jesus Christ and Him crucified, you've missed the point. If you speak upon a passage of scripture and you don't find a line to Christ, you got lost somewhere along the way, because He is what it's all about. That brings in, of course, His people, because His people are the body of Christ. They are His body. So when you properly speak of them, you're also still speaking of Jesus Christ.

In the 18th Chapter of Revelation, the Apostle John was in a state of what is called banishment, and the authorities had banished him from what they called civilization, but glory be unto God, it led him to something that was more civilized than anything they ever knew about because he found himself "in the Isle that is called Patmos" away from all of the clutter of the world at large and "in the Spirit on the Lord's day." What a wonderful position to be in, in the Spirit on the Lord's day. This is the natural Lord's day in this time world according to the calendar and its declaration. And the Apostle John was there in this lonely island, as his enemies and authorities presented their thoughts, but he had the greatest company of all, because the Lord Jesus Christ was with him, and he was in the Spirit, in the Spirit. I trust that you know a little bit about being in the Spirit. He was in the Spirit on the Lord's day and the Lord gave him His message, and He told him to write it and he wrote it down and brought it back to what is called civilization.

When the rulers changed and they said, "Go get that man and bring him back," God was in that. They sent him - they sent him to the lonely Isle of Patmos to die there alone in sorrow and grief. That was what they had in mind. But what about - what about the real reason he was there? Why did they send him there? They sent him there because he had the testimony of Jesus Christ.

He told them about His resurrection, what it was for and what it did, and they couldn't stand that, and most of the world can't stand it today. They can't stand that now.

I find that John was in the same position as little Joseph was. You know the story of Joseph. His brethren, his brethren, mind you - mind you, they had betrayed him, got rid of him, they thought, so when they came to see what they had done and find the outcome - well, not all - not all of the outcome, but a portion of it, they became afraid and they began to ask for some mercy from Joseph, and I trust that you will all think about it and let it sink down deeply in your heart. When you are blessed to take a hold of the subject of predestination, this is a wonderful text to take, but don't mess it up. Joseph said, "As for you" - he didn't hate his brothers, but said, - "As for you, ye thought evil against me." You had evil intention that was against me, but "God" - in other words, God does not think like you do - "but God meant it unto," not for evil, "but unto good," meant it to go all the way to good from where it was the day that you committed this dastardly act against me to right now. "God meant it unto good that He might bring to pass as it is this day to save much people alive." Of course, He was talking about natural life, food, the very best for the natural body, that they might keep breathing and exercising upon the earth, which was a type to the shadow of a figure. That's what God had in mind, and they did not carry out their purpose, and, therefore, fell by the wayside to their

shame.

John was sent off to the Isle of Patmos. They had evil intentions. "Let's send this troublemaker, this man that tells us about this Man, Christ, rising from the dead." You know when we follow the history of the early church and the living God the thing that caused them the most trouble was the doctrine and testimony of the resurrection of Jesus Christ. Yet, some people will dare say that there is no such thing as a resurrection, the body is not going to rise and all of that. If that's what they believe, that's their problem, not mine, but my Lord arose from that grave. His body came out of that grave, and He said, "I am He that liveth, and was dead; and, behold, I am alive for evermore," and He's alive today, glory be unto His great name.

All right, here is this John, here he is "in the Isle of Patmos," sent there with the evil intention to die, but I say God sent him there to receive the Book of the Revelation and bring it back, and it's on record this day for your comfort and consolation. So he came back with it and we have it before us. He tells this beautiful thing, and in this 18th Chapter - of course, following the 17th - I hope that you've read the 17th Chapter of Revelation, because I don't have time to read all of that now, but you know in the 17th Chapter of Revelation He showed John something very marvelous. John marveled at it. He said - notice that he said, "Come hither, and I will shew unto thee." I'm going to show you something, not just going to tell you, but I'm going to show you something. I'll show you

"the judgment of the great whore," and He said, be "away in the spirit into the wilderness." (Rev. 17:3.) Let us understand that figurative language is under consideration and concerned here with the application he also gave us here. He gave an allegory, he gave it in the form of a figure or a type. It had absolutely nothing to do with the characteristics of a lewd woman, as such, any more than John was taking the known to explain the unknown, which is what an analogy is. So "He carried me away in the spirit into this wilderness," and there He showed him this woman sitting upon a scarlet colored beast. (Revelation 17:3.)

Every one of these things has something in it that's very important. The color of that woman was scarlet, and she was sitting there all decked out. Oh, she was decked out with all sorts of precious stones, metals and frills and had a golden cup in her hand, not just an old stone cup or a tin cup; that kind wouldn't do. It had to be a golden cup that she had in her hand, but what was it full of? It was full of abomination and filthiness. That's what it was full of. And then after he gave all of this description there, the seven heads and the ten horns, the names of blasphemy and all that business, this woman who not only was so well dressed, adorned and on this beast, but upon many waters, which figuratively means many people, and when it's interpreted for you, if you want to call it that, the Angel told John that these waters are people, nations, kindreds, kingdoms and tongues. In other words, the whole world was supporting

her and holding her up. She is all glory by nature, but she is an abomination and filthy to the King of kings and Lord of lords, and if that be so, who are all these people that are supporting and sustaining her? They were no better.

Then after seeing all of this, he said, "And as to these things, I saw another angel." (Rev. 18:1). He saw another angel. What is the meaning of the Greek word when it's translated? John wrote this in point Greek. And what is the meaning of that word he used when he said, "I saw another angel," another aggelos, which means minister or ministering spirit. That's what John saw. He saw a ministering spirit, a messenger. He saw Him come down from Heaven. After He came from Heaven, He had great power, my friends. He was something that God sent. He came down from Heaven having great power and the earth was lighted with His glory. What a wonderful sight for John to behold, that great Messenger from God, a ministering spirit from almighty God, and He cried mightily with a strong voice. He had a voice that was strong enough to be heard, a voice that was clear, a voice that brought the message, and that voice was saying, "Babylon, the great is fallen, is fallen, and is become the habitation of devils, and the hole of every foul spirit and a cage of every unclean and hateful bird." (Revelation 18:2)

What is Babylon? He told us in the preceding chapter that it was that great city. Here, this woman had this name. She is that great city, he said, and he told what it was in the latter part of the 17th Chapter. And she had this name

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

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"Mystery Babylon." She was a mystery, but she was still Babylon. That has a large spiritual significance. There is a mighty city that rules the earth.

My friends, I have to go again to some prognostication here in order to bring the point forward that we are living in a time in this old world that we're moving rapidly into a political scene of a one-world government that is going to hold the reins over every nation, kindred, and tongue upon the face of this earth, and it's going to be as corrupt and abominable as the devil can make it. He will make it just as bad as God will allow him. Glory, honor, and praise be unto the great God that He has set the bounds of Satan as He has the boundaries of the sea and says, "Thus far thou shall go and no further." (Job 38:11). He, - Satan, is going to go all the way to the end of his chain, just as far as the power of God will let him go. He will deceive you just as far as God will allow him to go, and he will go no further.

I've heard people say "Oh, I'm not afraid of the devil, I'm not afraid of him, I fear God." I want to tell you, my friends, if the Lord Jesus Christ left me to myself, the devil would take charge of me and carry me down to the lowest levels in the depths of hell and I couldn't stop him; but just as long as God is with me he is not going to go but just so far. Oh, he may deceive me about something, he may lead me into error, into transgression, but he will not go far enough but when it's to the point, that's when God shows Himself to appear, and I'm going to hang my head in shame, sorrow and grief and cry, "Oh, Lord, have mercy upon me," for He will always hear the cry of His people. If I belong to Him, He's not going to leave me alone, and if He's with me, Satan can't do a thing, not at all, but if I'm left to meet Satan one on one, I'm no match for him, and you're not either, because he is deceptive in all things and makes it look so good. He'll do whatever it takes to deceive, even the very Elect of God, if possible. (Matt. 24:24).

Now then, it says here, this great city, this great city that rules over the kings of the earth that is come, and here is the word fornication. Well, go back and look at that carefully.

That word has two very distinct meanings. There is the physical meaning of it, and you all know what that is, but it also has its spiritual meaning, and when I'm saying spiritual meaning, I'm not talking about the Holy Spirit of God. I am talking about the spirit of this matter, and here the spirit is the transcendence of the element that is under consideration. So the very element of this evil aspiration, and that is what this destructive word means, has this cup that's filled, that's full, that's double, of the abomination and filthiness of her fornication that all the kings of the earth have committed with her, and that means according to God's word, is idolatry pure and simple. Do not get mistaken here and don't run off with vain imaginations that you have to have a golden calf or a brazen bull or something of the sort set up to bow down to as a god to be involved in idolatry because you do not. There's more idolatry committed where dollars and cents are concerned than there ever was over some golden calf set up. My friends, this is where that idolatry is now pointing directly to. Here is the horror in that very thing. Then he says, "For all nations have drunk of the wine of the wrath, the wine of the wrath of her fornication and the kings of the earth have committed fornication with her, with this great city, with this great city." It's all in that golden cup (abomination and filthiness) that she is holding in her hand.

And I've had people to say, "What is that city? Where is that city?" Well, let me tell you something. There are some things that none of us are smart enough to figure out, but there's nothing that God cannot reveal, and we know exactly what He reveals to us. I hear people say, "Oh, you don't know anything. You don't know a thing, that the scripture says you don't know anything." I challenge every one of you to show me where the scripture says you don't know anything. Does anybody want the job? 'Cause I can show you where the scripture says, "He that think that he knoweth any thing, he knoweth nothing yet as he ought to know." (1st Cor. 8:2). You don't know it with a perfect knowledge, but if you think you know it, you'd better

be careful, you'd better be careful, but you know and I know and everybody else knows exactly what God reveals to you.

God, some sixty years ago, revealed to me that I am a poor, wretched, vile, undone, hell-deserving and hell-directed sinner, and don't tell me that I don't know that, because I do. God showed it to me. He showed me myself. Have you ever seen yourself or have you looked upon what you think you truly are? We're used to teaching a philosophy that - that you're a free people, you're the one you think you are, you're the one the other fellow thinks you are, and then you're the one you really are, and that's the one that you and everybody else know the least about. Well, that is true in the spiritual, religious realm, just the same as anywhere else, so if you know yourself, whatever you know of yourself, is only by revelation, and then you are going to tell me you don't know that? My friends, you know exactly what God had revealed to you in this matter, and there He showed John in the isle of Patmos these things. And the kings of the earth have committed fornication with her, they have committed idolatry with that woman, that great city.

Oh yes, we want to say something about that city and look for the evidence and manifestation to sort it out. Now we all know that according to history that many years ago there was a city called Babylon, and a part of it was then what is now Iraq. I am afraid a lot of the Babylonian diabolism is still there in that country until this day; but, my friend, we know that city has long since been gone and it didn't go down suddenly like this says that it will. Then some want to come along and say Rome was that city, and that's already passed. My friends, Rome didn't go down in one hour, did it? This tells you that it did not take place in one hour. Not only that, but He gave a demonstration. He took a great millstone, the angel took a great millstone and threw it into the city, and since this was the work of God, this city shall be thrown down. The old city Babylon and the old city of Rome, neither one of them, went down like that; so there is the Mystery Babylon

today that is falling, and it will be destroyed instantaneously with a great downfall and fire. And that's what will come upon it.

And now look around for your evidence of where that you might find that great city. Now some will say, "Oh, you ought not to talk about politics." Well, I'm not talking about politics in the way of running for any office and who should run and who should not. I'm not concerned about that now, it's too late, but my friends, the political aspects of the world affect you religiously, financially, mentally, and physically, and we are now in a cycle. We are in the five-hundred-year cycle. I don't know what you think about this cycle, but I know what is laid upon me. You go back and look at the history from the year one Anno Domini and you will see that every five hundred years there has been an upheaval that the entire world changed and was never the same again.

What happened in the first go around? The Lord Jesus Christ came to this old earth the first time, and when He came, everything changed after that era of Him upon this earth. The world has never been the same religiously, economically or politically, it's never been the same since that day, I mean since that time.

Then five hundred years later what happened? The Roman empire fell and the world has never been the same since then. It's never been the same religiously, it's never been the same economically, and it's never been the same politically.

