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# ZION'S LANDMARK

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Volume CXXI

January-February 1989

Number 1

## ETERNAL TRUTH

In the garden where Satan came to  
beguile,  
We learn of the fall of our federal head;  
We cannot seek the face of God, not while  
In original sin we are all dead.

Electing love for Adam's lost race,  
Secured all of those whom the Father  
foreknew;  
Though nothing in them could merit His  
grace,  
And His compassions each morning are  
new.

Our blessed Redeemer has full atonement  
made,  
For His people He suffered and died;  
By His shed blood their sin debt was  
eternally paid,  
The travail of His soul must be satisfied.

All that the Father has given His Son,  
Shall be drawn to Him by His Spirit;  
Irresistible grace will find every one,  
Through the gospel preached when they  
hear it.

(Continued on page 2)

### NOTICE

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J.M. Mewborn, Edi

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(Continued )

God's love for His people is ever the same,  
With Him there's no shadow of turning;  
They serve Him with joy, persevere in His  
name,  
While more of His love they are learning.

Ana Griffin

(From *The Baptist Examiner*)

## Views Concerning Balaam

Dear Elder Mewborn:

I have read the writing on **Balaam** that appeared in the "November-December, 1989," issue of **Zion's Landmark**. In the writing all views were that he (Balaam) was of the non-elect.

In the book of Daniel, Chapter 12:10, reads "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." I do not believe the Spirit of God has ever come upon the non-elect to understand. The dictionary says the word "understand" means "to get the meaning of." I do not think the understanding, referred to by the Prophet, Daniel, can come from man, any book or any worldly thing. I do not believe the non-elect have ever had any understanding given them of the truth. I do not believe the Spirit of God has ever come upon the non-elect.

When you read Numbers 24:2, it says "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; **and the Spirit of God came upon him.**" When you read Numbers 24:1, you will read as follows; "He went not, as at other times, to seek for enchantments,

but he set his face toward the wilderness." This word "wilderness" means a wildplace; a region with no people living in it. In the next verse he lifted up his eyes and saw Israel abiding in his tents according to their tribes. This was a place that Israel would be abiding.

When you come over to the New Testament, read II Peter 2:16, as follows, "But was rebuked for his iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet." I would like to write some on this verse. The word "rebuke" means "to express disapproval of; to reprove." We find in Luke 12:47, recorded as follows, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." This does not mean the servant is lose, but that God is going to keep him in the way. If your natural child does something wrong, you correct him. I do not believe that God has corrected the non-elect in this world. Concerning the non-elect, scripture plainly states, "And these shall go away into everlasting punishment." See Matthew 25:46.

The next words, found recorded in II Peter 2:16, that I would like to write on are "forbad" and "madness." The word "forbad" means "to forbid" and that means "keep from happening; prevent." The next word is "madness" which means "being crazy; loss of one's mind."

I would now like to go to Romans Chapter 8, verse 6. It reads "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The next verse in Romans that I would now like to go to is found in Chapter 7:23, 24 & 25. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

I would now like to go back to II Peter 2:15 which reads, "Which have forsaken

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the right way, and are gone astray, following the way of Balaam." The word "astray" means "out of the right way."

And now, I would like to go to Isaiah 53:6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." I believe this covers the whole family of God, for it clearly states "we have all gone astray."

The next text is in Matthews 18:12. "How think ye? if a man have an hundred sheep, and one of them be gone **astray**, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

The next thing I would like to write on is "forsaken the right way." I do not believe the non-elect have ever been in the right way. The ones which the text is talking about were "in the right way."

In Proverbs 2:8, it reads "He keepeth the paths of judgment, and preserveth the way of His saints." God is the One who keeps and preserves the way **yesterday, today and tomorrow**. I do not believe that God changes. The child of God has never strayed in the right way of himself, but must be kept in the right way by God.

I am writing to you to express my views on Balaam. That does not mean they are right, but this is the way I see them.

A brother, I hope, in the Lord Jesus Christ,  
Elder David P. Minter  
P.O. Box 3091  
Martinsville, Virginia, 24115  
February 16, 1989.

### Additional Thoughts On Balaam

Thursday P.M.  
February 23, 1989

Dear Elder Mewborn:

I was reading some today in Jeremiah. When I read this text, I felt I had to write you a little more on Balaam.

In Jeremiah 23:21, it reads, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." I believe it means just what it says. He had not spoken to them. I believe this scripture

is speaking about non-elect. This whole chapter (Jeremiah 23 and especially verses 9-40) covers false prophets.

I do not believe that Balaam comes into that category for the scripture plainly teaches and says that "the Spirit of God came upon him (Balaam)." Numbers 24:2.

I wish you would print both letters. I hope, if the Lord will, to see you soon.

A brother in Christ, I hope,  
(Elder) David P. Minter  
Martinsville, Virginia 24115.

### Cain, Balaam, and Core Remarks On Jude 11

*"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core."*

Cain was a religious man; his religion was a kind of which he could claim to be the author, and was consequently new schoolism, or a new kind in his day. In its external form it was something like that revealed to Abel from heaven; for he offered sacrifices to the Lord, and doubtless the best he had, as it was the fruit of the ground; and he also appeared to indulge a sincere belief that his offering would be as acceptable as that of his brother Abel. Abel offered of the firstlings of his flock, and the fat thereof; and the Lord had respect unto Abel and his offering; but unto Cain, and unto his offering, he had not respect. And Cain was very wroth and in the issue killed his brother. This was the first religious quarrel in which blood was shed, that had ever occurred in the world. The difference between the religion of Cain and that of his brother Abel, will more fully appear by considering the way of Cain. The way of Cain was a way of his own, contrived by himself, and unauthorized by the God of heaven, and consequently unacceptable to the Lord; neither Cain nor his religion were respected; for the way of Cain did not recognize the doctrine of Divine Sovereignty; and he was evidently unwilling that the Lord should distinguish, single out, elect, or respect Abel and not

himself, or of the same lump make one to honor and another to dishonor. The government of the Lord he was unreconciled to; yet he could be, and was, a religious man. His way, however, was not God's way, nor his thoughts God's thoughts; hence all his ardent piety and zeal availed him nothing. His offering, we have said, was unquestionably the best that he could command; and human reason would decide that it was as good as any part of Abel's flock; but those who have been taught by the Spirit of God will discover that while Cain's religion was a system, in modern language called Arminianism, Abel's was all of grace, in its figurative import. The sacrifice of Cain was the fruit of his industry, he being an effort man, and the product of that ground then groaning under the curse of God for man's sake; "And who can bring a clean thing out of an unclean? Not one." While Abel's lamb was not the fruit of his work, but, like Jacob's savory meat, was made ready to his hand, and pointed figurative to the blessed Lamb which Abraham told his son Isaac, God would provide himself with for an offering; and which was more fully manifested when the ancient Baptist, on the shore of Jordan, saw the Holy Ghost in visible form like a dove, descend and rest upon Him as the Lamb of God that taketh away the sins of the world. Hence while Cain's religion was a system of Arminianism Abel's was a system of grace; the former showing what Cain had done, the latter what God would do. The first, mere human invention, the second, a divine appointment; the way of Cain to be defended by force of arms; the religion of Abel, by that God to whom Abel's blood cried from the ground. Now let an inquiry be made. Who are they in our time that have gone, or are going, in the way of Cain?

But, secondly. "Run greedily after the error of Balaam." Balaam was a prophet; but not approved of God; although he, as well as the beast upon which he rode, were constrained to declare some truth. Balaam was a missionary, and had a mind to go among the heathen and prophesy for Balak, king of Moab, to which work he had a call; and, like many of his kind in our day

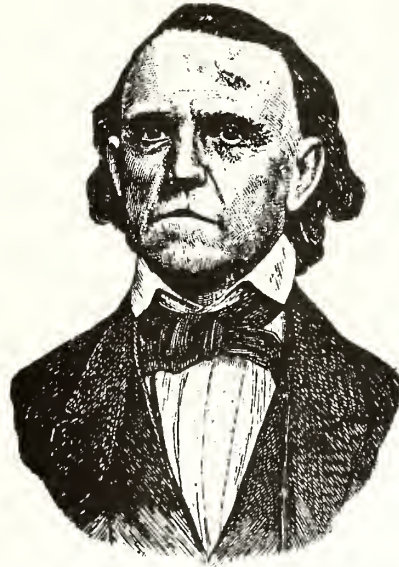
who love his error, he asked permission of the Lord, and was suffered. Whatever might have been the outfit of this famous foreign missionary, the formation of a special board was superceded by the royal bounty of Balak; as it appears that Balaam had only to arise and saddle his ass, and away he went to prophesy in a foreign land, moved not by the love of God, nor regard to men; but he loved the wages of unrighteousness, and he taught Balak to cause Israel to sin.

Let us again inquire seriously. Are there any in this our day, who love the error of Balaam! If there are, wo to them! thy shall perish in the gainsayings of Core, or Korah. The account of Korah and his company, their gainsayings, rebellion, and awful end, are given in the sixteenth chapter of the book of Numbers. Korah, in an unhallowed union of effort with Dathan and Abiram, and their men, made an unauthorized attempt to assume the priesthood; and like many of our young men of the Theological School, denied the reality of any special call to the work of the ministry; and while in the very act of disputing the point with the Lord's ministers, the earth opened her mouth and swallowed them up alive.

The awfully solemn considerations involved in the foregoing subject, cannot fail to produce emotions of the deepest interest in the hearts of all who fear the Lord and tremble at his word, to see the thousands who are at this day so very tenacious of the way of Cain; or a way, like his, unauthorized by the Lord, and in which they may offer to the Lord unholy offerings; such, for instance, as their sinful hearts, their filthy lucre, their unconverted infants or their dead works; and the multitude of greedy dogs, who love the wages of unrighteousness as well as their ancient missionary brother Balaam did, and who are hurrying on after his error, believing gain to be Godliness, and at the same time knowing as we do, that as God is true, they shall assuredly perish in the gainsayings of Core.

(Elder) Gilbert Beebe (From the editorial writings of the **Signs Of The Times.**)

Elder Gilbert Beebe  
1800-1881



GILBERT BEEBE.

As A Young Man



Elder Gilbert Beebe  
In His Latter Years

# Who Was Elder Gilbert Beebe?

**Beebe, Elder Gilbert.** There have not, perhaps, been few men since the days of the Apostles more gifted in natural and spiritual abilities than was Elder Beebe. Bold and fearless, he for more than sixty years, with tongue and pen, faithfully defended the doctrine of salvation alone by the grace of God, and during his ministry he preached about 10,000 sermons and traveled about 200,000 miles, -- sent forth, not in the manner of modern missionaries, by "Missionary Funds," but in the manner of the Apostles and disciples, by the God of grace and providence, who supplied all his necessities; thus exhibiting to this materialistic, unbelieving age, a life of divine faith, and divine support. In 1832 he founded a semi-monthly periodical called the "Signs of the Times," which he continued to issue till his death. Elder Beebe was born in Norwich, Conn., November 25, 1800, and died May 2, 1881. At a very early age he was seriously impressed with a solemn conviction of his sinful and lost condition as a sinner and the necessity of being born again to qualify him to see the Kingdom of God. When he was about seven years old he was made to hope and rejoice in God as his Saviour. At this tender age he was taught that salvation was of the Lord, and never afterwards had the least confidence in the power of men to effect or help in the salvation of sinners. He united with the Baptist Church in Norwich, Conn., when in his eleventh year and was baptized by Elder John Sterry, was licensed in his eighteenth year and began at once to travel as an itinerant preacher and was soon called to the service of several churches. During his ministry he served the following churches: the church in Norwich, Ebenezer, Ramopo, New Vernon and Middletown and Walkkill in New York; the Third Baptist Church in Baltimore, Upper Broad Run in Virginia, and Shiloh in Washington, D.C. Elder Beebe in his auto-biography says: "The division, or separation of the Missionary Baptists from the Old Order, took place in 1832 -- during my ministry. \*\*\*I found no occasion to depart from either the faith or order of the church of God, as organized on the day of Pentecost. I cannot find by sixty years of careful and prayerful searching of the Scriptures, that those Primitive Saints who gladly received the word at Pentecost, and continued steadfastly in the apostles' doctrine and fellowship had any religious organization as auxiliaries to the church, existing among them. No Mission Boards for converting the heathen, or for evangelizing the world: no Sunday Schools as nurseries to the church: no schools of any kind for teaching theology or divinity, or for preparing young men for the ministry." For about fifty years Elder Beebe was the able editor of the "Signs of the Times," and in his declining years said, "My voice will soon be silenced in death, my pen pass into the hands of another, and I hope abler writer,

but the eternal truths for which I have so long contended will be lasting as the days of eternity; and when all the deceptive and luring doctrines and institutions of men shall be exposed, and all who have trusted in a refuge of lies shall bewail their folly and call for the rocks and mountains to hide them from the face of Him that sitteth upon the throne,

and from the presence of the Lamb, those who know and love the truth shall in the truth rejoice forevermore."

(From **Biographical History of Primitive or Old School Baptist Ministers of the United States.** Pittman. Pages 29 & 30).

## Editorial

### Adversity Versus Joy

**In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him."**  
Eccl. 7:14.

I quoted this scripture once while talking to one who showed signs of being a self-righteous preacher, and he immediately walked off and left me alone. We feel that we have more adversity than we have joy, but God has balanced them off in His wisdom to perfection for our good. We only grow during adversity. Even Christ said of Himself that "though He were a Son, yet he learned He obedience by the things He suffered." Hebrews 5:8. Since He (Christ) learned obedience by the things He suffered, and He being the very fountain of all true wisdom and all righteousness, how can we learn wisdom in any other way? We learn wisdom only through afflictions. Paul wrote, "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience hope." Romans 5:3,4. The true, heart-felt hope can be felt in no other way except than through the teaching that comes through the school of grace. We must remember that Christ learned obedience by the things He suffered. Time and space will not permit here to list all the suffering and humiliation Christ had to suffer for the love which He had for His church, His bride.

It set in early when Joseph was warned

in a dream to take the young Child and His mother and flee into Egypt. Herod wanted so much to make sure that the young child was killed that he issued an order to "slay all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had inquired of the wise men." Matthew 2:16, But, God provided a way of escape just as He does today for the ones He gave to His Son, for God loved them with the same love with which He loved His Son.

When Christ grew into manhood, the Jewish chief priests and scribes were looking for some great worldly religious leader, who as they thought, would appoint them to some high positions in the priesthood and ministry of the church, and they were very much disappointed in Him when it did not come to pass. Since He came into this world (the humble, lowly Nazarene), they sought in every way possible to destroy Him physically and even more so spiritually. He taught that salvation came only through the righteousness of the lowly One who was born in a stable and after birth was laid in a manger, the poorest of the poor in carnal things, but abundantly rich in spiritual things. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matthew 8:20.

Those criticizing Jewish preachers loved only that which is carnal, but Christ loved that which is spiritual. They could never do otherwise, because Christ said concerning Himself, His mother, Mary, and her espoused husband, Joseph, that "there was no room for them in the inn." Luke 2:7. Neither was there any room for them in their hearts. Christ had to suffer these adversities that were appointed unto Him, for He was to be made like unto His brethren, "tempted in all points like as we are, yet without sin." Hebrews 4:15. These unbelieving Jews sought every opportunity to persecute the meek, lowly Lamb of God all during His teaching days here in earth, and they really tried even more so at His death by using every means at their disposal that they were permitted to use to make His death as humiliating as they possibly could, thus fulfilling the prophecy of old,

"He is despised and rejected of men; a man of sorrows, and acquainted with grief." Isaiah 53:3. "In His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth." Acts 8:33. But as the text points out, God has set the day of prosperity over against the day of adversity to the end that man should find nothing after him. Christ, being made like unto His brethren, being tempted in all points, with the exception of sin, had His life appointed unto Him as did the Apostle Paul and all of the patriarchs, prophets, apostles and all the Lord's people down through all the ages and generations of time.

The Apostle Paul had to, like Christ, be carried through many adversities. There were so many that it would not be proper to try to enumerate all of them here. They set in with him as they did with Christ in proportion to the stand Paul held for these lowly followers of the lowly Lamb of God. They beat him with stripes five times, each time receiving forty (stripes) save one. Three times he was beaten with rods, once was he stoned, his life imperiled by his own countrymen, by robbers, the heathen, and even among false brethren, but God provided abundant joy to perfection at that set, appointed time. One example was when the Jews had him bound with shackles in prison and the Lord caused the earth to quake to the extent that the shackles fell off. The prison guard came and he felt so helpless in his failure to keep the jail secure that he offered to kill himself. But Paul told him, "Do thyself no harm: for we are all here." Acts 16:28. Paul told them they were going nowhere until the magistrate who tried them came to release them. Though both the adversity and joy are needed, the Lord, as the one and only great Apothecary (druggist), knows how to balance and compound them out to perfection, even as it has pleased Him. We feel at times that the adversity lasts longer, but rest assured prosperity will come at the Lord's appointed time, even as it did with Christ when He rose from the dead a conqueror over death hell and the grave. It was then that Christ could and did truly say, "All Power Is Given Unto Me in

Heaven And In Earth." Matthew 28:18.

He is now, as many scriptures report, seated at the right hand of the Father, making intercession to the Father for the ones the Father gave Him before the foundation of the world or before time began. This intercession is on behalf of those whom Christ had in mind when He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast did these things from the wise and prudent, and has revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matthew 11:27. Here, Christ not only tells to whom God revealed it, but Christ also tells why God did it.

Please notice that this revelation was only unto the babes in Christ. Anyone who knows much about a baby knows that they get angry with you one minute and will be loving you the next minute. I worked with children 39 years in the schools as a teacher. I found that they would fight today and love one another tomorrow. It is no wonder that we should learn from this since Christ compared the Lord's chosen ones to "Babes." Another good example comes to mind. Christ said "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Matthew 11:11. All of these scriptures teach us that we should not hold a grudge. The great lesson here is that **"THE LEAST IS THE GREATEST."**

The one who has the greatest education in the school of grace is the same one the Lord has appointed the greatest amount of adversity, as was appointed unto Christ and also the Apostle Paul. Paul was so well educated in the school of grace that he could even claim a hope in the Lord Jesus Christ. . . He even wrote, "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." Romans 5:3. In the school of grace you graduate with the degree of hope. The progress into understanding the truth, so far as God ever permits His children to go in the school of grace, is **to HOPE. This HOPE IS SUFFICIENT, FOR IT IS CHRIST HIM-**

**SELF BORN IN YOU THE HOPE OF GLORY.** Why should we want more than "Christ born in you the hope of glory?" If He is born in us the **Hope of Glory**, there has to be Spiritual life that is sufficient. That Spiritual life will never die when the body does.

David writes in Psalms 90:10, "The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for **IT** is soon cut off, and **WE** fly away." That **WE** referred to here is "Christ born in you the hope of glory." You see, that Spirit that is born in you does not die. It does not go downward as the body, but, rather, it goes upward to Him who gave it, ever to be with the Holy Trinity until the morning of all morning to these little ones, the babes in Christ, those for whom Christ thanked the Father for His revelation unto them while withholding it from the wise and prudent. Those souls where He was born in His people "the hope of Glory" will at last be brought back to be joined with these same bodies, the same ones that Paul was so wonderfully blessed to describe in 1st Corinthians, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power." 1st Cor. 15:44,43.

There is much said and also written concerning this wonderful subject, but the safest thing for all of us to do is to stick to the scripture. Quoting 1st John 3:2, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." That will certainly be enough for the little babes for whom Christ thanked His father. I believe John was blessed to know as much about it as anyone who has ever lived upon this earth other than Christ, Himself. Christ did not reveal it all to John, but notice, "For we shall see Him as He is." "We shall be like Him." He not only thanked His Father for that, but He also thanked His Father for hiding these things from the world. And they prove it today that it is still hidden from them, for they plainly manifest their sometimes vehement opposition to the doctrine or teaching of election and

predestination. Christ's own prayer makes it plain why they do not understand because He said, "Even so, Father: for so it seemed good in thy sight." Matthew 11:27.

In conclusion, let's go back to our text. We, who are still living, sometimes feel that our own personal adversity is surely the worst of all, but think again of the Apostle Paul and Silas, who were thrown into prison, of Daniel who was thrown into a den of lions, and of Isaiah's description of Christ in the 53rd chapter. We think that our individual adversity is surely the worst of all, but if you have ever heard your parents tell of their travels in this world, you will find they had it too. Their adversity was much worse for we are living in a day of many (so-called) conveniences that they did not have.

My natural father told of a time once when he ran three tobacco curing barns on one farm. One day, gas built up in one of them, setting fire to it and caused the barn and tobacco to burn. Next year, my mother died, leaving him with 6 children ranging in ages from 2 to 15 years. He said he never thought any more about that tobacco, but it was not all adversity. The Lord allows our life to be, for He blessed him **with such a glorified state that every blade of grass as far as he could see stood up, pointing toward Heaven**, and later another lovely wife and 2 more children were given to him. Here came more of that joy balanced off to perfection with the adversity!

We think our adversity is the worst of all, but those of you who have studied a little history of the United States and have read of the Civil War will know that our suffering and plight is light compared to some of those that lived at that time. My grandmother used to tell how they came through and made the men go fight. They would kill them if they did not go. Abraham (Abe) Lincoln, whose father was a deacon in the Primitive Baptist Church, said in one of his speeches, "with charity toward all and malice toward none, etc." He was blessed to make many more statements, even quoting from the scripture, "Every kingdom divided against itself is brought to desolation; and every city or house divided

against itself shall not stand." Matthew 12:25. This is an indication to me which means that Abraham Lincoln was a man of God.

I hope we all may be blest with that true, humble feeling that those little ones, the babes in Christ, have always possessed. These are the ones for whom Christ prayed for. They were blessed in having this feeling and not for it. If we are so blessed, we will see so much fault in ourselves that there will be no room in us to hate.

Geo. A. Fulk  
September 11, 1988

## Tornadoes, Lighting, Thunder, Earthquakes

The prophet Nahum said, "The Lord hath his way in the **whirlwind** and in the storm, and the clouds are the dust of His feet." Nahum 1:3. Job declared, "Then answered the Lord unto Job out of the **whirlwind**, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou ast disannul my judgement? Wilt thou condemn me, that thou mayest be righteous? Has thou **an arm like God?** or canst thou **thunder** with a voice like Him?" Job 50:6-9. Job also declared, "How little a portion is heard of Him? but the **thunder** of His power who can understand?" Job 26:14. Job said again, "God made a decree for the **rain**, and a way for the **lightning** of the **thunder**." Job 28:26. William Cowper said,

"God moves in a mysterious way,  
His wonders to perform,  
He plants His footsteps in the sea,  
And rides upon the storm."

And David said, "**Who maketh the clouds His chariot: who WALKETH UPON THE WINGS OF THE WIND.**" Psalms 104:3.

It was the fourth Sunday in November, 1988, just two months ago today, that I went to church at Willow Spring, feeling downcast and lonely with a begging or longing in my heart that God would grant a blessing to me that day with a little crumb from His table that

I would be comforted and those who would come also might be comforted with that same comfort. For it is written, "The God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." II Cor. 1:4.

Being alone by myself that day with no visiting elder present from any of our sister churches, seemingly, made me feel more lonely. I do not know why, but the thought of the unlimited power of God came upon my mind in both His creation of the world and all things contained therein with His unlimited power both in regeneration and in salvation. I do not know why, but I mentioned concerning the tornado of March, 1984, that begun its origin just north of the Georgia-South Carolina state line, sweeping across the State of South Carolina, through three-fourth's of the entire eastern part of the State of North Carolina, almost to the Virginia State line in which over fifty people lost their lives, five of them within six miles of where I was born and reared, resulting in millions of dollars of property damage. I mentioned the earthquake of about three years ago in Mexico City, Mexico, when skyscrapers swayed back and forth, some of them toppling to the ground, as though they were little play toys. I remember saying that scientists and engineers had not yet made a computer that they could fasten to one of these twisters to obtain the numerical horsepower, and that God had the power to make the needle of the Richter scale go awry (instrument for measuring the power of an earthquake). I felt that day something unusual was about to take place. I felt it within and without. Inwardly, there was that troubled feeling of uneasiness and fear; and outwardly it was 73 degrees F., a record for the time of the year. I told the people of my feelings, and also expressed them again to my precious family at our lunch table after we came home from church.

On Monday following that fourth Sunday in November, 1988, I was awakened at 11:30 a.m. by what appeared to me as an explosion

nearby, and when I came to realization, I knew that severe lightning and thunder were with us. Never before in all my life had I felt our house tremble with such force since it is built of concrete throughout with a concrete base floor. I got up, went outside, and when the lightning would flash, the clouds were the most reddish in color and angry looking that I had ever beheld. At 6:30 a.m., when I awoke to get up, I turned my bedside radio on, as usual, for the early news only to learn a tornado had struck down, barely missing the Raleigh-Durham International Airport, sweeping the whole area of northwest and northeast Raleigh, passing through Wake, Franklin and Halifax counties, destroying (millions of dollars worth of) property, but yet a miracle of God's power was made manifest in that only four people lost their lives from hundreds of demolished homes in that vast area when the exposure for the destruction of life was so great with everyone fast asleep in their homes at that time of night. Many fathers, mothers, children found themselves in the front yards of their homes with the naked sky above them.

Ironically speaking, just two months earlier, on the fourth Sunday in September, 1988, at the Little River Association, held at Middle Creek Church, while eating lunch with Brother Layton Dupree, he had mentioned the tornado of 1884, having read of a quilt that survived it when the house in which it was contained had been blown to pieces. I remembered that my late father-in-law, Mr. Henry A. Turlington, Sr., having mentioned this same tornado that struck down; he would always say, "near Old Sandy Grove Church and, closeby, it turned a large mill rock upside down and moved it several yards." The occurrence of that tornado today is not on the official records of the United States Weather Bureau since it was not established until three years later, 1887, when it began keeping records.

Brother Layton Dupree mentioned in our conversation as we lunched together about the article of the quilt that had just appeared in the **Smithfield Herald**, Smithfield, N.C., and that he hoped to write from memory,

facts told him by his grandparents of the terrible destruction on that February morning, in the early hours, 1884. I have permission of Mr. Pete Hulth, Editor of the **Smithfield Herald** for the publication of these articles. The first one appeared in the September 9, 1988, edition, and the second one appeared in the October 14, 1988, edition of that paper. They are published here in **Zion's Landmark** as follows:

### **Famous quilt endures**

In the 1870s, Emily Johnson of Johnston County made a lovely "appliqued coxcomb" quilt. In 1884 a tornado picked up that quilt and carried it nine miles from the Johnson home. It was found and returned by one of Mrs. Johnson's neighbors.

Next Friday (September 16), it will be one of the quilts featured in an exhibit opening at the North Carolina Museum of History on Jones Street in Raleigh. The exhibit will remain in place through next January 15.

Small water stains on Mrs. Johnson's quilt bear testimony to its treacherous journey and trying times.

A total of 67 quilts, dating from the 1820s to the 1970s will be featured in the museum's exhibit, along with various anecdotes and quilt history.

The show is an outgrowth of a two-year documentation of North Carolina quilts by the North Carolina Quilt Project. More than 10,000 quilts were examined and photographed during 75 "documentation days" across the state.

Martha Battle, museum registrar, said many of the quilts are so old that their history is unknown. The exhibit includes Afro-American examples, she said.

The Museum of History is open from 9 a.m. to 5 p.m. Tuesday through Saturday and from 1 to 6 p.m. on Sunday.

The N.C. Museum of History Associates is co-sponsor of the quilt show.

Along the Johnston wayside

Layton Dupree of Route 3, Angier writes in response to an item that appeared in this space last month:

"The story in the Wayside column of Sep-

tember 9 about the lady's quilt that was blown away and then recovered in the 1884 tornado brought to mind a number of stories told to me by my grandmother about that same tornado.

"My grandparents had been married for a little more than a year when the tornado came. They lived a few hundred yards north of where Highway 210 now runs.

"In the wee hours of the morning in February 1884, this tornado touched down, clearing a path one-half mile wide and 50 miles long. To the best of my knowledge, no one we knew was killed, but there were several injuries. The relatives of some Harnett County residents were injured in Georgia by the same tornado before it lifted and struck down again in North Carolina.

"My great-grandfather's home was not destroyed, but it was moved about six feet. Just across the road, several homes were demolished, including the Hinton Jones home. Mrs. Jones was seriously injured when a hoe handle was driven through her thigh.

"Rigland Ellen lived across the field from the Jones place. His home was blown away down to the foundation. The only way one could see was when the lightning flashed. Mr. Ellen gathered his family together, had everyone join hands, and began to walk across the yard. As the lightning flashed, he could see an old white gander down in the well. The wind had blown away the well curb. One more step and Mr. Ellen would have fallen into the well, no doubt taking a number of his family with him. (Thank God for the lightning, sic JMM.)

"But the most fascinating story told to me was of a family in Harnett County whose home was also demolished. After it became light enough to see their way, they realized that their baby daughter was missing. As soon as possible, a search party was formed and a search was begun. They followed the path of the storm across the county line and on almost to Black Creek in Johnston County.

Someone spotted something in the top of a big white-oak tree located just to the side of the main path. They climbed the tree and there, rolled up in the feather bed, was the

little girl — still sound asleep.”

I asked one of the oldest citizens of our community with the best memory, Mr. Dall L. Griffis, Willow Spring, N.C., a wonderful person whose age now is well into the nineties, if he could tell me the identity of this baby, who survived the total destruction of its parents' home in the "Tornado of 1884." He remembered very vividly of his parents' telling him that the tornado barely missed the Town of Angier, Harnett County, N.C., passing through on the northern outskirts in the vicinity of the beautiful Angier Pond and crossing "Wimberly Road." Somewhere between that point and Sandy Grove Church, about three miles to the east, there lived a family by the name of Overby whose home was completely demolished. In that home was an infant baby boy by the name of "Henry." Mr. Griffis said he talked with Mr. Overby many times during his lifetime and heard him recite the miraculous delivery from destruction on that February night nearly 105 years ago. Mr. Overby often spoke of the miracle of his existence when he was found in some trees after the total destruction of his parents' home. Mr. Overby, he said, lived to an ripe old age, having passing away not too many years ago.

So as we conclude this article, we remember the words of Nahum and David, "The Lord hath his way in the **whirlwind** and in the storm," and "who maketh the clouds His chariot: who **WALKETH UPON THE WINGS OF THE WIND.**" So He ruleth in all deep places, whether in the heights above or in the depths beneath.

Jesus said concerning the last days, "And great earthquakes shall be in divers places, and famines, and petilences; and fearful sights and great signs shall there be from heaven." Luke 21:11. (Please read this whole chapter for an update on the signs of the times.) With an earthquake in Armenia (Soviet Russia) on December 9, 1988, of unknown proportions when nearly 50,000 people lost their lives and with another one today, January 22, 1989, in the same country, with windows, walls, roofs, and ceilings rattling and cracking on the west coast of both North and South America almost constantly,

I do not believe that anyone reasonably acquainted with the scriptures can have any doubt as to the timetable as we slowly move toward the year 2,000 A.D. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. (Read Matthew 24th Chapter, Mark 13th Chapter and Luke 21st Chapter.)

J.M. Mewborn  
January 22, 1989

## Letters to the Editor

Dear Elder Mewborn,

Please extend my subscription to the **Landmark** for another year with the excess of the check being used as you are directed. I enjoy reading the articles in the **Zion's Landmark** so much that I can only describe in part the love and truth made manifest in it. The poem, **THE LOVE OF GOD FOR HIS CHURCH**, published on the front page of the "Nov.-Dec. 1988" issue of the paper was such wonderful writing and so filled with truth. The poem on page 13 of the same issue, written by Annie Renfrow Williamson in memory of her mother, Sallie Renfrow, was the most beautiful poem I have ever had the pleasure of reading. May God's grace and peace be with you and yours.

In love,  
Buford Thornton  
Hurricane, West Va., 25526  
February 13, 1989

Dear Elder Mewborn,

I am sending \$8.00 to renew my subscription for another year. I enjoy reading the **Zion's Landmark** very much. It has been in my family for many years.

Recently, I came across my "July-August, 1987" issue with poem entitled, **A WAY-WORN TRAVELLER**, and I enjoyed reading it again and have been singing it. I have been knowing about this poem since I was a very young girl, also the tune that goes with it. I heard it sung in my family many years ago. Elder E.E. Lundy taught it to the church at Bethlehem, in Tyrrell County, N.C., for a long time until his death. This was many years ago. You mentioned about him in that issue of the paper. I was just a little girl. Now I am 76 years of age. I remember him well and loved him because he made a lot of little children. He stayed a lot at our home when our preaching time came along. Papa would meet him at

the train. I can remember how sad they were (the church) when the message came that Elder (E.E.) Lundy had passed away. We loved him very much for Christ's sake, we hope. He was a faithful pastor.

Nellie H. Barnes  
Columbia, N.C., 27925  
January 12, 1989

Dear Elder Mewborn,

I am enclosing funds to renew my subscription to **Zion's Landmark** for another year. I enjoy it a whole lot, and please keep it coming.

Yours in hope,  
Elton Martindale  
Jasper, Texas, 75951

Dear Elder Mewborn,

I am enclosing my renewal for the **Landmark**. My health is not good and I cannot go to church often. For that reason the **Landmark** means a lot to me. Recently, I enjoyed reading the obituary of Mable Tucker Biggs. She was my first cousin. I loved her and thought she was a sweet person.

Thank you,  
Ephogene T. Mabe  
Danbury, N.C., 27106  
February 3, 1989

Dear Elder Mewborn,

I am enclosing my renewal for another year's subscription to the **Landmark**. Also, please know that I am glad you are enjoying your good vision again. It is wonderful that the doctors have learned to perform this surgery in a better way than it used to be. I do enjoy reading the **Landmark** with the good articles and your editorials and all the other good writings.

May this find you in good health and pray you may continue with the publication of the paper.

Sincerely,  
June Cox  
Charlottesville, Va., 22901  
February 2, 1989

Dear Editor,

I am enclosing my check for \$10.00 to renew my subscription for **Zion's Landmark** for another year. Please use the extra for what is needed most. I look forward to reading it and hate to miss a copy. I am 94 years old, and still attend my church, Abbott's Creek Primitive Baptist, every meeting. May God bless you and wish you continued success with your work in publishing the paper.

Mrs. Fred Teague  
Kernersville, N.C., 27284  
February 5, 1989

Dear Brother Mewborn,

I am sorry I overlooked the date when my subscription ran out. I am sending \$20.00 to renew the paper for two years. Please use the remainder for your use with the paper in the amount of \$5.00. I am

a widow and live alone. I look forward to reading it.

Mrs. H.E. Wood  
Spencer, Va.  
January 20, 1989

## OBITUARIES

### Elder Kenneth Ray Payne

At the request of Elder J.M. Mewborn and a number of our brethren, I will try to leave on record a few lines concerning the life and ministry of a very dear brother of the Laurel Springs Primitive Baptist Association, Elder Kenneth Ray Payne.

Elder Ray Payne, as he was more commonly or generally known among our people, was born August 11, 1926, in Surry County, North Carolina, to Martin and Louisa Callahan Payne. In early life he married Dorothy Branch (Payne), who survives him along with the following daughters and sons, namely, Kathy Pegram, State Road, N.C., Pat Brooks, Dobson, N.C., Gaynell Hayslip, Mount Airy, N.C., Kenneth C. Payne, Dobson, N.C., Tony L. Payne, Dobson, N.C., and Jody G. Payne of the home. He also leaves behind two sisters, Mrs. Johnny Money, Dobson, N.C., Mrs. Woodrow Pinix, Kernersville, N.C., and one brother, Elder Alex Payne, Dobson, N.C., along with six grandchildren and six great-grandchildren.

The Lord took him from this world on February 1st, 1989, (Wednesday afternoon) at Forsyth Memorial Hospital, Winston-Salem, N.C., after an illness of several months. His funeral service was held at Fisher's River Primitive Baptist Church on Saturday, February 4, 1989, at 2:00 p.m., conducted by Elders George Flippin, Jack Hawkins and Eugene Brown, with burial in the church cemetery.

Both Brother Ray and his wife, Sister Dorothy, asked for a home at Fisher River Church on July 17, 1960, and were baptized on August 21, 1960, by Elders Joe Boles and Sam Flippin. He was ordained to the gospel ministry on December 17, 1983. (There were eight elders and eleven deacons that were present at his ordination.)

In attempting to comment on his life amongst us, I will just say that he was a wonderful brother and was loved deeply by his brothers and sisters in the church. I feel that he was blessed with the most humble spirit and the firmest belief in the doctrine of predestination of most anyone in our midst. To me he was blessed to have a wonderful gift and was well versed in the order of our churches and association. I had tried to serve for the past five years as his assistant (clerk) in our association. I dread to see our association convene, if the Lord will, without him. He was truly a dear brother to me.

The large crowd of people that came to the Moody Funeral Home, Dobson, N.C., prior to his funeral service, attested and proved to the fact that he was

dearly loved and respected by his brethren, friends and neighbors.

Brother Ray was called to serve as co-pastor with Elder George Flippen at State Road Church in August, 1986. He served faithfully until his death. He was there and preached at our last meeting in January, 1989, before he passed away. Also, he was at his home church, Fisher River, and New Hope Church meetings in January, 1989, just prior to his passing. He died as he had lived, faithful to the blessed cause of His Lord and Master to the end.

May it be God's will to remember his widow, Sister Dorothy, and the lovely family of children left behind to mourn his passing. We will all miss him very much.

Culmer H. Wood  
Thurmond, N.C., 28683  
March 2, 1989

### Dorothy S. (Dot) Carraway

By request of the family and instructions of the church, Jamie Carraway and I were appointed to write the obituary of this dear sister. Although I have tried many times to put into words the love we have for this sister, I am yet not able to do so.

Jamie (Carraway) called me and stated that his feelings were too deep to put into words. I hope at a later time he will feel to pen down another obituary that I feel will be more suitable than this one.

Sister Dot, as we called her, was born August 4, 1924, the eleventh of 13 children, born to Mr. and Mrs. Bernice Sutton of the Rosewood Community, Wayne County, N.C. She was married to Ralph S. Carraway on December 31, 1944. To this union were born two wonderful daughters, Betty Wells and Jo Gurley, both of Goldsboro, N.C.

She united with Goldsboro Primitive Baptist Church, Goldsboro, N.C., on September 4, 1960, and was baptized the same day by Elder H.E. Mann. After a long illness, Sister Dot passed away December 2, 1987. Her funeral was held at Goldsboro Primitive Baptist Church, which she so much loved, by her pastor, Elder Delbert Carraway and Elder J.B. Williams.

As I try to comment on the life of this dear one, and as I was during the funeral service, I cannot find words to say that would not betray the promise she made me give her before she died. I will never forget the time just before her death, when she asked me to sit by her bedside, as she expressed her love for the church, friends and family. I have never seen anyone who, facing death, was as peaceful as she was. She knew her time was near, and I am persuaded to believe that she was given to feel as the writer expressed, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." II Timothy 4:8. She asked me at this time to promise her that I would not say anything good about her. I hesitated, and she squeezed my hand and said, "promise?", which I did not realize that I would not say anything without betraying that promise.

I tried in my weak way to express a few words about the things I so deeply feel were done for her by the most High God, who led her in love and humbleness at her brethren's feet, expressing deeds she was led by the Master's Hand.

I never saw any greater love between in-laws than Angie, my wife, and Dot expressed for each other.

Sister Dot was loved among the Old Baptist from Texas to West Virginia and Kentucky and entertained many from all parts of the country in her home. I feel they went away feeling the great love that was in that blessed home.

The church, family and all who knew her will miss this dear sister in Israel, as I feel she was to this poor sinner. So not to betray her trust, I will not try to write further, hoping Jamie, who did not make this promise, will at a later date feel to write some of the things I feel so deeply.

This obituary was read in conference in November, 1988, at Goldsboro Church, and it was agreed to

send a copy of **Zion's Landmark**, record one on our church record, and give a copy to the family.

Elder Delbert Carraway  
Sanford, N.C.

### Bytha E. Price

Sister Bytha Elizabeth Price was born October 9, 1895, the daughter of Jesse Martin and Susie C. Williams Stone, Harnett County, North Carolina. She was just a few days away from her 93rd birthday. Sister Price passed from his life on October 4, 1988, in Good Hope Hospital, Erwin, North Carolina.

She married Mr. James Asbury Price on July 19, 1916. To this union four children were born, 3 daughters and one son. They are: Mrs. Vernie Howard and Mrs. Vera Underwood, both of Route 3, Dunn, N.C., and Sister Naomi Lee, Clinton, N.C., and Rhymond Price, Route 3, Dunn, N.C. She also had 20 grandchildren and 38 great-grandchildren.

The funeral service was held at Primitive Zion Church, Harnett County, N.C., on October 7, 1988, by her pastor, Elder Woodrow Lake, and Ministers Ralph Byrd and Jerome Pope.

Sister Price first joined the church at New Hope in the year 1917. She later moved her membership to Gift Church, Coats, N.C., and later to Primitive Zion Church, where she remained for the rest of her life. She was a dedicated member of the church. She was faithful to attend church for many years before she became afflicted in a way that kept her a shut-in until she passed away. We missed her then and we will miss her now, although we feel our loss is her eternal gain.

Therefore, be it resolved that a copy of this obituary be sent to **Zion's Landmark** for publication, a copy to Primitive Zion Church for the church record, and a copy be given to the family of the deceased.

Done by order of conference Saturday, January 21, 1989.

Elder Woodrow Lake, Moderator  
Mazelle Strickland, Clerk  
Jerry Whittington and Thomas  
Holmes, Committee

**EMMA SUE BALL CLAYTON**

On January 17, 1916, Emma Sue Ball Clayton was born to Lewis and Ida Ball and passed away on June 23, 1988, at Person County Memorial Hospital, Roxboro, N.C., after several years of declining health, making her stay on earth seventy-two years.

She was married to Aubrey Clayton on December 11, 1939, who preceeded her in death on November 17, 1971. Surviving are one son, Aubrey Yancey Clayton Jr., of Hurdle Mills, N.C., a daughter, Mrs. Louise Clayton Oakley of Hurdle Mills, N.C., one brother, Johnny Ball of Mebane, N.C., one sister, Ella Chisenhall of Hurdle Mills, N.C., with three grandchildren and three step-grandchildren.

Her funeral was held June 25, 1988, at Wheeler's Primitive Baptist Church by her pastor, Elder L.P. Martin. Burial was in the Newton-Pleasant Cemetery, Hurdle Mills, N.C.

We realize our weakness and inability when we try to pay our tribute of respect for one whom we loved so dearly. She was blessed to walk so softly among **GOD'S** people, always professing her belief in the doctrine of salvation by grace and grace alone. Sister Clayton was a loyal member of Roxboro Primitive Baptist Church, Roxboro, North Carolina, where she offered and was baptized on December 1, 1963, along with her dear husband, Aubrey Y. Clayton Sr., by Elder L.P. Martin. We are saddened by her death, but are given to feel that our loss is her eternal gain.

"Why do we mourn departing friends,  
Or shake at death's alarm?

'Tis but the Voice that Jesus sends,  
To call them to His arms."

Be it resolved that a copy of this obituary be given to the family, a copy to **Zion's Landmark** for publication, and a copy be placed in our church records. Done by the order of the church in conference on September 3, 1988.

Elder L.P. Martin, Moderator  
Nettie H. Long, Clerk

Ruby C. Day and Nettie H. Long, Committee

**MACIE LUNSFORD BLALOCK**

Macie Lunsford Blalock was born March 8, 1907, in Person County, North Carolina, and passed from this life on July 27, 1988. She was the daughter of the late Thomas G. Lunsford and Roxie Anna Clayton Lunsford.

She was married to Albert T. Blalock Sr., on January 22, 1927. To this union were born seven children: Albert Jr., (born March 2, 1928, died December 20, 1945), Ozie Clayton, Wallace Matthew, Coy Bernice, Ellen Marie B. Bowen, Anna Mae B. Walker, and Patricia B. Clayton. She also left behind to mourn her passing two sisters, Mrs. Myrtle L. Whitfield and Roxie

Anna L. Washington and 16 grandchildren and 10 great-grandchildren.

Sister Blalock's oldest son, Albert Jr., joined the Marines during World War II. After his basic training, he was sent overseas to France. He had his tonsils removed just before leaving for overseas. His throat had not healed. He died with blood poisoning of the throat before reaching France. Sister Blalock was very troubled over his death. After uniting with Flat River Primitive Baptist Church in Person County, North Carolina, in September, 1946, she began to get better. She was a firm believer in the doctrine of salvation by the Grace of God.

She attended her church as long as her health permitted. She was a good mother and loved her children dearly. She was a very smart, industrious person, and a hard worker. She was a perfectionist in the true sense of the word. God blessed her with seven wonderful children. They all loved her and looked after her until she passed away from this earth.

She was a wonderful sister to me, (Roxie), the writer of this obituary. It grieves me to go that way, knowing I won't be seeing her. I always stopped by to see her whenever I went that way. She always wanted a home of her own. I truly believe that she now has that eternal home with her God in Heaven.

As much as I miss her, I would never call her back, if I could, from that home so beautiful for which no human vision will ever see or behold. The hymn, "**There is a house not made with hands, etc.,**" she loved so dearly.

Sister Blalock's funeral service was conducted at Flat River Church on Friday, July 29, 1988, at 2:00 p.m. by her pastor, Elder L.P. Martin. Her body was laid to rest in Person Memorial Cemetery nearby.

Written at the request of Flat River Primitive Baptist Church by her sisters.

Elder L.P. Martin, Moderator  
Roxie Washington and Nancy  
Yancey, Committee

**MEETINGS**

**LAUREL SPRINGS ASSOCIATION**

The Fifty-Second Annual Session of the Laurel Springs Association will be held, the Lord will, with Franklin Church, Surry County, near Dobson, North Carolina, beginning on Friday before the first Sunday in June, 1989, and will continue through Sunday following, the Lord will, the dates being the 2nd, 3rd and 4th inclusive.

Directions to Franklin Church are as follows: For those who wish to come by Dobson Route 601 Business, use State Road No. 1345 (known as the Beulah

Road) located about one mile north of Dobson. Travel this road until you cross over Interstate 77, and turn left for a short drive to the church on your left. Those using Highway 89, take State Road 1345 at Beulah School and drive to paved road on your right at Interstate 77. Take this road for a short drive to church on your left. Watch for Sign Markers.

We desire the presence of our beloved brethren, sisters and friends of our correspondence to come and meet with us.

Culmer Wood, Assistant Clerk  
Route 1, Box 188  
Thurmond, N.C. 28683

### SALEM ASSOCIATION

The Eightieth Annual Session of the Salem Primitive Baptist Association will be held, if the Lord will, at Bunker Hill Church, Forsyth County, N.C., located on N.C. Highway 66, two miles south from Kernersville, N.C., beginning on Saturday before the third Sunday in June, and continuing through Monday following, the dates being June 17th, 18th and 19th, 1989.

All lovers of the truth are invited to meet with us. We will be expecting to see you at our association.

Lester G. Stewart, Clerk  
Route 9, Box 164  
Reidsville, N.C. 27320  
Telephone: 919-623-3073

### SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN APRIL, 1989

**Angier Union** will meet Sandy Grove Church, located on north side of N.C. 210 Hwy., 3 miles east of Angier, at intersection of Old Stage Road and N.C. 210 Hwy., at Johnston-Harnett County line. Elder Woodrow Lake was chosen to preach the introductory sermon and Elder R.L. Fish is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C. 27560.)

**Black Creek Union** will meet with Creech's Church, located about 25 miles west of Wilson, N.C., just east of intersection of N.C. Routes 42 & 39 Highways. Creech's Church is about ¼ mile south of N.C. 42 Hwy. Elder J.B. Williams was chosen to preach the introductory sermon and Elder Delbert Carraway is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C. 27804.)

**Lower Country Line** will meet with Stories Creek Church, located about 2½ miles north from Roxboro, Person County, N.C., on north side of Chub Lake Road. Elder Wallace Oakley was chosen to preach the introductory sermon and Elder Burch Wray is his alternate. (Bernard Whitefield, Union Clerk, Carrboro, N.C. 27510.)

**Mill Branch Union** will meet with Pleasant Hill Church, located at Myrtle Beach, South Carolina. Those traveling Route 501 to Myrtle Beach, turn right at 4th traffic light after passing over the overpass

bridge. At first traffic light, turn right and proceed to church on your right. (J.D. Wright, Union Clerk, Tabor City, N.C. 28463.)

**Black River Union** will meet with Bethsaida Church, located ½ mile off Route #27 Hwy., three miles west from Benson, in Harnett County, N.C. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

**White Oak Union** will meet with Newport Church, located on Route U.S. 70-A, in Newport, Carteret County, N.C. Elder Johnnie Carrol was chosen to preach the introductory sermon and Elder Furney Davis is his alternate. (Virgil Davis, Union Clerk, Richlands, N.C.)

**Lower Mayo Union** will meet with Mayodan Church (on Sunday only). Mayodan Church is located on the west side of U.S. Route 220, between U.S. Route 220 and Mayodan, N.C., on right hand side of road. Services will start promptly at 10:00 EDT, on Sunday. (Cletus Turner, Bassett, Virginia, Clerk.)

**Yellow River Union** will meet with Mount Zion Church. From Int. 20 west at Thomson-Washington Hwy. 78 (Exit 59) to Athens, Ga. City Limits, approximately 5 miles on Hwy. 78 to church on left across from Georgia Square Mall; from Route 441-South exit at the North By-Pass (South 29-North 129). Travel 5.5 miles and exit at the Winder-Atlanta exit. Turn right onto Hwy. 78. Travel about one mile to church on left of hwy. (across from Georgia Square Mall). (R.L. Fleming, Union Clerk, Homer, Ga. 30547.)

### BETHEL PRIMITIVE BAPTIST CHURCH TO OBSERVE 100TH YEAR

Bethel Primitive Baptist Church, located in Pleasant Grove Township, Johnston County, North Carolina, on the old Angier-Benson (County-Line) Road, will observe the 100th anniversary year on Sunday, April 23, 1989, the Lord willing. According to the first minute book, the church was organized on Saturday, January 12, 1889, with members dismissed from nearby Primitive Baptist Churches at Fellowship, New Hope and Sandy Grove.

During the service on Sunday morning, scheduled to begin at 11:00 a.m., a short history of the church will be read, giving the names of former pastors, deacons and clerks. Lunch will be served on the church grounds after the conclusion of the meeting. Children and family members of deceased members and former pastors, as well as interested persons, are invited to be present with the church for the occasion.

The first pastor was Elder Joseph Eldridge (J.E.) Adams, a pioneer school teacher of Harnett County, from Angier, N.C., who was assisted by Elder Moore Stephenson, Johnston County, N.C., and Elder J.T. Coats, (founder of the Town of Coats, N.C.) in the organization and establishment of Bethel Church. Elder J.W. Hawkins, Coats, N.C., has served as pastor since 1960, almost 30 years.

J.M. Mewborn

# ZION'S LANDMARK

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Number 2

## PRIMITIVE POETRY (A Message)

The Greeks have written; Romans too.  
So what is left that I could do?  
Our English bards left such verse penned  
as modern man cannot amend.

What chance have I at choicest lines  
while posey of yore still shines.  
My skill could never reach their height,  
unless God moves my pen to write.

Beloved Baptists of old times,  
my love for you could furnish rhymes.  
If ever earth had lovely sheep  
they must be you, whose loss I weep.

Across the miles I send my love  
and wish to meet you up above.  
I'm much too vile to make you poems  
with worth enough to bless your homes.

Yet please recall this little one  
who loves the warmth from your  
bright sun.

Lewis Price  
270 Baker  
Batesville, Arkansas 72501-4403  
March 4, 1989

### NOTICE

The subscription rates of Zion's Landmark  
are shown below:

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J.M. Mewborn, Edit

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WINSTON SALEM NC 27109  
PO BOX 7777 REYNOLDA STATION  
NC BAPTIST HISTORICAL

# Bethel Church Celebrates Centennial

(An Address at the 100th Centennial  
on April 23, 1989)

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in the place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place BETH-EL." Genesis 28:16-19.

"And He gave some, apostles; and some, prophets; and some, EVANGELIST; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:11-12. "There are diversities of gifts, but of the same Spirit." 1st Cor. 12:4.

It was at the midnight hour on June 11, 1871, as God of old had stood above the top of a ladder which Jacob saw in his dream that reached from earth to heaven with the angels of God ascending and descending on it and Jacob later called the spot "Bethel", that God also spoke peace to the troubled soul of a man named Joseph Eldridge Adams. At an early age he had serious thoughts of life and death, hell and heaven, and like all the children of grace in their experience, began a system of reformation in which he was, at the age of twenty-five, trusting for salvation, deeply convicted of his lost condition by the application on his mind of the words of Jesus, "Ye must be born again." Having served as a Confederate soldier in the Civil War for three years, he returned home full of thanksgiving for God's protecting care in preserving his life, though still burdened with the law's condemning sentence. He was in much sorrow until that memorable night of June 11, 1871.

For some days he passed through a season of rejoicing, but soon the words of Paul were applied to his mind, heart and soul in a deep and lasting manner, "Unto me who am the least of all Saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." Ephesians

3:8. This, he felt was a call to the ministry, and gave him much trouble because of his feeling sense of unfitness and unworthiness. Here, he was made to believe he would have to preach before he united with the church. Very soon after this experience, he joined the Church at Fellowship, Johnston County, N.C., and was baptized by Elder Moore Stephenson. Within a few months, he was licensed to preach, and on August 3, 1873, was ordained to the full functions of the Gospel ministry.

Elder Joseph Eldridge Adams was born January 11, 1834, in what was then Cumberland County (now Harnett County, N.C.) in the community known as "Barclaysville," the second of thirteen children of Joseph and Tillitha Adams. His opportunities for a natural education were very limited, yet he had a great thirst for natural knowledge which he improved and thus became possessed of much general information. He qualified for teacher certification and taught school at various times in this area of Harnett County.

However, in him was an uncontrollable desire that God had laid upon him and was moving him out and he could find no rest within himself or at home except as he traveled among the flock of God's heritage of churches in eastern North Carolina, South Carolina, Georgia and Alabama. From the very beginning of his ministry, he moved his membership to Morattock Church, (old Indian name for "Roanoke") about three miles southwest of Plymouth, near the Roanoke River, Washington County, N.C. on June 17, 1876. At that time this church had four ordained ministers in her midst, all of them recognized as able gifts in the ministry. Morattock Church was in the bounds of the old Kehukee Association, and was about one hundred fifty miles from his home in Harnett County, N.C.

Elder Adams remained with old Morattock Church from June 17, 1876, with the same unsettled, unceasing restlessness upon him, when about the year 1886 (ten years later) a light was given him to establish a new church in his old home neighborhood on the boundary line between western Johnston and eastern Harnett Counties. It was a powerful, moving force from which he could not resist. Several brethren lived in this area which was about 7 or 8 miles equidistant between Fellowship, Sandy Grove and New Hope Churches at Troyville, (now Coats), North Carolina. Elder Adams had heard their requests and desires, to have a church (or spiritual) home nearer to their own natural residences for convenience purposes only.

So it was on October 8, 1887, that A.Y. (Angus Young) Megee and D.C. Megee, friends of the Primitive or old School Predestinarian Baptist Church deeded approximately one acre of land on the west

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**BETHEL PRIMITIVE BAPTIST CHURCH, JOHNSTON COUNTY, NORTH CAROLINA**

side of the county line road, leading from Angier to Benson, N.C., for the use of said church in erecting a meeting house for the worship of Almighty God, in behalf of James D. Jones, J.W. Langdon and William H. Adams, trustees of the church. Early in the year of 1888, the building had begun to go up and was finished in the late fall of that same year.

Time was then ripe and had come for the organization of the church and Elder Joseph Eldridge Adams with his brother-in-law, Matthew W. Denning, whose old home stood just about 3/4 mile north of this church site where a lone chimney now stands close to the north side of the road, and who was formally a member of Sandy Grove Church, Brother Rufus J. Johnson and Sister Edith Johnson from New Hope Church, Brother J.D. Jones and Margaret D. Jones from Fellowship Church, all of them living in this community, in the presence of Elder Moore Stephenson and J.T. Coats, signed the old Church Covenant and Rules of Decorum that have governed the order of the true church of Christ at Bethel ever since. At this organizational meeting that took place January 12, 1889, Elder Joseph Eldridge Adams was called as the first pastor, Joseph B. Hardee, Clerk and Daniel Stewart, Assistant Clerk. The church gave Elder Joseph Eldridge Adams permission to name the church which he most appropriately did as **BETHEL**, dating that name from his early experience, as has already been mentioned in this article. The time of meeting would be the Second Sunday and Saturday before, of each month.

The unsettled, unquieted restlessness of feeling that was laid upon him in the outset or beginning of his ministry continued and he served the church a short while until 1894, a period of only five years when he resigned, feeling it was his lot to travel

among the churches. In this sense he could be truly called an "itinerant" preacher. Itinerant means "passing about a country; going or preaching on given appointments from week to week," and from "place to place." He was in the pure sense of the Apostle Paul's language in 1st Cor. 12:4, an "**Evangelist**." In all of the hundreds of miles that he traveled over several states, I can only find where he served but one church. This was **BETHEL** where we gathered today and which he named. He lost his wife in early life, and like the Apostle Paul, God blessed him with a free mind and full time to go among the Church of His flock.

When Elder Adams resigned Bethel Church in 1894, Elder William G. Turner, who had visited the church regularly from New Hope Church and who knew and was well acquainted with the membership, was called and served until 1897, when he resigned. Then Elder James Henry Johnson, who lived locally, was called in April, 1897, and served to August 4, 1916, when he died. Elder James Henry Johnson served the church for nineteen years and four months. Shortly afterward his death, the church called Elder A.D. Johnson, a brother of Elder James Henry Johnson, who served until February, 1925, a period of eight years and six months. Elder A.D. Johnson joined Bethel Church on the second Saturday in January, 1897, was liberated in July, 1904, and was later ordained to the ministry. After Elder A.D. Johnson's tenure as pastor, the church called Elder A.L. Holloway of Durham, North Carolina, (Lower Country Line Association) in April, 1926. Elder Holloway would ride the train from Durham to Angier on Friday. On Monday morning following he would take the train back to his home in Durham (N.C.). Some of the faithful would always meet him, and he would stay with them until time for his return.

During Elder Holloway's pastoral care of the church, Elder Frank Nordan joined the church. It is said that on December 11, 1930, after Elder Nordan had been liberated to speak on the floor during the meetings that Elder Holloway asked to be released as pastor for he felt that God had sent them a preacher and it was their obligation to use the service of his gift. Elder Holloway served the church for four years and seven months. He had a great love for the church and the brethren and sisters of Bethel Church. Elder Frank Nordan was ordained to the ministry by Elders L.H. Stephenson, L.A. Johnson and Exure Lee on June 11, 1932, and was called as pastor at the following August meeting, 1932. He served the church until 1960, a period of 28 years which was a period of time of service longer than any previous pastor. Elder A. Harold Morgan, Smithfield, N.C., was called on October 8, 1960, and served until his death on April 27, 1963, when the present pastor, Elder J.W. Hawkins was called in 1964 and continues until this date, April 23, 1989.

It is to be remembered and pointed out that by the years 1905 and 1906, with the blessing of the Lord, the church membership and interest had increased to the extent that the one acre site or lot across the road from the present site was no longer adequate to accommodate the congregation and members. Not being able to acquire additional or adjacent land to accommodate the people, a black family by the name of W.D. Stewart and his wife, Lenora D. Stewart, who were strong believers of the Primitive Baptist, donated or gave approximately two acres of land on the north side of the road, and the meeting house or building was moved to this particular site in 1908. (Literally speaking, Bethel Meeting House or building has been on two, different foundations, since it has been located in two counties in her past history, both Harnett and Johnston Counties; but, the church has never been removed from that original Spiritual foundation upon which it was established one hundred years ago.) There were several black members of the church who later moved their membership to their respective churches.

Out of the many interesting aspects relating to the history of Bethel Church, there is one rarity, perhaps, of which there is not another one like it in the history of the United States of America. This is where black people gave or donated the land or site for the use of a white church or congregation. I have been asked to explain how this could be possible at least during the reconstruction era of the south following the days of the Civil War. It is explained only in one word, **"LOVE."** They loved one another for the truth's sake. They loved the same truth, and they were blessed to worship the same God. John said, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1st John 4:7.

There is no division or separation in the Spirit of God's eternal or everlasting love. (His Spirit cannot be divided.) In this connection I would like to take this opportunity to point out that during the Civil War the Mason and Dixon Line (boundary line between the

States of Pennsylvania and Maryland) completely separated everything and everybody for four long years into two sections of this country known as the **NORTH** and the **SOUTH**, with one exception. It did not separate the churches of the Old School or Primitive Baptist faith. This is proven by the following record. On October 9, 10 and 11, 1863, the old Contentnea Association met with Hancock's Church, near Ayden, Pitt County, North Carolina, for its 33rd annual session. In that minute is the following notation: "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 follow to attend the labors of the day." (Sherman's Army was then camped at Kinston, N.C., in neighboring Lenoir County in large numbers.) Notwithstanding, the churches at that meeting received their correspondence as usual in the bond of blessed fellowship from the Warwick Old School Baptist Association of New York and the Delaware River Association of churches in New Jersey and Pennsylvania, all of them above the Mason and Dixon Line. Paul said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God; which is in Christ Jesus our Lord." Romans 8:35,38,39. In this instance it is to be noted that the New School or Missionary Baptist and all other denominations of the north ceased all relations with like bodies and organizations of their counterparts in the south and vice versa. The true church of the Lord and Saviour Jesus Christ, as described by the Apostle Paul, did not separate. She has ever been but one family, one generation only, from and before the foundation of the world with one Lord and Master over her to guide, guard and keep His body. The above two illustrations illustrate and prove this point beyond any shadow of doubt.

It was on November 23, 1912, that Elder Joseph Eldridge Adams went with Sisters Alice Massengill, R. Elnor Wilson and Nancy I. Denning from Bethel Church, along with several members from Sandy Grove Church and Black River Church, Dunn, N.C., to constitute the first Primitive Baptist Church of Angier, North Carolina, located then, as well as today, at 310 North Dunn Street.

Some of the deacons and male members who have served the church from the beginning one hundred years ago to the present time are listed as follows. See if you can identify them as I call their names: Joseph B. Hardee, the first clerk, Matthew (M.W.) Denning, Rufus Johnson, J.D. Jones, B.H. (Bernice) Langdon, A.D. (Adolphus) Johnson, B. Frank Johnson, E.M. Parrish, B.F. (Franklin) Young, B.J. Benson, S.M. Benson, C.K. Pleasant, W.H. Hayes, H.P. Young, M.B. Pleasant, Dallas E. Young, E.O. Adams, J. Robert Johnson, J.L. (Joe) Parrish, L.H. Parrish, Silas R. Young, C.T. Clayton, F.R. Den-

ning, L.A. Godwin, W.A. Denning, J.W. Carroll and Donnie Carroll.

As God of old had laid out a spot for Jacob to be brought where they dwelt together and Jacob called it **BETHEL**, the house of God, the gate of Heaven, so in the process of time, He revealed it to another God-called servant, Elder Joseph Eldridge Adams. For the past one hundred years it has truly been a **BETHEL SPOT** to many a way-worn, weary traveller seeking that eternal gate of Heaven where the elect family of God will one sweet day reach that glorious place to be enclosed and housed therein never to go no more in or out forever.

The old father-in-Israel to the little flock at Bethel, Elder Joseph Eldridge Adams, who remained a member here throughout his lifetime, died March 17, 1924, at the age of 90 years, two months and 6 days. We are told that he seldom missed but few meetings at this church for the period of 33 years of his membership. His body was laid beneath the sod in the Angier, N.C. (Town) cemetery in the burial plot with his sister and brother-in-law, Nancy I. and Matthew W. Denning, to await the final call to that eternal home, that house not made with hands, eternal in the Heavens. Then all His servants will sing this eternal song together,

"Then, with my waking thoughts,  
Bright with thy praise,  
Out of my stony griefs,  
**BETHELS** I'll raise;  
So by my woes to be  
Nearer, my God, to thee,  
Nearer to thee."

J.M. Mewborn

On Sunday morning, April 23, 1989, approximately 200 people assembled at Bethel Meeting House, Johnston County, North Carolina, to acknowledge the Hand of God in sparing the church for one hundred years. Children of deceased members, children of former (deceased) pastors, many neighbors and interested friends were found in the crowd. It was, indeed, a wonderful commemoration of the memory of those who had walked the grounds for all of those years and a day of blessed fellowship for those who attended. At the request of those who attended, the above address is being left on record for the benefit of the Primitive Baptist Church and future generations.