Then the next one came around, which was a thousand years from the descent of Christ into this world and another great upheaval came about that turned the entire world upside down and made it different from the earlier ones. What was that that took place then? We discovered gunpowder. Yes, my friends, and it's never been the same since then.

Then the next one came around and what happened then? Columbus sailed the ocean blue and landed in this hemisphere. A new world was born, came forward, and the world has never been the same since then.

Now, we are facing the next

five hundred years and we've got enough evil that's under-way right now; most people sit back on their foam rubber cushion with ease and think nothing of it. They think, "Oh, they're not going to let this happen," and weigh this. Well, who are they, my friends? Who are they? My friends, we are facing one of the greatest upheavals that mankind has ever known. We are living in what is called a communication age, and what an age it is, and what havoc it is playing with everything! It is coming to the point to where that if you don't have a computer, you won't even be able to get a drink of water. And what is this coming up to? Well, I know that's an extreme statement, but the whole system is just about that extreme, and as fast as the wheels of time are rolling, the entire political spectrum of the world is working for a one-world government that will tell every nation, people, kindred and tongue that's on the earth what they can and cannot do, and there's going to be a great city where it all is centered and it's going to be a great financial city. That's where it's set, and let me ask you what city is it that's taking the shape of that right today, right now, that sits upon seven hills? What city is it, my friends? Where is that city? You hear it every day if you're listening to your television and when they give a certain report. And what do they say? They say from New York City, the financial capital of the world, and what is there, this great city, and what kind of cup did she have and what it was full of? What is that city full of and getting fuller of it all the time? My friends, look at the abomination, look at the idolatry, the idols that are placed upon the financial and monetary system, the stock markets, and the very center and ground of it. It is being developed as fast as the wheels of time will roll forward, there in the great city of New York, New York, USA.

I know that a lot of people don't want to hear this, but I can't help it. I told you I was afraid when I got up here and I'm still afraid now, but I'm afraid not to say what the Lord gives me to say; but there is this trouble fast rolling. It is rolling in development and it's all developing fast.

A cousin of ours, a cousin by marriage, when we had a little celebration recently at our home, remarked to me, saying, "You've been in the ministry fifty years." I said, "I've been blessed to go for fifty years, and I do not look forward to making the second one." She replied, "I don't know, Brother Taylor, as fast as time is going, you may make another fifty years." So, it's developing very fast. Time is moving on in a hurry!

Let me remind you that the world I live in today doesn't even resemble the one I discovered in 1917; it surely doesn't. It doesn't resemble the one that I was in when I reached the age of twenty-one, when I entered into the job market to try to eke out a living. It doesn't resemble it at all, and it's changing as fast as the wheels of time can roll. It's moving along and developing fast into this very thing. And what does that have to do with you and me? It affects your very life and reaches down to the very depths of the welfare of your soul because look at what that great monster is going to inflict. God will take you to that place and that's the very foundation of what I've got to talk about, that the Lord Jesus Christ and His grace, His mercy, and His salvation that He gives unto the people to see is the way of escape from all of the devastation and diabolism that is shortly to come about. I say escape and then I find the glorious kingdom of God to rejoice in. He goes on to tell more about it, and it says, "The kings of the earth have committed fornication with her and the merchants of the earth are waxed rich through the abundance of her delicacies."

All of this is beginning to take place, my friends now, and building up more and more, and more and more, to bring everything to this centering ground that's over New York City. Where is the World Trade Center and what does world trade do? It has to do with all of the merchants of the earth and they are gaining wealth and great gain and they must go through the process and deal with this very city that is spoken of figuratively of this lewd woman.

And John says then, "I heard another voice from Heaven," and oh, my friends,

hear this voice, hear it this day. Wake up, my friends, and hear the voice of this and understand that this Mystery Babylon goes a lot further than this World Trade Center and that is because this city is reaching out into the whole world and they are supporting it, and if you are in that system, you are a part of that great city and a part of that abomination. I'm talking about if you're working, supporting and living in the idolatry of the system of that great city. "And I heard another voice from Heaven saying, 'Hear now this voice that's coming from Heaven.'" Wake up and hear it, my friends, and here too, here he says, "Come out of her, my people;" yes, come out of Mystery Babylon if you're taking any part of it.

And what does all of it entail? It entails the monetary and the economical systems of the earth, it entails the political systems, and don't forget it takes the form of a religion, the religious systems too, a false religion. It's the very foundation of the whole thing. And let me ask you something else, what religion is it in this world today that is gaining strength by the hour and is as diabolical as Satan himself? According to my opinion, you'll find that to be nothing in the world no more or less than Islam. And it cares nothing for you and what you believe. They are allowed to set up and become citizens in our great country. We are supposed to be a free country, and they'll stand up and say, "I've heard this" - "I've heard all this Jesus stuff I want to hear, and I don't want to hear any more of it." And what are they doing in countries where they have been allowed to take hold and judge, put people to death just because of what they believe, and yet, my friends, they don't care a thing in the world about your experience of grace. They don't care a thing in the world about your Lord, Jesus Christ. They don't care a thing about the God who created heaven and earth. All they care about is their abominable setup that's going right into the very heart of the diabolism of the great whore that sits upon that great city - I mean which is that great city sitting upon seven hills and He tells you that there are seven kings and five are fallen and one is and one is yet to come.

At that time there had been five world rulers fallen and the Roman empire was in force. It fell in the year A. D. 500, and now there's another one to come to pass, and that's to be number seven. That's the one I'm talking about in the second world - I mean the seventh world government that is now taking shape, and this voice cried and it cries loud, "Come out of her, my people." Yea, my friends, if you hear that voice and you feel in the depths of your heart the glory of the Lord, Jesus Christ, and the powerful call of His salvation, and if you hear it, come out from the ways of the world, come out from the world and from her and make your confession.

The Apostle Paul said, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Corinthians 6:17-18.) That is the work of the Lord. The Lord, Jesus Christ, says, "Come unto me all ye that labor and are heavy laden and I will give thee rest." I hear there's no labor to give, but stay out there in the ways of this world and you will hear that voice. I said "if you hear that voice." I can't make you hear it, no, but if you hear that voice and feel it in the very depths of your soul, it's telling you to come out, then come out, and if He's calling you, sooner or later, you will be coming. That's all - He said, "All that the Father giveth Me shall come to Me; and him that cometh to Me, I will in no wise CAST OUT." John 6th Chapter, 37th verse. Thank God, He's not going to cast them out, but He says He's here, He makes His cry. He made the voice to speak, He spoke out. "Come out from her, my people, and be ye not partakers of her sin."

Don't partake of the sins of Mystery Babylon. Don't partake of it. Don't find yourselves in that filthy position, but come out. Come out and be not partakers of her sins and that you receive not her other plague, because the Lord is going to send the great - great devastation down upon Mystery Babylon, and that's going to reach out all over the world, my friends. I don't think it's going to be just narrowed

down. New York City is the great centering ground and the focal point of the great fire that will burn and throw it away, and think about what will take place to the whole, whole wide world, that even right today hasn't yet got its shape made.

But let me ask you, how in the world - what will this old world do? What would you do right here now, is your home safe? What would you do if you wake up in the morning and New York City was almost totally destroyed and not one bit of trade could go on there, not one bit of commerce in any way to take place, coming out from that centering ground? What do you think would become of you and your home, your business? What would we all do? I'm not saying it couldn't survive, but I'm telling you that it will turn the thing upside down and wrong side out, and that day is coming, that day is coming because the Lord said so, that it will take place. "And I heard another voice, how far her sins have reached unto Heaven and God has remembered her iniquities?" Yes, that time will come that her sins will reach unto Heaven, God will remember her iniquities, then He says He will reward her, even as she rewarded you and double unto her, double according to her work and the cup which she has filled, filled, filled to her double and much she has glorified - how much she has glorified herself and lived deliciously, so much torment and sorrow given her for she said in her heart "I've been acquainted and know it and shall see no sorrow." That's what she's saying. That's what this great idol says - is saying and standing up to.

So, my friends, this is only an introduction to what's on my mind, what I'm thinking about this day, and is the message that I believe God has given me to give to His people. I am sorry that you nor I, either one, have time to go on through the full message - message, but this is not the time. I do now, - as I do so much of the time, get carried away with Revelation. I have only introduced the subject, but I hope I have stirred you up (your pure minds) to where that you will read and look for yourself and pray to God for understanding and more, trusting that more of it will be

revealed to you that you can see what's facing us in this old world. May we be enabled to trust in the Lord, Jesus Christ, and His grace for the answer to the whole thing, because that's the only answer there is. You're not going to find it in political actions, you're not going to find it in social programs, you're not going to find it in dollars, cents, gold and silver. You will only find it in the grace of God, and you won't find it at all, only as it pleases Him to reveal unto you.



**Elder W. W. Taylor
1917 - 2002
Jewell Watson Taylor
Died October 16, 1999**

You know the scripture says, "There is a way which seemeth right unto man, but the end thereof are the ways of death." (Prov. 14:12.) There is a way that God reveals to His people and He tells you that "this is a strait Gate and a narrow way" and that is the one where His people walk. It's strait (difficult) and narrow. Yes. Just anything can't get in there. You hear people say, "Oh, it doesn't matter, that just as long as you are sincere, it doesn't matter, and so on," but you know that latter way is broad and wide enough to take everything and anything that comes along, and does, but, my friends, "that strait and narrow way", is the real one. It is true, and you will never enter into it unless you're blessed first and given to see it.

You know, that when it comes to finding something in this matter, you will find everything that God reveals to you. You'll find only what He reveals to you, and what He leads you to. You will see what He shows you and you'll be made to praise Him for it. You will not fail to miss it!

So, may God be with you. I'm glad to see you this one

more time, and it may be the last time. I thank God that I am blessed to see you one more time, to be with you and enjoy your sweet fellowship. May God bless you, keep you, and give you the spirit of prayer to pray with and for one another, and may you remember this poor sinner, as you do.

Elder W. W. Taylor
(Sermon - July 19, 1998)

A MEMORIAL (SKETCH) TO THE LIFE OF ELDER WILLIAM (W. W.) TAYLOR

Elder William Warren (W. W.) Taylor, 84 years of age, of Hampton, Arkansas, was born November 4, 1917, at Okalona, Union County, Arkansas, and passed from this life on October 16, 2002, at Arkansas Heart Hospital, Little Rock, Pulaski County, Arkansas.

His funeral service was conducted on October 18, 2002, at the Whitewater Primitive Baptist Church, Tinsman, Arkansas, by Elder Wallis A. Smith and Elder Jerry Evers. Interment was made in Watson Cemetery beside the resting place of his companion at Tinsman, Calhoun County, Arkansas.

Elder W. W. Taylor was the son of the late Martin Luther Taylor and Mittie Spells Taylor. On January 1st, 1942, he was married to Jewell Frances King Watson, who was always a faithful, loving companion to him for nearly 48 years of happy married life together. She departed this life on October 16, 1999, and to them were born no children. Two brothers and three sisters preceded him in death as follows: Norman L. Taylor, Martin Newton Taylor, Ola Taylor McPherson, Sussie Lee Taylor Vanslougher and Haviley Taylor Cogdill. He was the last of his family generation.

Elder W. W. Taylor at the young age of 19 years was received into fellowship of Good Hope Primitive Baptist Church, Southeast Union County, Arkansas, (near Oakland, Louisiana). He was baptized by Elder T. J. Evers, who was pastor of Good Hope and Bethel Primitive Baptist Churches in El Dorado, Arkansas.

He was called on to speak December 17, 1939, by Elder T. J. Evers. This was his first attempt at preaching (the first time) which was at Bethel Primitive Baptist Church at

their 3rd Sunday meeting. He was 22 years of age at the time. Shortly thereafter, he was ordained to the full work of the ministry.

Elder W. W. Taylor pastored several churches in the states of Texas, Louisiana and Arkansas. His preaching (ministry) also extended into several other states including Virginia, North Carolina, Kentucky, Tennessee and others, and also included the Dominion of Canada. He was greatly loved and highly esteemed among these flocks for the truth's sake.