Brethren, sisters in the Lord, and beloved friends, I trust, it is with much fear and trembling that I come before you on this day, April 23, 1989, to give an historical account of the founding of Bethel Primitive Baptist Church, Johnston County, N.C. Unless you

have ever tried to do justice in getting up the history of a century old church, or one older, you cannot appreciate the time and effort required in mastering the achievement.

May I say in the outset that Bethel Church, from the thirteen active churches now composing the Little River Association, is the third youngest one in number. There are ten churches that were formally organized on a chronological basis prior to the time of Bethel. I would like to enumerate them here since we have some unusual facts to bring out. When the Little River Association was founded in 1829, eleven churches chartered the organization. Of that original number of 11, five are still in the association and have survived on an uninterrupted basis for this period of 160 years. To me this is an unusual blessing that shows the merciful, keeping Hand of God over this little band of brethren. I am giving at this time the names of these churches, showing the year of her respective constitution and the number of years or age of each church as follows, to-wit:

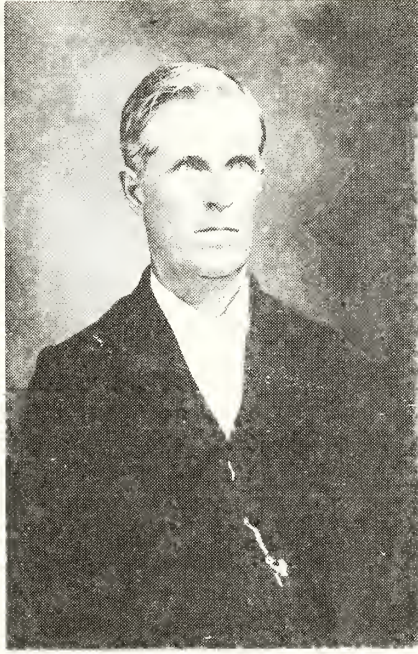
- (1) **Middle Creek**, Organized 1756, 233 years old (This church is 33 years older than our government of the United States of America)
- (2) **Old Union**, Organized 1800, 189 years old
- (3) **Fellowship**, Organized 1806, 183 years old
- (4) **Hannah's Creek**, Organized 1813, 176 years old
- (5) **Willow Spring**, Organized 1825, 164 years old
- (6) **Sandy Grove**, Organized 1840, 150 years old
- (7) **Clement**, Organized 1871, 118 years old
- (8) **Bethany**, Organized 1874, 115 years old
- (9) **Raleigh (N.C.)**, Organized 1885, 104 years old
- (10) **Oak Grove**, Organized 1886, 103 years old
- (11) **Bethel**, Organized 1889, 100 years old
- (12) **Little Creek**, Organized 1889, 100 years old
- (13) **Angier (N.C.)**, Organized 1912, 77 years old

Here, we have six churches that are, all of them, over 150 years old, and five of them have served an association continuously for 160 years. One of them is 33 years older than our country, the U.S.A. I could not begin the history of the 11th oldest church without mentioning the other twelve. Five of these churches past through the separation or division of 1832 when the Baptist Church divided into what is now known as the New School or Missionary Baptist and the Old School or Primitive Baptist.

#### ELDER JOSEPH ELDRIDGE (J.E.) ADAMS (1st Pastor)

In attempting to comment on the life of Elder Joseph Eldridge (J.E.) Adams, I will give certain high points that have been told me by people who knew him and have past and gone from the walk of men and women in this life.

In all of the wonderful things that have been said about him, I find no more greater words than these found recorded by one after his death on record in **Zion's Landmark**. "He was a circumspect man, shunning unprofitable things and behaved himself well in the house of God." What more fitting words



**ELDER JOSEPH ELDRIDGE ADAMS**  
First Pastor: 1889-1894

could be found to identify one of the Lord's People? Another one said, "He was a strict disciplinarian in the order of the church."

Sister Pauline W. Adams, widow of Elder T. Floyd Adams, recalled an instance once at a church meeting when five or six men had gathered in a conspicuous manner on the church yard prior to entering the church house for the beginning of services. Their subject or topic of conversation was of such interest that all in the immediate area had taken notice of it. Many were curious to know what the discussion that had gone on for sometime was about. Elder Adams had arrived for meeting and the position of his tying place of his horse caused him to walk by the group. Elder Adams walked by the group, never stopping, and when he reached the door of the meeting house, an old sister said, "Elder Adams, can you tell me what in the world those men out there are talking about?" Elder Adams quickly retorted, "Nothing Godly!" He must have had ears in the side and back of his head which all good school teachers are noted for having.

Elder T. Floyd Adams once told me about a vision or revelation Elder J.E. Adams had concerning the government of the United States of America in the final or closing out of the present dispensation of time. He (Elder T.F. Adams) said that Elder J.E. Adams told of seeing a "woman," which he said, represented the government and people of the United States of America. A weasel, carnivorous mammal, suddenly appeared, and grabbed the woman by the throat, sucking her blood, until she almost expired. With this day of national debt into the billions and the national trade deficit almost in the same condition, one cannot but wonder about the accuracy of his vision or revelation. Make no mistake about it, he was blessed with something that came from God!

When I was a boy and went among the Old Baptist

people with my parents, I would see the dear old members come and go from the local churches. There was something about them that I dearly loved and could not explain or tell why. They were the most saintly looking people, having the most humble, genuine look of love on their countenances of any people I had ever seen. I remember going with mama and daddy to Old Nahunta, Wayne County, N.C., on a third Sunday morning in June, about 1956 or 1957. (This church is now extinct, gone down, but they corresponded with our home church at Mewborn's.) There was an old sister there, with her two sons, from Pikeville, N.C. I had as much curiosity then as I do now, and when the meeting broke, I asked her out in the yard, as we were leaving, "Sister Thigpen, who baptized you?" She said, "A long time ago, over 40 years ago, old Elder Joseph Eldridge Adams came through and preached here on some appointments. I heard about it and went out to hear him that day. His preaching reached me and when they gave out an announcement for the reception of members to fellowship in the church, I could not stay away. I went forward and they received me. I loved him and what he preached there that day. The church gave me the privilege of letting me have who I wanted to baptize me, and I requested that he do it. I will never forget him," she told me.

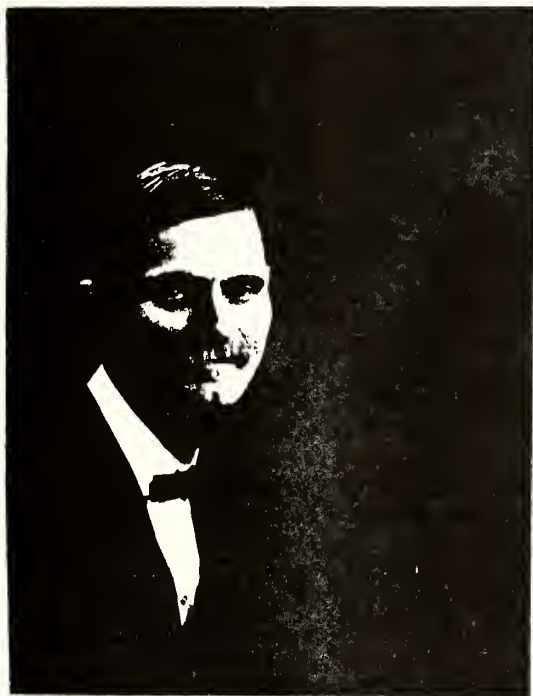
Another occasion is recalled when I first accepted the care of old Harnett Primitive Baptist Church, Sampson County, N.C. There was an old brother there, Ashley Naylor, a man with one of the most meek, lowly and contrite dispositions of whom I had ever met. This was about the year 1962. I asked him one day who baptized him. I knew he had been a member there for many years since he was in his early nineties and had been a member a long time. Here is what he said. "Many years ago, old Brother Joseph Eldridge Adams came through on some appointments and preached here. I heard about his appointment and my wife and I went. He was blessed to preach my experience so wonderfully that day and when they announced an open door for reception of members to fellowship, I simply could not stay back. I went forward, they received me unanimously, and I requested that he baptize me which he did." Such was the life of Elder Joseph Eldridge Adams. He, as the saying goes, went everywhere, so to speak, believing "even so hath the Lord ordained that they which preach the gospel should live of the gospel," (1st Cor. 9:14), for this scripture surely applied to him.

Sister Edith F. Young, widow of the late Dr. Young, a practicing physician of Angier, N.C., for many years would often tell of him in her earlier years. She said her mother was a strong member of the Primitive Baptist Church and her father was a dedicated Methodist. He paid but little attention to the Old Baptists, but when he heard that Elder Joseph Eldridge Adams was coming to their home, he laid everything down and gave him (Elder Adams) his full attention during his stay with them.

In the Spring of 1922, my father and mother, Joshua E. and Emma Turnage Mewborn, had just moved into their new home. (This dwelling burned in March, 1975.) Elder J.E. Adams spent a week with him, he said, and helped him build my mother her

new chicken house. My father loved him for the truth's sake, and I remember, when a little boy, we came to the Little River Association about 1946. He told the people that day, "I want to get up with some of Elder Joseph Eldridge Adams' family. I want to talk with them." Someone brought him Brother Alex Dupree, his nephew. (Brother Alex Dupree was the father of Brother Walton Dupree.) I found out that my father loved this old brother with a true, sincere heart that day.

In researching Elder Adams' family Bible, I found a "Family Temperance Pledge" which reads, "We the undersigned solemnly promise by the help of God to abstain from the use of intoxicating drinks as a beverage." Elder Adams signed the pledge in the following manner: "Thanks be to God I have been blest to abstain from intoxicating drinks to excess without joining a pledge and hope I may continue to do so the few remaining days of my poor life. Signing a pledge does not make men sober. Nothing but the Grace of God can teach and do that."



**ELDER WILLIAM G. TURNER**  
**Second Pastor: 1894-1897**

**ELDER WILLIAM G. TURNER**  
**(2nd Pastor of Bethel Church)**

Elder William Green Turner was the second pastor of Bethel Church, serving from 1894 until 1897. Elder Turner lived in the area of Turlington's Crossroad, near Dunn, N.C. He was a frequent visitor to all the surrounding Primitive Baptist (area) churches, and served as Moderator of the Seven Mile Association from 1914 to 1929, a period of 15 years. In 1907

he was elected to the State Senate from his district comprising Johnston, Harnett and Sampson Counties and served with honor to his country.

He was but a child during the throes of the Civil War and often related how he went without shoes and necessary raiment one whole winter during the great struggle or conflict. His parents were of only moderate means and he was unable to take advantage of the limited educational facilities available at that time. He entered school at the age of eighteen, having learned only his letters or A,B,C.'s. At the end of two years he had been promoted to the advanced classes, a remarkable feat or achievement, which showed his unusual intellect in so short a period of time. His health then failed and upon the advice of his physician, he abandoned further educational work and entered the carpenter trade as a profession which he continued until some years just prior to his death. He was married June 15, 1879, to Cornelia E. Williams. He was faithful in visiting the sick and afflicted of his churches and community, and it has been said that his life was one that was consecrated to the cause of Christ and the church of God and his country.

Elder Turner was blessed to have three sons who were ordained to the ministry in the Primitive Baptist Church. One was Elder Luther Turner who served Sandy Grove Church for a number of years. One, Elder W.E. Turner, lived in Wilson, N.C., and the other, still living, is Elder Dewey Turner, Dunn, N.C.

**ELDER JAMES HENRY (J.H.) JOHNSON**  
**(3rd Pastor of Bethel Church)**

The old homeplace of Elder James Henry Johnson still stands today, about 1/4 mile east of N.C. 210 Highway in this community. He was a school teacher and stood for high principles or standard of living in this community where he was well respected. He has two living children still, yet, living, Sister Beulah J. Parrish, Newton grove, N.C., a member of Clement Primitive Baptist Church, and Sister Alice J. Johnson, Fuquay-Varina, N.C., a member of Willow Springs Primitive Baptist Church. He has a number of grandchildren and descendants who also still reside in this area. Two of his sons, B. Frank Johnson and J. Robert Johnson, were members of this, Bethel Church. They are now deceased.

Elder James Henry (J.H.) Johnson was born January 25, 1852, near what is now Willow Spring, N.C., Wake County. He married the former Julia A. Adams on February 19, 1880, and died August 4, 1916. He united with Sandy Grove Church August 15, 1891, was liberated to speak in public on August 19, 1893, licensed September 15, 1894, and was ordained to the ministry prior to November 19, 1895. He took a letter of dismissal from Sandy Grove Church December 20, 1913, and united with Bethel Church for convenience.

It is said of him "where he was known best was loved most." He was very much beloved by his church and was "a precious sheep feeder." At the time of his death he was pastor of four churches, viz:



**ELDER JAMES HENRY (JIM) JOHNSON**  
Third Pastor: 1897-1916

Hannah's Creek, Rehobeth, Bethel and Four Oaks, Four Oaks, N.C., all of them in Johnston County, North Carolina.

To appreciate the life of this dear man, a faithful and God-called servant, your time will be enriched and personal benefit received to read the short autobiography of his life as follows.

#### **AUTOBIOGRAPHY OF ELDER JAMES HENRY (J.H.) JOHNSON**

My birth and life from childhood up to the present time, I feel to pen down as my mind is so directed. It may be good for my children also. To God's humble poor, I have been given a sincere love ever since I have had a hope. My mother has told me I was born in the year 1852, Jan. 25, in a little log house, which belonged to a man by the name of Byrd, not far from the bank of Middle Creek (Wake County, N.C.) on the south side. I don't think there was ever any poorer birthplace for a sinner to appear in this world in human form. I will say here that four years ago I was with one of my cousins, and went to the place. He showed me where the house stood. I stood and wept and said, "Oh! if I had not been born."

By the information I have had my father was an Englishman, my mother, a German. My father was a man who had his failings. Of course, we all have weaknesses. His was drink. He (my father) never owned any home or place in his life so you can see they moved from place to place all their days. At the age of one and one-half years, we children were left alone. My little coat caught on fire; when my mother found me I was almost burned to death. She said I lay for months, and all that saw me said I would die. But my loving friends, and the good Lord, cared for poor me. When at the age of six I was sent off to work for what I ate, the first thing I remember doing was dropping corn. After a while that cruel Civil War came and my father enlisted and left us. Before he left he sold me to an old man by the name of Barbour for \$20.00 and called a witness. I stayed there until peace was made. I fared as the colored children. My supper was

fatty bread and not much of that. The old man was kind to me. The old darkies were also good to me. The little negroes were my playmates. But the old man's daughter was mean to me, called me poor and bad names. She was my enemy, so I did not love her. I learned some war songs. God gave me a voice and I could sing. I would sing for the darkies. They told my mistress how I could sing. So one day at dinner I came up from the negro house. She said to me, "James, I have heard you can sing some pretty songs. I want you to sing for me." I told her I would not. "I will give you a present if you will," she said. I went out in the yard under a large oak, took off my hat and began to sing this song, "The Texas Ranger." Soon I saw tears in her eyes. God gave me favor. She treated me better after that.

When the darkies were set free, I thought I was free too, so I left, going to my mother's. Here we had a hard time. I remember fasting for three days, we were all sick and bread was sent to me. I began to want to learn to read and so on, I worked and went to school. I worked out the amount of \$5.00 for my first shoes, when I was fourteen years old.

I was said to be a truthful boy, and a good boy, though I was mean, but kept it hid best I could. I heard people say there was a hell where bad people went. I did not want to go there, so I would lie down at night and try to pray. I did the best I could — this was when I was in bondage. I thought I was a very good boy, but one morning I went to feed hogs nearly a mile away. An old sow hurt one of the pigs. I was mad and cursed at her. I started back. It came to me I had lost all of my religion and would have to go back and begin again. About that time I had a dream. I saw a ladder to Heaven. I went up it to the gate. Jesus opened the gate and told me to come in. I was so glad. I went in and saw God the Father sitting on a white throne. His garments were white. I saw but few in there. I saw one little boy I knew, sitting down. I was told I could not stay, so I was troubled. Looking far in the distance, I saw God's holy angels. They began to sing. Oh! how sweet the song; I shall not forget, "You must bear the yoke, you will come again" was the song they sang.

James Henry (Jim) Johnson  
(Dated September 9, 1912, at Angier, N.C.)

#### **ELDER A.D. (ADOLPHUS) JOHNSON** (4th Pastor of Bethel Church)

Elder A.D. Johnson, a younger brother of Elder James Henry (Jim) Johnson, was born November 11, 1862, and died May 21, 1929, at the age of 67 years. He married the former Lovie Barnes who was born December 26, 1856, and died June 25, 1926, at 70 years of age.

Elder A.D. Johnson, better known as Elder Doll Johnson, so I am told, was a gifted, experimental preacher whose preaching touched the tender, inner heartfelt feelings of his hearers. Unlike his brother, Elder James Henry (Jim) Johnson, who was said to be a "sheep-feeder," Elder Doll Johnson was



**ELDER A.D. JOHNSON**  
Fourth Pastor: 1917-1925

said to have been a "lamb-feeder." He served Bethel Church eight years and six months. His body was laid to rest in a family cemetery between this (Bethel) Church and Coats, N.C.

His wife, Lovie Barnes Johnson, her nephew, B. Frank Johnson, a son of Elder James Henry Johnson, and Brother B.H. (Bernice) Langdon, all three of them, joined the church here at the October meeting 1901, over eighty-eight years ago.

**ELDER A.L. (ANDREW LEE) HOLLOWAY**  
(5th Pastor of Bethel Church)

Elder Andrew Lee Holloway, who came from Durham, N.C., on the second weekend of every month for nearly five years from 1927 to 1931, was a man who was an unusual deep thinker — a man of keen sense and a close observer of nature. He was blessed to portray the thoughts of his mind in a very clear, vivid way to his hearers so that his discourses were very comforting and much appreciated. The writer of this sketch remembers him taking for his text one time at an association, "The Apple." From those two words, he drew out on a line of thought from the scriptures, the likes I have never heard before or since. I was but a small child at the time, yet I was fascinated or captivated by that sermon, even at ten years old.

Elder Holloway was a firm believer in the doctrine of election, absolute predestination and the resurrection of our bodies, and was favored to present his views in such a way and manner that he never did offend. Yet, he did not hesitate to speak firmly and boldly the truth as he saw and understood it. He use to say, quoting his words verbatim, "As I see it, there is not anything that was not embraced in the eternal and immutable thought of God, for 'The Lord of hosts hath sworn, saying, Surely as I have thought,

so shall it come to pass; and as I have purposed, so shall it stand.'" Isaiah 14:24.

In 1893 he was married to the former Miss Annie Rebecca Tilley, a faithful minister's wife, who preceded him in death by a few months.



**ELDER A.L. HOLLOWAY**  
Fifth Pastor: 1926-1930



**ELDER FRANK H. NORDAN**  
Sixth Pastor: 1932-1960

**ELDER F.H. (FRANK) NORDAN**  
(6th Pastor of Bethel Church)

Elder Frank Nordan served Bethel Church for a period of 28 years from 1932 to 1960. He was born February 4, 1887, and died February 11, 1971. He

was blessed with a true companion, Sister Florence S. Nordan, who was also a member of Bethel Church. During his ministry, a number of people were received into the fellowship of the church and were baptized by him.



**ELDER A. HAROLD MORGAN**  
Seventh Pastor: 1960-1963

**ELDER A.H. (HAROLD) MORGAN**  
(7th Pastor of Bethel Church)

Of all the eight pastors that have served this church for the past one hundred years, none have been more loved and respected than Elder A. Harold Morgan. He was truly blessed with one of the most humble, loving, non-assuming dispositions of any man I have ever known. "Gentle" and "Softspoken" would be the words that would adequately describe him and his wonderful ministry here at Bethel Church. His wife, Sister Vara Stephenson Morgan, was a true pastor's wife and helpmate to him in every respect.

He came at a time of much sorrow and sadness at this little place, but his presence among the little flock was surely as the scripture states, "a balm in Gilead, like the physician of old, when the health of my people recovered." See Jeremiah 8:22. He always had a kind, comforting words to those in any trouble. He will long be remembered by those who loved him. Elder Morgan died May 16, 1963.



**ELDER JASPER W. (JACK) HAWKINS**  
(AND WIFE, MUSETTE)  
Eighth Pastor: 1964-1989

**ELDER JASPER W. (JACK) HAWKINS**  
(8th Pastor of Bethel Church)

Brother Jack Hawkins and his wife, Sister Musette Evans Hawkins, have been blessed for the past 25 years to fill their respective places at Bethel Church, both as a pastor and pastor's wife in a wonderful way. For almost ten years, they made the monthly trip from Roxboro, Person County, N.C., to Bethel each month, a one-way driving distance of about 80 miles. In 1973 they moved to the Coats, N.C., area where he has continued as pastor. They are the parents of five children. Brother Jack has served Reedy Prong, Hickory Grove and Mingo Churches of the Seven Mile Association for almost the same period of time (as Bethel), nearly 25 years. They are much beloved among God's humble poor from West Virginia, the Blue Ridge Mountains of North Carolina, to the coasts of North and South Carolina.

**JOSEPH B. HARDEE**  
(First Clerk from 1889 to 1924 — 35 Years)

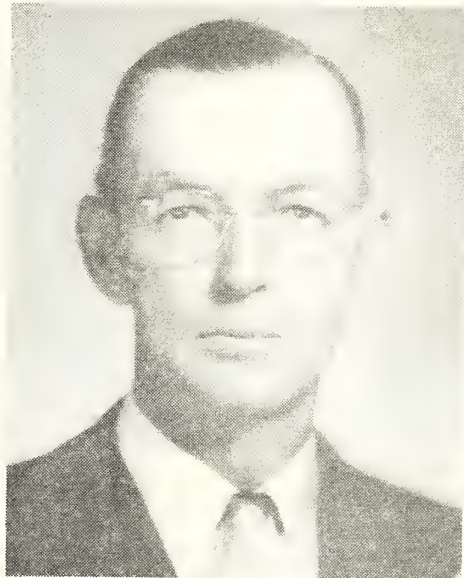
Brother Joseph B. Hardee was the first clerk of Bethel Church. He was born May 9, 1854, and died November 7, 1930. He served as clerk of Bethel Church, from the time of the organization on January 12, 1889, to April 12, 1924, a period of 35 years.

His grandfather, Major Hardee, and his grandmother, Elizabeth Mewborn Hardee, came to Johnston County from Lenoir County in 1828 and purchased a tract of land consisting of nearly 1000 acres. Ironically speaking, Elizabeth Mewborn Hardee was the great, great, great aunt of this speaker, J.M. Mewborn. Elizabeth Mewborn Hardee

joined the Primitive Baptist Church at Fellowship on September 4, 1841, and died three years later on November 19, 1844. She was a member just a little over three years.

Brother Joseph B. Hardee came from Old School or Primitive Baptist parentage. He married Malinda Candice Partin, a daughter of Elder Aldridge Partin, an ordained elder from Willow Spring Primitive Baptist Church on February 15, 1876. They lived on a section of the old Major Hardee Plantation at Hardee Crossroads. Joseph B. Hardee was blessed as a prosperous farmer, operator of a cotton gin, and ran the post office there called "Itana." He and his wife, Malinda Partin Hardee, had seven children; two of them were members of the Primitive Baptist Church. Alva was a member at Bethel, and his son, Clarence, (who married Sister Vara Stewart Hardee) was a member of Angier Primitive Baptist Church.

Brother Joseph B. Hardee was a faithful member of Bethel Church for 41 years; also, as we have said, served as clerk for 35 years.



**Dallas E. Young**  
Second Clerk; 1924-1927

**DALLAS E. YOUNG**  
(Second Clerk  
from 1924 to 1927 — 33 Years)

Brother Dallas E. Young joined the church at Bethel on July 22, 1923. He died January 27, 1957, at the age of 61 years, having been born October 4, 1895. He married the former Sister Laylon Dupree on August 23, 1919. They were blessed with five sons, Brother Cloniger Young, Durwood, Orville, Hershall and Loxton. He had several brothers and sisters, two of whom were members of Bethel Church, Brother Silas E. Young and Sister Virginia Young Benson, the mother of Sister Mazelle Roberts, Sister Hazel Benson, Brother O'Neal Benson and Brother Maynard Benson, all of them members today of Bethel Church and present with us today at this occasion.

The writer of this sketch well remembers Brother Dallas E. Young in a wonderful way. He was one of the best clerks of his church and association than any I ever knew anywhere. A man always of honest report, he often was blessed to render vital decisions in church matters as a man endowed with Godly wisdom. Manifestations of the work of the Holy Ghost were often exemplified in his life by his orderly walk and Godly conversation. He was ordained deacon on November 10, 1924, and was also serving as clerk of the Little River Association when he died.

He believed in following the ancient landmarks and footprints of the flock in the ages past and gone as a safe guide for the church with no thought of ever lording anything over God's heritage. His advice and counsel were often sought in matters pertaining to the order of the church. In every sense of the word, this man, Brother Dallas E. Young, was, as the saying goes, a man through whom God spoke unto His people.

All of the above historical data of Bethel Church was compiled by J.M. Mewborn during the month of April, 1989, at the request of the church.

J.M. Mewborn

**A BRIEF BIOGRAPHY OF ELDER  
JOSEPH ELDRIDGE (J.E.) ADAMS  
(1834-1924)**

Forty (40) years ago I went up to my father-in-law's, Elder J.T. Allen's, and I found there Mr. Orren Adams, whose home was about four miles away. He had a letter in which he had just received from a nephew of his, J.E. Adams of North Carolina, in which his nephew expressed a desire to visit him and family as he had never seen them. In the same letter he inquired about Primitive Baptists of Alabama, saying that he was a minister of that faith and order and desired while out here to visit some of their churches and associations, etc. Mr. Orren Adams and his family, all being Methodists, and knowing but little about Primitive Baptists, decided to get Elder Allen to answer his nephew's letter, which he did. I read the letter, and being pleased with the spirit and tone, went back home and answered it. To my letter he replied promptly, and the correspondence that begun at that time has continued without break or interruption for 40 years.

In the summer of 1884, Elder Adams preached his first sermon at Providence, the church of my membership, on the first Sunday in September. In this first sermon, he did not quite reach the mark we had anticipated, although his preaching was plain, simple, sound, Scriptural and we were pleased. The following Tuesday he preached by request at the Methodist Church, where his relatives had membership. Elder Allen and I both went down to hear him. Here he surprised us, surpassing our expectations, for he not only was blessed to preach the doctrine of grace very ably and

clearly, but he declared with much force the practice of the church of Christ and His apostles, showing clearly that the original mode of baptism was by immersion in water. He was never asked to preach there again. I thought his relatives did not seem at all offended, but appeared to like him very much and treated him most kindly.

After this he and I went to the Five Mile Creek Association, more than 100 miles distance, and we went horseback. At this time I was quite young in the name of the ministry, having been licensed in February, 1882.

The more I was with Elder Adams and heard him preach and beheld his every day deportment in private and public life the more I became attached to him, and when he left our section, he carried our love, confidence and fellowship with him. He and I continued to correspond until he came back again in 1888. During his absence, both Elder Allen and his wife died, and, also as I remember, his uncle Orren Adams and I were ordained to functions of the gospel ministry in December, 1885. Elder Allen's and his wife's passing away left us at Providence, (the church of my membership at that time) in a sad and lonely condition for we were isolated in a sense, there being no other churches and ministers near us, except Five Mile Church, twelve or fourteen miles away. They at this time were quite weak numerically like Providence, where there were only three or four male members besides myself. I was called to the care of Five Mile in 1886.

During the year my sainted little life companion was sadly afflicted, and were in financial straits to a degree that made our condition truly distressing, but we never despaired, though at times I could but cry over it like a child. This was our condition when our beloved Brother Adams arrived among us the second time. His coming and labors among us were comforting and encouraging to the few Old Baptists and friends in Hale County in and around Providence and Five Mile Churches.

Our section was overwhelmed with Arminianism and human religious inventions. Elder Adams seemed to take it all in stride patiently, and seemed to rightly understand the whole situation. In his preaching all these things would get before him, and instead of being discouraged or intimidated by such things, his zeal for the truth was increased. The way he would defend the truth, expose, riddle and tear Arminianism, human merit and human invention to pieces was truly edifying and strengthening to all lovers of truth.

In his preaching he would pre-anticipate the objections of his opposers and he had, to me, an original and wonderful gift in replying to them, causing the truth to shine forth most brightly.

From this time forward until just a few years of recent date, he came to see us every year or two, and he spent more time with me at my humble home than he did at any other one around among all the brethren and friends. While among them

the topic or theme of his conversations, which he delighted to dwell upon above all others, was Jesus Christ and Him crucified, and he had as clear a conception of the principles of truth and error as any one I ever knew. He never tried to hide or sugar-coat the truth whether before friend or foe, regardless of the numerical number in the confrontation.

I now realize that some of the most pleasant hours of my life were spent with him at my home and in our visits among our brethren and friends in and about Providence and Five Mile Churches, and the recollection of them now constitutes a sweet, sad, precious memory of days that can never return. Of course he visited our people in adjoining and distant counties, and often I went with him. He would visit my lamented brother, Elder J.G. Stewart, in North Alabama, and sometimes they would come together to see us. After the death of my dear life companion in March, 1922, I, by solicitation, visited our people more in the different sections of this state, and this was often in company with my noble and faithful Brother Adams. In fact, appointments were often made for both of us. In September, 1903, I visited North Carolina, and after getting there, I had his company and encouragement wherever I went. We visited several associations and many churches in our travels, and I had the pleasure of meeting some of the able ministers of that and other states. This tour I made because of the repeated solicitations of Elder Adams.

I deem it unnecessary to mention my second trip to his state in 1905 and into South Carolina, and, consequently, our visits together in different sections of this state and a tour into Mississippi in fall of 1911. My long association with him at home and abroad and my unceasing correspondence with him until death fully convinced me that he was a called and faithful minister of the gospel of the Lord Jesus Christ. He was not what some would call a brilliant, sensational, big preacher, but was an humble, modest, consistent, and faithful minister and servant of Jesus, in whom he delighted when blessed to preach so well. He was an able minister of the New Testament, not of the letter merely, but of the Spirit. He was an able minister of the New Testament because, not being of a carnal mind, or of worldly ambition, he was content to be with and preach to men of low estate. "Instant in season" and "out of season" and content with the simplicity that is in Christ, he followed after the things that made for peace among the churches, and feeling satisfied with the goodness of the Lord's house — the doctrine and order of the church as set up by Christ and His apostles — he would have nothing to do with the secret or religious societies of men, "esteeming the reproach of Christ greater riches than the treasure of Egypt." (the world). He esteemed himself little, but was highly esteemed by his spiritual brethren. On account of his humble,

unassuming deportment, honest, upright and blameless life among men, as the law of the Lord requires, he had of good report of them who are without. (1 Tim. 3.)

While he was not pharisaical, he had a horror, as it were, of a minister's immorality or gross inconsistency, such as drunkenness, beating his debts by any obstacle, pleading bankruptcy, legal or otherwise, because such conduct brought shame and reproach on the cause so dear to his heart. A more careful, painstaking and punctual man in all the relations of life was hard to find, hence his word was his bond and worth one hundred cents in the dollar. Being a moderate and conservative man, he did not trouble, distress, confuse and divide the churches and brethren by agitating mooted or controverted questions, but rather confined himself to plain and simple Bible teaching — to that which is plainly revealed. If he had any hobbies, they were the doctrine of eternal election to salvation and everlasting life. As to his experience, and I am not sure that I ever heard him preach when he did not have something to say about it, which was, without doubt, most wonderful.

In his labors among the churches for more than 51 years, he did not pry into local troubles and attempt to advise, direct and admonish them as to how they should settle them, thus taking sides and widening the breach, as he felt that the brethren and churches among whom the trouble existed were far better qualified to settle such troubles than he was. Our people generally should beware of certain spirits which in the persons and name of gospel ministers are going forth from state to state and all over the land, in the name of peace, love, humility, forbearance, brotherly love unity, as they would endeavor to appear, but in their true character are busy bodies, meddlers, intruders, filled with lovely admonitions, exhortations and beseechings, apparently so good, able and lovely, no doubt, that many of our people who are deceived or misled by them, "think they have been handed down" to them. Such spirits are so ready to lead in the settlement of all troubles among us, at home and abroad, going into far distance sections, at the expense of the brethren and friends, to aid in the settlement of church troubles, difficulties, and in this way, instead of working for peace they are causing trouble and confusion, and, if possible, beating the devil in sowing the seeds of discord among brethren and churches. See 1 John 4.

Of course, I do not mean to say that Elder Adams was perfect, or faultless, as he doubtless made mistakes like the rest of us. His delight was to read the Scriptures, talk and preach Jesus according to the Scriptures, pray and sing songs of praise the honor and glory of God. In his younger days he was a good singer, and it did seem to me that he could sing more of the different old tunes than anyone else I knew. The old **Lloyd Hymn Book** was his favorite, and this he always carried

with him.