The last sermon by Elder W. W. Taylor in the Upper Country Line Association (of North Carolina) was on July 19, 1998, at Bush Arbor Primitive Baptist Church, Caswell County, North Carolina. His first appointment among these people was at Lick Fork Church in the year 1946, a people that he had visited regularly for 42 years. In his discourse, as indicated above, he stated that it might be his last time according to the eternal purpose of God. It was the last time with the Upper Country Line Association. (Please see publication of this sermon as published above in this issue of Zion's Landmark.)

He was blessed in faithfulness to serve his churches and filled his appointments promptly. His faithful companion and helpmate, Jewell Watson Taylor, who preceded him by almost three years in death, was always by his side in the 60 year period of his ministry. It is worthy of notation to mention that both of them coincidentally passed away the same month and the same day, October 16th, she predeceasing him by almost three years.

On the first Saturday in October, 1965, Elder Taylor participated with others in the unveiling ceremony of a historical marker erected by the State of North Carolina, marking the site of the Kehukee Primitive Baptist Church, organized in the year 1742, and also the mother church of the Kehukee Primitive Baptist Association, that was also organized November 6, 1769, near the same site, two miles southeast of Scotland Neck, Halifax County, North Carolina. This Church and Association of Primitive Baptists are **two of the oldest to be established in**

the United States of America.

In closing this sketch of Elder Taylor's life, we quote from this beautiful scripture, which, we feel, fitly describes and characterizes his life, one who had his trials, tribulations and persecutions in this sin-cursed world: "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken from the evil to come. He shall enter into (his) peace: they shall rest in their beds, each one walking in his uprightness." Isaiah 37:1-2.

This dear brother strongly believed and advocated the doctrine of this resurrection of these our vile bodies at the last day, and the second, personal coming of the Lord and Saviour, Jesus Christ.

Compiled and submitted for publication by:

Elder Jerry Evers, Calion, Arkansas

Brother James Smith, Monroe, Louisiana

Wallis A. Smith, Burlington, N. C.

(Assisted by J. M.

Mewborn, Coats, N. C.)

SPECIAL REQUEST FOR REPUBLICATION

Dear Elder Mewborn,

I trust these few lines will find both you and Susie in good health at this time. Elizabeth and I are holding on well, and hope to be thankful that things are as well with us as they are now.

Elder Mewborn, I have a request to make of you concerning the Zion's Landmark. Elder Henry (H. O.) Nash (1883-1961) was a beloved Moderator of the Yellow River Primitive Baptist Association (of Ga.) for twenty years, serving us from 1941 to 1961, when he passed away.

I understand Elder Nash was blessed of the Lord with a wonderful gift to preach the gospel of Jesus Christ which was of great comfort and edification, not only to the churches he served, but to other churches that he visited of the same faith and order, whose members believed that Salvation is of the Lord and by His Grace alone.

In addition, records show his several pastoral cares and also as Moderator of our Association. He was a gifted writer on the scriptures and served as an Associate Editor

on the SIGNS OF THE TIMES from 1950 until January, 1957, and also as an Associate Editor of the ZION'S LANDMARK, from April 1958, until his passing May 25, 1961. I am informed that his articles were always considered sound, and edified and enriched his readers.

In the August 15, 1958, issue of ZION'S LANDMARK, he wrote an editorial titled "Biblical Authority for DIVORCE." This editorial was republished again by request in the December, 1977, issue of Z.L. This request is now coming from several church members, as well as me, that you have this editorial reprinted again at this time, feeling that it is timely.

We would like to acknowledge that we are fully aware and cognizant of the fact that this subject has been and is very touchy and sensitive among the Primitive Baptist. It is not being brought up at this time, God knoweth in our hearts, to cause confusion among His people. But rather, as it appears in the case of Elder Nash that Godly wisdom and better understanding be given to us who we hope are His people in this troublesome world, and that it may cause some thoughts and writing from others of like faith that may enlighten all of us.

Many thanks and much appreciation for considering my request, and visit us in the Yellow River Association whenever you can, I beg to remain,

Yours in Godly Fear and Love,

Hewatt L. Fleming

161 Poss Road

Danielsville, Georgia 30633

November 9, 2002

BIBLICAL AUTHORITY FOR DIVORCE

Is there any Biblical authority for a divorced person to remarry?

In endeavoring to answer this question, I shall refer the reader to the 19th chapter of Matthew which reads: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

In the third verse of this 19th chapter we read, "The Pharisees also came unto Him, tempting Him, and saying unto

Him, is it lawful for a man to put away his wife for every cause? And He answered and said unto them, 'Have ye not read, that He which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?' The pharisees not being satisfied with this answer pursued the subject further, and said, "Why did Moses then command to give a writing of divorcement, and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." I doubt if the pharisees were seeking instruction in the matter of divorce, but rather were desiring some expression from the Saviour contrary to the custom of Moses by which they could subject Him to the contempt of the people who had been regarding the law and custom of Moses, as the only rule for their practice.

The dissolution of the wedding contract for every cause was not in the beginning, neither is it now permissible under the government of Christ. Granting a divorce for every cause is an evil that should not only be condemned, but it also should be stopped. If the state or legislative body refuses to take some action in this regard, then the ministers should refuse to perform the ceremony if the reason for divorce were for any other than that prescribed by the Saviour. Read Matthew 19:9.

Jesus also said to the pharisees, "What therefore God hath joined together, let not man put asunder." Marriages are made in Heaven, wedding ceremonies are performed by man on earth. The ceremony gives the man and woman the legal-right to live together. God alone joins men and women together in holy wedlock. And those whom God joins together, in my opinion, man cannot put asunder. Marital promises can be, and often are broken, but I doubt if any man can put asunder that which God has joined together.

There is a law in our state of Georgia against murder, but there is an exception to that law. The law grants every individual the right to defend him-

self against his would be assailant, even if it means the taking of the life of the assailer by the one assaulted. In such a case, this would be murder in self defense, and not premeditated.

So the law of God is against divorced persons marrying so long as the husband or wife liveth. But there is an exception made to that law by Jesus Himself. In the 9th verse of this chapter, Jesus gave the pharisees an answer to the question they asked, "Is it lawful for a man to put away his wife for every cause?" Whether the pharisees were seeking instruction in the matter, or seeking some opportunity to expose Him before the people, it matters not. Jesus gave them to understand that fornication is the only condition for which a man may put away his wife, or a woman may put away her husband, and remarry without being in violation of the law. This exception does not in any way clash either with the letter or spirit of the law. The law is against putting away for every cause, and the exception made by Jesus does not constitute infraction of the law as given in any other portion of God's word.

There are no discrepancies in the Bible, and where there seems to be, the discrepancy is with us for the lack of understanding. For instance, Paul said, "By honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." II Corinthians 6:8, 9, 10. This is not a contradiction, but a paradox.

If I understand what language means, Jesus meant to convey that the man that forsakes his family and goes away with another woman, the wife of this man would be permitted to marry another without any violation of the divine law. This is the only condition by which a divorced person is permitted to marry as long as the first companion liveth. If there is not an exception, then I fail to understand why Jesus used the word except for (the cause of) fornication. And in Matthew 5:32, Jesus said, "But I say unto you, that whosoever

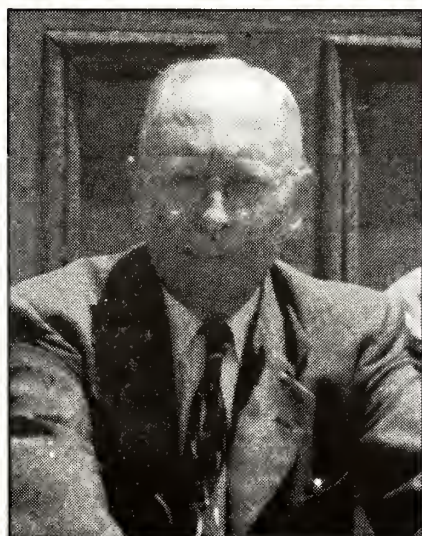
shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." The word "saving" means an exception, or to reserve. If the person committing fornication is divorced and remarries, he is the one that commits adultery, and not the divorcer.

In Matthew 10:2, we read, "And the pharisees came to him, and asked him, is it lawful for a man to put away his wife? tempting him." They didn't say for every cause, but "Is it lawful to put her away?" Therefore, Jesus didn't go into detail in answering their question as He did in Matthew 19:9. The question not being the same, therefore they received not the same answer. But in neither place did He contradict what He said in the other.

I am as much opposed to a divorce and remarriage for every cause as anybody, but I'm forced to accept the instruction of Jesus as the only safe rule to go by. When Job was undergoing temptation, Satan told the Lord, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, behold, he is in thine hand; but save his life." The word "save" was the exception. His life was not included; but it was set aside and held in reserve.

"Let this mind be in you, which was also in Christ." Philippians 2:5.

H. O. Nash (Dec'd.)
Associate Editor of
Zion's Landmark



Elder H. O. Nash
1883 - 1961

AN INQUIRY WITH ANTICIPATION FOR A BRIGHTER DAY OF FELLOWSHIP AMONG PRIMITIVE BAPTISTS

Dear Brother Mewborn,
I hope this note will find

you well and in good spirits. We have had some minor health problems in our family, but things are improved now and looking up for us.

Brother Mewborn, you are aware, as I am, that the question of plural marriages is a Bar of Non-fellowship that today separates many Old Baptists and Primitive Baptist churches that are otherwise in agreement. Several Elders, Deacons and Brethren have expressed mutual agreement that we endeavor to find a way to lower this bar among several groups of Primitive Baptist associations and churches that were in formal fellowship in years now past and gone in order that we have a restoration of fellowship and correspondence among our people.

I have endeavored to write an article on the subject, "Marriage" in this regard. If you find it worthy and have space for publication in the Zion's Landmark, feel free to publish it as written.

In brotherly love and hope,
Wade A. Johnson
P. O. Box 872
Athens, Texas 75751
November 20, 2002
Tele. 1-903-675-7097

MARRIAGE

Matthew 19:4-6 reads: "And He answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

The institution of marriage has been, since antiquity, a founding principle for all successful societies. In most it has carried some sort of religious significance - particularly in Jewish and Christian cultures. That the Biblical institution of marriage is sacred cannot be denied. It was established by Almighty God in the beginning, confirmed by the patriarchs of the Old Testament, affirmed by Jesus Himself and followed by the Gospel writers of the New Testament. It has, furthermore, been held in sacred trust by true believers of all orders since that time. The Biblical narrative repeatedly avows

this institution as being typical of the union of God and His people - of Christ and His Church. It is an institution of the Church, followed by the state, not to be entered into carelessly nor lightly, but with solemn aforethought and deliberate purpose. Each word and gesture of the ceremonial joining of a man and a woman into a unity ought to have solemn meaning and the vows ought to be precisely that - vows. The admonition of Scripture is that it is better not to vow than to vow and break it. (Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Eccl. 5:5)

To enter into a marriage lightly, carelessly, or falsely is to do violence to the institution and bring harm to society - particularly if the union causes unhappiness or worse ends in failure. It is far too easy in our society, to enter into marriage and to cast it aside as rubbish. This travesty is a failure, not only of our society, but also of our churches and sound Bible order. It is also a failure of our family structure where young people are not adequately grounded in the scriptural purpose and endorsement of the institution. We, as God-fearing parents, ought to be more intimately involved in our children's life choices.

The Primitive Baptist Church has struggled with the problem of the dissolution of marriages for a very long time. All consider the institution as sacred, recognizing that this union is solemnly treated in the Bible as figuring and typifying God and His people. Violating the marriage vows has caused the old ones trouble, even bringing Moses to the point of "allowing a bill of divorcement" to let a man escape free of his obligation and duty. It was done because of their obstinacy. It was not so from the beginning. (Matthew 19:8 says: "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.")