It is said that "he is best dressed where dress no one observes." According to this saying or proverb, our lamented brother always went well dressed, but while people generally had no criticism for his dress, yet those who knew him best and were with him most did observe that he managed to keep his clothes and shoes neat and unsoiled the easiest and longer than any man they knew.

Notwithstanding his upright, sedate and blameless life, he had a vein of humor about him. At times he would have you in a roar of laughter by telling actual incidents that had occurred in his life and experience at home and abroad. Occasionally, he would put in some good laughter by telling a decent and harmless anecdote. He will be long remembered by lovers of truth. His general demeanor or deportment was such as to inspire and encourage his friends, and some, even worldly, carnal men, would say, "he is a good man, but he can't preach." His last letter to me was written on the 29th of February, 1924, and my answer to that reached Angier (N.C.) the 15th before he died on February 17, 1924. I have the first and last letters which he wrote me, about 40 years apart, both breathing the same spirit of devotion and brotherly love. I feel like I have never been worthy of such friendship, fellowship and brotherly love as he had for me. I should have stated earlier that he was well informed in a general way, and was a great reader, not only of the Bible, but also of our Baptist literature and other literature generally. Of the news of the day he took a lively interest in the affairs of his country and the current events at all levels. He was a good writer and wrote frequently for **Zion's Landmark** and the **Gospel Messenger**. Our long correspondence and association was a blessing and comfort to myself and, I feel, others. I doubt whether there is among us another minister who preached more and more faithfully than he did from the time of his ordination, a period of about 51 years till death. In his useful and faithful labors, he was helped along by brethren and friends, after a godly sort. He was a model minister and will be long remembered by the humble and spiritual children of God in his own native North Carolina and several other states. While we can here see him no more, we have good reason to believe that his soul is now in the paradise of God, resting with Jesus, to be reunited at the resurrection of his body at the glorious second coming of the Lord and Saviour Jesus Christ.

G.W. Stewart  
Akron, Alabama

(Taken from **Zion's Landmark**, May 15, 1924, issue.)

(Pages 196-200)

### Elder Frank Nordan Performed Marriage Ceremonies Under Unique Circumstances

Bethel Church, through the ministry of Elder Frank H. Nordan, had a pastor who performed marriages under a most unique circumstance or unusual situation in his home. North Carolina Law (or General Statutes ) require that a person be married in the exact county in which he obtains his marriage license. Elder Nordan was frequently called upon to perform marriage ceremonies, sometimes two per day, either in the living room of his home or in the bedroom of his home. He married the couple in either Harnett County or Johnston County by moving, as we have said, from one room to another. This was because the county line of Harnett and Johnston counties ran through his home.

He was asked the question once, "Why in the world would a house be built on a county line?" Elder Nordan told the inquirer, "Way back yonder, a county wouldn't let children go to school there except those who were living in that particular county. So Elmon Stewart built the house on the county line so he could send his children to school in either county." Elder Nordan said he did not know when the house was built, but he knew it was old and had been there for many years.

Never before have I heard of a pastor who had the distinction of being a resident of two counties at the same time. The house was so arranged in such a manner that he and Sister Nordan slept in Harnett County and they ate in Johnston County. Marriage ceremonies, depending upon the county that issued the license, were performed, as we have said, either in Johnston County or Harnett County (living room or bedroom) to conform to the law of the land. Once he had a couple who did not want to come inside the house to get married. He performed that ceremony in a field in Harnett County in front of his house.

J.M. Mewborn

## OBITUARIES

### VIOLA OAKLEY DUKE

It is in much sadness that we attempt to notify of the passing of our dear sister, Viola O. Duke, age 83 at Person County Memorial Hospital, Roxboro, N.C., on February 7, 1989, after several months of suffering from an heart ailment. The writer of this notice talked with her on the telephone on the morning before her death and she felt that her doctor and family were doing all that could be done to relieve her, but she realized her time had come, and she hoped she was ready to be taken from this world of sin and sorrow to a far better place.

Sister Viola Oakley Duke was a native of Person

County, North Carolina, and a former employee of "4 Acre Warehouse" that manufactured parachutes. She was first married to Benjamin S. Peed who was killed December, 1953. His passing left her with four children to rear and educate and all of them now stand up and call her blessed. Later, she married Mr. Luther Duke who died in 1972.

Surviving are a son, Ben S. Peed Jr., Roxboro, N.C., three daughters, Mrs. Mary Lou Smith and Mrs. Shirley Ann Long, both of Roxboro, N.C., and Mrs. Jean Barbour, New Bern, N.C., with nine grandchildren and six great-grandchildren.

She offered for membership and was received at Wheeler's Primitive Baptist Church in September, 1972, and was baptized by Elder Burch Wray. She remained a loving, faithful member who will be missed so very much by all of us.

The funeral service was held at Brooks and White Chapel at 2:00 p.m. on February 9, 1989, by her pastor, Elder Burch Wray, assisted by Elder L.P. Martin. Both spoke comfortingly to her family and friends. Burial was in Surl Primitive Baptist Church Cemetery beside the resting place of her first husband to sleep until the LORD shall call and raise the elect family of God that are of a contrite and humble spirit to that high and Holy place for she truly manifested that in her walk while here on earth.

The Church at Wheelers would like to express her sincere sympathy to her family. We know that we shall miss her gentle smile, but should not grieve for we feel that she is at rest.

Read and approved in conference by Wheeler's Church this 11th day of March, 1989.

Elder Burch Wray, Moderator  
Reuben Bowes, Clerk

### GRACE JEFFERSON

Sister Grace Jefferson, of 8500-122 Kern Canyon Road, Bakersfield, California 93306, passed away peacefully in her sleep on February 25, 1989. She was the widow of Elder T.R. Jefferson who was pastor of Seclusia, Little Flock and Stockton California Churches for a number of years. Elder Jefferson and Sister Grace visited churches in North Carolina and Virginia during the latter part of the year of 1965 when they were well received amongst our people here.

J.M. Mewborn

## MEETINGS

### SALEM ASSOCIATION

The Eightieth Annual Session of the Salem Primitive Baptist Association will be held, if the Lord will, at Bunker Hill Church, Forsyth County, N.C., located on N.C. Highway 66, two miles south from Kernersville, N.C., beginning on Saturday before the third Sunday in June, and continuing through Monday following, the dates being June 17th, 18th and 19th, 1989.

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

We will be expecting to see you at our association.

Lester G. Stewart, Clerk  
Route 9, Box 164  
Reidsville, NC 27320  
Telephone: 919-623-3073

**ABBOTT'S CREEK ASSOCIATION**

The One Hundred Sixty-Second Annual Session of the Abbott's Creek Primitive Baptist Association will convene, if the Lord will, on Friday before the fourth Sunday in August, 1989, and will continue, if the Lord will through Sunday following, the dates being 25th, 26th & 27th, inclusive, with Tom's Creek Church, Davidson County, North Carolina.

Tom's Creek Church is located one mile north of Denton, North Carolina, just off N.C. Route 109. Select your nearest route to Denton on N.C. Route 109 and watch for pointers. Those coming from either the west or east should come Highway U.S. Route 64 to where it junctions with Highway 109. Take Route 109 south to association marker, as indicated above, just one mile north of Denton. Those coming from the north or south should come Route 109 to the above mentioned point.

We extend our warm love and invitation to our loved ones in the Lord and our correspondents to meet again with us this year, 1989, if it be His will.

W.I. (Bill) Atkinson, Clerk  
605 Sherbrook Drive  
High Point, NC 27262

**SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN JULY, 1989**

**Angier Union** will meet with Angier Church, located 310 North Dunn Street, Angier, North Carolina. Elder Woodrow Lake was chosen to preach the introductory sermon. (Bobby Daughtry, Union Clerk, Princeton, N.C. 27560).

**Black Creek Union** will meet with the Goldsboro Church, located 1/4 mile north of U.S. 117 Bypass. Elder Delbert Carraway was chosen to preach the introductory sermon and J.B. Williams is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C.)

**Lower Country Line Union** will meet at Eno Church (site and property), but is to be entertained by Ross' Church. Eno Church site is being used for the sake of parking and other conveniences. Elder Burch Wray was chosen to preach the introductory sermon and Elder L.P. Martin is his alternate.

**Mill Branch Union** will meet with Mill Branch Church, located one mile east of U.S. Route 701, just north of Tabor City, N.C. (J.D. Wright, Union Clerk, Tabor City, N.C.)

**Black River Union** will meet at Harnett Church (site and property), but will be entertained by Seven Mile Church. Harnett Church site is being used for the sake of conveniences, etc. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

**White Oak Union** will meet with Davis Memorial Church (site and property), but will be entertained by Maple Hill Church. Davis Memorial Church site is being used for the sake of conveniences, etc. (Virgil

Davis, Union Clerk, Richlands, N.C.)

**Lower Mayo Union** will meet with Aaron Fork Church (**ON SUNDAY ONLY**). Aaron Fork Church is located just south of Stuart, Virginia. Those coming from the south take Route 704 and go north. Watch for State Road Sign saying "Aaron Fork Church" about two miles after you cross Route No. 8. (Cletus Turner, Route 1, Box 692, Bassett, Virginia, 24055.)

**JESSE WILLIAM PHILLIPS**

Our beloved brother, Jesse William Phillips, was called home from his earthly walk on September 12, 1988. He was born December 31, 1900, in Johnston County, North Carolina, to the late Jesse Pate and Kizzie Grace Batten Phillips. Brother Phillips was 87 years of age at the time of his death.

Left to mourn his passing are two daughters, Mrs. Golda Martz and Mrs. Nell Newell; two sons, Harold and Edrel Phillips; two brothers, Millard and Islam Phillips; one sister, Thanie Austin; eleven grandchildren; and fourteen great-grandchildren.

Brother Phillips joined Clement Church, near Four Oaks, Johnston County, N.C., about 1933, and was ordained deacon in October, 1977. He was blessed of God to serve faithfully until his death.

A memorial service was held at Old Beulah Primitive Baptist Church on September 15, 1988, with Elder R.L. Fish officiating.

It is our desire at Clement Church that the Great Comforter will give the family peace; and that your loved one has come into his inheritance where there is no more sadness, sorrow, pain or death. We at Clement Church will miss Brother Phillips very much, and extend our sympathy to his family and friends.

Therefore, be it resolved that three copies of this obituary be made: one for the family, one for publication in **Zion's Landmark**, and one for the church records.

Done by order of the church in conference March 11, 1989.

Elder R.L. Fish, Moderator  
Elder R.L. Fish, Richard Olive  
and Leola Allen, Committee

**LOWER COUNTRY LINE ASSOCIATION NOTICE**

The Lower Country Line Primitive Baptist Association will meet, the LORD Willing, on July 1, 2 and 3, 1989, at the Permanent Site near Surl Church, located just off Highway #158 East of Roxboro, N.C., about three miles from Roxboro. Elder Wallace Oakley appointed to preach the Introductory Sermon and Elder L.P. Martin as his alternate.

We invite all lovers of the doctrine of sovereign Grace to come and worship with us, and especially we would appreciate having our ministering brethren with us.

Reuben Bowes, Association Clerk  
536 Leasburg Rd., Roxboro, NC 27573  
Telephone — 919-599-2983

**MATES CREEK ASSOCIATION**

The next session of the Mates Creek Association will convene, the Lord will, with Samaria Church, Ransom, Pike County, Kentucky, beginning Friday before the first Sunday in September and continuing through Sunday, dates being September 1, 2 and 3, 1989.

The directions to Samaria Church are as follows: Take Rt. 52 to Taylorsville, W.Va. Turn left on Rt. 9 to Matewan, W.Va. Turn left at bridge. Travel 7-1/2 miles. Turn left at marker. Church is a short distance on left.

We desire the presence of our beloved brethren, sisters and friends of our correspondence to come and meet with us.

Anna Mae Ashworth, Clerk  
Rt. 6, Box 31  
Hurricane, W.Va. 25526

**NEW RIVER ASSOCIATION**

The One Hundred Ninety-Fifth Annual Session of the New River Primitive Baptist Association will be held, if the Lord will, at Flower Gap Church, beginning on Friday before the second Sunday in September, the dates being September 8, 9 and 10, 1989.

Flower Gap Church may be reached by following the route as given: Those coming on Int. 88 north and south, take Exit No. 1, Route 620, turn right short distance to 692, turn left on 691. Church will be on your right approximately 1-1/2 miles. Those coming on U.S. (Route) 52 from north, turn right on 691 for 3-1/2 miles to church on your left. Those coming from south on Route 52, turn left on 691 at foot of Fancy Gap Mountain. Go approximately 3-1/2 miles to church on left.

We desire the presence of our beloved brethren, sisters and friends of our correspondence to meet with us.

J.B. Mitchell Jr., Clerk  
195 Kimball Lane  
Christianburg, Virginia 24073

**ORDINATION TO THE MINISTRY  
OF BROTHER THOMAS R. WHITLEY**

On the 9th day of April, 1989, the Church of Middle Creek assembled, and a presbytery of Elders Delbert F. Carraway, John T. Lee, W.M. Freeman, Calvin T. Harward, George Flippen, Eugene Brown, Walter Barnes, W.C. Noles, J.M. Mewborn, Woodrow C. Lake, S.J. Sauls and R.L. Fish came forth as heretofore called by the Middle Creek Church and the presbytery was organized by appointing Elder S.J. Sauls Moderator and Elder R.L. Fish, Clerk.

The Moderator stated to the congregation the purpose for the meeting and the presbytery, and opened the meeting by singing Hymn No. 288 of the Lloyd Hymn Book, after which Elder John T. Lee led in prayer.

The candidate was then presented to the presbytery by Deacon Walton Dupree in behalf of Middle Creek Church. Then Elder J.M. Mewborn read portions of scripture found in the Book of I Timothy 3:1-7 and St. Matthew 10:5-10,16, stating the qualifications of the Bishop. Elder W.M. Freeman was appointed by the presbytery to lead in the questioning of Brother Whitley, after which the charge was given by Elder Delbert F. Carraway.

Elder George Flippen prayed the ordination prayer after which each Elder present offered a short prayer in behalf of Brother Whitley. Then they laid their hands on the candidate; they in turn wished upon him God's presence and watchcare in this great calling while extending to him their right hand of fellowship as a token of their love and fellowship for him. Elder Eugene Brown was appointed to ask Middle Creek Church whether or not it was satisfied with what had been done by the presbytery.

Then the credentials were signed and delivered to Brother Whitley after which Elder Thomas R. Whitley was delivered back to Deacon Walton Dupree.

The presbytery was then adjourned by Elder Woodrow C. Lake.

S.J. Sauls, Moderator  
R.L. Fish, Clerk

**LITTLE CREEK PRIMITIVE  
BAPTIST CHURCH TO OBSERVE  
100TH YEAR**

Little Creek Primitive Baptist Church will observe their 100th anniversary year on Sunday, July 16, 1989. Some members from Smithfield Primitive Baptist Church, located in the Town of Smithfield, North Carolina, saw a need for a church to be built in the community of Little Creek, near Clayton, North Carolina. According to the church records, the church was organized on the third Saturday of July, 1889.

Services will begin at 10:30 a.m. on Sunday morning. A brief history of the church will be read during the services and lunch will be served on the grounds after the services. Children and family members of deceased members and former pastors as well as interested persons are invited to attend. The church is located 4 miles between the towns of Smithfield and Clayton, Johnston County, North Carolina, on the Little Creek Church Road (Johnston Union Road).

IN 1927, the Church at Little Creek called for Brother T. Floyd Adams' ordination to the ministry and then called him as pastor. He served as pastor from 1927 until his death in 1973, a total of 46 years. In 1971, the church also called for Brother R.L. Fish's ordination to the ministry, to be assistant pastor, and he was later called as pastor, at the death of Elder Adams. Elder R.L. Fish is still serving as our pastor until the present time.

(For Little Creek Church)

Craig Olive  
2913 Highway 70-East  
Clayton, NC 27520

# ZION'S LANDMARK

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ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.  
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXXI

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Number 3

## The Power Of God

At first the power of God we see,  
and heaven and earth created He;  
And all there is on earth to be,  
with life that dwelleth in the sea.

Now we behold great lights above,  
the stars, the moon, and sun we love;  
It lights and warms the earth thereof,  
sends comfort to the morning dove.

Then from the earth God formed the man,  
that lump of clay held in His hand;  
He put him in the garden fair,  
and blessed him with the beauties there.

But low the weakness of the man,  
which God had purposed not to stand;

He went down in death as he  
transgressed,  
and to God's mercy was he left.

But, Oh! that wall of sin so great,  
there was no way but through the gate;  
And in the gate was the flaming sword,  
it is God's son, the blessed Lord!

He came and banished all their sins,  
and by His blood they entered in;  
He will return and take them home,  
to sing around that great white throne.

(Elder) Woodrow Lake  
Coats, North Carolina, 27521  
(Composed February 2, 1963)

### NOTICE

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are shown below:

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ary-February, 1986," issue.

J.M. Mewborn, Editor

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NC BAPTIST HISTORICAL

## The Hireling

(Joh., 10, 12, 13.)

"I live with the lonely, and move with the throng;  
I stay with the weak, and abide with the strong;  
I advocate morals and love of the state,  
Whether with the humble, or among the great;  
I sanction the Bible and all it contains,  
With all its great beauty and sanctified strains;  
While, to tell the truth, I must frankly confess,  
I do its doctrines most heartily detest.

"I have my great system, down to a science,  
Oh which I depend with greatest reliance,  
I'm full of plans and schemes and means without  
end,

To fleece, gull and delude the children of men:  
If one scheme should fall, I then try another,  
And care not which so the money I gather;  
Hence you see, I must study the ministry  
Well, to succeed in my work of iniquity.

"I tell the people that they ought to pay tithes,  
And prove it by resting, and, brethren most wise,  
For upon this one thing I am fully bent,  
To get from the good people, at least the tenth:  
Of course I want more, but must keep things  
polished,  
And never let them know tithe laws were abolished  
By Christ the High Priest, and the sinner's best  
friend,  
And of law; for righteousness, the last great End.

"In the name of the gospel I preach the law,  
And few of the people ever see the flaw.  
I quote the Bible, but ring, twist pervert,  
And this is the way, I the people subvert.  
I quote part of a verse and leave the rest out,  
And deceive the people by appearing devout,  
And teach them that salvation is just with man,  
While the Lord will save all of them, if He can.

I preach that which all men, by nature, believe,  
And this, all such people most gladly receive;  
For this I know, and have it on my docket,  
I must please man to get into his pocket.  
I boast of our number, wealth and refinement;  
Of our wisdom, and religious advancement;  
And of all people, most heartily disdain  
Those strange persons that dare God's truth to  
maintain.

Above all things, I most fear true explanation,  
Honest inquiry and investigation,  
Which I shun, keep down and the people  
deceive,  
By "all is right that they honestly believe:"  
Thus I delude many, the aged and the youth,  
And cause them to hate him that tells them  
the truth;  
And you see, with feigned love, zeal and a frown,  
Lead them to believe he is running them down.

I beg for myself in the name of the Lord,  
And by many such schemes, the money I hoard,  
As I have found out by means of good merit,  
The way to get gain, in on the Lord's credit.  
I criticize folks, for their love of the pelf,  
But the main thing I want is money for self,  
Though it worries me much, and taxes my might,  
To keep with the people, this thing out of sight.

It is more blessed to give than to receive,  
For this the Lord said, and quickly they believe.  
They do the giving and I the receiving,  
So I get money out their believing.

This is the truth, and I want you to keep it,  
And not let the people into my secret;  
But if it gets out, I will give it the lie,  
And, in truth, for money the louder I'll cry."

Submitted by one who signed his name, "An old  
Hard-Shell Baptist" with the request that his name  
remain anonymous. Editor)

## Truth

Truth is the well-spring of the soul  
That's truly born of God;  
Its worth has never yet been told —  
The pilgrim's faithful rod.

The truth will stand the rigid test,  
While falsehood melts away;  
Truth gives sweet comfort, peace and rest,  
And drives all fears away.

Truth is the shield that guards the way  
Of weary pilgrim's feet;  
The truth gives light from day to day,  
And makes our journey sweet.

Truth is the twin to perfect love,  
Which comes from God alone,  
Directs our minds and thoughts above,  
To that eternal home.

The truth, it binds and makes us free,  
And still it holds us fast;  
By faith the vision we can see;  
A home of peace at last.

The truth has guided all these years,  
And still shall be our stay;

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Truth, loving truth, will end our fears,  
in that eternal day.

(Elder) J.J. Turnipseed

(Contributed by Sister Meta B. Rohbaugh,  
Williamsburg, Va.)

## INQUIRY

In recent weeks several people have expressed a desire for information as to the whereabouts of Sister Pauline W. Adams, widow of Elder T. Floyd Adams, also Mrs. Elizabeth C. Edwards, a contributor of good articles to this paper prior to her stroke in January, 1988.

Sister Pauline W. Adams has been a resident in Blue Ridge Manor, 3830 Blue Ridge Road, Raleigh, N.C., since last July, 1988. I visited her in early July, 1989, (this year), and she appeared to know me, as we reminisced over old times and discussed scriptures, etc., although she never called my name. She seemed to have full comprehension of our discussion or conversation, however. I told her she was the prettiest 96 year old lady that I knew for she looked so well that day.

Mrs. Elizabeth C. Edwards is a patient at Hillhaven Convalescent Center, 616 Wade Avenue, Raleigh, N.C., where she has been confined since her stroke in early January, 1988. I also visited Mrs. Edwards in early July, 1989. Although she has been able to speak but few words since her stroke and confinement, I am confident she knew me. I asked her if she did know me, to let me know. She gently squeezed my hand with the sending forth of a most pleasant smile and the twinkle in her eye. She is unable to walk, cannot speak but little, and has been fed through a tube to her stomach since her stroke, January, 1988, because she is unable to swallow.

May the dear Lord enable us to remember these two dear souls in their afflictions and trials in this life.

J.M. Mewborn

### Bone of My Bones, and Flesh of My Flesh

**"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now BONE OF MY BONES, AND FLESH OF MY FLESH: she shall be called Woman, because she was taken out of Man."** Genesis 2:21, 22, 23. Also, **"For we are members of His body, of His flesh, and of His bones."** Ephesians 5:30.

A few days ago, it appeared to me that an old man had entered into our living room. There were several children in the room with him and us. Out of all the children that were with us, there were only two of them that showed true love for this poorly dressed man. All of the others showed a dislike for him. The two that showed love for him were his own children. They were bone of his bone and flesh of his flesh. They showed their love in their faces because they, like the Lord's elect,

are bone of His bone and flesh of His flesh, as Paul has written in Ephesians 5:30 concerning His church. Adam is a figure of Christ and Eve is a figure of the church in this instance. Today, the very reason that the Lord's people love Jesus is because **they are bone of His bone and flesh of His flesh.**

In the 53rd Chapter of Isaiah is found an exact description of this man who appeared to me in our living room recently. He was like "a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men." "We hid as it were our faces from him; he was despised, and we esteemed him not." Isaiah 53:2,3. All of these children looked down on him with disrespect except the two children in the room who were his own children. They were bone of his bones and flesh of his flesh. This has not changed, and that is the way it is now. Christ's children are "bone of His bones and flesh of His flesh." His children, like those children, love Christ because their love is real, genuine, just as those two children could not help showing their love

because they were bone of their father's bone and flesh of their father's flesh. Spiritually speaking, Christ is bone of His children's bone and flesh of His children's flesh. They are part of each other.

The scripture (Isaiah 53:3) portrays Christ, like this poorly dressed man, as a "man of sorrow and acquainted with grief." The world today turns it back on this type person. Yet, those who truly love Him will not do it because they are bone of His bone and flesh of His flesh. Children have a closer feeling for their father than they do for any other man for they are bone of His bone and flesh of his flesh. In the same sense, the Lord's people have a close

feeling for their Lord for "they are bone of His bone and flesh of His flesh."

Christ said "I will put my laws into their hearts, and in their minds will I write them." Hebrews 10:16. He also said, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh that they may walk in my statutes and keep mine ordinances, and do them: and they shall be my people and I will be their God." Ezekiel 11:19,20. So, now they have a new heart, one of flesh, the new man, "the hidden man of the heart in that which is not corruptible within their soul and being and "for this cause the twain shall be one flesh; wherefore they are no more twain but more flesh." 1st Peter 3:4 and Matthew 19:5,6. They are now close enough to Him to truly feel that they are "bone of His bone and flesh of His flesh."

That experience in which the Lord showed me a group of children in my living room, where we now live, is so fixed in my mind that I was given to see how the father of those two children compares to Christ since the two were bone of His bone and flesh of his flesh. They were his own children. The others made light of him. How true this is of the world today when it comes to the eternal truth of the Lord and Saviour Jesus Christ. When Mary laid Jesus in the manger it was said this was done because "there was no room for them in the inn." Luke 2:7. How true this is today of the "hard and stony heart," the world. But in the new heart of flesh, there is plenty of

room there to hold Him for now are they "bone of His bone and flesh of His flesh," in that hidden man of the heart.

Until it has been **revealed** to one, as it was that day to the Apostle Paul on the road to Damascus, one will never feel that great love. At midday when that great Light from heaven, above the brightness of the sun, shone round about the Apostle Paul and those that journeyed with him, love was felt in a new heart in that man that had never been felt before. In that heart of love he had for the first time felt that he was "bone of His bone and flesh of His flesh." We may all rest assured that Paul obeyed that call without failure. All of this came by **REVELATION** directly from the Lord God of Heaven, and Paul confirmed this fact

when he said, "the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, **BUT BY THE REVELATION OF JESUS CHRIST.**" Galatians 1:11,12. There is a bondwoman today who has no revelation, and there is also a freewoman who has it. What God put into force and action with Abraham, Sarah, Isaac, Hagar and Ishmael nearly four thousand years ago, has not changed, and continues in full force and effect today. For the desolate (bondwoman) hath many more children than she (the freewoman) which hath an husband. See Galatians 4:27. Those that are bone of His bones and flesh of His flesh have to be children of the freewoman and not the children of the bondwoman for the bondwoman has many more children than does the freewoman. It is no wonder that Paul concluded that 4th Chapter of Galatians when he said, "So then, brethren, we are not children of the bondwoman, but of the free."

It is no wonder that the scriptures (or Bible) teach the doctrine of election in so many places. Christ said, "No man can come to me, except the Father which hath sent me **DRAW** him: and I will raise him up at the last day." John 6:44. The Father **DRAWS** only them that are "bone of His bone and flesh of His flesh." These are the children of the freewoman. They bear the "fruit of the Spirit," (Galatians 5:22), and not the fruits of the Spirit, as some say. The

word "fruit" is in the singular. It is one fruit with many wonderful qualities and attributes.

I was blest to wash the feet of one recently who told me he had been wanting to wash my feet for many years. I told him I did not see how he wanted to wash the feet of one like me, but he insisted even the more. It was one of my greatest experiences of a lifetime to be brought down at the brother's feet. You will recall that Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40. Here, Christ referred to the least as being the greatest. One has to be made little, even nothing and less than nothing, to be "bone of His bones and flesh of His flesh." When one is blest to be brought down low enough to be at his brother's feet, it truly encourages that one's hope.

Paul wrote, "For we are his workmanship, **CREATED IN CHRIST JESUS** unto good works, which God hath before ordained that we should walk in them." Ephesians 2:10. This proves that the church of the living God, the bride, the Lamb's wife was created in Him. This workmanship, the church, was created in Christ and her works were preordained or predestinated. Here it becomes clear how that she is "bone of His bone and flesh of His flesh." Eve was Adam's bride, his wife, so it follows that the church would be bone of Christ's bone and flesh of His flesh also. It is no wonder that Christ would be made willing to lay His life down for her for she was "bone of His bones and flesh of His flesh."

Another beautiful scripture that brings to bear on this point is found in John 17:21. Christ said, "I pray for them also which shall believe on me through their word; that they all may be one; as thou, Father, **art in me, and I in thee**, that the world may believe that thou hast sent me." This scripture makes it easier to see why His people are "bone of His bones and flesh of His flesh." We see why He was willing in that eternal love of His Father to leave His Father's throne on high in glory to come down to where she (the church, his bride, the Lamb's wife) was in sin, shame and

degradation to redeem her from her fallen state of original sin. Since she was bone of His bone and flesh of His flesh and she was in Him and He was in her, it follows that He was perfectly willing to come down and redeem her from all of her sin and iniquity for she was His from all eternity. This wife, His church, embraces the children of the freewoman and not the children of the bondwoman. As much as Christ taught election while He was upon earth, how can anyone who claims to be a believer in Christ believe anything else, if he is familiar with the scripture?

It was prophesied by the Prophet David that "God keepeth all His bones: not one of them is broken." Psalms 34:20. This means, as I understand, that there is utterly no way possible for a child of God to be destroyed. Not even death can do this. All of this came to pass hundreds of years

later as proven by this scripture recorded in John 19:31, 36, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw he was dead already, they brake not his legs: for these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken," referring back to Psalms 34:20. God was ahead of their game for had they broken just one bone in the precious body of Jesus, a child of God would have been destroyed.

The glorious promise of God is that He will send His Son back again for every member of that body. This will be in the resurrection of the just at the last day. The natural body will be changed to a Spiritual body, from mortal to immortal like unto that of the Lord Jesus Christ. Every bone will be in place for Heaven is precious to Him and His church where they will forever be in one continual love feast forever and forever.

This experience, which took place while sitting in my living room, kept coming back

to me so much that I felt I had to try and write about it. It showed up the doctrine of election plainer than I had ever been able to see it before.

My vision is so poor that I had to call upon my dear companion, Ruby, correct my many mistakes. I had given up ever trying to write again, but this burden to write kept coming back again. Also, I was to thank God for His giving Brother J.M. Mewborn a willingness to bear with me and correcting my many mistakes. He has stood by me in this manner for many years.

Geo. A. Fulk  
October 24, 1988

### REQUEST

Dear Brother Mewborn:

It was a great pleasure to have you and your wife visit us at our East (Atlanta) Church meeting last October, 1988. Although it was a sad occasion, we feel that we were blessed in having had you with us.

Brother Mewborn, I visited Sister Vera Gresham yesterday and she handed me a letter that her husband, Brother Homer Gresham, had written sometime before he passed away. She came across it about a year ago, she said. She said he meant to have finished and mailed it to you for he had written your name on the envelope. It seems, however, that he didn't quite finish it. His mind weakened so fast in his last days and he must have overlooked or forgotten it.

Dear Sister Gresham wanted me to mail it to you to see if you deemed it fit for publication, even though he never finished it, in the **Zion's Landmark**. He was a lifetime reader of the **Zion's Landmark**. Sister Gresham is crippled badly now with arthritis and cannot get about very good, even with her walker. Yet, with it, she continues to attend our church at Haynes Creek, Gwinnett County, Georgia, when she feels like it. She is strong in the faith.

May the Lord continue to bless you in your endeavor to keep the **Zion's Landmark** in circulation and being published as it has been a comfort to shut-ins and God's people for many years.

A little sister with just a little hope,  
but so very precious.

Bobbie L. Bentley  
2350 Bently Trail  
Loganville, Georgia 30249  
April 12, 1989

### EXPERIENCE

Dear Elder Mewborn:

It is with great fear and trembling, somehow, that I make the attempt to write down some of my travels through the journey of this life.

On June 4, 1898, I was born a son and grandson

of people who believed in God, who believed in honesty and who loved the truth. So, you can see I was brought up in the truth and in a God-fearing home. I was about four years old when I first found out that all people did not tell the truth. It grieved me very much. It was so much so that for a long time when I got my feelings hurt, I would go off somewhere and hide, mostly behind the barn, and cry, sometimes until the leaders (muscles) in my arms and legs would draw tightly. As I think back now, I believe I can see the handiwork of God who has watched over me all the days and years of my life. It was God, Himself, who told Moses, that he could only see His back parts. "And it came to pass, while my glory passed by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." Exodus 33:22, 23. God let Moses see His back parts, where His Hand had been, but not the Hand that did His work.

In the year 1906, we had moved way down into South Georgia, at least one hundred miles or more, from Gwinnett County, Ga., where I was born. This

was way out in the country where the homes were at least a mile or more apart from one another. My mother sent me on an errand to a neighbor's house about a mile away. As I was approaching the place where a tree had fallen across the road, I saw where the few wagons that had gone on before had gone around the top of the tree, then turned back into the road. My intention was to go straight ahead, jump over the fallen tree, and continue on my errand. But, then a **Voice** rang out, saying, "Homer, go that way," meaning for me to go around the top of that tree. I did not see anyone, and so I kept on going until just before reaching the tree there lay a great big rattlesnake, already coiled with its tail buzzing and rattling, just ready to strike. I did not tell anyone what had taken place, but I do know that for a time I felt happy and free.