In the early years of the church, divorce was considered harshly, often leading to ex-communication and sometimes shunning. Attitudes within the churches variously evolved, until we have the current views, which can be sepa-

rated into three positions. The first of which is that no divorced and remarried person is a fit example of a faithful believer, and is therefore excluded from the benefits of church membership. Another position is that the church has no authority to judge the actions of a penitent sinner prior to his begging for a home in the church. Those who hold this position, however, will not tolerate within their membership anyone who brings shame to the institution of marriage by divorce and remarriage except that they usually agree that infidelity is a valid reason for the dissolution of a marriage, thereby releasing the aggrieved party of his/her vows. (Matt 19:9 - "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth he which is put away doth commit adultery"). They also acknowledge that where there is an unbeliever who wishes to be free of the constraints of his/her vows that the believer is obligated to let the other go and the church will hold him/her innocent in the matter. (1 Cor 7:15 - "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace"). A third position that seems to be coming increasingly popular among some who identify themselves as Primitive Baptist, is that the church has no authority to judge any disorder, let alone excluding any person from the full privileges of membership because of marital standing. There are several Bible passages usually associated with the first two positions. I find no Biblical justification for the third position.

ZION'S LANDMARK, volume CXI, number 2, December 1977 reprinted an editorial of Elder H. O. Nash on the subject of divorce in which he wrote: "The dissolution of the wedding contract for every cause was not in the beginning, neither is it permissible under the government of Christ. Granting a divorce for every cause is an evil that should not only be condemned, but it also should be stopped. If the state or legislative body refuses to take some action in this regard, then the ministers should refuse to perform the

ceremony if the reason for divorce were for any other than that prescribed by the Saviour . . . Marriages are made in Heaven, wedding ceremonies are performed by men on earth. The ceremony gives the man and woman the legal right to live together. God alone joins men and women together in Holy wedlock. And those whom God joins together in my humble judgment, man cannot put asunder. Marital promises can, and often are broken, but I doubt if any man can put asunder that which God has joined together."

There are also a few churches that attempt to resolve the problem by holding the general membership to a lower standard in the matter by saying that divorced and remarried believers can be members of the church but cannot be ordained. We all agree that Paul was instructing the churches in the third chapter of 1st Timothy verses 2 and 12 in the qualifications for ordained servants - Elders and Deacons. Are we to assume that adultery becomes an irreversible sin only by the laying on of hands by a presbytery? The Biblical reasons for divorce, as set out in Matthew 9:9 and 1st Corinthians 7:15, are just as applicable to laymen and laywomen (sisters) as it is to Elders and Deacons. There ought to be no distinction in the application of Scriptural instruction between the two classes, the Elders and Deacons of the church.

We like to think that our marriages are made in Heaven and cannot be annulled by the whims of men. But are all marriages thus so? If a brother and sister has plural marriages, which of the unions are God breathed? The Bible has many examples of proper marriages ordained by God. Isaac and Rebekah illustrate this truth (Genesis 24). That there were marriages "not made in heaven" is also apparent from such accounts as found in Ezra 10:1-3, where it was commanded that they put away their wives and children taken from among the people of the land. Can it possibly be that some marriages are wrongly entered into and can be (and maybe ought to be) dissolved?

We all can cite cases where this seems to be so. One example is of a brother that married twice for the wrong

reasons prior to his experience of grace, and is now in an enduring marriage. Another is of a sister who entered into a marriage (that soon ended in divorce) while she was still a child. She later married her "husband" and reared an excellent family with him. Another sister was abandoned by an unbelieving husband while she was a member of the church. She later married a Godly man who had buried two wives. Another sister was divorced by an unbeliever because she would not accede to his unthinkable demands. Sometime after joining the church, she married a widower. It seems reasonable to me that we ought to be able to say that some of these marriages were false unions. I contend that each sovereign church should be able to judge such situations and act accordingly. We ought to have enough confidence in each other to trust such judgment.

In-as-much as the relationship of God and His people is frequently illustrated in marital and family terms, it is prudent that we all treat marriage with great solemnity. That God does not divorce His people is a divine rule. But men do so offend God that they are cut off - but the severing is of their own doing. When men sin in any matter or any way, God is not the agency, but they themselves are guilty. This truth is set out in Isaiah 50:1 - "Thus saith the LORD, Where is the bill of your mother's divorce, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." It is not God who has put his mother away, but rather it was for his sins that she was put away. Unbelievers of every situation, married or unmarried, shall be estranged from God because of their unbelief for which they are condemned already (John 3:18 and 36). Study, also Jeremiah 3. The thesis of the prophecy of Hosea concerns this relationship and forgiveness.

These and other scriptural accounts serve to illustrate why Primitive Baptist labor so diligently with this problem. One only has to consider the New Testament accounts of the marriage supper to be

impressed as to the reasons why. Read again Matthew 22:2-14. This and other passages teach us that our eternal husband is Christ (read Revelation 19:7-9 and the entire twenty-first chapter).

I do not quarrel with any church that believes the only way the question of divorce and remarriage can be resolved is by blanket condemnation without recourse. But, I would desire that they do not make this a test of fellowship for those that see it differently. I would hope that each church will accept every other church's judgment in this matter so far as gospel fellowship is concerned. In order to do this, we must each decide whether or not the natural marital relationship is a matter of doctrine or a question of understanding and practice. It is my hope that The Holy Spirit will give us Godly understanding in the matter. Amen.

Wade A. Johnson

THE TOTAL DEPRAVITY OF ALL MEN BY NATURE

One evidence of our being partakers of Godly fear is the inward feeling of guilt and the sense of our exceeding vileness which always accompanies it. That same ray of divine Light which manifests Jehovah to the soul, and raises up a spiritual fear of Him within, discovers to us also our inward depravity. Until we see that Heavenly Light, we know not what darkness is; until we view external purity, we are ignorant of our own vileness; until we hear the Voice of inflexible justice, we feel not guilt; until we behold the heartsearching God, we do not groan beneath our inward deceitfulness, and until we are made to feel that He (God) abhors evil, we do not abhor ourselves.

Thus, all supernatural communications from God and manifestations of Him show us at the same time and in the same Light the Holy Jehovah and a poor, fallen sinner, Heavenly purity and creature vileness, God on His throne of Light and a worm of the dust, the Lord, the Righteous Judge, and a leper on the dunghill.

The regenerate soul looks with the spiritual eye, which the Holy Ghost has planted in it, first up unto God, then down into self. So it was with Moses when he heard "the sound of the trumpet: and the Voice of

words. He said "I exceedingly fear and quake." (Hebs. 12:19-21.) Thus was it with Job, when he said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore, I abhor myself and repent in dust and ashes." (Job 42:5&6.) The prophet, Isaiah, on a similar vision of the glory of the Lord cried out, "Woe is me! for I am undone." (Isa. 6:5.) "Daniel's comeliness was turned in him into corruption." (Daniel 10:8.), and John "fell at Christ's feet as dead." (Revelation 1:17.)

If you have never felt guilt, nor abhorred yourself in dust and ashes, you may be assured and depend upon it that you have never "seen God" (see 3rd John 11); and, if you have never seen God with that Spiritual eye of the living Faith, you are dead in your sins, or dead in a mere profession, or both.

Elder Joseph Charles (J. C.) Philpot

London, England

(From his sermon, "The Heir of Heaven Waling in Darkness." — Strict Baptists)

(Note: The above article is herein republished at the request of Elder Ralph Gaines, Asheboro, N. C. Ed.)

FIFTH SUNDAY MEETING AT MAYODAN CHURCH, MAYODAN, NORTH CAROLINA, DECEMBER 29, 2002

Mayodan Church, Mayodan, Rockingham County, N. C., will host a fifth Sunday meeting, the fifth Sunday (only), December 29, 2002, with services to begin at 10:30 AM (EST), the Lord willing. Church location is within corporate limits of Mayodan, on west side of Main Street (or Route 220 Business). The church invites our brethren, sisters and friends to meet with us.

Elder Kenneth Hopkins, Pastor
Georgia M. Thomas, Clerk

MILL BRANCH UNION MEETING

The Mill Branch Union Meeting will be held with Mt. Pleasant Church, Bishopville, Lee County, South Carolina, the fifth Saturday and Sunday, in December, 2002, these dates being December 28th and 29th. Mt. Pleasant Church location is just south of Bishopville, near the intersection of US Hwy. 15 and Int. 20, in the Browntown Community. In behalf of our union, we extend a warm welcome to our brethren, sisters and friends to meet with us on these dates, with services to commence at 10:30 AM (EST) on Saturday.

Billy Boyd, Union Clerk
Loris, South Carolina

ZION'S LANDMARK

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Assigning destinies and traits,
Controlling human love and
human hates.

For absoluteness they've no
use,
Their god must bend, be
weak and loose;
GOD'S total power they hate and
doubt,
And think denial is devout.

Still, seven thousand spurn that
Baal,
That man-made god they
wanted frail;
Those blest to see hold GOD
supreme,
Though they are called the
most extreme.

The sheep fear not when others
rail,
Those seven thousand kept
from Baal;
They thrill to know by Spirit-see-
ing
The absoluteness of GOD's
Being!
Lewis Price,
Batesville, Arkansas
September 1, 2002

(We are publishing the above
poem entitled, "7000 SOVER-
EIGNS", in memory of those 80
ministers whose suffering and
persecution were described in
the "July-August, 2002," issue of
Zion's Landmark. This poem
was written recently by Brother
Lewis Price, of Batesville,
Arkansas. We feel that he was
Godly inspired in the writing of
this poem, as it so aptly applies
to the lives of those persecuted
patriarchs in this natural world.
Please reread the "July-August,
2002," issue in connection with
this poem. Editor.)

THE SALT AND ITS SAVOUR (Matthew 5:13 & Luke 14:34,35.)

Matthew records the lan-
guage of Jesus to the church,
and He told them, "Ye are the
salt of the earth: but if the salt
have lost his savour, where-
with shall it be salted? It is
thenceforth good for nothing,
but to be cast out, and to be
trodden under the foot of
men." Matthew 5:13. Luke
records the language of

Jesus on the same subject,
"Salt is good: but if the salt
have lost his savour, where-
with shall it be seasoned? It is
neither fit for the land, nor yet
for the dunghill; but men cast
it out. He that hath ears to
hear, let him hear." Luke
14:34,35.

Jesus told His church that
"ye (you) are the salt of the
earth," but according to His
language and Words, it is "the
savour of the salt," in them
that makes the preserving dif-
ference between their living,
spiritual state and their dead,
natural state. Without this
savour of strength in the salt,
there is no preserving quality,
either from a natural stand-
point, much less from a spiri-
tual standpoint, and this, the
savour of the salt, is what
keeps it as such.

In a natural way from
ancient times to the present,
the importance of salt for man
and animals has been recog-
nized. Our human body may
actually be kept alive for
some time if a salt solution is
substituted for loss of blood.
Wild animals will travel long
distances and risk great dan-
ger to lick natural salt
deposits. There is a great pre-
serving quality and strength
in the power of the "savour of
salt." This is a God-given
quality or attribute when He
created or made it.

Salt, a precious commodi-
ty in our natural land of the
living, is a clear, brittle miner-
al that has been used to flavor
and preserve food since
ancient times. Today, salt is
also used in the manufacture
of a large number of chemi-
cals and chemical products.
Literally speaking, salt is
described as a crystal-line
compound derived from two
chemical elements, Sodium-
Chloride (NaCl) (or Chloride
of Sodium), abundant in
nature in the earth, and used
especially for preserving and
seasoning food and also for
industrial purposes.

Very early in the history of
time, man discovered that salt
would preserve food. As a
boy, growing up over sixty
years ago, I can remember
my father always "salting
down the meat (pork) in the
smokehouse" as they called it
at every January hogkilling.
Two things were always
absolutely essential for this
occasion, to-wit: 32 degrees
F. cold weather or below with
plenty of 100 lb. bags of pure
salt on hand. Very soon after
he carved the shoulders and
hams of each carcass, he
would salt them down in the
proper manner and way on
the large table in the smoke-
house where they would
remain, covered in the salt,
for a certain, specific time,
always hoping that the weath-
er would stay cold. Then he
removed them from the salt,
cleaning and washing each
ham and shoulder, where he
would hang them up in the
smoke-house to be cured and
smoked, along with that deli-
cious homemade (seasoned)
sausage and tomthumbs. But
the hams and shoulders had
to be brought through the
salting process, else they
could not be smoked or
cured. The salt had to have a
strength (savour) for it to pre-
serve the pork (meat), and
after the salting process was
finished, the residue was
always disposed of by throw-
ing it out in the open field
behind our smokehouse. The
savour of that salt had been
utilized, the remainder having
become insipid, "good for
nothing, but to be cast out
and trodden under the foot of
men." Yet, without the Savour
(of this salt), there could have
been no hogkilling without it.

Wars have been lost
because armies lacked salt.
During Napoleon's retreat
from Moscow after he lost the
battle of Borodine in the year
1812, his soldiers' wounds
would not heal because their
systems lacked salt.

7,000 SOVEREIGNS

("Yet, I have left me seven
thousand in Israel, all the knees
which have not bowed unto
Baal, and every mouth which
hath not kissed him." 1st Kings
19:18)

Our GOD has sheep in many
flocks,
Some tucked away in vales
and rocks;
Some scattered far on plains or
isles,
Of many tongues and living
styles.

Yet, these are but the remnants
now

From former throngs who
would avow
The full-fledged sovereignty of
GOD,
Who bowed before their
Mighty GOD.

Just two per family, one per
town

Still know and love HIS ruling
CROWN;
The masses wish "god" watered
down
To do men's will and hide HIS
frown!

To counsel GOD is their first
thought

For wit like theirs HE uses
now;
When GOD won't change, adopt
their scheme,
They show disdain, and
some blaspheme.

They loathe The GOD of present
power,

Directing every move and
hour;

Thousands of them died. In 1777, Lord Howe, a British General, captured General George Washington's stock of salt for the Continental Army, dealing a severe blow to the colonists in New England and the Middle States in the colonial times.

A great mystery that pertains to the health of our natural, human bodies in that a deficiency of salt in our everyday diets will eventually lead to ill health and problems, while an over sufficiency (too much salt) will likewise lead to (hypertension - high blood pressure) problems and eventual death, unless corrected medically. In so many words, we cannot live without salt, and on the other hand we cannot live with it. Here, salt is comparable to the great Love of God in our hope and experience. David once cried for it, "Will the Lord cast me off forever? Is His mercy clean gone forever? Hath the Lord forgotten to be gracious to me?" Yet, on the other hand we hear Solomon saying, "stay me with flagons, comfort me with apples for I am sick of love." S. of S. 2:5. Also, "I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell Him that I am sick of love." S. of S. 5:8.

Another great blessing from the benefit of salt is for the melting of ice and snow on our highways and outside areas in the winter time. Snow and ice on streets and roads endanger lives and slow or stop traffic. With the ever increasing number of vehicles on the roads, the need and demand today for ice-free pavements becomes more and more widespread. Salt has been found to be a most efficient, economical material to provide these safe, ice-free conditions. When salt is quickly and easily applied to pavement of streets, highways and sidewalks, ice and snow go away quickly, melting and preventing them from sticking to the surface. Homeowners can put salt to work on their door steps and walkways with the same effect. Thus, this versatile material, salt because of its strength (or savour), is playing a vital role today in keep-

ing traffic moving safely on our interstates, federal, state and rural roads during heavy snow storms and blizzards, a God-given blessing to our everyday winter life in these troublesome times.

Our early American settlers and forefathers would make long expeditions into the dark frontier wilderness in search of "salt licks", where salt could be made by boiling brine found there. The names of cities, such as French Lick, Indiana, are carryovers from the pioneer days, which indicate the fact that salt had to be found for the existence of human lives. There is a stream of water today in eastern Rockingham County, North Carolina, called "Lick Fork Creek." Lick Fork Primitive Baptist Church, one of the oldest, if not the oldest of all churches in that area, was organized in the 1770's. Historians say there was a salt lick in the stream bed in pioneer-colonial days where native Indians, settlers, wild, as well as tamed, animals often retreated for the sustenance of the savour of the salt found in the salt lick of that stream of water. This church today (Lick Fork) is alive and well, and has an active congregation, symbolizing the vein of salt nearby that sustained its constituents in the early days of our country.

Another amazing quality of salt is its power of purification. Salt has the power to absorb impurities of the greatest magnitude. An example of this is the concentration of it in the oceans and seas of the earth. WE would have no fresh water supply today were it not for that cleansing power of salt to absorb all the filth and waste of mankind, also from the animal kingdom of the world, that is deposited in all the landfill areas of the land or from any other source. The salt in the waters of the oceans cleanses and purifies the polluted waters of our planet, the earth. What a mighty miracle is God's purpose in creating salt! Environmental disasters of the oil shipwrecks at sea, such as the Exxon mishap of the Valdez off the coast of Alaska, and most recently the

breakup of the French Oil Tanker off the coast of Spain, both of which deposited millions of gallons of raw crude oil in the Pacific and Atlantic oceans. The power and strength of salt is strong enough to eventually obliterate, absorb and cleanse all of it from the ocean with the passing of time.

In summary, we have seen from reading above that the "savour of the salt" has the positive power to maintain life in our human bloodstream, preserve food, melt ice and snow and cleanse pollution, polluted water, and restore its purity so that it can be consumed by human beings. It has many more uses, too many to mention. Yet, it can also prove destructive to us.

It must be emphasized that it is "the savour" of the salt, not the flat, tasteless residue, that makes all the difference in its power and strength. The "savour of the salt" is compared or likened unto "the love of God" in the hearts of His people. The strength of the church is found only in the Love of God. This is why Jesus instructed His people saying, "if the salt has lost his savour, it is thenceforth good for nothing but to be cast out and to be trodden under the foot of men." Matt. 5:13. When left to ourselves and God has withdrawn from us, nothing is left but the flesh, and He said in John 6:63, "the flesh profiteth nothing."

May it be His Holy, divine will to ever keep us embraced within the "Savour of His Salt," His everlasting, never dying Love. If so, we will be

kept from our evil, corrupt selves in this timely, evil world. If not, we "will be cast out to be trodden under the feet of men."

"Father, I stretch my hands to thee,

No other help i know;
If THOU WITHDRAW THY-
SELF FROM ME,

Ah! whither shall I go
J.M. Mewborn
January 11, 2003

A REQUEST FOR REPUBLICATION

Dear Elder Mewborn:

Billie and I trust that you and Mrs. Mewborn are blessed in spirit and in good health at this time. I continue to slowly improve from my November By-Pass (heart surgery, and hope to be made thankful that things with me are as good as they are. My recovery has been very slow as you know.

In the July-August, 1994 issue of *Zion's Landmark*, you published a very interesting article that first appeared in the January 1, 1931, number concerning the early Primitive Baptist in the State of Texas. I greatly enjoyed reading it. Sometime, if you have space I would be grateful if you would reconsider republishing it in the paper again. I believe many people would enjoy reading it as much as I did.

Sincerely and truly yours
David Comer,
Carthage, North Carolina
January 13, 2003

A GLOWING TRIBUTE TO
PRIMITIVE BAPTISTS
Mr. John D. Gold,
Publisher

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

Zion's Landmark
Wilson, N.C.

Dear Mr. Gold:

While spending much of my time around a printing office, I frequently come into possession of reading matter, that others not so favorably situated, do not. In looking through the exchanges, I find the Christian Index, a Missionary Baptist periodical, published in Atlanta, Ga. I find the enclosed clipping in that magazine, and it is of so very much interest to me. In the main, it is, as I see it, such a glowing tribute to the Primitive Baptists, that I am sending it to you for your inspection and reproduction, if you see fit, in your paper.

Of course, there are the usual criticisms and inaccuracies that are always thrown at our people, but, excusing that, it is, I believe, a great tribute to the dear old church. The wonder with me is how a man, like the writer of this article, being reared by a devoted, loyal father and mother of the old Baptist church, and seeing so many good things practiced by those old people in following the teachings of the scripture, can so far depart to a remote position from his former teachings of the scriptures, as to tie up completely with the world and the works of man, to the ultimate dishonoring of the King of Peace. But such are the conditions today everywhere, which greatly fills our hearts with such sorrows!

If you feel inclined to reproduce this article, I will appreciate it, but, if not consistent with your best judgment, please leave it off, and I assure you that it will be all right with me.

I am enjoying reading the Zion's Landmark, and trust it may continue to be published, as it now is being done, for many years to come, in order to comfort the saints of God, wherever they are found.

With best wishes,
J.F. McGinty

RECOLLECTIONS OF THE
PRIMITIVE BAPTISTS IN
EARLY TEXAS
(By J.B. Cranfill, Dallas,

Texas)

When we lived at Hallmark's Prairie, Bastrop County, Texas, (near Austin), the leading church of the community was that of the Primitive Baptists, who held their services in a small rawhide, frame structure, down on the south side of the prairie. Even at that, the membership was not large, but inasmuch as my father and mother were members of that church, it was the one I attended in my childhood.

The Primitive Baptists do not believe in Sunday Schools, foreign missions, paid preachers and designated salaries, or secret orders and societies of any kind.

One of my cousins, Dr. A.G. Cranfill, was first a Primitive Baptist, then joined the Missionary Baptist Church and became a Mason. He later returned to the Primitive Baptist Church of his first love, and took his demit from the Masonic Lodge.

When he was up in Dallas, attending a Primitive Baptist Association, shortly before he died, he came to see me, and I joked him about his change back from the Missionaries to the Primitives, alleging that he did it to keep down the high cost of religion.

My father was a country doctor and a Primitive Baptist preacher, and often I went with him to the various meetings of his church organization. On one occasion, I went with him down to Smithville, Texas, (near Austin), where the association met that year. The introductory sermon was preached by Elder Smiley. He was a tall, homely looking, angular man, and was uneducated, as were most of their ministers. Yet, he was, withal, a very impressive personality.

The true, orthodox, genuine Primitive Baptists are ironclad predestinarians, and some of them carry this doctrine to the point of believing in the eternal and absolute predestination of God in all things. An incident emerges from my boyhood days concerning a Primitive Baptist preacher out in the Indian country, who, on Sunday morning, while preparing for his ride across the wide, open

prairie to his preaching appointment, began to rub up his rifle, and reload it. His son, who had joined the Missionary Baptists (most of the descendants of these dear Primitive Baptist people do join the Missionary Baptists) said:

"Father, I thought you believed in the eternal and absolute predestination of God in all things. If you do, why are you carrying your rifle with you today, on your way to your church meeting at this time?" To which the dear Old Baptist preacher, with a twinkle in his eye, replied:

"My son, I have the feeling that God has foreordained that a Comanche Indian will die today!"

NOW, THERE ARE SOME QUALITIES OF THESE PRIMITIVE BAPTISTS THAT HAVE ALWAYS IDENTIFIED THEM AS A DISTINCT, SEPARATE PEOPLE FROM ALL OTHERS WHO SURROUND THEM. ONE OF THESE QUALITIES IS THAT OF PERSONAL INTEGRITY. NO PRIMITIVE BAPTIST IS EVER ASKED FOR SECURITY FOR ANY DEBT, BANK LOAN, PERSONAL OR OTHERWISE. THEY ARE HONEST, DEBT-PAYING, REVERENT, LAW-ABIDING CITIZENS.

While they have no organized missionary operations, and no salaries for their pastors, these good people do quite a little quiet charity. Often, I hear them refer to that scripture which says, "But, when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret Himself shall reward thee openly." Matthew 6:3, 4. The main reason why these dear friends never let their left hand know what their right hand did was that the right hand didn't do anything. But, now and then, some generous-hearted member of the Primitive Baptists would give the pastor a new suit of clothes, or a fresh horse, or a new pair of saddlebags, or other needed gifts, and now and again, the whole neighborhood would turn out to help some unfortunate brother gather his corn or cotton crop, who had been beset

with a weather disaster, bad illness, and, thus, set them on his feet.

There was another thing peculiar to the Primitive Baptists, and that was that, no matter how many preachers were present on any given Sunday or meeting day, they all (everyone of them) preached. Upon a time in my boyhood, four of these beloved brethren preached. Services began at sharply 11:00 a.m., and lasted until 3:30 p.m. without a break for dinner. My father was one of this group, and, being pastor, he closed the services. An hour's sermon for these blessed preachers was one of their brief messages. The average that day was an hour, each, but my father - bless his soul! - took up only thirty minutes of that time. When church (the meeting) was dismissed, I was the hungriest Hallmark's Prairie lad available that ever uncomplainingly took that much sermonic punishment.