Then, later on when no one was around, I would slip the **Zion's Landmark** out and read it. At times, I was made to cry and rejoice at some of the dear old saints' travels and experiences.

Not too long afterwards, or about this time, I began to have dreams and visions. One was in the year 1934. I was sick and it looked like to me I was going to die. I was told in a dream that I would live until my birthday which was the fourth (4th) of June. So, on that day I was over in the field where the boys were cutting and shocking oats, wondering how it would take place since I was feeling as good as I had felt for sometime. About mid-afternoon a little spot of cloud formed almost overhead. Then I had this thought that lightning out of the cloud would strike me and that would be the end. I said to myself, "I will walk on to the house and save the boys from having to carry my body to the house." But, instead I stopped under a large sweet gum tree. The cloud passed away and I was still alive. Then, I began to wonder if there was anything to dreams or were they just the vain imagination of the mind.

Then, I had this dream about the parable of the seed sower, how that "some seed fell by the way side, some fell upon stony places, some fell among thorns, but others fell into good ground, etc." See Matthew 13:5, 6, 7, 8. Some of them produced no fruit. I was not able to get much out of that dream. I could not understand just what was meant for me.

Then, my whole life of sin was shown to me while in the trance of dream. In the dream I was shown that I was nothing but sin, beginning as an infant. It first appeared as a very dim spot of smoke and it followed me all the way down the pathway of life, getting broader, higher, and blacker all the time. Finally, it (sin) covered me completely, shutting out all light. Then, I saw the large, wide opening of a great bottomless pit. Inside it was burning with fire and brimstone and into it I walked. I cried out in desperation to my God, "Lord, save me or I perish."

Here I was made to realize that the arms of my precious mother, brothers, sisters, my beloved companion or anyone else were too short to save me. But a Higher Arm, one that was invisible, appeared in great power and snatched me from the sight of that awful place. I was so happy and made to rejoice for a while. I was made to understand later that these last two dreams, the one concerning the sowing of the

seed and the one concerning my life of sin and the flames of the fire in the bottomless pit, were representing the establishment of faith and hope, and that there was another which I desired very much to see. This was concerning charity. I asked God to let me see what charity meant.

A few months later at Haynes Creek Primitive Baptist Church on a Saturday, when the pastor announced that the door of the church was open, a Power raised me up and out of my sat. As I was being raised up, my whole body was being shaken with such power I cannot describe and the outer part of it fell off. I do not know what I said, but the next thing I knew was that my dear old grandfather was holding my hand and talking, bless his heart. I was baptized the next day.

Not long after I was baptized, a little trouble arose in the church, and I quit going and was excluded for non-attendance. While meditating over why some of the members seemed to have so much love and some so little, I was shown in a dream that the church is like a great circle of which the center is like unto . . .

(At this point, Brother Homer Gresham, apparently, laid his writing down and did not resume it at a later time. While his experience on paper may appear to us unfinished, yet, we believe inwardly and in the sight of God, it was finished in a wonderful way, for he in his lifetime was a faithful member of his home church at Haynes Creek, and attended regularly the churches of the Yellow River Association for many years. Brother Gresham died on October 31, 1984, at 84 years of age. We would pray God's richest blessings on Sister Vera Gresham in her afflictions and her family. J.M. Mewborn)

## OBITUARIES



**NETTIE H. WILSON**  
**1885-1989**  
**(103 Years Old)**

### NETTIE HOPPER WILSON

We, the Primitive Baptist Church at Sardis, Madison, Rockingham County, North Carolina, bow in much sorrow over the passing of our dear sister. She was born in Rockingham County near Madison, N.C., to William and Elizabeth Joyce Hopper October 6, 1885, where she spent most all her life, making her age 103 years on October 6, 1988. Sister Wilson was married to Frank Henderson Wilson October 7, 1903, and was widowed in February, 1931, with a large family to care for. We feel she heard the Joyful sound many times. She, by the help of God, was able to keep her family together. She was a good wife and loving Mother.

To this union were born twelve children, eight boys and four girls as follows: five are deceased, two died in infancy; a son, Opie died in April, 1974, at the age of 52; a son James, died in February, 1979, at the age of 66, and a son, Henry, died in January, 1988, at the age of 71. They all loved the Primitive Baptist faith, always attending the Sardis Church. The ones who survive to mourn her loss are four sons, Williard, Hampton, Carey, and Raymond; three daughters, Ms. Jewel Williams, Mrs. Branson Angel and Sister Jean Vaughn; also surviving are one sister, Ms. Estelle Knight of Madison, N.C., along with twenty-two grandchildren, thirty-eight great-grandchildren, and thirteen great-great-grandchildren.

Sister Wilson ask for a home at Sardis Primitive Baptist Church at the fourth Sunday meeting in September, 1918, and was baptized the following October, 1918, by her pastor, Elder P.W. Williard, in

Old Mac Mill Pond, which at the time, was near the church. She was a faithful member, always filling her place with the beautiful smile she always carried. She was a firm believer in the doctrine of Salvation by the Grace of God. We feel that "God is our refuge and strength, a very present help in trouble" Psalm 46. We have a bright hope and strong consolation of knowing that Sister Wilson is peacefully asleep in the everlasting arms of our dear Savior, awaiting to be gathered with His jewels to a home that was shown to the Apostle John, where there will be no more death, sorrows, tears or grief. There she shall be with Him forever.

She was blessed with a long life, had much sorrow and grief, but was always cheerful. In later life she made her home with her daughter, Sister Jean and her husband, Brother Talmadge Vaughn, before moving to Country Side Manor in Stokesdale, N.C. There, she spent many hours working with her fingers, making aprons for gifts and some to sell. Each year that she was there, she celebrated her birthday,

always visited by her children, all the grandchildren, great-grandchildren, and a host of friends, all wishing her well.

She loved Sardis Church, and the last service she attended was in her wheelchair at the age of 102 years. After becoming ill, she was moved to Forsyth Memorial Hospital in Winston Salem, N.C., where she passed away after three months of serious illness on Wednesday morning, June 14, 1989. Her funeral was held at Sardis Primitive Baptist Church by her pastor, Elder David Minter, assisted by a close friend, Elder O.J. Wray, Jr., and her body was placed in the church cemetery by the grave of her late husband to await the coming of our Lord.

We ask that three copies be made, one for the family, one for publication in **Zion's Landmark**, and one for our church record.

Done by order of the church in conference June 24, 1989.

Elder David Minter, Moderator  
Mildred L. Middleton, Clerk  
Elder David Minter, Committee

### WILLIAM EVERETT PUCKETT

Sardis Church bows in sadness over the passing of our dear brother, William Puckett. It is with much sorrow that this unworthy writer attempts to say a few words about him. Brother William Everett Puckett was called home after a long illness. He passed away in Morehead Hospital, Eden, North Carolina, on September 14, 1988.

He was born in Stokes County, near Smith, North Carolina, on December 16, 1900, to Richard and Nannie Dunkley Puckett, and attended public school at Smith as a young man. In early manhood he moved to Madison, N.C., in Rockingham County, in the mid 1920's, engaging as a livelihood in farming, fertilizer dealer and timber cutter.

Brother Puckett was twice married, first to Annie



**WILLIAM EVERETT PUCKETT**  
1900-1988

Elizabeth Tucker on December 22, 1922. To this union was born one child, a daughter, who departed this life at the age of three months. He lost his companion in September, 1924. In 1927 he married Sis-

ter Hattie Easter Puckett, who survives his death. To this union were born four children, a daughter, Annie Fay and a son, William Everett, Jr., both departing this life in infancy. Two surviving sons, Lewis and Roy Puckett, live today in Madison, Rockingham County, North Carolina.

Brother and Sister Puckett came forward together and asked for a home at Sardis Primitive Baptist Church on the fourth Sunday in September, 1982, and were baptized the following October on a cold winter day. They both attended church together. Their appointments in attendance were always filled as long as he was able to attend.

Brother Puckett showed evidence of a firm belief in the sovereign will of God. After becoming unable to attend service, he would always ask about his church. In nature, he was a kind, loving husband and father. We all miss Brother Puckett and love Sister Puckett. She is still able to attend her church.

**"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works to follow them."** Rev. 14:13. His funeral service was held at Sardis Church with his pastor, Elder David Minter in charge. His body was laid to rest in Woodlawn Cemetery to await the return

of our Lord.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for publication in **Zion's Landmark**, and one retained for our church record.

Done by order of the church in conference, May 27, 1989.

Elder David Minter, Moderator  
Mildred L. Middleton, Clerk  
Elder David Minter, Committee

**GEORGE LESTER BLALOCK, JR.**

By request of Ross Church, Durham, N.C., I will try in my weak way to write an obituary for my beloved husband, George Blalock. I just feel I cannot do this, although I had been fearful that this would be my lot one day. I feel the same God that kept me and gave me strength each day and night for so many years, to take care of him in everyway, as he was blind and very sick for a long time, can give me mind and strength to write this obituary. George was a very humble and loving husband and father, always seemed to be very proud of his two children and how they were blessed to conduct themselves in this sinful world.

We were married October 31, 1947, almost 42 years, and he never raised his voice at me or had harsh words. I shaved and gave him a bath everyday for about 6 years and everytime when I finished he would say, "thank you." For so many years, I saw his body in so much pain and he would say he was smothering to death, and to please do something for him. I felt so helpless. He would beg for more medicine, saying "if I could only go to sleep." I do feel he is now sleeping that sweet sleep that he spoke so much about over the years at the various churches that he was blessed to attend.

George loved the Old Baptist all his life and the truth they stand for. He spoke of the hope he had and how little it got sometimes. His love for Ross Church was so great and his pastor, Elder Curtis Parrish, who had been like a father to him. He spent a lot of lonely days and nights, suffering so much bodily pain, but he still believed in all wise, all powerful God; that everything was fixed from and before the foundation of the world for him to suffer every pain. I do feel his suffering is over, and one day he will be carried home where no sickness, pain or sorrow dwells. He loved the doctrine of absolute predestination of all things and salvation alone by the Grace of God. Lately, I was looking at his Bible and the markers he had put at different places, for he loved to read the Bible before he lost his eyesight. I found a letter a few days ago that he wrote to Elder Ralph and Sister Carolyn Gaines on August 30, 1978, saying, "if I know my heart, I have loved his truth all my life." He also spoke of the heavy burden he felt he had carried for 34 years, at times seemingly more than he could stand. So many times when he was called on over those years, it seemed he could not tell what he saw. He said there were some Bethel spots for him,

and he was given words that came from on high that gave his poor soul that food that only comes from God.

George and his brother, John, asked for a home with Rougemont Church on March 14, 1956. They were baptized on April 15, 1956, by Elder L.P. Martin. George later moved his membership to Ross Church on May 12, 1963. Then on October 12, 1963, the Church, recognizing his qualifications, set him apart as deacon. His ordination was November 10, 1963, by Elders Birchett, Barham, Hawkins and Dagenhart. He was appointed assistant Clerk on November 10, 1964, and later appointed Clerk on March 14, 1976. Later the Church recognized his gift and on January 14, 1979, gave him permission to

express his feelings. On March 11, 1979, the church liberated him to the stand at his home Church. Then on August 12, 1979, the Church liberated him to churches where his mind lead him that were in correspondence and in fellowship with us. The first time he was called on was while he was still a member at Rougemont Church, and his remarks were, "Keep silence, all created things, and wait your Maker's nod."

George was born August 7, 1925. His parents were the late George Lester, Sr. and Alma Hill Blalock. Then early Monday morning, May 22, 1989, he received his final call from the eternal Master, to await the final consumation of all things.

Surviving him are his wife who is left to mourn his passing, a daughter, Alice B. Avery, of Greensboro, N.C., a son Marshall Blalock of Stem, N.C., granddaughter, Amanda Avery, three brothers John, Charlie and Linwood Blalock.

His funeral service was held on May 24, 1989, at the Gentry-Newell and Vaughan Chapel in Oxford, N.C., by Elders Curtis Parrish, Jim Moody and C.R. Ball. His body was **LAI D TO REST** in the Carolina Memorial Gardens in Creedmoor, N.C. The Hymns were No's. 169, 424, 548, and 511 in the **Hymn and Tune book**.

May the dear Lord comfort us and keep us in His loving care. May He fill that vacancy in our home and also at Ross Church. He is greatly missed by all of us. Our hope is that one sweet day we shall see him again in the glory world where all sorrow, pain and suffering shall be no more and be forever satisfied in a world that knows no end.

Humbly submitted, I trust,  
His wife, Ethel Oakley Blalock  
Stem, North Carolina  
July 9, 1989

**CYNTHIA GRACE JEFFERSON**

Sister Grace Jefferson was called from the walks of this life, February 24, 1989. She was a native of Newark, Ohio. She is survived by one brother, Charles Claggett, Newark, Ohio, and a foster daughter, Betty Lengele, Madras, Oregon.

She was born into this world of sin and sorrow on March 24, 1907. She believed in the loving kindness

of a precious Saviour and God who has pardoned all sins and iniquity of His chosen people with the shedding of His precious blood.

We, the members of the Little Flock and Seclusia Churches of California, express a feeling of a wounded heart, to know that in body we must part. Our hope gives us a view of our God and Saviour, Jesus Christ, in the Heaven of heavens, where the precious saints will live forever in that eternal love that abides forever, above this land of sorrow.

We feel keenly the loss of our precious Sister Grace Jefferson. "Though He slay me, yet will I trust in Him." Job 13:15. The many joyful seasons that we were blessed to enjoy in the past several years shall not be forgotten. "There is no man that hath power over the spirit to retain the spirit; neither hath the power in the day of death." Eccl. 8:8.

May we be blest to humbly bow and be made submissive to the power that comes down from heaven.

"Tho' today we're filled with mourning,  
Mercy still is one the throne;  
With thy smiles of Love returning,  
We can sing, 'Thy will be done.' "

The Little Flock Church of Bakersfield, California, while in conference, approved this memorial of Sister Grace Jefferson, with the request that a copy be mailed to **Zion's Landmark** for publication.

Elder Walter B. Wilson, Moderator  
Thelma Bridges, Clerk

#### ADA F. HILL

Sister Ada (Mae) Fulk Hill, age 88, widow of Elder George W. Hill, passed away February 15, 1989, at Wesley Long Hospital, Greensboro, N.C., after several years of failing health. She was a sister of Brother George A. Fulk, our Associate Editor of **Zion's Landmark**.

She leaves behind to mourn her passing, besides her brother, Brother George A. Fulk, one daughter, Mrs. Mary Anne Scheriff, Greensboro, N.C., two sons, George W. Hill Jr., Greensboro, N.C., and Frank Trent Hill, Washington, N.C.; another brother, Dave Fulk, Pilot Mountain, N.C.; one half-brother, Gray Fulk, Pilot Mountain, N.C., and one half-sister, Sister Mary Ruth Moody, wife of Elder James (Jim) Moody, Lexington, N.C., along with nine grandchildren.

Sister Hill will always be remembered as a most gentle, pleasant person among her family and church kindred in the Lord. The writer of this brief notice will never forget her faithfulness to her husband, Elder George W. Hill, in the 1950s when he was so severely persecuted by both enemies of the truth and the church of the living God. The doors of their home in Greensboro, N.C., were never closed to the Old Baptist preachers and members, far and near, day or night, and Sister Hill was blessed to wait on and serve many of them. That home was a haven of rest, a

shelter and home over the heads of many a Baptist who sought refuge from the spiritual storms that were raised by the enemies of the truth who would have destroyed it, if possible, in those years past and gone.

In having to part with her according to our hope in Christ, momentarily, the words of Solomon are sustaining to us in her passing, "A good name is better than precious ointment; and the day of death than the day of one's birth." Eccl. 7:1. She was a friend to God's humble poor in many ways.

Her funeral service was held at Bunker Hill Primitive Baptist Church, Kernersville, N.C., on Thursday, February 16, 1989, conducted by her pastor, Elder John Lee, Elder O.J. Wray Jr., and Elder Reuben Hawkes, with interment in the church cemetery.

May God bless and remember her children and family!

J.M. Mewborn

#### JIM CLARK

It is with a feeling of much sadness that we attempt to write this obituary of Brother Jim Clark. Shiloh Church, of Grapeland, Texas, asked that this memorial be sent to the **Zion's Landmark**.

Brother Jim Clark was born May 1, 1912. He married the former Ethel Weisinger May 26, 1943, in Houston, Texas. He is survived by his wife, Sister Ethel Clark, four children and twelve grandchildren, along with five great-grandchildren. He passed away November 11, 1988.

Many thought Brother Jim was a church member long before he offered himself to the church. Brother Jim joined Shiloh Church the first Sunday in April, 1988, and was baptized the following month along with his wife, his granddaughter and sister-in-law.

It was felt by the church members that he would make a good deacon for he bore the mark of that high calling. He was already performing many duties of a deacon even before he joined the church. He was ordained as deacon at the Union Association (Texas) in October, 1988.

Brother Jim Clark was a true, faithful member even though his membership was of such short duration. He was kind, honest, compassionate and loyal to all who knew him. In his lifetime, his family came first and his church came second. He seemed to know where his priorities were. He will certainly be missed by his church and friends.

Done by order of Shiloh Church, Grapeland, Texas.

Mrs. Albert Turner  
Latexo, Texas 75849

#### AMOS A. WALTON

On August 29, 1987, the all-wise God of heaven and earth removed from the vicissitudes of time, Mr. Amos A. Walton, of Pleasant Grove Township, Johnston County, N.C., after an extended illness and

invalidism of several years. He was born November 12, 1902, and lived his entire 84 years of life on the same home site where he was born, also raising his fine family of 7 children at the same locale.

On December 22, 1923, he was married to the former Mary Alice Stephenson, a faithful, loving member of Willow Spring Primitive Baptist Church for many years. To them were born the following sons, Maylon Amos Walton, Rosyval H. Walton and Willis Laverne Walton, of Willow Spring, N.C., daughters, Mrs. Omalene Barefoot, Willow Spring, N.C., Mrs. Mary Elizabeth Wedding, Garner, N.C., Mrs. Alice Katherine Pope, Dunn, N.C., and Mrs. Charlona Ann Gregory, Benson, N.C. To this fine couple also belonged 18 grandchildren and 6 great-grandchildren.

I know of no scripture that more accurately describes the life of this man than those words found recorded in 1st Thessalonians 4:10-12. Paul said he desired that this kind "increase more and more. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you. That ye may walk honestly toward them that are without and that ye may have lack of nothing." This was the life of Mr. Amos A. Walton. For many years he operated a saw mill that supplied lumber to his neighborhood and also building contractors and also a grist mill that supplied corn meal for the hungry and needy. He was a faithful husband to his wife, a loving father and a good provider for his children, and a neighbor in deed and in truth to his fellowman. Sister Walton waited on him hand and foot for more than five years when he was an invalid.

His funeral service was held at Willow Spring Primitive Baptist Church on August 22, 1987, conducted by Minister L.E. Godwin Jr., Elder Curtis Parrish and the unworthy writer, with interment in the family plot of the church cemetery.

May God continue with this precious family in the days ahead as He has so richly blessed them in the past, especially "visiting the fatherless and widow in their afflictions." James 1:27.

J.M. Mewborn

**MOLLIE D. HILL**

Mollie Day Hill, age 74, of Route 2, Rougemont, N.C., died February 28, 1989, at her home in the Moriah Community, Person County, N.C. She was born, reared and died at the same homeplace where she lived all her life. She was a Primitive Baptist by faith and belief, although she never joined the militant church. I do not know of anyone who believed the doctrine of absolute predestination of all things any stronger than she did. It is comforting to know that you do not have to have your name on a church book to be a child of God, for the scripture bears record that God has "redeemed His people out of every kindred, and tongue, and people, and nation." Rev. 5:9.

When her sister, Bessie, asked me if I would write

an obituary of her, I did not think that I could, but still I hated not to try to make the attempt. She enjoyed the **Zion's Landmark**, especially the experiences of God's little ones. Mollie Day Hill was my first cousin. We grew close together in our early lives and remained close as time went on. I lost my husband, and then she lost hers. It seemed like their deaths brought us even closer for we were together more. But there was a love between us that was much greater than natural kin. This was the love of God that we believed in and talked so much about.

When it was discovered that she had an incurable disease, she talked to me about it. I told her I hoped she would be made reconciled to God's will. She said, "I am not even fit for God to recognize me." But, she said she knew that she had to make every step and go through everything that God had appointed for her until the end came for her; that no doctor nor anyone could change one thing, add to or take away one day from her life, that God had already appointed for her from and before the foundation of the world. When anyone would say anything differently from what she believed, she would defend this truth for she said, "The true God of Heaven has all power."

She told a dear friend that God had been good to her all her life and taken care of her much better than

she knew she deserved, but she still did not know if she was a child of God, but she hoped that she was.

I was with her when she drew her last breath. It was so easy. Her sister and niece said she was well cared for and everything was done for her that could have been done. Her sister, Bessie, stayed with her the last few months. Her niece was like a daughter who loved her so much and was so good to her. Mollie told her not to beg for her to live for she wanted to go on.

She was blessed to live a good, moral life, and had a lot of friends and neighbors. To see the throng of people that came to the funeral home and at the funeral service was a manifestation that she was dearly loved, well thought of and had a host of friends.

Left behind to mourn her passing are one sister, Mrs. Bessie Price, Route 1, Rougemont, N.C., a niece, Mrs. Kathryn P. Briggs, one grand niece and one grand nephew.

Her funeral service was held at Brooks and White Chapel, Roxboro, N.C., by Elder Wallace Oakley and Elder L.P. Martin who were so wonderfully blessed to set forth what she believed and that she had already preached her funeral by the way she was blessed to live. They were given to speak comforting words to the family and friends. Her sister said when she was walking down the aisle at the funeral chapel and we were singing,

"In all my Lord's appointed ways,

My journey I'll pursue;

Hinder me not, ye much loved saints,

For I must go with you."

that she could not grieve, that she was so happy for that her troubles, sorrows, sickness and pain in this world were over for she had seen her suffer so much! Her body was laid to rest in Person Memorial

Cemetery, beside the resting place of her companion, Jonah Hill, who passed away several years ago.

She will be missed greatly by her family and friends, but we feel that our loss is her eternal gain.

Written in loving memory.

Blanche H. Garrett,  
Rougemont, N.C., 27522  
July 6, 1989

### ELMER R. WATSON

We, at the Raleigh Primitive Baptist Church, Raleigh, North Carolina, are deeply saddened by the loss of our beloved brother in Christ, Elmer R. Watson. Yet, we bow humble submission to the will of our Lord and Savior. God has called him home to his eternal rest.

Brother Watson was a faithful member of the Raleigh Church and to the Little River Primitive Baptist Association as long as he lived. He was a firm believer in the doctrine of salvation by the grace of God.

We extend our heartfelt sympathy to his wife, Eula Hawley Watson; his four brothers, Alphas, Guy and Roy Watson of Raleigh, and brother Wade Watson of Durham, N.C.; two sisters, Mrs. Lena Smith and Mrs. Lola Ward of Raleigh; and several nieces and nephews.

Brother Watson was born November 8, 1900, in Johnston County, North Carolina. He was the son of Brother A.V. Watson and Sallie Ann Overman Watson. He died in Rex Hospital August 8, 1988. Funeral services were held at Brown-Wynne Funeral Home in Raleigh. The services were conducted by Elder S.J. Sauls. Burial was in Oakwood Cemetery.

Brother Watson joined the Raleigh Church the second Sunday in June, 1967, and was baptized the second Sunday following in July by Elder T.F.

Adams. He was ordained Deacon of the Church and served that office well until his death.

It is, therefore, resolved that a copy of this obituary be sent to his family, one to the **Zion's Landmark** for publication, and one be recorded in our Church Record.

Done by order of Raleigh Church in Conference, July 9, 1989.

Elder John Lee, Moderator  
J.M. Raper, Clerk  
Committee: J.M. Raper, Awine McLamb

### JAMES ASHLEY

Brother James Ashley was baptized into the fellowship of Surl Primitive Baptist Church, Person County, North Carolina, on August 8, 1954, and passed from this journey of the living on October 17, 1988, at the age of 83. He was married to Sister Brunett Gentry Ashley, who preceded him in death on February 27, 1987. (See her obituary, "March-April 1987" issue of the **Zion's Landmark**.) He is survived by one son; James Brodie Ashley, and two sisters. I am told that he became unable to drive his car and was in bad health for sometime prior to his death, as was his wife, Sister Ashley.

The writer of this obituary did not know Brother Ashley very well, other than seeing him at church meetings. Many things take place providentially with God's people, health wise, financial, and other causes to prevent them from being able to attend their church meetings.

It is an attribute of the faith of God's elect to believe that He controls the sea, land and all things therein. Also, that He chose a certain number of people to eternal life to be at last at peace and rest in the Heaven of heavens. The eternal God of Heaven made all things. It is left on record that a certain woman asked Christ, "Grant that these two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. To sit on my right hand, and on my left, is not mine to give, **but it shall be given to them for whom it is prepared of my Father.**" Matthew 20:21, 23.

If Brother Ashley was in that chosen number to sit on the right hand of the Great God of Heaven, there was nothing that he did while here that caused him to be there. On the other hand, if he was not in that chosen number, there was not anything that he did not do or failed to do to cause his absence or to merit a place that God had not ordained for him to be. "It shall be given to them for whom it is prepared."

I am told he was not blessed with a lot of this world's riches. It is recorded, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5. If we are poor of this world's goods and have the faith of God's elect, then we are rich above the richness of all riches and such riches will last forever, even into that bright world above.

We would say to his son, James, that we know the loss of your father and mother is great. May we be given to think on them that they are out of the suffering, sorrows and troubles of this world. May He keep all of us and give us a peaceful moment to leave this world to be taken to a home where there will be no more sickness, worrisome nights, where it is our hope that we will be better able to praise Him who makes no mistakes in that home above.

Therefore, be it resolved that three copies of this obituary be made, one to the family, one to **Zion's Landmark**, and one to be spread on our church book.

Done by order of the church in conference March 11, 1989.

Elder L.P. Martin, Moderator  
Charlie Blalock, Clerk

### WILLIE DOSS

On January 19, 1989, God called Brother Willie Doss home to be with Him where love and happiness forever prevails. He was born April 4, 1901, in Pittsylvania County, Virginia. His funeral was conducted by Elder Albert Doss and Elder Paul Clark at Swicegood Funeral Home, Danville, Va., on January 21, 1989. Interment was in Highland Memorial Park.

His survivors are his wife, Sister Eula Doss; four

daughters, one son, one foster daughter, one sister, two half sisters, and one brother, our moderator, Elder Albert Doss; three half brothers, sixteen grandchildren, 24 great grandchildren and two great-great-grandchildren.

Brother Doss was a longtime member of Draper Primitive Baptist Church, Eden, North Carolina, having joined on April 24, 1971. He was baptized with his wife, Sister Eula Doss, by his brother, Elder Albert Doss.

Before his health declined, when he was able to attend, he was blessed to fill his seat when possible. Brother Willie Doss manifested his love for the church because it did endure through illness and trouble. We at Draper Church feel a great loss, but it is for his gain, we hope.

Therefore, be it resolved, that three copies of this obituary be made, one for the family, one for publication in Zion's Landmark, and one for the church record.

Done by order of the church in conference.

Elder Albert Doss, Moderator,  
Fedelia Wood, Church Clerk

### JAMES STUART WILLIAMS

We, the members of James Street Primitive Baptist Church, Burlington, North Carolina, are grieved by the death of our dear friend in Christ, Jim Williams. However, we desire to bow in humble submission to the Will of our Heavenly FATHER, in his passing from us.

Jim, who was 74 years of age at the time of his death, was a native of Wythe County, Virginia. He was the son of the late John Williams and Lula Leedy Williams. He is survived by his wife, Laura Corn Williams, two daughters, Mrs. Barbara Newton and Mrs. Patricia Holland; two sisters, Mrs. Etta May King and Mrs. Ruby Williams; five grandchildren and four great-grandchildren are left behind to mourn his passing also.

Jim's funeral service was conducted by Elder John T. Lee and Elder O.J. Wray, Jr., at James Street Primitive Baptist Church. While he never united with the church, we feel he was, indeed, a brother in CHRIST. He showed evidence that he believed in the doctrine of Salvation by the grace of God; also, he bore evidence that he had a precious hope in the LORD JESUS CHRIST, as his Saviour.

He was, indeed, a good husband to Laura, his wife, and a good father to Barbara and Patricia. They surely miss him, and so do we. However, we desire to thank GOD for the love of CHRIST we saw in Jim while he lived, and the Eternal Peace we now feel he rests in.

According to our hope in Christ, we long and look for that day when Christ shall come again, call forth for His bride to carry her home forever.

Done by order of James Street Primitive Baptist Church in conference on June 4, 1989.

Elder John T. Lee, Moderator  
Curry Barnwell, Clerk  
Elder Harry Dagenhart and M.A. Apple,  
Committee

### SALLIE SUE CLAYTON BOWLING

It is with much grief and sorrow that I attempt to write of the passing of our dear sister at her home in Rougemont, North Carolina, on May 18, 1989, after a long illness, at the age of 91 years. She was born in Person County, North Carolina. Her husband of 67 years and children were so faithful and kind to care for her for many years, seldom complaining of their duty which manifested much love and patience in behalf of Sister Bowling and her afflictions.

She is survived by her husband, Mr. Locious H. Bowling; one son, Clyde Thomas Bowling, Timberlake, N.C.; two daughters, Mrs. Lillie Mae Lunsford and Mrs. Fannie Sue Aiken, Rougemont, N.C.; one sisters, Mrs. Lee Hunt, Oxford, North Carolina, along with eight grandchildren and seven great-grandchildren.

Sister Bowling offered and was received into the fellowship of Wheeler's Primitive Baptist Church, Person County, North Carolina, at the June meeting, 1937, over 51 years ago, and was baptized by her pastor, Elder T. Floyd Adams. After moving from that community, she came back as often as possible to be with the ones she loved so dearly. Her disposition and forthrightness impressed me from my earliest recollection, as she was so firm in her convictions and was free to let them be known.

On my last visit with her about a week before her death, she told me of her love for the church and to erase her name as she would never be able to come again. By this I took it to mean that God had given her a premonition that her time had come and that her departure was eminent.

Her funeral service was held at Brooks and White Chapel, Roxboro, N.C., by her pastor, Elder Burch Wray, assisted by Elder L.P. Martin, at 2:00 p.m., on May 20, 1989. Interment was in Person Memorial Cemetery.

We, at Wheeler's Church, would express to her family our sincere sympathy for we feel to realize in part how much her presence will be missed; yet, we do not grieve as others who have no hope, as we look forward to the time that the chosen, elect family of God shall be gathered in that one bundle of His great love never to suffer again.

Read and approved in conference this 8th day of July, 1989.

Elder Burch Wray, Moderator  
Reuben Bowes, Clerk

### GRACE CHANDLER MITCHAM

A very dear friend of ours, one faithful to the Primitive Baptist churches of the Yellow River Association for many years, passed away March 31, 1989. Grace Chandler Mitcham was born February 9, 1899, and was 90 years at the time of her passing. She was ill for only about one week and died from a worn out heart. Her husband was the late Mr. Walter Mitcham.

She leaves behind her two daughters, Mrs. Elizabeth Clay Shepard, Social Circle, Ga., and Mrs. Ione Mitcham Nunnally, Atlanta, Ga.; her sisters, Miss Fannie Chandler, Mrs. Mary Chandler Head, both of Conyers, Ga.; a daughter-in-law, Mrs. Thelma Day

Clay, Almon, Ga., along with six grandchildren, 13 great-grandchildren.

In her passing, I would like to say that, although she never united with the militant church of Christ here in time, no member ever attended more regularly the churches of our faith than she did, or knew the order and discipline of the church as well. The brethren and church members will always remember her daughter, Ione, who was so kind in bringing her mother to the meetings at East Atlanta Church, as well as other churches where Grace attended.

Her funeral service was held at A.S. Turner & Sons on Sunday, April 2, 1989, at 3 p.m. by Elder W.C. Edwards, Elder E.H. Gunter and Minister Eugene Dunn, officiating. Interment was in Melwood Cemetery, Atlanta. The floral offering was large with the gathering of a host of visitors and friends at the service.