The climax of these sacred Christian activities of these dear old-time friends of mine was reached when they had feet-washing. This came four times a year in keeping with the scriptures. Their thought was that to celebrate the Lord's Supper, and then follow with the feet-washing every month was to make it all too common in the public mind, but that to engage in these hallowed services every three months was to maintain their sanctity and dignity, and, at the same time, follow the New Testament (Christ' command), or example.

If my reader has read the thirteenth Chapter of the Gospel of Jesus Christ according to John, he has found there the basis for this practice of the Primitive Baptists. It is plainly written there, and I refer the reader to that scripture of what I have set down here, quoting a portion thereof, as follows:

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father had given all things into His Hands, and that He was come from God and went to God;

He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." (John 13:2-5)

In faithful similitude, these dear people maintained, and, yet maintain, this very impressive ceremony. Well do I recall the gleeful anticipation of the outsiders concerning this service. The wild-eyed cowboys and loquacious critics and spectators would gather in the little meeting house to look on, and when opportunity offered, they would poke fun at these plain folks, as they entered upon, what to them was, one of the most sacred examples of God's House.

Yes, I saw when they came, and a many a time, as a little lad of a small boy, sitting in the corner of that old church meeting house, I watched these critics, but in every case those who came to scoff or mock remained to pray. Their lips, which when the service began, were curled in scorn, soon relaxed, and by the time the example of the feet-washing service or ceremony found its end, many of their eyes were moist with tears, and the humility of brotherly love exhibited by these devoted Christian, God-fearing people, was so impressive that all hearts beat in unison with theirs, a miracle of God.

Many and many a time, old frontier feuds found their solution and their end upon these feet-washing occasions, as just described. Men who had been alienated by longstanding feuds of many, sundry natures and causes could not with moist eyes kneel at each other's feet and fail to yield all thought of vengeance and submerge it in this glowing repetition of that deed the MASTER of all men performed on that occasion at the supper before He was betrayed.

And, now may I conclude the recounting of these events in my early years, as my heart overleaps in my reminiscing of them over the intervening years. Again, I

find myself seated in the old Hallmark's Prairie Meeting House on the last Sunday I was ever to linger there. All of our cattle had been gathered, roadbranded and bunched together for the drive up the Chisholm trail. For the last time, I, the wild, unsaved cowboy, occupied a seat on the hard crude bench as Elder Abe (Abraham) Baker preached. One of the quaint customs among the Primitive Baptists was that anon the preacher occasionally would leave the pulpit, and would quietly move up and down the aisles, shaking hands with the dear members and the audience while leaving a personal message with everyone. Slowly, Elder Abe Baker, knowing that next day we were to go out upon the wide open trail and prairie, moved toward his youthful friend of the long years. Finally, making his way to where I sat, he held out his big, brawny, right hand to me, and with his left hand resting on my head, he said, calling me by my familiar boyhood name, quoted the 12th Chapter of Ecclesiastes, 1st verse, "Britton, you are leaving us tomorrow and I shall, perhaps, never see you again. Remember now thy Creator in the days of thy youth, etc." With that, he turned his noble face away, but when I looked up and my moist eyes said 'Goodbye', his own (eyes) were wet with tears.

I never saw him anymore, but the words he said to me on that day, as he laid his loving hand upon my head, thrill me yet in my grateful spirit, as these words are penned. This incident was very touching!

(Taken from the Zion's Landmark, January 1st, 1931, issue, Pages 50-53)

EDITORIAL COMMENT (NOT SO GLOWING ANY-MORE)

We call the reader's attention to the above statement, as written in the above good article, "A Glowing Tribute to Primitive Baptists," as follows,

"NOW, THERE ARE SOME UNDERSTANDING QUALITIES OF THESE PRIMITIVE BAPTISTS THAT HAVE ALWAYS IDENTIFIED THEM

AS A DISTINCT, SEPARATE PEOPLE FROM ALL OTHERS WHO SURROUND THEM. ONE OF THESE QUALITIES IS THAT OF PERSONAL INTEGRITY. NO PRIMITIVE BAPTIST IS EVER ASKED FOR SECURITY FOR ANY DEBT, BANK LOAN, PERSONAL OR OTHERWISE. THEY ARE HONEST, DEBT-PAYING, REVERENCE, LAW-ABIDING CITIZENS."

That portion of Mr. J.B. Cranfill's, Dallas, Texas, testimony that reads, "One of the qualities is personal integrity. No Primitive Baptist is ever asked for security for any dept, bank loan, personal or otherwise. They are honest, debt-paying, reverence, law-abiding citizens," is no longer GLOWING.

Back on January 31, 1931, almost sixty-five years ago, this statement was very true. I am almost 63 years of age myself, and I can remember in those years prior to and including World War II that Old Baptist Churches stood stongly for this principle as outlined in the italicized words above. If any member, deacon or minister (Elder) refused to pay his just and honest debts, his life was short in the Old Baptist Church. However, that is not the case anymore, in the falling away now taking place.

Sad commentaries come to light today where members, deacons and Elders in the church have continuous, sustained judgement records in courthouses over the land and country, for unpaid debts, some of them still outstanding that have run on and on over a period of years.

Such records, regardless of how small or how large, however, will never be found among the true Primitive or Old School Baptist Churches. The words of the wise man, Solomon, come to mind when he said, "A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold." Proverbs 22:1. These words will never be changed or improved. They will shine forth and outlast the time limitation of any religious order or name that is not kept in the true faith, doctrine and order of the Church of the Living

God here in this world. This principle is not only time honoring, but it is God-Honoring. Judgment records (and dockets) in any courthouse a mile long against one bearing the name "Primitive Baptist," is a mark of the unbelieving world, and certainly not of the Church of the True and Living God. This principle has stood in the past, and we believe that it still holds good today.

J.M. Mewborn,
January 1, 1995

MISSES THE PRIMITIVE BAPTISTS IN NORTH CAROLINA, AND THANKFUL FOR ZION'S LANDMARK

Dear Elder Mewborn,

I cannot write very well these days. However, I hope you can read this short note. It is time to renew my subscription to the Zion's Landmark for which I am enclosing my check. The extra is for your use as you see fit.

If I live until January 2003, I will be 92 years old. The Landmark is about all the preaching I get these days; however, I have met a few Old Baptists from the Church in Salisbury, Maryland, and some from the church in Delaware. I have no way to go to church with them. I do get to talk with some of them by telephone sometimes which I enjoy very much. So, you can understand why the Landmark means so much to me.

I have missed all of you precious ones since I had to leave North Carolina. Please give Susan my kindest regards, as I would like to see both of you again, also to attend Mewborn's Church once more time, although I double that I ever will. My brother and his wife are very good to me here. I do hope that you and your family are well. I think of you often.

With sincere love, I hope, in the Lord to you both, I am,
The least, if one at all,

Helen Hylemon
Temperance, Virginia
23342

August 22, 2002

(A CONTINUATION WITH ANSWERS TO A SERIES OF QUESTIONS CONCERNING

**PREDESTINARIAN
(PRIMITIVE) BAPTIST
CHURCH PRACTICES,
BELIEFS, ETC., MADE IN
THE "JAN.-FEB., 2002"
ISSUE OF ZION'S
LANDMARK.**

Reference is herein made to the "Jan.-Feb. 2002" issue of Zion's Landmark, when one of our subscribers, Mr. Randy Pridgen, desired and requested information about sundry beliefs and practices of the Predestinarian (Primitive) Baptist Church.

Having previously addressed three questions as follows, viz:

Why do Primitive Baptist churches not ordain women for the offices of minister and deacon in their churches?, and,

Why do Primitive Baptist churches not pay regular salaries to their elders and ministers for serving their churches, and why is the collection of money in their services minimized and almost decried in their meetings?, and,

Why do Primitive Baptist churches not allow their members to join secret orders, secret societies and the Masonic order?,

with answers given in the "Jan.-Feb.", "March-April", and "May-June, 2002" issues, we now proceed with the 4th question, as follows, to-wit:

"WHY DO PRIMITIVE BAPTIST CHURCHES NOT USE ORGANS, PIANOS AND OTHER MUSICAL INSTRUMENTS IN THEIR CHURCH MEETINGS AND WORSHIP SERVICES?"

(We shall preface the commentary of this subject in the outset by giving the thoughts of two former editors of this paper, Zion's Landmark, from Elder P. D. Gold and Elder T. F. Adams. Elder Gold served as editor from 1870 to 1920, and Elder Adams served as editor from 1953 to 1973.)

Editor

**SCRIPTURAL REASONS
GIVEN FOR TRUE PREDES-
TINARIAN (PRIMITIVE) BAP-
TISTS NOT USING ORGANS,
PIANOS AND OTHER MUSI-
CAL INSTRUMENTS IN
THEIR WORSHIP SERVICES**

A friend requests my views of the 150th Psalm. He

desires to know whether it is right to have musical instruments in our meeting houses of worship or not.

The Psalms are praises to God, singing Psalms and making melody in your hearts to the Lord, and especially does this 150th Chapter sing praises to the Lord.

There is no contention as to the use of musical instruments under the law. The 150th Psalm levies a tribute on everything to praise God, and to praise Him with instruments of music, cymbals, harps, trumpets and organs.

Leaving this undisputed ground, let us come into the gospel field, if so be we are thus favored. What did Jesus do and teach either by Himself or through His apostles? We read of Him being with His disciples at the passover supper, and when they had ended the supper, they sang a hymn and went out. The disciples commended singing and making melody in their hearts to the Lord. In the book of Revelation John beholds the redeemed of God standing on a sea of glass, mingled with fire, with the harps of God in their hands, which is above the world with its harps and other musical instruments. In these references there is no authority for any musical instruments of men's devising.

The gospel is itself a song and it is sung in the new heart and with the lips of praise. The melody is in the new heart. There is no worship in an instrument of music that has no life, no love or no knowledge therein.

We see no instance whatsoever in the New Testament of the use of any musical instrument by a single apostle, or in a single church of Jesus Christ. We consider that His examples and teaching are good enough for us. We believe it is the living that praise God, and not dead wood, hay nor stubble. We know this is unpopular, but we see no reason why it can be offensive or criticized for it is in accord with the scriptures and our feelings. We know the world loves it, and that fashionable singing passes with them as a fash-

ionable employment.

It is urged that our singing with musical instruments should be such as to draw young people to our service. Let it be fascinating so as to attract attention is the plea. The same reasoning demands at the same time an eloquent ministry with enticing words to charm the hearers, and their faith is in the wisdom of men. If men truly love the Lord Jesus, that will lead them to His service. The more outside things there are to divert the hearers from the simplicity of the true worship of God, the further it is from the truth. Those who love the Lord rejoice in church services that praise His great and matchless name.

A preacher of another denomination recently asked one of our sisters residing in this town, Wilson, North Carolina why we do not have organs and other musical instruments in our places of worship, saying we will lose all of our children if we do not. This Sister replied, "There is no organ fine enough for an old Baptist Church, for only a new heart makes true music in their worship. This New Heart makes melody in their hearts to the Lord, and it is strung and tuned to sound no other name but Jesus."

When the Spirit of the Lord plays an instrument of ten perfect strings, the fulfilled ten commandments are manifested as praising God - in the Spirit. The simplicity of the gospel excludes all material forms of worship, such as literal altars, organs, harps and cymbals, a literal priesthood, lambs, goats, etc. The melody is in the new heart, and the tongue is loosed to sing God's praises. The people of God sang at midnight when the jail was turned into a palace. If our hearts are tuned and set to music by our spiritual David-Christ, the daughters of Zion ascribe to Jesus all praise in His Kingdom, while we present our bodies a living sacrifice to the Lord. We find the source of our springs of praise is the Lord, and it is then that the inhabitants of the rock sing and shout for joy. (See Isaiah 42:11)

P. D. Gold (Dec'd.)

**(ADDITIONAL COMMENTS
ON THE USE OF MUSICAL
INSTRUMENTS IN GOSPEL,
CHURCH WORSHIP)**

Someone said to me recently, "why do you Primitive Baptist not have organs and other musical instruments connected with your worship? For they were used under the Old Testament worship in the temple." Yes, I said, they were used then. That was under the Old Testament, and the Old Testament was under the legal dispensation, or in the Old covenant. But the old covenant is now done away in Christ. He taketh away the first (testament) or covenant that he may establish the second, (the second testament) or covenant. I said: "Why do you not have altars now, and kill sheep and oxen, and offer them on the altars as they did in David's time?"

Now if you will show me where Christ or any of the apostles used such things in their worship or commanded it, then I will yield the point. The New Testament singing or music is making melody in your hearts to the Lord - not on dead instruments like organs. How worldly and carnal people are becoming, when they want to be like the heathen nations around them. What was Saul as king worth to them? Why should Baptists resort to fleshly attractions to draw crowds?

Let your conduct be so pure, your doctrine so heavenly, and your talk so spiritual that the Lord's humble poor will be drawn to you in the bond and fellowship of true love.

They say we are old fogies, a set of odd folks, ignoramuses. But these people are the ignorant ones, wishing to go back almost two thousand years to the worship of Moses. We desire the New Testament worship of the gospel day - spiritual worship of the heart and life.

P. D. Gold (Dec'd.)

**COMMENTARY OF ELDER T.
F. ADAMS
(AN EDITORIAL FROM A
PREVIOUS ISSUE OF ZION'S
LANDMARK)**

Dear Brother Adams,

I have been asked by many people why we (as Primitive Baptists) do not have instrumental music in our churches. I do not really know myself, and I, too, want to know the real reason for my own satisfaction. The scriptures speak of music in many places and praising the Lord in so many ways. Please give me your views on this through the columns of Zion's Landmark and Psalms 148, 149, and 150. These chapters speak of praising God in all things.

A sister in hope,
Mrs. Frances D. Harrison
Box 149, Woodland Acres
California, MD. 20619

HIS REPLY

With reference to the request of our sister, we assume that she would like to know why musical instruments were used by David in religious worship and why we do not have them in our religious worship today. First, we will observe that David lived in the law or legal dispensation, and since the coming of the Messiah we are now living in the gospel dispensation. Musical instruments were used by David, as were sacrifice offerings in their worship and praise of the most High God, and were types of the praise and thanksgiving, honoring our Heavenly Father who gave His blood that His people might have everlasting life, of which Paul said: "Therefore if any man be in Christ he is a new creature: old things are passed away, behold, all things are become new." II Cor. 5-17.

Law worship by the saints of God who worshiped God with material things and in a material way, under the old covenant, is no more practiced under the new covenant. Instead of worshipping God with harps, organs, psalteries, timbrels and string instruments, they now worship Him in spirit and truth. Jesus said to the woman of Samaria, "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him." Jno. 4:23. It is true that we sing hymns in our

religious worship with our natural voices; however, this is not essential to religious worship, and it is not necessarily important.

It is the desire of the true predestinarian or Old School Baptist to follow the pattern which was taught by Jesus Christ and His Apostles. If natural musical instruments were essential in religious worship in the gospel day – that is, this day, the time since the death and resurrection of Jesus Christ – we believe Jesus and His Apostles would have made mention of them. When the seven churches were established by the Apostles, they made no mention of organs or any other musical instruments in their religious worship. The gospel which they preached was that joyful sound. It was music to the ear. It was food to the hungry and drink to the thirsty soul. When Jesus Christ made his advent into the world, He set up a completely new order of things. The ceremonial law was abolished, and the new covenant is now in effect. The chosen vessels of God's humble poor sang songs of praise unto God, not in the letter, but in the Spirit. Often when a subject of His grace is moved to do so, he or she sings hymns of praise when about their daily tasks, when traveling on the road, plowing or working in the field, around the cook stove or on their bed, even in the wee hours of the night. "God is a Spirit and they that worship Him must worship Him in Spirit and in truth," Jno. 4:24.

One may say, "Why should any object to having an organ or piano in their churches?" To this, we would say, if the natural musical instruments which were used by David in the law dispensation set forth in types and shadows the true worship, how can we justify ourselves by the use of them in the gospel day because the law was fulfilled with the coming of Christ, and the use of musical instruments in worship ended under the law? He fulfilled the law and we are now in the gospel day. So how can we justify ourselves by the use of them in the gospel day? If we continue to

practice those things which were done away at the coming of Jesus Christ, we become debtors to the law. The use of all things in religious worship under the law was abolished and done away in the gospel day, as Paul said, "Old things are done away, behold, all things are become new."

I once heard a person ask an Old Baptist, "Why do you object to having musical instruments in your church? You have them in your home, what is the difference?" The objector replied, "That is true, I have an organ, a television, a radio, a gun, as well as many other things in my home that I would not care to see in my church." These things which we have in our homes are only for our natural enjoyment, pleasure, and entertainment, but nowhere do we find in the New Testament scriptures that the saints of God made use of any natural instrument in the gospel churches of Christ, when they held religious worship.

The divine organization of the churches in the gospel dispensation is a pattern for all gospel churches of Christ to follow. They ordain today, as always, elders (ministers) and deacons. They baptize believers on confession of their faith and belief in Jesus Christ. Paul said, "They continued steadfastly in the Apostles' doctrine and fellowship, in breaking of bread and in prayers." Acts 2:42. Not one word have I ever been able to find in the practices of the Apostles' doctrine, fellowship and church worship that justifies the use of natural musical instruments in their churches. This is the reason why our people object to the use of them in our religious worship today.

On being asked, "When and by whom was instrumental music first introduced in spiritual worship?" Elder Sylvester Hassell, an authority on church history, replied: "Cain built the first city and named it Enoch after his son; and Jubal, a descendant of Cain, invented the first musical instruments, the harp and the organ." (Gen. 4:27-21). Musical instruments were

used in the tabernacle and temple service as well as by the prophets, David and Elisha, but when Christ came, He fulfilled the law and did away with worship under the law. Since the law was fulfilled, our people worship no more under the law. Therefore, the Apostles' churches used no musical instruments, and so does the Apostolic Church today likewise uses none for we also continue "Steadfastly in the Apostles' doctrine and fellowship, and breaking of bread, and in prayers." Acts 2:42.

T. F. Adams (Dec'd.)

EMMA KEARNEY ROUSE

This eminent and notable woman, whose full maiden name was Emma Mae Kearney, was born June 28, 1915, being the fourth child and oldest daughter of the late Brother Stephen L. Kearney and his wife, Sister Lola H. Kearney. She was born on her grandfather's farm, five miles south from Snow Hill, Greene county, North Carolina.

In the year 1933, she was married to a local, favorite acquaintance and friend, Mr. Marvin Wayne Rouse, who she had grown up with, and had known since childhood. To them were born these five children: namely, her daughter, N.C. State House of Representative, Honorable Jean Rouse Preston, of Emerald Isle, North Carolina; sons, L.W. "Sandy" Rouse, of Greenville, North Carolina, Charles A. Rouse, of Ocean Pines, Maryland, and Thomas M. ("Tommy") Rouse, of Dallas, Texas. She was preceded in death by her husband, Marvin W. Rouse in May 1982, one son, Stephen Reynolds Rouse in 2002, and a granddaughter, Lisa Forbes Hardy. She was blessed with several grandchildren and great grandchildren. It was her grandson, Stephen Rouse, Jr., who stayed with her in her home until the end.

In early life and in her teen years, when growing up, she was given a deep respect and love for the faith and accomplishments of her parents, whose farm adjoined and almost surrounded the site of Mewborn's Church Meeting House, and their residence (or home) was next door to the building. For many years, her faithful father, as deacon of our church with the never failing assistance of her mother, Sister Lola Kearney, always kept the grounds and building neat and clean, and, as I do so well remember, he unlocked the doors and built the fires in the old wood and coal heaters when I was a little boy well over 60 years ago on the second Saturday morning's 11:00

a.m. service in those days, as well as the Sunday morning meeting that followed for our church and congregation. This parental Godly prestige, not only from her parents, but also from her grandfather (a deacon) and grandmother, a member, was a blessing to her to influence and set right examples to get all her children, nieces, nephews and other relatives to live up to better standards set by these older family members who were Primitive Baptists. She clearly understood the value of possessing these high principles.

Through their nearly 50 years of married life, Sister Rouse and Mr. Rouse were blessed to lead successful business careers in the mercantile lines as a farm fertilizer dealer, warehousemen, grocery, and agricultural supply business. It was during the decade of the 1960's when our nation was undergoing great civil unrest and strife that the local county Department of Social Services sought her out to accept and fill a position as Social Worker with them because they knew of her capability to enter troubled home situations at that time where few were capacitated to handle. In this endeavor she was successful and received the office's commendation upon her retirement. She was also our efficient Church Treasurer for many years.

In attempting to write this memorial sketch of her life, there is one event that took place in our lives that always caused a closeness between us and others that will linger on and last in my memory as long as I have any. It was that memorial day in my life, May 29, 1955, when my late mother, Sister Emma T. Mewborn, a dear cousin, Sister Nina Mewborn, Sister Emma K. Rouse, and this unworthy writer, all four of us having joined hands, were led into the waters of Turnage pond, with baptism administered by Elder A.P. Mewborn, a cousin, who came to assist my father who was not able to perform the rite (or ordinance) at the time.

Through all of these nearly 50 years that have followed that sacred event, there was always that special bond and tie between the four of us, and God has allowed me to see all of them removed from this troublesome and vain world to that brighter world and clime of endless day.

My close acquaintance with Sister Rouse for a lifetime has been one of the dearest and richest privileges of my life for which I can never feel thankful enough to the Lord. She was a pillar of strength to me many times when I sought her out quietly, one in whom I trusted and had confidence, for her Godly council, wisdom and good judgment in church matters. Although she lived for many years in affliction, having only one kidney, she

always regularly, every meeting time, every month, filled her seat, and many times took care of my dear wife, Susie, and me in her lovely home on second Saturdays and Sundays, when I endeavored to fill the pulpit at Mewborn's Church.

Feeling that I express the summation of feelings for her children and in-laws, as well as all the members and friends of Mewborn's Church, we say that mere words seem too poor to declare the painfulness of our bereavement in her death. Paul said "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." (1st Thess. 4:13) Yet, it is the deepest desire of our hearts to say with Job of old, "The Lord gave, and Lord hath taken away; blessed be the name of the Lord." (Job 1:21)



Emma Kearney Rouse
1915 - 2002

At the request of her family, and as her unworthy pastor, I attempted to speak a few words from Proverbs 31, commenting on several appropriate verses to an overflowing chapel of friends and loved ones at Taylor-Edwards Funeral Home, Snow Hill, North Carolina, with interment in the family plot at nearby Mewborn's Church on Monday, August 26, 2002.

May it be our Heavenly Father's will to reconcile us to our lot for what few remaining days we have left in this sinful, time world, and to be found among that happy throng. Written at request of the church in conference September 7, 2002.

J.M. Mewborn
January 4, 2003

LILLIAN NAYLOR McLAMB
"Precious in the sight of the Lord is the death of His saints." (Psalms 116:15); also, "Better is the day of death than the day of one's birth." (Eccl. 7:1).

Sister Lillian Naylor McLamb was born June 14, 1910, the second of four children in the home of Mr. Brady Naylor and Sister Bessie Jackson Naylor in Herring Township, Sampson County,

North Carolina. Sister Lillian Naylor, as she was known at that time, united with the old Harnett Primitive Baptist Church of the Seven Mile Association on the first Saturday in August, 1932, and was baptized by Elder Millard F. Westbrook, her pastor. She was only a young woman at the age of 22 years at the time.

She lived in the home of her godly parents until her marriage to Brother Joseph A. (Joe) McLamb on December 17, 1949. Brother Joseph (Joe) McLamb lost his wife, Mrs. Beulah Edna Williams McLamb, by a very sudden, shocking and unexpected death on September 30 1947, leaving him with a family of eight orphaned children, all of whom were of young ages, without the loving care of a faithful mother to look after and raise them into adulthood. (He was a true deacon, himself, of the Old Harnett Church, and his farm and home were in Cumberland County, near Fayetteville, N.C.)