Her family, parents, sisters and heritage were of the Old School or Primitive Baptist faith and were greatly loved in this area. In loving memory do I write these lines in humble submission, I trust.

Carolyn P. Alson  
Decatur, Ga.  
April 8, 1989

#### LETTERS TO THE EDITOR

Dear Brother Mewborn,

I am sending a check for another year's subscription to **Zion's Landmark**. I do enjoy the writing and notices of the meetings.

I cannot drive at my age and I do not have a car or I would try to visit some of our churches.

I do feel very good that the Lord has been pleased to let me live 85 years. I know I do not deserve it, neither will my family let me ride the bus or public conveyance anymore. They are afraid I am not able, but I feel good most of the time. I go to church with my family most of the time. I tell them I am looking for the crumbs that fall from the **Master's Table**.

In friendship and love of the Gospel. May God bless and keep you.

Annie Higgins  
Newport, N.C.  
May 16, 1989

Dear Elder Mewborn,

Enclosed is my check for renewal for one year's subscription of **Zion's Landmark**. Please use the remaining portion as you see fit. I enjoy the paper so very much. I am always glad when it comes. Also, I am glad and, hope, thankful that your eyes are improved and well by this time.

I have lost the vision in my right eye, caused by degeneration of the retina for which there is no cure; however, my left eye seems to be alright for which I hope I am made thankful. The eye specialist assured me that it is still safe for my driving, and for me to continue my normal reading. I have a giant size print Bible and Testament. God has been so good to me. I desire, if not deceived, to praise Him more and be more thankful, but sometime I feel a little sorry for myself. I wonder if anyone else has such feelings.

I want to thank you and your wife for the labor and time you spend in getting the good paper out for it is such a sweet, good paper. As I read it, many times sweet memories are brought back of my dear old grandfather's reading it when I was a little girl.

Thanks again for all your love and labor for getting out the good paper.

I need your prayers,  
Mrs. S.G. Harralson  
Madisonville, Kentucky 42431  
May 10, 1989

Dear Brother Mewborn,

I am sending a check to renew our subscription to the **Zion's Landmark** for another year. I know I got a little behind, but Wade (Barham), my dear husband, has been in bed for almost two years and it seems I have more on my mind than I can cope with. The paper, as always, is enjoyable and inspiring when my eyes will let me read it.

May this find you and yours well and able to be about.

Sincere and in hope,  
Jane Barham  
Burlington, N.C.  
May 10, 1989

My Dear Brother Mewborn,

I hope this finds you and yours well. We are well as usual for which I hope that I am thankful for God's blessing upon us.

We surely are having some cold winter time now. I love all the seasons of the year, but I would love to see some sunshine now and some spring time too.

I hope all the dear people at Willow Springs Church are well. Our people up this way are as well as usual so far as I know. Elder Martin is doing well, although he is still weak. Brother and Sister Gilliam have just returned from a month's trip to Florida, visiting family members and friends. I am so glad they were able to make that trip.

J.M., I do hope you will get to be with us at our Easter Meeting at Eno Church this year. I so well remember your preaching last year at the meeting. It might be well for you to have to come by Raleigh again. I remember you came in late and what a trial you had experienced in having to go by Raleigh. How suitable such is to our experience and travels in this life and such glorious doctrine it is. It took it that morning for you to speak as you were so blessed!

The last few issues of the **Zion's Landmark** have been wonderful. I trust it is in the will of our God to continue to bless you to publish this good paper. It is dear to many people.

Enclosed is a check and should there be any over the amount, use it as you feel best.

Love and sweet fellowship to you and yours,

Burch C. Wray  
Cedar Grove, N.C. 27231  
March 10, 1989

#### REQUEST

Dear Mr. Mewborn,

I am sending you a check for \$30.00 to take care of Lola Temple's subscription to the **Zion's Land-**

**mark.** It means so much to her and we want her to have it as long as she lives.

I do not know if you are aware or realize that she is living at the Mount Olive Retirement Village, Mount Olive, North Carolina. She was with us for a year, and then my health got so that I could not take care of her as she needed, so she has been there for about a year now.

Her address: Lola C. Temple, Mt. Olive Retirement Village, Room 15, Mount Olive, North Carolina 28365, April 17, 1989.

Elder Mewborn, we would appreciate your putting some sort of notice in the **Landmark** about her move and that she would love to receive mail. Please let us know when you need money or funds for her subscription.

Virginia & Earl A. Temple  
228 Coral Road  
Dudley, N.C. 28333  
April 17, 1989

## MEETINGS

### SEVEN MILE ASSOCIATION

The One Hundred Ninth Annual Session of the Seven Mile Association will convene with Harnett Church, Sampson County, North Carolina, beginning on Friday before the third Sunday in September, and continuing through Sunday following, the dates being September 15th, 16th & 17th, 1989, inclusive, the Lord willing.

Directions to Harnett Church are as follows: Those coming from the north and west and Int. 95, follow U.S. 421 out of Dunn, N.C., until U.S. 421 South intersects with N.C. Hwy. 42. Follow both until N.C. 242 turns right. Turn right here, go approximately two miles to the first crossroads, turn right, approximately 1/4 mile to church on your right. Those coming from south and east on N.C. Hwy. 50 and N.C. Hwy. 55, follow U.S. Hwy. 13 out of Newton Grove, N.C., to Spivey's Corner. Turn left on U.S. Hwy. 421 and N.C. Hwy. 242. Follow directions above from here. Those coming north on N.C. Hwy. 242, go seven miles (north) out of Salemburg, N.C. Turn left at pointer at crossroad, 1/4 mile to church. Those coming from the south west on U.S. Hwy. 421 come to its intersection with N.C. Hwy. 242, turn left on N.C. Hwy. 242, go approximately two miles to first crossroad, turn right to church, 1/4 mile on your right. Please watch carefully for pointers.

Elder D.F. Carraway was appointed to preach the introductory sermon and Elder D.F. Carraway is his alternate. We hope it will be the Lord's will that we are again blessed to be together at this session of our association. We extend an invitation to our correspondents as well as to our ministering brethren.

J.W. Hawkins, Clerk  
P.O. Box 922  
Coats, N.C. 27521  
Tel. (919) 897-6541

### LITTER RIVER ASSOCIATION

The One Hundred and Sixtieth Annual Session of the Little River Primitive Baptist Association is appointed to convene, the Lord will, with the Church at Sandy Grove, Johnston County, North Carolina, beginning on Friday before the fourth Sunday in September, 1989, and will continue through Sunday following, the dates being September 22nd, 23rd & 24th, the Lord will.

Sandy Grove Church is located just off N.C. Hwy. 210, three miles east of Angier, North Carolina, at the Johnston-Harnett County Line. Those coming by way of Smithfield, N.C., take Route 210 where it leaves U.S. 70 (cemetery on your right) and continue about 15 miles to marker on your right. Those coming by way of N.C. Route 55 from the north, come to

Angier, N.C., (at stoplight and intersection of Route 210), turn left, go three miles to association. Those coming by way of Route N.C. 50 Hwy. turn left onto Route 210 at McGee's Crossroad for about seven miles to association.

Elder W.C. Lake was appointed to preach the introductory sermon and Elder R.L. Fish was chosen as his alternate.

All lovers of the truth are cordially invited to attend.

Bobby Daughtry, Clerk  
Route #1, Box 354  
Princeton, N.C., 27569

### YELLOW RIVER ASSOCIATION

The One Hundred Sixty-Third Annual Session of the Yellow River Association will convene with Haynes Creek Church, Gwinett County, Georgia, beginning on Friday before the fourth Sunday in September, and will continue three days, the dates being September 22nd, 23rd and 24th, 1989, the Lord will.

Directions to Haynes Creek Church are as follows: From Interstate 85, exit at Ga. 20 South. Follow Route 20 through Lawrenceville to inside city limits of Grayson, Ga. Take Rosebud Road which angles to the right. Haynes Creek Church is located about six miles west of Loganville, Ga.

We extend a warm welcome to our correspondents and believers of the truth to meet with us in our association.

Hewatt L. Fleming, Clerk  
Route #1, Box 1028  
Homer, Ga., 30547  
Telephone: (404) 245-7010

### LOWER MAYO ASSOCIATION

The Lower Mayo Primitive Baptist Association will be held with Pleasant Grove Church, Patrick County, Virginia, beginning on Friday before the first Sunday in October, 1989, and continue through Sunday following, the dates being October 6, 7 & 8, inclu-

sive.

Directions to Pleasant Grove Church as follows: Those coming by way of Route 58, turn off onto State Road 831. There will be a marker at this point. Follow Route 831 for about 200 yards. Turn left, go about 2 or 3 miles to Moorefield Volunteer Fire Department on left. Continue on for 1/2 mile to church on your left. Those coming by way of Route 8, turn onto State Road 704. There will be a marker at this point. When you turn off Route 704 going south, go about 1 mile to 631; turn right for about 1-1/2 miles to church.

We will be glad to have as many as can come to be with us in our association.

Cletus Turner, Clerk  
Route 1, Box 692  
Bassett, Virginia, 24055  
Telephone: (703) 673-1019 or  
Elder Paul M. Clark  
(703) 629-1389

## BLACK CREEK ASSOCIATION

The One Hundred and Thirteenth Annual Session of the Black Creek Association will be held, if the Lord will, at Memorial Church, beginning on Friday before the second Sunday in October, and continuing through Sunday following, the dates being October 6th, 7th & 8th, 1989, inclusive.

Memorial Church is located approximately 3 miles west of Fremont, North Carolina. Those traveling Route 222 east from Kenly, N.C., go approximately 5 miles (toward Fremont) to State Road No. 1343 and turn right (there will be a pointer). Go approximately 1 mile to church on your left. Those traveling Route 222 west go 3 miles (towards Kenly) to State Road No. 1343, and turn left and proceed as above. Those traveling Interstate 95 from the south, exit on **Flowers Road** south of Kenly (Exit 106). Take a right on **Flowers Road** and go short distance and take first road on left. Go approximately one mile to first paved road on the right. Continue approximately 7 miles to church on your left.

We desire the presence of our beloved brethren and friends to be with us.

Paul Carraway, Clerk  
Route 2, Box 78  
Fuquay-Varina, N.C. 27526  
Telephone: (919) 552-2693.

## MILL BRANCH ASSOCIATION

The One Hundred Nineteenth Annual Session of the Mill Branch Primitive Baptist Association will be held with the Church at Simpson County, Horry County, South Carolina, beginning on Friday before the first Sunday in November, 1989, and will continue through Sunday following, the dates being November 3rd, 4th and 5th, inclusive, the Lord willing.

Simpson Creek Church is located about 6 miles southeast of Loris, South Carolina. Those coming by way of Loris will turn left on South Carolina Route

No. 9 (eastwardly) towards Myrtle Beach. Watch your speedometer at Loris City limit and go approximately 4 miles to Goretown. At Goretown, turn right and go to second paved road at your right. Turn right and church is only a short distance on your right. Those coming by way of Little River, South Carolina, turn right on Route #9 to Goretown; then turn left to second paved road to your right; turn right to church, only a short distance on your right.

It is our hope that all our elders, brothers and sisters will be able to come and be with us. May God continue to bless and keep us.

Lucille Beasley, Clerk,  
Bishopville, S.C. 29010

## WHITE OAK ASSOCIATION

The One Hundred Fifty-Sixth Annual Session of the White Oak Primitive Baptist Association will be held, the Lord willing, with the Church at South West, Onslow County, N.C., beginning on Saturday before the third Sunday in October, 1989, and continuing through the following Monday, the dates being October 21st, 22nd, and 23rd, inclusive.

Directions to South West Church are as follows: Those coming from the north and west, take your best route towards Jacksonville, N.C. Approximately two miles west of Jacksonville, take N.C. Route 53 to your right towards Burgaw, N.C.; follow Highway 53 for approximately 3 or 4 miles to church on your right. Those coming from the east and south, go to Jacksonville, take Routes 24 & 258 west for approximately 2 miles to Hwy. 53, turn left and follow the above directions.

A special invitation is extended to all brethren, sisters and friends who believe in the doctrine of Salvation by the Grace of God, especially our ministering brethren, to come and visit us for we feel that we need you.

Virgil E. Davis, Clerk  
Route 1, Box 264  
Richlands, N.C., 28574  
Telephone: (919) 346-5643

## UNION ASSOCIATION OF TEXAS

The One Hundred Fiftieth Annual Session of the Union Primitive Baptist Association will be held with Zion's Rest Church, Tomball, Texas, beginning on Friday before the second Sunday in October, 1989,

and will continue through Sunday following, the dates being October 6th, 7th & 8th, inclusive.

Zion's Rest Church is located at Tomball, Texas on the Hufsmith-Kohrville Road. For further information, please contact Brother Elwood Spell (713) 351-0449 or Brother Raymond Spell (713) 351-0449, Tomball, Texas.

We would be glad to have our brethren, sisters and friends to come and be with us in our association.

R.D. Spell  
21118 Hufsmith-Kohrville Road  
Tomball, Texas, 77375

# ZION'S LANDMARK

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EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.  
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NUMBER 4

## ALL THINGS WORK TOGETHER FOR GOOD

("And we know that all things work together  
for good to them that love God...")

Romans 8:28)

This verse in Holy Writ I see,  
Has very often puzzled me.  
And many have been led to doubt

Just how this could be brought about.  
How trouble as a blessing could  
Work out for our eternal good  
Was more than sight of man could know  
And yet I felt it must be so.

"All things" include both dark and bright,  
It means the sunshine and the night.  
It means my sickness and my health;  
My poverty as well as wealth;  
This world is full of toil and care,  
Both joys and sorrows have a share  
But one there is a present friend  
Who knows my life from start to end.

(Continued )

### NOTICE

The subscription rates of Zion's Landmark  
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "Janu-  
ary-February, 1986," issue.

J.M. Mewborn, Editor

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WINSTON SALEM NC 27109

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NC BAPTIST HISTORICAL

Should He permit dark clouds someday;  
 To cast a gloom upon my way,  
 I know It Is my Father's will  
 I'm In His care . . . He loves me still,  
 My feet may press a world of care  
 But I may breathe a purer air,  
 An atmosphere from Heaven above  
 Fragrant with the Father's love.

Someday when I hope to arrive at home,  
 And view the road o'er which I've come;  
 I'll see the battlements of light  
 And know He doeth "all things" right;  
 For then will be revealed I know  
 A picture of my way below;  
 Some things I had not understood  
 I'll realize all were for my good.

I'll see from where I then shall stand,  
 That "all things" were within His hand  
 He knew just where and when to send  
 A shadow with the light to blend  
 My Father has in view a span,  
 Far deeper than the mind of man  
 And since He n'er forgets His child;  
 I'll trust Him to make me reconciled.

The past is gone; the present hour  
 Is mine with sunshine or with shower;  
 The future days of weal or woe  
 Are veiled . . . I'm glad He wills it so.  
 "All things" . . . this comprehensive phrase  
 Will lead me on through life's short days;  
 And in a better world of rest,  
 I'll see more clearly, my God knows best.  
 . . . Selected

(Please see Sister Grace Jefferson's experience printed elsewhere in this issue of **Zion's Landmark**. JMM.)

Dear Elder Mewborn,

I am enclosing my renewal for **Zion's Landmark** for two years, 1988-1989, and 1989 to 1990. I have had shoulder surgery and cannot write too well, but want to thank you and the Lord for the enjoyable writing of the paper.

Mrs. Lucille Ott  
 Spurger, Texas 77660  
 April 27, 1989

## CHURCH IDENTITY (Editorial)

Seldom is not the case found if a believer in the Lord Jesus Christ is blessed in following the true gospel church and her glorious Head, the Lord and Saviour Jesus Christ, in this present evil world long enough that he or she will be made to inquire after the footsteps (or footprints) of the flock. If we are blessed to live that length of time here and have that sincere desire in our heart, "Lord keep me, lead me, show me and guide me in the way," it will surely come when we will have been made to utter these words. Make no mistake about it. Many of us, I feel, have experienced it!

"The church of the living God, the pillar and ground of the truth," (1st Timothy 3:15), "the general assembly and church of the firstborn which are written in heaven," (Hebs. 12:23) is still somewhere today in this present evil world. If that be not the case, the world would not be standing, the attempt to write this article would not be made, and you, the recipients of this paper, would not be reading it. This true church is somewhere here in this time world.

Based on an observation of a lifetime and from all accounts before us, this church of the living God is marked clearly by two definite, unmistakable characteristics known as follows: "**Faith and Practice.**" In more common language, they are called "**doctrine and order.**" The two identities are inseparable. We cannot have one without the other. It has been said that they can be separated, but his is no more possible than it would be to separate the attributes of foreknowledge, foreordination and predestination in the eternal mind of God.

I remember on one occasion while in the presence of two aged ministers, each of whom had been serving churches for nearly forty years at the time, hearing the question asked them, "Where do you go to get answers for your questions concerning the **faith and practice, doctrine and order**, of the church?" One of them answered by quoting

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James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, etc." He said God answered him by commanding him to return to the scripture for all questions concerning **faith and doctrine**, and to the combination of scriptures, the church record, and authentic history, for questions concerning **order and practice**. "Church records and authentic history," he said, "show the footprints of the flock of God."

We read in the scripture where Christ said unto Peter, "I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee **THE KEYS** of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Matt. 16:18, 19.

Here we find that **THE KEYS** of the Kingdom of Heaven are no more and no less than the Gospel Ordinances of the Church of God, to-wit: **BAPTISM** and **THE COMMUNION**. These **KEYS** of the Kingdom were first given to the 12 apostles by the Lamb for His church, and after the deaths of the apostles, since they had no successors, they were passed on to the elders, prophets and teachers. This is exactly why it is recorded today in every **ARTICLES OF FAITH** of the church of God the following point of order: "We believe that no minister has the right to administer the ordinances, only such as are regularly called and have come under the imposition of the hands of the presbytery."

Not only were the Keys of the Kingdom given initially to the 12 apostles, but the power of ordination was likewise given to them for the office of elder, or bishop, and the office of deacon in the church. This is verified by Acts 13:3. "And when they had fasted and prayed, and laid their hands on them, they sent them away."

I remember some 20 years ago that the elders or presbyters in a certain association, when ordaining elders or bishops to

the ministry, and even deacons in the church, would allow deacons to be seated in their midst and worst than all, allowed them (deacons) to lay their hands on the subject for ordination. A faithful old elder, now passed and gone on from this world, cited the above scripture to those people, pointing out their error. One deacon in the association checked him out from the scripture, and after reading the one quoted above, made this statement: "I have laid my hands on my last one." Such was a vagrant, scurilous error in judgment concerning, not only doctrine (scriptural) in the church, but practice and order as well. I wish today that we had more faithful elders like that one.

A most common error concerning the **faith and doctrine** of the church over the years has been when a test of fellowship has been made over the doctrine of absolute predestination. There has never been but one door of exit (or way out) for those who are not kept and do it except to go through the door of conditionalism that leads immediately into the world of Armenianism. Many of us living today have seen this take place several times in our lifetime. We shudder at the horror of the thought, if be not God's will to keep us from that end!

A most common error seen a number of times concerning the **order or practice** of the church is when the ancient rule of binding fellowship is broken that reads as follows: "The minority shall submit to the majority in all cases except in receiving members to fellowship and appointing or choosing to office in the church which shall be unanimous."

An elder and pastor of a church on one occasion with a number of members of that church wanted a certain man ordained as deacon. There was a silent minority against him. Their identity was known. The pastor eventually forced the vote and had the man ordained on a majority vote. When questioned by his fellow ministers of the brotherhood on the point, he replied, "Can't I do as I please." The reply was, "Yes, as long as you please to do right." This disorderly action brought great, untold sorrow in the division

of this Gospel church.

Many of us lose sight of the fact that when we are given the right hand of fellowship and received in the fellowship of church that we are bound automatically at that point by Gospel Rule, Gospel Order from the only **Law-giver** in Zion. Break His Spiritual laws when not kept, if we please, but rest assured, immediately we are headed for trouble.

This elder pushed the point to the division of his home church, and the violation of this point of order brought great suffering and sorrow to that little band of brethren where feelings of hurt are still involved until this day.

The question has been asked recently, "Is there any supplantment, substitute or replacement for the Gospel Church?" I take the meaning or intent of the question is to ask for verification of the practice of members of another church coming to a sister church's place of worship and standing in for them, in the absence of all members of the former church or membership, the latter conducting all conferences, making all decisions for them regardless, whether Spiritual business of the House of God, including those things that are of a natural nature.

I shall not attempt to answer that question at this point, but will let Elder Cushing Biggs Hassell and Elder Sylvester Hassell answer it from Chapters IX of their "**History of the Church of God From the Creation to A.D. 1885,**" in which they point out and describe the twelve (12) marks of the Apostolic Church. This history was sponsored and paid for by members of the Old School or Primitive Baptist Church after the division of the Baptists in the year 1832, costing many dollars. Through the years it has been recognized as being accurate and true in its content and meaning.

I shall only print the abstract portion of Marks 1, 2, 3, 6, 7, 8, 9, 10, 11, & 12. However, the descriptions of Mark 4 and Mark 5 that deal directly with the guideline of true Gospel order, the order and practice of the church, are published in detail. Please note that the author gives all sources by citing the original Greek, Hebrew and Latin origins for

proof of authenticity. They cover many points of order in the Church of God, including the one now in question. Other points reviewed and discussed might be helpful to us in the future. **Please read:**

### **Characteristics Of The Apostolic Church**

**The church of the first century was a spiritual kingdom set up in the world by the Son of God in fulfillment of the Jewish economy and in opposition to all other religions of earth; and this militant kingdom of Immanuel, notwithstanding the combined secular powers of the world, progressed to such an extent that, in about seventy years after the crucifixion of Christ, it pervaded portions of every province of the Roman Empire. In it is an aggressive principle against sin, though purely of love to mankind, that will never cease its action until time shall be no more.**

**Many errors had crept into the church from time to time in different parts of the world; but that system of discipline which had been established by Christ and His Apostles had proved effectual in removing these errors in faith and practice.** "The Apostolic Age is the fountain-head of the Christian church, as an organized society separate and distinct from the Jewish synagogue. It is pre-eminently the age of the Holy Spirit — the age of inspiration and of legislation for all subsequent ages. Here springs, in its original freshness and purity, the living water of the new creation. Christianity comes down from Heaven as a supernatural fact, yet long predicted and prepared for, and adapted to the deepest wants of human nature. Signs and wonders and extraordinary demonstrations of the Spirit, for the conversion of unbelieving Jews and heathens, attend its entrance into this world of sin. It takes up its permanent abode with our fallen race, to transform it gradually, without war or bloodshed, by a quiet, leaven-like process, into a kingdom of truth and righteousness. In virtue of this original purity, vigor and beauty, and the permanent success of

primitive Christianity, the canonical authority of the New Testament, the single but inexhaustible volume of its literature, and the character of the Apostles, those inspired organs of the Holy Spirit, those humanly-untaught teachers of mankind, the Apostolic Age has an incomparable interest and importance in the history of the church. It is the immovable ground-work of the whole. It holds up the highest standard of doctrine and discipline."

**The church of the first century forms the standard and example for the church of all future ages. Should there exist now on earth a body of professed believers who occupy the same ground in faith and practice as that of the church of the first century, they are RIGHT; and if any should be found occupying a different position, they are WRONG. The true church of Christ and false or merely nominal churches are to be distinguished by a comparison with the apostolic standard.**

**TWELVE MARKS OF THE APOSTOLIC CHURCH**

**1st Mark.** The apostolic church consisted only of those persons who had been convicted of sin by the Holy Ghost, and who had given signs of repentance towards God, and faith in the Lord Jesus Christ as the Son of God.

**2nd Mark.** True baptism, — the immersion, of believers in water, in the name of the Father, the Son and the Holy Ghost.

**3rd Mark.** The members being baptized believers, came frequently around the Lord's table, to commemorate the sufferings and death of their precious Redeemer, by partaking of the common bread to represent His broken body, and common wine, to represent His shed blood for them.

**4th Mark.** The maintenance of strict discipline.

The Fourth Mark of the Apostolic church was the maintenance of strict discipline. Christ was the only perfect being that ever lived on earth in human form. Neither the Apostles nor the apostolic churches attained perfection in the flesh (Philip. iii. 12-14; 1 John i. 8); but all intelligent students of the

Scriptures and of church history admit that the strict precepts of the Apostles were more faithfully observed by the apostolic than they have been by any succeeding churches. The church in the Apostolic Age, especially feeling herself to be the bride of Christ, the temple of the Holy Ghost, earnestly sought to show her love for her Lord by keeping His holy commandments. In that glorious spring-time of love, but little comparatively of the dust of earth seemed to soil her shining garments; and but few cases of rigid discipline occurred or were recorded. The infidel historian Gibbon considers "the pure and austere morals of the early Christians" as among the causes of the rapid spread of their religion. To show the great importance of prompt and strict discipline, God Himself directly interposed in the case of the first offense in the apostolic church, and struck both the joint offenders, Ananias and Sapphira, with instant death (Acts v. 1-11). The offense was falsehood, hypocrisy, covetousness — an outward semblance of devoting all to God, and yet a real heart-worship of mammon. Men "cannot serve both God and mammon" (Matt. vi. 24). "If any man love the world, the love of the Father is not in him" (1 John ii. 15). This prompt and rigid act of Divine church-discipline caused "great fear to come upon all the church and upon as many as heard these things" (Acts v. 11); and "of the rest durst no man join himself to them" (verse 13). There can be no doubt that, after this, hypocrites were kept out of the church at Jerusalem a considerable time. The second example of church-discipline is mentioned as having occurred at Corinth (1 Cor. v.). A member of that church was guilty of incest — Corinth being at that time the most licentious city in the world. But the general prevalence of this or any other vice is no sort of justification for its being tolerated and retained in the church; a little of the leaven of wickedness soon leavens the whole lump. When Paul, at Ephesus, heard with deep grief of this scandal, he wrote the Corinthian church, and as united in spirit with the church, though bodily absent, he, in the name of Jesus Christ, judged that such an offender should be "de-

livered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" — that is, excluded from the church, given over to Satan, the god of this world, for the infliction of bodily affliction, and for the mortification of the sinner's carnal nature, and for the ultimate repentance and restoration of the offender (1 Cor. v. 13; 2 Cor. iv. 4; Job ii. 4-7; Luke xiii. 16; xxii. 81; 2 Cor. xii. 7; 1 Peter v. 8; Matt. v. 29, 30; 1 Cor. xi. 30, 32; Rom. viii. 13; 1 Peter iv. 1, 2). The church at Corinth, according to the Apostle's solemn admonition, when they were met together, excluded the offender, and we learn that he afterwards was granted repentance and was restored to their fellowship (2 Cor. ii. 1-10; vii. 8-12). Even the inspired Apostle did not exclude, but he simply called upon the church, which alone had the authority, to exclude or put away that wicked person from among them (1 Cor. v. 13). It is the church, not merely the pastor or Deacons or any other body, to which Christ directs that a trespass shall be finally told (Matt. xviii. 15-20). Christ alone has the key of the house of David — He alone can open and shut (Isaiah xxii. 22; Rev. i. 18; iii. 7). When the church acts by His Spirit, its course will be ratified in Heaven. The keys given to His Apostles relate, not to church-discipline, the admission and exclusion of members, but to gospel doctrine — not whomsoever, but "whatsoever ye bind," etc. (Matt. xvi. 19; xviii. 18); the doctrine of the Apostles, and not church-discipline, is alluded to in John xx. 23 (compare Mark xvi. 16), for none but God can forgive sins (Exodus xxxiv. 7; Isaiah xliii. 25). In the conference at Jerusalem, the brethren took part with the Apostles and Elders in the deliberation and decision (Acts xv. 23). The third recorded case of discipline in the apostolic church is that of Hymeneus and Philetus, doctrinal errorists, who withstood Paul's words and denied the resurrection of the body (2 Timothy ii. 17, 18), and who were "delivered unto Satan, that they might learn [be disciplined by chastisement and suffering] not to blaspheme" (1 Tim. i. 20). — A pervading spirit of genuine brotherly love, springing from genuine love and loyalty to

Christ, is the best preventive of offenses in the church. Cherishing this spirit, the members should tenderly watch over one another, and, by mutual Christian encouragement, counsel, admonition and reproof, provoke one another, not to wrath and evil, but to love and good works (Eph. vi. 13; Heb. x. 24; Psalm cxli. 5; Gal. vi. 1; Col. iii. 12-14). The affectionate subjection of one to another was a marked feature of the simple, unworldly apostolic church. This mutual loving watch-care should be active; it was while the men or servants slept that the enemy sowed tares (Matt. xiii. 25). — Private or personal offenses are to be adjusted in strict accordance with Christ's directions in Matt. xviii. 15-17. Christ lays down four distinct steps, which are always to be taken in the order given by Him, and not in a reversed order.

First: The aggrieved party, if the other does not, is to take the initiative in seeking a private interview with the supposed offender; if he fails to do so, he himself becomes an offender, as he has violated a law of Christ. The privacy of the interview is highly important; the object is, not altercation, but to gain an offending brother. Perhaps the offended brother is laboring under a mistake; the other brother may not have intended to offend him, and may not be conscious of having done so, or he may not have had an opportunity of explaining his conduct. A private interview conducted in a calm brotherly spirit may and should give full mutual satisfaction. If in such interview the offense is denied, and there are no witnesses of the offense, the next step cannot be taken; for then the complaining party would become an offender, having published a charge which cannot be proved. Absence of proof will leave him no resource but in private admonition and the patient commitment of the matter to Providence.

Second: If the first step fails, and the offense can be proved, then one or two other disinterested and judicious members are to be chosen as witnesses and mediators, and the whole case is to be considered before them. These may be able to discover what is right between the members at variance, and the latter may be willing to yield to their

decision. If the "one or two more" consider the offense as not real or as satisfactorily removed, the aggrieved party, though unsatisfied, cannot take the third step; for the offender has "heard them," and the accuser ought to be satisfied with the judgment of brethren selected by himself.

Third: If the second step fails, the case, after due notification of the parties, is to be laid before the church, the proof adduced, and the opportunity given for defense. Here the united wisdom and influence of the whole church is brought to bear to reconcile the difference and judge between the parties.

Fourth: If the party judged by the church to be in fault still refuses to make amends, it is evident that his heart is fully set in him to do evil, and he must be excluded from the church; for his refusal to hear the body proves his contempt for his brethren, and they are therefore compelled to withdraw their fellowship from him. If this important law of the great Head of the church were properly executed, long-continued personal feuds, with their disastrous results, bitterness and factions, would be prevented. Differences between members in regard to worldly affairs are expressly forbidden by the inspired Apostle Paul (1 Cor. vi. 1-11) to be carried before worldly courts, but must be referred to the judgment of wise members of the church, the least esteemed of whom, if they have the Spirit of Christ, are better qualified than worldly courts to judge between brethren. Saints are finally to judge the wicked world and angels, and are certainly qualified to judge in small temporal matters. God's children should not contend before the ungodly, and thus bring reproach upon the cause of Christ. Besides, differences among men are often decided in worldly courts, not according to right and equity, but by legal quibbles and technicalities; whereas the children of God should always desire, in reference to their affairs, a judgment according to equity and the Spirit of Christ. — In regard to moral or public offenses against the order, faith and purity of the church, such as neglect of church-obligations, heresy, idolatry, immorality, covetousness, intemperance, railing

and extortion (1 Cor. v. 11; Titus iii. 10; 2 Peter ii.; Heb. x. 25), these may be divided into minor and gross public offenses. Minor public offenses, such as a member may be led, under strong and sudden temptation, to commit only once, and such as do not greatly scandalize the cause of Christ, are to be treated according to Paul's directions in Gal. vi. 1; these erring members are to be restored by the spiritual in the spirit of sympathizing meekness, as all are liable thus to be tempted; in these cases the method of procedure laid down by Christ for personal offenses (Matt. xviii. 15-17) is in spirit to be observed (Titus iii. 10). Christian tenderness may here also succeed in gaining a brother. But, in the case of gross, deliberate, habitual public offenses, or such as greatly scandalize the church, where the evidence is public and unmistakable, there should be, though in a spirit of sorrow and not of bitterness, a prompt and absolute exclusion, as the Apostle divinely enjoined in regard to the Corinthian offender (1 Cor. v.); any steps taken to bring such an offender to repentance and restoration should be taken afterwards (2 Cor. ii. 1-11). A confession and promise of reformation are not enough to be required of this class of offenders. They should, for the honor of Christ, be at once cut off; and, if they afterwards, by a godly conduct and conversation, bring forth fruits meet for repentance, and prove the genuineness of their sorrow and reformation, then they may be restored (2 Cor. vii. 8-12; Matt. iii. 8; Acts xxvi. 30). The rule in Luke xvii. 3, 4, plainly applies only to personal or private offenses, which do not bring scandal upon the church — not to public or moral offenses which seriously reproach the cause of Christ. The latter are offenses which the church cannot forgive; but, when assured that God has forgiven the offender, she may then receive him back into her membership. — In the apostolic church the Elders or presbyters are sometimes called Bishops or overseers or rulers of the flock, and therefore had the special responsibility of maintaining the discipline of the church (Acts xx. 17, 28; 1 Tim. iii. 4, 5; v. 17; Heb. xiii. 7, 17, 24). Against an Elder an accusation was not

to be received but before two or three witnesses (1 Tim. v. 19); because his very office is a presumption in his favor, and because, as a minister, he is peculiarly exposed to malice. An Elder, to be efficient, must be "blameless" (1 Tim. iii. 2; Titus i. 6, 7). A tender, faithful, scriptural discipline, like that observed by the people of God in the Apostolic Age, is of the highest and most vital importance for the welfare of the church; the neglect of such discipline is the most potent cause of evil in the church "The object of faithful church-discipline is threefold."