In such a lonely and sad situation, the language of Jeremiah in Lamentations 5:1-3 so aptly applied to him and his family: "Remember, O Lord, what has come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows." The word, Lamentation, is from the Jewish or Hebrew language, signifying *how*.

The "how" of his desperate plight and situation had already been solved in the great mind and purpose of God when these two people fell for each other and were soon married on December 17, 1949, bringing the 8 orphaned children a true, faithful step-mother, in just a little over two years from the time of their real mother's death. Sister Lillian came into this home with strength, honor and tenacity to mother John Adam, (now deceased), Jamie Lee, Wade, N.C., Joe Curtis, New Bern, N.C., Jack, Wade, N.C., Mary Buffaloe, Wade, N.C., Ann Strickland, Wade, N.C. Jerry (Bud), Autryville, N.C., and Edna Edwards, (Eastover) Fayetteville, N.C. She lived to see all of them married and established in their own homes.

Many people have made the expression that it took great courage on Sister Lillian's part to undertake such a tremendous responsibility, but the great promise of God that He would be a Father to the fatherless and a Husband to the widow must be fulfilled, as He did for this family. These eight children, all of them, were reared successfully by a God-given foster mother, and today, as Solomon describes the virtuous woman, "her children arise up, and call her blessed; her husband, also, and he praiseth her." (Proverbs 31:28).

As a knowledgeable, conservative and successful farmer, Brother McLamb with Sister Lillian's substantial support and help, provided well for his household. In the year 1950, when the comfortable, commodious brick church building was erected by the members and friends of Harnett Church, they were among a number of several contributors that made substantial contributions, financially, towards its erection and completion. This building has been greatly enjoyed and appreciated by the many friends and members of Harnett Church for over 50 years. She always stood by Brother McLamb as a true deacon's wife.



Lillian Naylor McLamb
1910 - 2002

The Apostle Paul declared in Galatians 5:22 saying, "Now the fruit of the Spirit is LOVE, joy, peace, longsuffering, GENTLENESS, goodness, faith, MEEKNESS, temperance; against such there is no law." I see these nine (9) wonderful qualities as representing the petals that make up or comprise that beautiful flower of God's eternal Love, and ultimately give rise to that One great Fruit, The Lord and Saviour, Jesus Christ. They were truly seen and made manifest in the life of Sister Lillian McLamb, the outstanding ones being "gentleness, meekness and love." Her gentle, kind and loving spirit will never be forgotten by the many people who knew her. She was always so soft-spoken!

One June 18, 1986, she suffered a debilitating stroke of paralysis on her left side that left her a dependent person for the rest of her life. In visiting her in the two health-care homes over the 16 years that followed, my wife, Susie and I, always found her upbeat and cheerful, never complaining of her lot and circumstances in her afflictions, to the very end, that took place March 21, 2002, at Bethesda Health Care in Fayetteville, North Carolina, at age 91 years.

She also left behind two loving sisters, Mrs. Almeter Bass, Dunn, North Carolina, and Mrs. Daisy Parker, Clinton, North Carolina,

who with a dear sister-in-law, Mrs. Daisy (Norman) Naylor, also with several nieces and nephews, never wavered with their full support for her until she slipped away.

At the request of the entire family, I attempted to speak at her service on Sunday, March 24, 2002, to a large assembly of people who came to pay their last respects to the life of this noble woman, believing that when the saints of God breath out that last breath, their suffering is over forever.

J.M. Mewborn
January 9, 2003

ROBERT LEWIS (BUDDY) DUNN

Our hearts are saddened to report the death of Brother Robert Lewis (Buddy) Dunn, who we loved and cherished so, on August 14, 2002, at his home, 7017 Corbett Ridge Road, Mebane, North Carolina, at the age of 94 years. He was a native of Person County, North Carolina, the son of the late Robert Lee and Jenny Partheny Long Dunn.

He is survived by his wife of almost 70 years, Sister Georgia Alta Lee Dunn; a daughter, Janie Lee Dunn Oakes, Mebane, N. C.; a son, Robert Marshall Dunn, Efland, N. C.; a brother, David Harold Dunn, Raleigh, N. C.; a sister, Annie Lee Dunn Moore, Mebane, N. C.; with seven grandchildren, nine great-grandchildren and one great-great-grandchild.

There was not a lazy bone in his being, and he was so gifted and talented. A retired tobacco farmer and warehousemen, he served on the Board of the FCX for 35 years. When anyone would visit them, he would not let you leave without a bag of something, vegetables and goodies, that he had grown or harvested on his farm. It was his delight to be of service to others, and especially to his church at Wheeler's. We shall miss him so much in so many ways.

Both he and Sister Dunn offered and were received at Wheeler's Primitive Baptist Church in July, 1977, and were baptized by their pastor, Elder Burch Wray, always filling their seats until recently when their health failed. What a blessing to live so long and continue to be so active until the end!

His funeral service was conducted at Wheeler's Primitive Baptist Church at 11:00 A.M. on August 16, 2002 by his pastor, Elder Pete Hendrix, who was so favored to speak of the truths so dear to his heart. Burial was in the church cemetery with a huge crowd in attendance. His church family at Wheeler's and others served a delicious meal after the service which was so honorable and appropriate to his memory.

Written by Reuben Bowes and approved in conference at

Wheeler's Primitive Baptist Church this 12th day of October, 2002.

Elder Pete Hendrix, Moderator
Reuben Bowes, Church Clerk

ANNIE MAE CLAYTON OAKLEY

It is with much sadness that we report the death of Sister Annie M. Clayton Oakley on August 8, 2002, at her home from complications of a severe stroke which she suffered about twelve days prior. She was born in Person County, North Carolina, to the late Willie Andrew and Emily Harris Clayton. Her late husband, Algie Oakley, and she were blessed to raise seven children, and today all of them "arise up and call her blessed," (Proverbs 30:28.) for her kind and gentle ways.

All of them survive, namely, Emily O. Crute, Hurdle Mills, N. C., with whom she made her home for several years. She and her husband, Sammy, were so good to her, which made her latter days so enjoyable; also, Malcus Oakley and Charlies A. (Pete) Oakley, Hurdle Mills, N. C., Ronald Oakley, Timberlake, N. C., Dorothy O. Crute, Newport News, Virginia, Doris O. Moore and Florence O. Oakes, both of Roxboro, N. C.; three brothers, Willis Clayton, Earl Clayton and Coy Clayton, all of Roxboro, N. C.; one sister, Ada Sue Clayton, Roxboro, N. C., with 19 grandchildren, 36 great-grandchildren and four step-great-grandchildren.

She offered for membership and was received in Stories Creek Primitive Baptist Church, September 18, 1954, and was baptized by her pastor, Elder N. D. Teasley. She remained a faithful, loving member since that memorial event in her life.

Her funeral service was held at Stories Creek Church at 2:00 P.M., on August 10, 2002, by her pastor, Elder Pete Hendrix, who was blessed to speak so well from several scriptures which had been made so precious to her. Her body was laid to rest in the Oakley Family Cemetery in the Ceffo Community beside the resting place of her late husband to await the second coming of her LORD JESUS CHRIST to raise these vile bodies, fashioning them like unto His own glorious Body, to be carried to that better and upper Kingdom to praise HIM forevermore.

Written by Reuben Bowes, Committee, and approved in conference of Stories Creek Primitive Baptist Church, Roxboro, Person County, N. C., this 14th day of September, 2002.

Elder Pete Hendrix, Moderator
Helen Hendrix, Clerk

NANNIE EVANS WEAVER

It is once again that our hearts have been saddened by the passing from this life of our beloved

sister in the church and friend, Nannie "Nan" Evans Weaver.

Sister "Nan" was born in Person County, North Carolina, September 9, 1920, to James M. and Vallie Lunsford Evans, who preceded her in death. She was called home from this word of sin and sorrow May 31, 2002. Rev. L.L. Wellington held her funeral service in Brooks and White Funeral Home Chapel, Roxboro, N.C., June 2, 2002. Her body was laid to rest in the Surl Primitive Baptist Church cemetery.

She is survived by her husband, Joe Weaver, Timberlake, N.C., two sons, William Weaver, Roxboro, N.C., and Buck Weaver, Timberlake, N.C.; two daughters, Louise Carver and Joyce Lunsford, Roxboro, N.C.; and one sister, Mary Jane Evans, Roxboro, N.C., who also are left behind to mourn her passing.

Sister Nan joined Surl Primitive Baptist Church the second Sunday in August, 1961. She was baptized September 21, 1961, by her pastor, Elder L.P. Martin. She later joined Flat River Primitive Baptist Church by letter April 20, 1997.

"To everything there is a season, and a time to every purpose under the Heaven." Eccl. 3:1. This is the belief of God's afflicted and poor people everywhere. They believe in the All-Wise, All Powerful God who spoke this world into existence. He did see and declare the end from the beginning, and all things that are now have already been in the mind and purpose of this God before the beginning of time. And so it will be until time shall be no more.

This was most assuredly and definitely the belief of our dear, departed sister. Her desire was always to be with those of like faith and order, and to hear the blessed truth preached was her strong desire. Although afflicted in body, she came to church meetings as often as her strength would allow.

We feel that her soul is now resting in the paradise of God, awaiting that day of all days when the bodies of the Elect family of God will be raised in the resurrection in His likeness, be free of the sin they are so contaminated with here, and there they shall be forever satisfied. This was her blessed hope!

Written by one who loved her and cherished her sweet fellowship, Inez Hawkins Rogers. Done by order of Flat River Primitive Baptist Church in conference June 26, 2002.

Elder Paul Clark, Moderator
Inez Hawkins Rogers, Clerk

ERRATA

The following error (or corrigendum) occurred in the "Sep.-Oct., 2002" issue of Zion's Landmark in the "Memorial

(Sketch) To The Life Of Elder William (W.W.) Taylor" on page #5, in the third column, 3rd paragraph down from top of the page. The 2nd line of this paragraph reads "On January 1st, 1942, he was married to Jewell Frances King Watson, who was always a faithful, loving companion to him for nearly 48 years." This should read "a faithful, loving companion to him for nearly 58 years" instead of 48 years. This was a typographical error and we did not catch it when proofreading. We regret the error (or oversight) very much!

Editor

FIFTH SUNDAY MEETING FOR AARON'S FORK CHURCH, TO BE HELD AT RUSSELL CREEK MEETING HOUSE, PATRICK COUNTY, VA., MARCH 30, 2003

Dear Elder Mewborn,

It will be appreciated very much if you will state in Zion's Landmark that Aaron's Fork Church has scheduled a fifth Sunday meeting to be held at Russell Creek Church building and site (for convenience only) the fifth Sunday in March, March 30, 2003, the Lord willing.

Russell Creek Church location is south of Stuart, Va., in Patrick County. Those coming south or north on Route 8, turn east on Road 653 at state line for about 1 mile to Route 631. Turn right 1/4 mile to ch. location on your right. Those traveling US 58 West, come to Route 831, then 100 yards to Route 700 to Route 631, then about 3 miles to location on your left. Russell Creek Meeting House is just inside Va.-NC. state line, and a short distance off Route 8.

We hope the brethren and friends, especially our ministering brethren, will keep us in mind for that date, March 30, 2003.

Arthur Martin, Church Clerk
Stuart, Virginia

MILL BRANCH UNION MEETING

The Mill Branch Union Meeting will be held, if the Lord will, with Pleasant Hill Primitive Baptist Church in Myrtle Beach, South Carolina, the fifth Saturday and Sunday in March, 2003, the dates being 29th and 30th.

Directions to Pleasant Hill Primitive Baptist Church in Myrtle Beach, South Carolina, are as follows: Those coming by way of U.S. 501 from Conway, cross the Intercoastal Waterway (Bridge) to intersection with Route (US) 17 By-Pass. Turn right and go south to first traffic (red) light. Turn left on Jetport Road. Go through (4) intersections (stop lights) to Route 15. Then turn left and go 1 mile to church location on your left.

The Mill Branch Union churches invite our brethren to visit with us in our union meeting for these two days. Please keep us in mind and come if you possibly can. We look forward to your coming to be with us.

Billy Boyd, Clerk
Loris, South Carolina