First: The glory of God, whose great and holy name is dishonored by the evil principles or evil practices of church members, and whose honor is vindicated by their prompt and proper correction.

Second: The preservation of the church from corruption and destruction; the old leaven of wickedness must be purged out, to preserve the whole body from infection; evil communications corrupt good manners; lepers were to be put out of the camp, so as not to infect others, and so erroneous persons, whose words eat as a canker (2 Tim. ii. 17), must be removed from the communion of gospel churches; a church of Christ is like a garden or vineyard, which, if not cared for, will be overrun with thorns and nettles and weeds, but, by a proper and timely discipline, the weeds of immoralities and the bitter roots of false doctrines are plucked up and eradicated, and the withered branches are gathered and cast out.

Third: The good of the offending parties, who, if real children of God, are, by proper discipline, brought to shame and repentance for their sins, and an acknowledgement of them, when they are to be received again with all love and tenderness, and to be comforted, that they might not be swallowed up with over-much sorrow."

**5th Mark. The independent or congregational polity or government of each local church, subject only to the Headship of Christ; all the local apostolic churches being united by no outward bond of force, but by an inward bond of love.**

The Fifth Mark of the Apostolic Church was

the independent or congregational polity or government of each local church, subject only to no outward bond of force, but by an inward bond of love. The Greek word rendered "church" in the New Testament is "ekklesia," which is derived from the verb ek-kaleo, to call out, and denotes an assembly called out, a select body separated from the mass of the people. In ancient Greece the ekklesia in each State was the assembly of free-born, native, self-governing citizens, the highest legal body in the land, from which there was no appeal; slaves and foreigners were excluded from the ek-klesia. In the Septuagint ekklesia is the usual rendering of the Hebrew word kahal, "the congregation" of Israel or of the Lord, from which were excluded the uncircumcised, the unclean and the "mixed multitude." Ekklesia occurs in the New Testament 115 times; twice referring to the Hebrew "congregation of the Lord," three times referring to the Greek assembly, and 110 times referring to the Christian church. In 92 of these last cases the reference is to a special, local, visible society of believers; in the remaining 18 cases the reference is to the entire body of the elect in Heaven and on earth, or what is sometimes called the invisible church (as in Ephesians v. 25, 29; iii. 10, 21; Colossians i. 18, 24; Hebrews xii. 23). The word is never used in the New Testament to designate a universal (or Catholic) visible church, a national church (as the church of Judea or England), or a denominational church (as the church was not divided into different denominations in the Apostolic Age, and as there was not then any great organization, like the Presbyterian Church or the Methodist Church, including in itself a large number of local congregations). A visible church is always in Scripture a local body; and every local church, acting by all of its members (in 2 Cor. ii. 6, "ton pleionon" is, literally, not "many," but "the more," all), is invested by Christ with the exclusive and final power of receiving, disciplining, excluding and restoring its members, electing its officers, and transacting all other necessary business (Rom. xiv. 1; Matt. xviii. 15-18; 1 Cor. v. 4, 5, 7, 11-13; Rom. xvi. 17; 2 Thess. iii.

6; Acts i. 15-26; vi. 1-6; 1 Cor. xvi. 3; xiv. 23). In this last passage the Greek verb "cheirotoneo," rendered "ordained," means, according to Liddell and Scott, to stretch out the hand for the purpose of giving one's vote in the Athenian ekklesia, to appoint to an office in the church; the same word is used in 2 Corinthians viii. 19; and, in accordance with the analogy of Acts vi. 2-6, the word cheirotoneo in Acts xiv. 23 is explained by the latest and ablest German scholars to denote the election of the Elders in each church under the supervision of Paul and Barnabas. Especially does the language of Christ in Matthew xviii. 15-18 demonstrate that **the church is the highest and last ecclesiastical authority on earth**; that there can be no appeal, under the law of Christ, from the decision of the church to a presbytery, or synod, or general assembly, or conference, or convention, or priesthood, or prelacy, or papacy, or Association, or any other earthly authority. After a church has excluded one of its members, and classed him with heathens and publicans, it is not only thoroughly unscriptural, but also thoroughly absurd, to suppose that any man or set of men can, by any exercise of authority, put back such an offender in the fellowship of that church. With true repentance, confession and reformation the fellowship will be restored; but without these exercises gospel fellowship can never be restored. **Each gospel church is a separate and independent republic, having Christ as its only Head and Lawgiver, and not subject, in ecclesiastical matters, to any outside jurisdiction**; such, according to the ablest scholars and historians, was not only every apostolic church in the first century, but also of the second century (see the works of Gibbon, Mosheim, Neander, Coleman, Whately, Burton, Barrow, Schaff, etc.). The church is repeatedly declared in the New Testament to be the body of Christ (Rom. xii. 5; 1 Cor. vi. 15; x. 17; xii. 27; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 18, 24; ii. 17); the only Head, therefore, of this body, is Christ, who guides and controls and preserves the church as His body. Hierarchies and synods are unscriptural, tyrannous usurpations which

have, through the ages, inflicted grievous wrongs upon the people. It is openly and proudly claimed by the advocates of these ecclesiastical monarchies and oligarchies that these systems are the fruit and product of the greatest worldly experience and wisdom; very few scholars, among these advocates, even pretend now to base these systems upon the New Testament. The apostolic church, or the church of the first century, they say, was "a strictly supernatural organization, a stranger in this world, standing with one foot in eternity, and longing for the second coming of her heavenly bridegroom; but afterwards, finding that Christ did not come, she, in her new constitution, planted foot firmly upon earth, yet thus became secularized and finally Romanized, and this necessitated a reformation on the basis of apostolic Christianity." Bible Baptist believe that, not only in the first, but also in every succeeding century, God has had on earth faithful, spiritual, unworldly, un-Romanized apostolic churches, each one of which, in its divinely established individuality and independence, has presented an insurmountable and indestructible breakwater against the countless tides of error, strife and corruption setting in from every quarter; and all of which have been united, by no mechanical, outward, worldly, usurping and oppressive bond of force, but by an inward, heavenly, spiritual, emancipating, purifying and elevating bond of Divine love and peace and fellowship, such as the Lord Jesus Christ, their Ever-Living, Unchangeable and Omnipotent Head, in the last solemn moments of His suffering earthly ministry, tenderly enjoined upon them and earnestly besought His Father to grant them (John xiii. 34, 35; xv. 12, 13; xvii. 20-23).

Born and taught by God, being one body, and having one Spirit, even as they are called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all, they, not in word only, but in deed and in truth, love one another, and endeavor to keep the unity of the Spirit in the bond of peace (John i. 13; vi. 45; Eph. iv. 1-6; 1 Thess.

iv. 9; 1 John ii. 27; iii. 14-18; iv. 7-21). They have always corresponded with each other by brotherly letters and messages, and have from time to time met in a general or associational way, not to lord it over God's heritage, but to worship God, and to edify, exhort and confirm one another in the most holy faith once delivered to the saints (Acts xiii.-xv.; Phil. ii. 25; Heb. x. 23-25; xii. 22-29; 1 Peter v. 3, 5; Jude 3, 20). Scriptural Associations are only general meetings of churches, or brethren from different churches, for the purpose of Divine worship and mutual edification; and, while no church should, either in a private or general way, maintain fellowship with a church which persists in heresy or disorder, yet there is not a particle of New Testament or apostolic authority for any such general meeting assuming the functions of an individual church, such as admitting, disciplining or excluding members of a church, or electing or disciplining the officers of a church. It cannot be repeated too often that **each gospel church is, according to Christ and His Apostles, the highest ecclesiastical authority on earth.** While all gospel churches should always so live as to maintain peace and fellowship with each other, Christ nowhere in the New Testament gives the slightest authority for an organic union or consolidation of gospel churches. Such a union would be a fruitful source of corruption and oppression. The New Testament contains not a single example or intimation of the subordination of a church to any ecclesiastical authority outside of itself, whether popes, or diocesan bishops, or synods, or presbyteries, or general assemblies, or councils, or associations, or conventions. The simple fact that the Apostles address their epistles, not to church officers or church judicatories, but to the churches of the called and faithful saints of God, proves both the right and responsibility of each church in respect to the management of its own affairs. The idea that the government of the apostolic church was presbyterial or by Elders originated from the mistake of supposing that the Christian church was a copy of the Jewish synagogue. Bible scholars admit that neither synagogues nor the government

of synagogues were of Divine institution, but that they began to be built and established after the Babylonian exile — after the close of the Old Testament canon. The only place in the Old Testament where the Authorized Version of the English Bible contains the word "synagogue" is Psalm lxxiv. 8; and the Hebrew word "moed" is here rendered by Gesenius and the best commentators, "tabernacle of the congregation" or "holy place" — there being no allusion whatever to any organized body of people or any method of government. Christ and His Apostles use not sunagoge, but ekklesia, an essentially differently governed body, to denote a Christian church. Only once in the New Testament is the Greek word "sunagoge" used even to denote the place of a Christian assembly, and then by the most Judaic writer in the New Testament, James (ii, 2). The numerous passages already cited which prove that the church, subject only to Christ, was to govern itself, disprove that elders were to govern it. Elders, bishops or pastors are to lead (hegeomai), oversee or preside over (episkopeo, proistemi), care for (epimeleomai), and shepherd (poimaino) the flock (Heb. xiii. 7, 17, 24; Acts xx. 28; 1 Tim. v. 17; iii. 5; John xxi. 15-17; 1 Peter v. 2); they are not to exercise the despotic authority of Gentile and Jewish rulers (Mark x. 42-45 — archon; compare Luke viii. 41; xxiv. 20; Acts iv. 26), not to lord it (1 Peter v. 3 — katakurieuo, exercise complete dominion over) God's heritage. Even Christ Himself came not to be ministered unto, but to minister (diakoneo, to serve: Mark x. 45); and His Apostles are servants of the church for Jesus' sake (2 Cor. iv. 5). All His people are made by Him kings and priests unto God (Rev. i. 5, 6; 1 Peter ii. 5, 9); Christ alone is the High Priest of our profession (Heb. iii. 1; v. 5, 6) — He alone is the **King of kings (Rev. xix. 16).** **It would be disloyalty to Christ for any church to alienate from itself and delegate to any other person or set of persons the rights and functions which Christ has committed to her; a gospel church cannot have delegates, but may have messengers. But the sisterly relations of churches involve sisterly obligations**

only. They are all members of the same mystical body of Christ, permeated by the same Divine Spirit, and should be sweetly constrained by the same heavenly love to maintain the same strict faith and order of the gospel, to have tender regards for one another's feelings, and to keep the unity of the Spirit in the bond of peace (Eph. iv. 1-6). In temporal things each church is subject, and should be quietly submissive, to worldly powers (Rom. xiii. 1-7; 1 Peter ii. 13-25); but in spiritual things each church is subject only to Christ (Matt. xxiii. 8-12; xvii. 5; John xiii. 13, 14).

**6th Mark.** The religious liberty, soul-freedom, a complete separation of church and state, the entire independence of each church from all state control, so far as regards the membership, ministry, organization, faith, worship and discipline of the church.

**7th Mark.** With a few exceptions, the members were generally poor, obscure, unlearned, afflicted, despised and persecuted.

**8th Mark.** The fraternal equality, the essential priesthood, of all the members, in accordance with which fact they choose to officiate among them those of their number whom they perceive to be already qualified thereunto by the spirit of God — there being but two classes of officers, bishops or elders, or pastors, and deacons; the fraternal equality of all the members involving the eternal equality of the ministry.

**9th Mark.** Possession of an humble, God-called and God-qualified ministry.

**10th Mark.** That while the ministry received **voluntary** help from the churches, they were not **salaried**, but labored themselves, more or less, for their own support.

**11th Mark.** The sending out of the divinely called and qualified ministry by the Holy Spirit in themselves and in the churches, their going forth, withersoever the Lord directed them, in simple dependence upon Him, and their preaching the gospel to every creature, whether Jew or Gentile, and especially shepherding the lambs and sheep of Christ.

**12th Mark.** That it — the church — was absolutely the only divinely recognized religious organization in the world.

These marks, as applied to the apostolic church, are fully sustained by the New Testament, and for proof the reader is referred to the standard of faith and practice — The Bible, — and as a help to this investigation see ninth chapter of Hassell's History.

**Question:** Is there a church today that bears these marks? Measure the denominations around you and answer the question in your own conscious, and if you should conclude that there is such a church and that the Primitive or Old School Baptist is that visible church then may you walk with us, choose rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. Better be like Noah and his family, a few with the Lord and dwell in the Ark of safety, than run with the world and perish with wicked.

In conclusion, let us now return to the main question, asked in the outset of this article and re-quote as follows:

**"The question has been asked recently, 'Is there any supplantment, substitute or replacement for the Gospel Church? I take the meaning or intent of the question is to ask for verification of the practice of members of another church coming to a sister church's place of worship and standing in for them, in the absence of all members of the former church or membership, the latter conducting all conferences, making all decisions for them in their place and stead, regardless whether Spiritual business of the House of God, even including those things that are of a natural nature.'"**

Based upon the above "Twelve Marks Of The Apostolic Church," we give our answer as **"NO!"**

May God ever keep us in the path to know that as it is written, **"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."** Proverbs 18:17.

J.M. Mewborn  
September 19, 1989

## EXPERIENCE

If it could be profitable to the Cause, I would like to give "a reason of the hope that is in me with meekness and fear." The fear is — what if I am mistaken about what I have believed are the Lord's dealings with me, and, in relating them, I deceive you who read this into thinking I have a Christian experience? Then the thought comes,

the Lord's people are a discerning people and not only can they separate law and gospel, but that truth or doctrine that separates sheep from goats.

I was given an abiding love for the church at the age of 13. Through a dream, I saw myself a sinner. I became a member of what is now known as a limited church. Although I read a great deal, I did not understand the fundamentals of our doctrine. I read about the life of Joseph and firmly believed, or so I thought, "Ye thought evil against me, but God meant it unto good." But as I grew older I became very zealous of good works and took a great deal of pride in my religion and in my zeal and I decided to devote my life to the church. I had zeal without knowledge.

Shortly after our marriage, my husband expressed dissatisfaction with the church of our membership, but I felt the trouble could only be in him as I saw the church as perfect and that his devotion was a little lacking. I felt he should be studying his Bible more. I was so full of good works (my own) that I couldn't see my faults.

In a few years trouble came in the church of our membership and it resulted in a division. Those believing as my husband, predestination of all things, both good and bad, went with him, and the others went their way. Not understanding the difference, I had not realized he had been preaching it for some time. Most of those he had baptized believed as he did and went with him. I had been given a church letter at the time of the division, but I vowed to myself that I never would join another church and certainly not the "Absoluters," so I burned the letter.

From this time on our home was frequented with "Absoluters," and contrary to what I had been told about them many

years before, they were kind, careful not to hurt my feelings, and tolerant of my occasional outbursts and foolish questions. Three old preachers, now passed on, were especially kind and helpful. One of them often visited us for several days at a time. After such a visit and much discussion on controversial subjects, I awoke early one morning with this Scripture on my mind, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I thought, "Now there's a Scripture I'd like to

see him get around, since he said our obedience is passive. I'll just keep that in mind and ask him when I see him again." I believed this Scripture was an admonition and an invitation. In a few months we attended a meeting about 200 miles away and this old brother was there. I had not told anyone about my intention, not even my husband, and I was going to "spring" the text on the old brother when he went home with us. On Sunday morning, he was called on to preach and his text was, "Come unto me, all ye that labour," etc. As he unfolded its meaning and compared it to Rev. 22:17, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." I began to see for the first time that the "comes" in my text and in Revelation were commands, not invitations. To get around the Arminian doctrine, I had heard it preached and had believed for many years that the text in Revelation was only to the elect, the only ones who were given the will, so I understood that they had to come. So if both were commands and came from the same source, then why wouldn't they be equally forceful? If one could be thwarted, then why couldn't the other? Did I believe in a God whose command could be refused on one hand and obeyed on the other? I was made to tremble.

One of the sorest trials at this time was to break off from the fellowship of my old friends whom I loved very much and still do. I knew they wouldn't understand, therefore an explanation was useless. Again, this old brother was a help to me and made me see that when the Saviour said, "Take my yoke upon you" meant that

you had no choice whatever about taking that yoke. When He says, "Take my yoke," you take it. He does not say, "if you will take it." And once you take it, there is no turning back. Like the children of Israel, I murmured and complained and looked back to Egypt. I wanted back where I didn't have so many doubts and fears. But Jesus promises "My yoke is easy, and my burden light." Yes, it is so easy, the trials of this life forgotten, when we are blessed to worship Him in spirit and in truth, when we are made to rejoice in this beautiful doctrine. There is a rest for His children. Our striving to help ourselves is over. He has done it all.

Of course, there were many, many questions in my mind. I searched and asked questions and little by little I would be given a little insight. But I still had some false pride. At one communion meeting at my husband's home church, I felt rather bitter because I couldn't take part. I felt physically and spiritually sick, and when I got home I went to bed. I felt so low that I thought I would die. The truth is, I did die; I died to that false pride. My good works were at an end. I now knew what it meant to be totally depraved. It is a terrifying picture.

Soon after this I had a dream that I was married to a very wonderful person but wasn't living with him, and my father (deceased) was trying to help make arrangements for us to live together. After I awoke, I felt condemned for not living in the church, and I had a compelling desire to ask for membership which I did at the first opportunity. I asked them to watch over me and look over my many imperfections which they have always done. Only that love, that charity that suffereth long, could put up with all the imperfections I have and that is the only reason I am still a member to this day.

The older I grow the more firmly convinced I am of the total depravity of man and the complete sovereignty of God over all things... When man is left to Satan to devour, there is nothing too low for him to do, any man. When it pleases God to keep him and to give man the will to be upright and follow after Him, it only proves to me

that that man is blessed with God's grace, and all the praise for that man's good deeds belongs to God, the author and finisher of our faith. No, God is not the author of confusion because there can be no confusion where God is concerned. What seems confusion to us is not confusion to the Creator of all things who has predestinated the end from the beginning and all things in between as well, or else there would be all kinds of confusion.

As I have been writing this, I have prayed that what I might write would praise Him as much as words could from one so ignorant of His truth, for I would that I might spend the rest of my days praising Him, but He has not so willed it. I will no doubt be guilty of denying Him in a very short time.

I feel like thanking Him for a little glimpse of His wonderful Kingdom.

With love for all His little ones,  
Grace Jefferson (Deceased)  
Bakersfield, California  
(Written about the year 1960)

## A Good Letter

Dear Elder Mewborn,

If not deceived in my heart, I have a great fear, and yet, a great desire to talk with and listen to Primitive Baptists. There is a fear that I may say or do something I shouldn't with the result being that I would not be welcome among them. Yet, there is a great desire to be with them and hear that wonderful sound that comes forth from them. It is a sound the like of which I have never been able to find anywhere else. I feel I can hear that sound many times when I read the **Zion's Landmark**. It is heard in the prayer of the poor publican, "God be merciful to me a sinner," when he smote upon his breast. Luke 18:13. You can hear it in the prayer of Mary, the mother of Jesus, when she uttered these words, "For He hath regarded the low estate of his handmaiden." Luke 1:48. You can hear it in the prayer of the prophet, Daniel, when he said, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces." Daniel 9:7. You can hear it in the prayer of Hannah of old, "Talk no more so exceeding proudly; let not arrogancy come out of your mouth." 1st Samuel 2:3. You can hear it when John the Baptist said, "There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Mark 1:7. There are many other places

where it is recorded and heard in the scriptures.

I believe this unworthy sound is the same sound that God's people have made in all ages and generations of time, wherever they are or have been found. It is surely the sound of God's church, whether in the past, present or in the future. This sound is so sweet to my soul. Without a doubt, it is the most beautiful sound these unworthy ears have ever heard. I believe I hear this sound among the Old Baptist people. I believe you can see the effect of it in their faces. It is the sound of a broken spirit. Of such the Lord said, "a broken and a contrite heart, O God, thou wilt not despise." Psalms 51:17. What an evidence this is to God's people, whoever they are!

I love to hear and read of their experiences and of their dreams and revelations. Each experience is unique, yet they all have that special sound. Augustine once wrote that true humility comes through the knowledge of the sinfulness of one's self. Another has said that "true doctrine is flesh withering." When the flesh as been withered, then and only then has one been brought into a state of being qualified to hear when the sound is made.

I worry about the church and I worry about the Zion's Landmark. I cannot help this condition. It is not because that I do not know they are in good hands, but because I cannot bear the thought of having to exist without this special sound. The sound of the world is the sound of self-salvation. All my efforts at self-salvation have resulted in nothing except self-damnation. The doctrine of free-willism and its counterpart, conditionalism, to me is the MESSAGE OF DESPAIR!

The scripture speaks of a kingdom of darkness and a Kingdom of Light. One is of darkness. The other one is of Light. Darkness conceals, Light reveals. Deceit conceals, Truth reveals. We read where Christ said to the self-righteous, those who trusted in themselves and despised others, on one occasion, "Two men went up into the temple to pray; the one a pharisee, and the other a publican. The pharisee stood and prayed with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18:10,11,12, 13. The sound of the pharisee is one of uncertainty. It is the sound of boasting. (This scripture proves to us that there is such a thing as man-made prayer.) The true light in the soul produces another sound. This is a certain, true sound. "God be merciful to me a sinner." This poor publican only had hope in the goodness and mercy of God, alone. How I love that sound! I feel I hear that sound among the Old Baptists. I feel I hear it when I read the Landmark. These servants of God feel that the title of Reverend is too high sounding to be applied to them. They have been taught that there is only one Reverend. David said of Him, "**Holy and Reverence Is His Name.**" Psalms 111:9. My God, what

a wonderful sound this is!

At the Last Lower Mayo Association, October, 1988, one of the dear elders was speaking when he cried out, "I love the Church of God." There is no doubt in my mind he meant every word of what he said. There was that special sound. I looked around and there was that special look. You could see the tears, those special tears, falling down the cheeks and faces. What a blessing to behold such riches, much less feel them!

"Religion, what a vast estate  
On guilty worms bestowed!  
Not all the riches of the great,  
Are worth this Gift of God."

"How transient is all earthly bliss!  
How poor is shining gold!

And mortal crowns, compared with this,  
How worthless to behold!"

"In all things else let me be crossed,  
Lord, give this pearl to me;  
Without it I'm forever lost,  
To all eternity."

To find such riches is especially strange for someone like me. There was a time in my life when I openly confessed my opposition to this truth and denied it. I truly felt that the people who claim to believe such a doctrine were ignoramuses and spiritual weaklings who had been taken in by some clever fairy tale. I thought I was too smart for that. Is not my damnation just? I was allowed to wander in the darkness of my evil mind for many years. It was God's purpose in my behalf for this to be to convince me of my rank stupidity, and to show me desperately I need God and His mercy.

How could someone like me take any credit for the blessed hope of immortality without being a thief and a robber? Certainly, these things are too good for me!

Most of my life has been spent coming up with new schemes to destroy myself. How foolish it would be for me in my carnal thinking to imagine that I am my own saviour? How foolish it would be for to take any credit for the things I now hope to hold so dearly? I feel if the wild Gadarenian was alive today, there would be a great deal that he and I could talk about. "Poor and afflicted, Lord are thine; among the great unfit to shine. But though the world may think it strange, they would not with the world exchange."

Christ said, "cast not your pearls before swine." Matt. 7:6. There is a dream I had while I was 29 year of age and still in a state of unbelief that I would like to share with you. I feel confident that in so doing, I will not be casting my pearl before swine.

It seemed I was standing behind my parent's house when I began hearing a sound. It was not like a sound you hear with your ears, but it was like a sound without sound. Then, the thought came into my mind, the world is coming to an end. The next thing I knew I was turned around and I was looking at the most beautiful thing I had ever

seen. It was a staircase that hovered about 30 feet from the ground. It did not touch the earth, but hovered just above it. It was as white as could be, and it had the most beautiful handrails on each side as it curved so beautifully up into the clouds and out of sight. The next thing I knew, without any effort on my part, I found myself standing on the bottom step, not knowing how I got there. I looked on my right side and found my mother standing beside me. We both turned around and my dad was standing on the earth behind us. We both waved good-bye, and began to walk up the stairway.

About five months after having this dream, at a time when I still felt religion was nothing but a product of man's imagination, something took place with me that turned my world upside down and my life has not been the same ever since. I hope and trust, according to the Grace of God, the world as I once knew it, has come to a end. It was not long after I began going among the Old Baptist people that my dad passed away.

Now that I have written this, I am not sure that I know what to do with it. It seems I never know what I should do. I can't even know what evil motives may be hidden within the dark recesses of my tiny little carnal mind, except that glorious Light shine within to expose them. If you should feel in any way that this attempt to speak to God's children and His church through the **Landmark** is a subtle attempt on my part at some sort of self-glorification, you know what to do with it. Promptly deposit it and anything else I may send to you in what sometimes is called "file thirteen," and then please forgive me for wasting your valuable time. I am sure anyone is a better judge of me than myself.

Jesus told that wild Gadarian, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" Mark 5:19. If I have any friends, I hope they are the ones who, through or by the Spirit of Almighty God, are blessed to make that wonderful sound, the sound of a poor spirit, who trust alone in God's unconditional election and salvation by His amazing grace. I hope and trust that you, Elder Mewborn, are one of these friends. If you are, then, no doubt, I have done the right thing. As I have shared with you, I hope you will continue to be blessed to share with me that wonderful sound as you have so many times in the past in publishing the **Zion's Landmark**. Jesus said these are a blessed people, "Blessed are the poor in spirit: for their's is the Kingdom of heaven." Matthew 5:3.

I know the effort you make in publishing **Zion's Landmark** is gratefully appreciated by me and many others whom I have heard make that statement. I personally feel your effort is yet another token of just how much God loves His church here in this time world, for it is a benefit to His afflicted, humble and poor people here as they pass

through the valley of the shadow of death.

May God richly bless you,  
Linwood Gilley  
Route 4, Box 515  
Martinsville, Va. 24112  
January 6, 1989

**NEW SUBSCRIBERS NEEDED** — Will you help us to obtain new subscribers? Please send us the names and addresses of anyone that you feel might be interested in subscribing for **Zion's Landmark** and we will send them sample copies of the paper, soliciting their subscription. Please help me in this manner. Thank you, J.M. Mewborn.

## OBITUARIES

### ELDER J. H. CARTER

Elder J.H. Carter passed away in a Columbia, S.C., hospital on Saturday, Sept. 2, 1989, at the age of 96 years. His funeral service was held on Tuesday, Sept. 5, 1989, at Stephens Funeral Home, Manning, S.C., conducted by Elder L.M. Davis of Bishopville, S.C., and the writer of this short notice.

He is survived by his wife, Mrs. Tyra Carter, Manning, S.C., along with several children, brothers and sisters, grandchildren and great-grandchildren.

Elder Carter united with the Primitive Baptist Church at Simpson Creek, Horry County, South Carolina over 60 years ago. Having moved his residence and home to Manning, S.C., in later years, he moved his membership to nearby Mt. Pleasant Church, Bishopville, S.C., in February, 1947. He was licensed to speak in a public way in October, 1949, and was ordained to the ministry December 11, 1954, when he was called to serve the church at that place on the same date. He also served Angier Primitive Baptist Church, Angier, N.C., for about six years from 1978 to about 1985. During this period of time, he and Mrs. Carter were blessed to make the one-way driving trip of 180 miles each first weekend of every month with only one exception when weather with ice and snow caused them to miss at that January meeting. Both he and Mrs. Carter were dearly loved by the churches of his pastoral care and many friends along the way.

This dear servant of God will always be remembered as a faithful pastor to his churches, a loving father to his companion and children, grandchildren, and an honorable citizen of his town, Manning, S.C., where he bore a good name of respect among all people of every walk of life.

May God remember his widow, Mrs. Tyra Carter, and his lovely family of children and grandchildren.

J.M. Mewborn

**EUGENIA WILLIFORD CLAYTON**

We, the members of Angier Primitive Baptist Church, Angier, N.C., wish to bow in humble submission to the will of our Heavenly Father, who saw fit to call from our midst, our beloved sister, Eugenia Williford Clayton. She was born June 28, 1894, the daughter of Henry Hargrove and Virginia Elizabeth Williford, of Granville County, North Carolina.

She was married to Brother William Clayton January 19, 1913. He preceded her in death by several years. Seven children were born to this union, four daughters, three sons, nine grandchildren, 14 great-grandchildren, and three great-great-grandchildren. The three sons predeceased her in death. Among the survivors is one brother, Ira Williford, Angier, N.C.

On September 30, 1961, Sister Clayton, along with her husband, Brother William Clayton, and Sister Corinne Fish, came forward relating their experience and were received into the fellowship of the church. They were baptized by their pastor, Elder T. Floyd Adams.

Sister Clayton passed away November 11, 1988. Her funeral service was conducted Sunday, November 13, 1988, at Angier Primitive Baptist Church, by our pastor, Elder Woodrow Lake. Interment was in Greenlawn Memorial Gardens, there to await the second coming of our Lord, when we hope to hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

She was a dear, faithful member of our church, loved by all who knew her, a shining example of gentleness and humbleness. She will be sadly missed by all of us, but we feel our loss is her eternal gain.

"Immortal gates were opened wide,  
God beckoned her to come,  
With Angels hovering by her side,  
To dwell in that Heavenly Home."

Be it resolved that three copies of this obituary be made, one for the church record, one for the family, and one for publication in **Zion's Landmark**.

Done by order of Angier Church in conference Saturday, February 4, 1989.

Elder Woodrow Lake, Moderator  
Avery Beasley, Church Clerk  
Meta Rohrbaugh, Ruth Dupree and  
Avery Beasley, Committee

**SCHEDULE OF UNION MEETINGS FOR  
THE FIFTH SATURDAY AND  
SUNDAY IN OCTOBER, 1989**

**Angler Union** will meet with Hannah's Creech Church, located between Benson and Four Oaks, N.C., on Hwy. 301, near South Johnston High School, about five miles south from Four Oaks. Elder Curtis Parrish was chosen to preach the introductory sermon and Elder Thomas Whitley to be his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C. 27560)

**Black Creek Union** will meet with the church at Lower Black Creek, located on Hwy. 117, between Wilson and Fremont, N.C., at Black Creek. Elder J.B. Williams was chosen to preach the introductory sermon and Elder Walter Barnes to be his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C., 27804).

**Lower Country Line Union** will meet with Roxboro Church, Roxboro, N.C., located on Lamar Street, Roxboro, Person County, N.C. Elder L.P. Martin was chosen to preach the introductory sermon and Elder Burch Wray to be his alternate. (Bernard Whitefield, Union Clerk, Carrboro, N.C. 27510)

**Mill Branch Union** will meet at old Pee Dee Church Meeting House, located south of Conway, S.C. Take Hwy. 701 south from Conway in the direction of Georgetown, S.C. Go about one mile to Scanthan Store, take right, go to first paved road on left, turn and go to end of road, turn left to church. (J.D. Wright Tabor City, N.C. 28463, Union Clerk).

**White Oak Union** will meet with Cypress Creek Church, Onslow County, North Carolina. Virgil Davis, Union Clerk, Richlands, N.C.)

**Lower Mayo Union** will meet with Spoon Creek Church, to be held at Pleasant Grove Meeting House, southeast of Stuart, Va., near Moorefield Store Volunteer Fire Department on Route 631. (Cletus Turner, Bassett, Va. 24055).

**NOTICE  
MEETING DISCONTINUED AT  
BAKERSFIELD, CALIFORNIA**

Dear Elder Mewborn,

We have a favor to ask of you. Please state in **Zion's Landmark** for Little Flock Church, Bakersfield, Calif., that due to illness and so few members, we are physically unable to continue our annual (Fall's) November, Three Day's Meeting. Only my sister and I are now able to entertain, and have visitors a couple at a time. We were unable to meet last Fall, 1988.

We would like to thank all the dear members (including you, Elder Mewborn) that have attended our meetings in the past and made each meeting, through the mercy of God, enjoyable ones. This has been over the past 27 years in succession. This has been since the year 1962.

We would still like to welcome any members that pass through this area to our regular first Sunday meetings at Bakersfield. Thank you each of you again. We remember each of you with love.

In Bonds of His Love,  
Deacon Troy A. Smith,  
Thelma Bridges, Clerk  
3220 Mesa Drive  
Bakersfield, Calif. 93306  
August 7, 1989

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Volume CXXI

November-December 1989

NUMBER 6

## TRIALS & AFFLICTIONS OF THE CHURCH

Zions landmark trials and tribulations  
We will speak of the bride,  
And tell how she's been tried  
In her warfare while here below.  
Although sometimes we can't,  
We feel so very faint,  
When the bride is o'erwhelmed with woe.

Then again we can praise  
The Author of her days  
For the unspeakable Gift of His Son;  
He has kept her from birth  
In sorrow and mirth  
For the bride and the Husband are one.

When she feels forsaken  
And by troubles o'ertaken  
In her pilgrimage here upon earth;  
To her Advocate she will go,  
Who can soothe every woe,  
And turning her sighing into mirth.

Then let her praise  
In the sweetest of lays  
The One who has lifted her up,  
And loosened her tongue  
To the song that is sung  
To Jesus who drank all the cup.

(Continued)

### NOTICE

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J.M. Mewborn, Editor

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Continued )

That song may she sing  
 In the praises she brings  
 An offering she lays at His feet.  
 Oh! What a Blessed Thought,  
 That with blood He's bought  
 The bride who at His table shall eat.

Christ died and arose,  
 And the way did disclose  
 To lift her from the vortex or flood.  
 His choice He has made,  
 And her debt He has paid,  
 Which alone could be done by His blood.

He opened the road,  
 To that Blessed abode  
 That leads to bright mansions above.  
 Where the bride may rejoice  
 That He made her His choice,  
 And accepted her in mercy and love.

May she sing of His love  
 Until she's carried above  
 To the place prepared for the Blessed.  
 Where the song "FREE GRACE"  
 Will fill Heaven's space,  
 And the bride be forever at rest.  
 (Elder) Thomas (T.C.) Hart  
 LaGrange, North Carolina.  
 (Deceased)

**What Christmas Means To Me**  
 Jesus came my soul to save,  
 For all my sins His life He gave;  
 To cleanse my heart and set me free,  
 That is what **Christmas** means to me.

My sin and shame He does conceal,  
 When by His mercies I can feel  
 That little Child was born to me;  
 That is what **Christmas** means to me.

No place had He to lay His head,  
 A manger was His trundle-bed;  
 He bore the sins for such as me,  
 That is what **Christmas** means to me.

The Holy Child who to me came,  
 That I might live in His dear name;  
 He is the ever living **TREE**  
 That is what **Christmas** means to me.

Meta B. Rohrbaugh  
 Williamsburg, Va., 23185  
 Composed 1985

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## Rebuttals Welcomed

Rebuttals, or letters of disagreement are welcomed for publication in **Zion's Landmark** when they are properly presented and in order.  
 We welcome them.

Editor

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## Who Was Elder Thomas C. Hart?

Elder Thomas C. Hart, son of Elder Robert D. Hart and wife, Martha Arrington Hart, was born January 31, 1842, and died June 9, 1926. He was married to Miss Martha C. Hardy, April 22, 1867. They were blessed to live together nearly sixty years, lacking only about one month. To them were born eleven children. Only six survived him at the time of his death.

He joined the church at Mewborn's in March, 1878, was licensed to preach December, 1887, and was ordained to the full work of the ministry December, 1893. He served the church at Sandy Bottom, Lenoir County, N. C., for several years, and traveled in different sections and preached in many places. The brethren, as a rule, were delighted in his preaching.

He enjoyed attending his meetings. He often referred to them as Heavenly places. I think he enjoyed hearing good preaching as well as anyone I ever saw. In his preaching, the most of the time, he spoke in poetry, and often in conversation also.

He had a good gift as a poet. The last time I went to see him, just two days before he died, he recited a very beautiful poem that he had recently composed concerning "That Great Day Of Recompense." I will now quote in part as I remember, but cannot remember every word since I did not pen it down at the time. He spoke of Heaven, his hope of it, and that he knew that his time of departure was at hand.

"That great day for which all other days were made,  
For which the earth was formed and its foundation laid;  
At that great day of recompense  
Behold devoid of fear the fatal book unfold.

Then wafted upward to the blissful seat  
From age to age the song free grace repeat;  
Our God, our life, our Light  
Our Saviour see,  
And with His Angels praise only Thee."

He served in the Confederate Army during the Civil War in some of the severest, hardest fought battles, and was wounded. He overcame that and was finally captured. He was carried to "Point Look-out," and as he often said, "Came near dying, but God brought me out." He spoke often of the mercies of God to poor sinners. He taught school in some of the schools of our county, Greene, in his early days. He was regarded highly by his neighbors and loved by many people. In his latter years he was totally blind, and had to use his walking cane when there was no one there to help him.

J.E. Mewborn, (Deceased)  
Snow Hill, N.C.  
June 12, 1926

## The Massacre of Doves

The Seventh (7th) Mark of the Apostolic Church, as recorded in Hassell's Church History, Chapter Nine, Page 297, is recorded as follows:

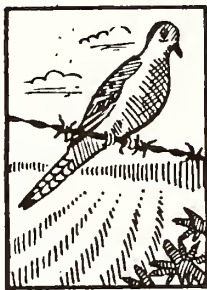
**"With a few exceptions, the members were generally poor, obscure, unlearned, afflicted, despised and persecuted."**

Out of the above six characteristics or qualities that have identified the true church of God through the ages, as mentioned above, perhaps the most outstanding one has been **persecution**. Jesus promised His blessed church and people many times while here on earth, as recorded in the scriptures, to the extent of great hatred of the world against them. One time He said, "Marvel not, my brethren, if the world hate you." 1st John 3:13. "If the world hate you, ye know that it hated me before it hated you." John 15:18. "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: for so **persecuted** they the prophets which were before you." Matt. 5:10,11. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. There are many, many more scriptures that bring to bear on the **persecution** of the church of God while here in this present evil world. In each of the above cases, it is noted that with each promise of **persecution** comes a blessing for deliverance of His people.

In the scripture we find severe **persecution** of the family of God in the very beginning of time when Cain killed Abel. Many of the apostles were put to death and the life of John was spared when he was cast "in the isle called Patmos." (Rev. 1:9), to live out the remaining years of his life in the world.

We find the words "Lamb" and "sheep"

used in the scriptures by the patriarchs of old, the apostles and even the Lord Himself, with reference to the people of God. We find the word "dove" used 16 times in the scripture, and each (and every) time it refers to the people of God. Yet, today, in so-called modern times, there is no hunted species of the animal kingdom or aviary kingdom any more sought after for



The  
Dove

destruction than the dove. This bird, dove, like the little lamb and sheep, was considered clean and used as an offering under the worship of the law in olden times and sacrificial worship. Because of this they were sold in the temple courts. The dove has ever been the symbol of gentleness and innocence. (See Matt. 10:16). It is defenseless, faithful to its mate and home-loving. More and greater than all in the scriptures, **the dove is a symbol of the Holy Spirit.** Matt. 3:16.

Yet, today, the government is telling us that the dove population is growing. Why? Because of **persecution**. This causes us to remember the **persecution** of the children of Israel when they were in the land of Egypt. The new Pharaoh, who knew not Joseph said, "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. **But the more they afflicted them, the more they multiplied and grew, And they were grieved because of the children of Israel.**" Exodus 1:9-12.

"And the Egyptians made the children of Israel to serve with rigour: and they made

their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; **if it be a son, then ye shall kill him:** but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive." Exodus 1:13-18.

"And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; they are lively, and are delivered here (before) the midwives come in unto them. Therefore God dealt well with the midwives: **and the people multiplied, and waxed very mighty.** And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people saying, **Every son that is born ye shall cast into the river,** and every daughter ye shall save alive." Exodus 1:18-22. Here we find murder of the children of God 1,571 years before the birth of Christ.

Later, Christ was born on earth and old Herod, the king, the Tetrarch, of Judea, one of the meanest, because Joseph and Mary, after Joseph was warned in a dream by God to take Jesus and flee into Egypt "when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." Matt. 2:16. Herod's aim and object of purpose was to have killed and destroyed the Lord Jesus Christ. "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child

(Jesus) was caught up unto God, and to His Throne. And the woman fled into the wilderness, where she (the church) hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Revelation 12:5,6. Here, again, God delivered His son and His chosen people by the omnipotent power of His hand. He delivered them then, and He will deliver them again today!

Because John the Baptist had justly condemned another Herod of the same clan who was having an illicit love affair with his sister-in-law, Herodias, after her daughter danced so well before him, to please his sweetheart in their illicit love affair "sent and beheaded John in the prison." Matt. 14:10. So it is written, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12.

Prior to the year 1918, I am told by wildlife officials of our government that no laws had been passed to protect the number of game birds, as well as migratory birds, in the United States that anyone could shoot and kill. It was in 1918 that Congress enacted laws protecting these type birds, and the bag limit for doves was set at 10. Sometime later, it was increased to 18. Then in 1965, or 1966, during the administration of Governor Robert W. Scott, the bag limit was decreased to 12, the present day number that anyone (person) can kill during the open dove hunting season in late summer and early fall of each year.

It is an interesting note that prior to the enactment of the above game law of 1918, there was in the United States what was known as the "Passenger Pigeon." (The Pigeon is of the Columbidae species of the aviary kingdom or Dove family). That bird was literally shot to death, and is today an extinct bird in the world. However, the "Carrier Pigeon" is still in existence, and was used in World War I and World War II to carry messages involved in combat from battle line to battle line by the United States Army.

Back in late summer, as the dove hunting season approached, this year, 1989, I was made to hang my head in shame when the following printed editorial

appeared in the local Raleigh, N.C., **News and Observer**, as follows:

"The Return of the dove — A hint of change is creeping stealthily across the land. The days are perceptibly shorter, the morning dew a bit heavier. Sunsets show just a hint more color, and the doves are lining up along the wires.

'Tis true the cardinal has been designated as official bird for many states, including North Carolina. Perhaps that is fitting, for it is familiar enough and has all the brilliant flashing color that anyone could ask. Yet another bird probably holds the heart of as many North Carolinians as does the cardinal. It is the mourning dove.

Unlike the variable song of our state bird, the soft cooing of the dove can seldom be mistaken. And it is one of the handsomest of birds, its soft violet grays merging with browns. With a small head and long tail, it is streamlined to perfection, faster than most shotguns. It undoubtedly contributes more to the sales of shotgun ammunition than all other game birds — and with fewer birds falling per box of shells.

To a large number of North Carolinians the demise of summer means dove season, the gathering of school buses, football, and fish stirring from their late summer lethargy. But the dove, the gem of the bird world, comes first."

Bitter persecution of God's people, like all other things that take place in this sinful, cruel and dying world, "work together for good to them that love Him," the apostle said, and only serve to increase the great purpose of God and His cause of righteousness here in this time world. I often recall to mind an expression I heard Elder L.P. Martin, Roxboro, N.C., make in the pulpit over thirty years ago on this subject when he said, "The Apostle Paul was made to go to every place and to preach every sermon at that place during his entire ministry on earth **because of his enemies.**" This was at a time of great persecution and division of the church of God as it was taking place in the 1950's. How true were his words!

But, let us remember what God said concerning the children of Israel in Exodus 1:9-12, when Pharaoh was purposing in his heart to kill the Hebrew (Israelite) children, "but the more they afflicted them, the more they multiplied and grew." So it is today, as evidenced by the bitter persecution of the mourning dove in even a literal, natural way, here in the world, that persecution will only cause the church of God to multiply. Please read the following newspaper account concerning the dove that appeared in the Raleigh **News & Ob-**

**server** on August 27, 1989, for proof of the fact as follows:

"Dove population growing — Saturday will mark the opening of the state's 70-day dove season. About 130,000 dove hunters are sure to be happy with the news, since the season will be 10 days longer.

Why the increase? The N.C. Wildlife Resources Commission uses a standardized annual index to determine the population status. According to Carl Betsill at the Division of Wildlife Management, the dove population in the state is healthy and growing, which has been a trend since 1981.

With severe hunting limitations on other migratory game birds, especially waterfowl, the increase in dove numbers should mean more opportunities in the field for North Carolina hunters. This year the mourning dove is expected to be the most hunted game bird species in the state, with an estimated harvest of about 2.5 million birds.

The 1989-90 regulations call for a three-way split season, the first beginning Saturday and continuing through Oct. 7. The second segment will run Nov. 21-25, and the last will extend from Dec. 16 to Jan. 13, 1990. Again this year, shooting will be allowed from one-half hour before sunrise until sunset, with a 12-bird limit and 24 birds in possession.

Most North Carolina counties should have good dove populations. The birds may be widely scattered throughout local areas, but they also can be heavily concentrated — especially around cut grain fields or water holes. Doves are constantly on the move, so preseason scouting to pinpoint productive hunting areas is always a good idea.

Veteran hunters watch for flocks of doves feeding in harvested corn, squash or melon fields. After leaving grain or seed fields, doves often congregate in abandoned gravel pits marked with pools of standing water. For late-evening shoots, try farm ponds and ditches where there is plenty of water but little current.

Land owners often will allow respectful hunters permission to enter private land, especially if care is taken not to disturb crops, livestock or dwellings.

Whether scouting or hunting, don't forget sunscreen, insect repellent and cold water — necessities for the buggy, September heat. Freezer bags are handy for field-storing doves, which should be cleaned as soon as possible after shooting, rinsed in fresh water and packed in ice for the remainder of the day or for the trip home.

When looking for places to hunt, remember that several North Carolina game lands are specifically managed for doves and offer excellent shooting. Hunters who plan to hunt N.C. Game Lands can request the 1989-90 edition of "Hunting and Fishing Maps for N.C. Game Lands" by writing the Wildlife Resources Commission at 512 N. Salisbury St., Raleigh, N.C., 27611 or by calling (919) 733-7291.

By Robert Rehder,  
Correspondent."

In the first dispensation of time, when it was closing out, over 4,000 years ago, God identified a man whom He said, "found grace in the eyes of the Lord," (Genesis 6:8), and commanded him to build a ship. Here, Noah is a figure or type of Christ, and the ship or ark is a figure or type of His church. Noah was a preacher of righteousness whom God commanded Lamech, his father, to name him accordingly, saying "This same shall comfort us concerning our work (the work of faith and grace) and toil of our hands, because of the ground which the Lord hath cursed." Genesis 5:29.

God commanded this man, Noah, a figure or type of His Son, the Lord Jesus Christ, saying, "Make thee an ark of gopher wood." Genesis 6:14. In that little ark, a type of the church, He made a place for one of His creatures, a bird whom He blessed Adam to name or call **The Dove**. From its first release from the ark, it returned twice (each time) back into the ark which is a representation of the atonement by the shed blood of Jesus Christ in the first and second dispensations of time. It is recorded on the third departure and Noah "sent forth the dove which returned not again unto him any more." Genesis 8:12.

Unaware to this crooked, vile and sinful world of people, make no mistake about it, and not as the above ugly newspaper article, **The Return of The Dove**, she will come back again. That great Noah, Christ the ever living Head of the church, will not be spit upon, mocked and be humiliated as He was upon earth, nor will His bride the church, likewise, suffer such persecution, humiliation and sorrow ever again. Those that are upon earth will not prevent those that are asleep, "For the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1st Thess. 4:16, 17. Here is the first resurrection of the saints of God and the translation (removal to Heaven) of the last heir(s) of promise. This is our blessed hope!

John in Revelation saw that Dove (God's Church) approaching and described it so rapturously and ecstatically as follows,

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." Then she will at last take her long awaited, final flight to that Home of all homes, "where there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, **WRITE:** for these words are true and faithful." Revelation 21: Here, God will dwell forever with His Love, **His Dove**, "and they shall be His people forever and ever to bask in the glorious **Sunlight** of His everlasting Son to go no more out forever."

According to scripture God's children have been made to shout from time to time while in their pilgrimage homeward in this time world. This is because of the only real joy and happiness that is eternal and will last forever. They shouted when the walls of Jericho fell in Joshua's day. Joshua 6:5. They shouted in Ezra's day when the foundation of the temple had been laid. See Ezra 3:10,11. They shouted in David's day when he had slain the dreaded Philistine giant, Goliath. 1st Samuel 17:52. They shouted in Samuel's day when the ark of the covenant of the Lord came into the camp so much that the earth rang. See 1st Samuel 4:5.

Why did they shout at any of these times? Because there was a first shouting that took place, before the foundation of the world. Job said, "When the morning stars sang together, and all the Sons of God **SHOUTED** for joy." Job 38:7. Oh! glorious thought that that same shout will be echoed "**WHEN THE LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL, AND WITH THE TRUMP OF GOD:** and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1st Thess. 4:16,17. There, all of their shouting will be **ONE GREAT SHOUT** in complete unison saying, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and re-

joice, and give honour to Him: for the marriage of the Lamb is come." Rev. 19:6,7. "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God." Rev. 19:9. Then it will be all over, and "they shall be like him and see Him as He is." 1st John 3:2.

DESCEND from heaven, immortal Dove!  
Stoop down and take us on thy wings,  
And mount and bear us far above  
The reach of these inferior things:

Beyond, beyond this lower sky,  
Up where eternal ages roll;  
Where solid pleasures never die,  
And fruits immortal feast the soul.

O for a sight, a pleasing sight  
Of our Almighty Father's throne!  
There sits our Saviour crowned with light,  
Clothed in a body like our own.

Adoring saints around Him stand,  
And thrones and powers before Him fall;  
The God shines gracious through the man,  
And sheds sweet glories on them all.

O what amazing joys they feel  
While to their golden harps they sing,  
And sit on every heavenly hill,  
And spread the triumphs of their King.

When shall the day, dear Lord, appear,  
That I shall mount to dwell above,  
And stand and bow among them there,  
And view thy face, and sing, and love!

J.M. Mewborn  
November 28, 1989

**"Great and Marvelous Are Thy Works, Lord God Almighty; Just And True Are Thy Ways, Thou King of Saints." (Rev. 15:3)**

Dear Elder Mewborn,

I hope this finds you well through the mercies of God. My mind has been led, I hope to meditate on the glorious office of

Christ and His work, who is our Prophet, Priest and King. God "hath appointed Him heir of all things, by whom also he made the worlds." Hebs. 1:2. As God, He was equal to the Father, but as God-man and Mediator, He was appointed by the Father to be the heir of all things, the sovereign Ruler and Lord of all, the absolute disposer, director and governor of all persons and of all things. David said, "Yet, have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms 2:6,7,8. The everlasting kingdom of the Messiah is founded upon a decree, an eternal decree, of the Father. It was not a sudden resolve, it was not the trial of an experiment, but the result of the counsels of divine wisdom and the determination of the divine will of perfection before the creation of all time worlds. The counsel of this divine wisdom can never be altered. "All power is given unto me in heaven and in earth." Mark 28:17. "He hath committed all judgment unto the Son." John 5:22. By Him God made the worlds, both visible and invisible, the heavens and the earth. They were not made as His instrumental cause, but as His essential word and wisdom. By Him He made the old creation, and by Him He makes the new creature, and by Him He rules and governs both. "Upholding all things by the word of His power." Hebs. 1:3. If he were to withdraw His Hand from any of these, everything whatsoever would be instantaneously dissolved and annihilated into nothing. "He is before all things, and by Him all things consist." Col. 1:17. Not only by Him do they subsist in their beings, but they consist in their order and dependence. It is by His power that all creatures are preserved and upheld each in their pre-ordained, respective places, being upheld only by His omnipotent power and providence.

It is said when God made the world He ended His work of creation. That is, so to speak, that He made no more new species of creatures. Yet, to this day He has not ended His work of providence. "My Father

worketh hitherto, and I work." John 5:17. This, I feel, is meant to say that He (God) continually preserves and empowers what He has made with strength for existence, to be or exist and the action thereof. A masterpiece of art, when completed, no longer needs the artist, its creator or author. Neither does a house the carpenter when the last nail is finally in its place. . . But, God's works on behalf of both the outer or old man and the inner or new man are never off His Hand(s).

If the Father's work is a preserving one, the Son's work is a redemptive one. Both acts are continually and simultaneously perpetual. Christ did not end His work when He rose from the dead, just as the Father did not end His work when He finished all His natural creation in those first six days. God, He said, rested at the end of creation; and, Christ said when He had wrought eternal redemption that when "He had by himself purged our sins, **sat down** on the right hand of the Majesty on high." Hebrews 1:3. From that point here in this time world, nearly two thousand years ago, He (Christ) has continued His work of intercessory prayer without cessation for the saints, and, thereby, keeps them from certain, eternal ruin, destruction and final damnation.

Everything dependently and helplessly hangs upon the nod of the great Jehovah God, and the more we are blessed to see this glorious doctrine and truth the greater the joy will be felt in our poor hearts for there truly can be no real comfort to the child of grace unless he is given to feel the inspiration of the Holy Spirit that His loving Hand underlies, undertakes and governs all things. There is nothing that can take place, or as the carnal mind and nature would say "happen", except by His effectual and permissive decree and will.

God even makes sin to work for the good of His saints, contrary to the belief, I know, of many today. However, if He had no purpose in sin, it would have never existed in the first place. Yet, we must remember that God has said of Himself concerning sin, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Habakkuk 1:13. Such is the transcendent purity of His nature that even the heavens are not clean

in His sight. Job said, "Behold, he putteth no trust in His saints; yea, the heavens are not clean in His sight," (Job 15:15); and He charges even His angels with folly, "Behold He putteth no trust in His servants; and His angels He charged with folly." Job 4:18. Our God has reserved to Himself within His own right and purpose His distinguishing privilege to be the satisfying portion of His own soul. Apart from Him all earthly enjoyments will prove as dust and ashes. The least taint of the flesh (and sin) bars us completely from direct communion with God on the part of the former.

As it is written, God has given His Son "power over all flesh" (John 17:2), concerning His saints, and this also includes all judgment concerning them. This judgment given unto Him embraces power to bind or loose, acquit or condemn, power on earth to forgive sins or not to forgive sins. Christ, as Mediator, has the government of the whole world put (or placed) into His almighty, omnipotent Hand. He is the King of nations, and He has complete, distinguishing power (ruling them with a rod of iron, See Rev. 12:5) over all of those that know Him not, including all who obey not His Gospel. That which He does not directly rule in an open manner, He overrules in a concealed or veiled enclosure only to later disclose so that nothing can alter His eternal counsel nor will.

God has power over the devil whom He made. (Read Genesis 3:1, and Job 26:13). God made satan, the devil, a field, put him in it and allows him to work in it. He, satan or the devil, is confined entirely and strictly to that field only. God could easily destroy him, were it His will, on the one hand, but on the other hand He wisely uses him for a purpose. Satan cannot tempt anyone without the leave of God's permission. When he is allowed to tempt the saints, he is only using his power of sin, serving as that messenger of satan to buffet them as the Apostle Paul said, "there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure." II Corinthians 12:7. Our Godly appointed trials and afflictions with satan are only to correct and humble us. Satan is just an instrument, used and employed by God in behalf of His permissive will to dis-

cipline and train His people (His Church) in the fiery furnace of affliction, "taking forth **the precious** from the vile." Jeremiah 15:19. Ever since the fall of man, there has been in existence what is known and called "vile." Whatever comes from the flesh, whatever springs (forth) from the devil and his work in our fallen and corrupted nature **IS VILE**. The preciousness of the renewed soul is daily at war with our vile nature: hence, we have that inward conflict brought about by what Paul calls "the law of God after the inward man" and "another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Romans 7:22,23. The former Paul calls "the law of the Spirit of life in Christ Jesus" and the latter he calls "the law of sin and death." Romans 8:2.

He uses the temptations of satan to one sin as a preventative cause against another. David said, "the darkness and the light are both alike to thee." Psalms 139:12. The Lord God omnipotent promotes and unlimits to an exact degree the devil's counsels only to culminate in the overruling of His proceedings to His saint's advantage. This is proven by Joseph's experience of old when he told his brethren, after they had purposed in their hearts to kill him (Joseph), "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Genesis 50:19,20. He allows the devil to annoy, disturb, molest, irritate, trouble and vex the child of God with certain troublesome temptations which He knows will drive the soul to watchfulness. So, Paul's thorn in flesh (sin) restrains and prevents his pride. It is God's design and purpose in the appointed trials of temptation (on the one hand) to promote the whole work of grace (on the other hand) in the heart. We learn obedience through trials and temptations that God appoints for our growth in grace. Even Christ said "He learned obedience by the things He suffered." (Hebrews 5:8) Temptations are the devil's work, but God uses them to consume the dross and filth of the flesh. That is why God allows His chil-

dren to meet with temptation to experience it. He is in complete control of satan's devices. Make no mistake, He holds the reins on satan, and will not let him trample you, only or except that which is for your good in His sight. If you have never known and experienced the mighty power of satan arrayed against you, you could not have ever known the **Almighty Power** of God (and His saving Grace) displayed for you.

We are made to bow in humble submission and observe the Almighty underworking and overruling work of God's providence who holds even the wicked devices of men's hearts in His Hand to direct them in whatever way He pleases. That He uses them wisely to promote and promulgate His own glory and the good of His chosen people. Every event in time and eternity is registered in His eternal book, and all the trials of His saints, that they meet with here in this time world, have been determined and registered in His eternal decrees. What a precious thought it is to know that our Salvation from wrath and final destruction to come and our Salvation from our sins are all determined and registered in God's eternal book that everything in our trials and temptations stem from the evolution of one eternal purpose and design. God's design and purpose in all things are never interrupted. None can drive Him from His work, while He eternally never takes a leave of absence from his throne as some kings and rulers do in this time world may do from time to time. All of the devil's devices, intents, plots and schemes of hell and commotions on earth have not so much as shaken God's hand in the slightest to spoil one letter or line He has drawn up in His eternal design and purpose. Paul speaks of those things that can be shaken and of those things that cannot be shaken, "A Kingdom which cannot be moved." (Hebrews 12:27,28). The mystery of providence may hang a curtain before His work, completely veiling it, so that we cannot see what He is doing, but even when darkness surrounds Him, righteousness is the seat of His throne for ever and ever. Yet, He retains His own sovereign right to dwell in thick darkness as the poet said,

"He in the thickest darkness dwells,  
Performs His work, the cause conceals;  
But, though His methods are unknown,  
Judgment and truth support His throne."

He may allow satan to do His work, but he (satan) can never foil not even one of God's everlasting designs or eternal purposes. His purposes and designs are unfolding to the precise, exact second of time before appointed by Him before all worlds. He has all power both in Heaven and in earth, and controls the hearts of all his creatures, "For in Him we live, and move, and have our being." Acts 17:28.

While we live in this conflicting, mortal world, "we must wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this time world, against spiritual wickedness in high places." Eph. 6:12. Once we have been given our hope and receive the new (or first Spiritual birth) the struggle begins. From the time of that new (or Spiritual) birth to your natural death, from the hour your face is turned away from this earth and toward heaven, until your foot has been placed inside the gate of that blessed abode and home, you will have wars without and fears within because of satan, sin and self. We are here in a continual warfare, in a constant fight, with only faith to defend us, and depending solely on the God of all grace for that final, glorious victory over all enemies of sin, the grave, death, hell and the devil himself. This battle is fought, not with carnal weapons, but with the instruments of God's power and grace for "the weapons of our warfare are not carnal, but mighty through God" (II Cor. 10:4) and His Holy Spirit. It is only through the Almighty Spirit of God that we are enabled to overcome all of these enemies, the last one to be destroyed being death, and there is a time and purpose according to God's decree and the ordination to effect His work of Grace in the hearts of His children.

May it be the Will of our good Lord to watch over and keep us in His tender care.

Submitted in love,  
Russel V. Angle,  
4514 Third Street, N.W.,  
Canton, Ohio 44708  
July 20, 1988

## THE REALITY OF THE CROSS OF CHRIST

Dear Brother Mewborn,

I feel to write a few lines in respect to the scripture, Zephaniah 3:12, where God spoke by the prophet and said, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

The Lord's people, after being made sick and desolate because of sin, spend most of the remaining portion of their lives, while here in the world, in trouble and sorrow. Yet, how wonderful that such an experience provides them with the fellowship of the suffering of the One who, indeed, was a man of sorrow and acquainted with grief, even with the cross of Jesus Christ. These people receive and embrace the promise that David expressed in Psalms 33:18, "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine."

Isaiah, also in writing of this afflicted and poor people said, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9:2). It is my conviction that the cross of Jesus Christ consisted, not only of the burden of sin, the sins of His bride, the Church of the Living God, but also the burden of the demands of the Law of Commandments that required His blood and His Life to redeem His bride from the curse of the Law. And such He fulfilled in such accurate precept and precise detail, as One who had been made sin and a curse, "even learning obedience by the things He suffered." Hebrews 5:8.

Paul in Colossians 1:20, said, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself." The sum and substance of this cross is much more than a semblance, or one's outward appearance or form. It is as it is recorded in the Revelation of John, (Revelation 5:9), "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and

tongue, and people, and nation."

In Psalms 38:3, was not David so wonderfully blessed to describe this afflicted and poor people when he said, "**There is no soundness in my flesh** because of thine anger; neither is there any rest in my bones because of my sin?" Further, he said, "My wounds stink and are corrupt because of my foolishness. I am troubled; and I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and **there is no soundness in my flesh.**" Psalms 38:5-7.

How wonderful it is that we have been blessed in having **One** to look to as the Apostle Paul did, when he said, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him **ENDURED THE CROSS**, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

Paul, in speaking of the way of the world, says of those in it that "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of **the cross of Christ.**" Philippians 3:18. Jeremiah said of them, "They have none understanding: they are wise to do evil, but to do good they have no knowledge." Jeremiah 4:22. Paul said these have no knowledge of the afflictions of the children of God. "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Philippians 3:18, 19.

In Isaiah 48:10, God spoke by the mouth of the Prophet Isaiah, concerning these same "afflicted and poor people," saying "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." God told Saul of Tarsus, well before he came to Ananias, that He would show him (Paul) how great things he must suffer for His name's sake. (See Acts 9:16). After Paul's experience on his way towards Damascus and afterwards his visit with Ananias, he expressed his desire "that I may know Him, and the power of His resurrection, and the fellowship of His suffer-

ings, being made comfortable unto His death; if by any means I might attain unto the resurrection of the dead." Philippians 3:10, 11.

Paul was well aware also, I feel, of what He had written in II Corinthians 1:5, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Brother Mewborn, what great confidence God has wrought in us in our being "an afflicted and poor people." It is no wonder that Peter wrote, "Wherefore let them that suffer according to the will of God commit the keeping of their soul to **Him** in well doing, as unto a faithful **Creator.**" 1st Peter 4:19. How truly we have found out the strength and power made manifest in those words of the prophet of old when he said, "Behold, a king shall reign in righteousness, and princess shall rule in judgment And a man shall be as a hiding place from the wind, and a covert from the tempest; as river of water in a dry place, **AS THE SHADOW OF A GREAT ROCK IN A WEARY LAND.**" Isaiah 32:1,2,3.

I feel to have hope that I have been taught in some measure, even as Paul had been taught, when he said, "But God forbid that I should glory, **SAVE IN THE CROSS OF OUR LORD JESUS CHRIST**, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.

This is for you to use, however, as you feel. I do hope this finds you and your family enjoying the best. We are well at this time for which we hope that we are made somewhat thankful for His blessings and mercy upon us. I shall hope to see you soon.

Love and fellowship,  
Burch Wray  
Cedar Grove, N.C. 27231  
August 2, 1989

## Obituaries



### ELDER JEREMIAH (JERRY H.) CARTER

Elder Jeremiah Hill Carter, age 96, died Saturday, September 2, 1989. Born in Horry County, South Carolina, he was the son of the late Joseph J. and Sarah Bellamy Carter. A retired farmer and sawmill operator, he was former owner and operator of Carter's Restaurant, Manning, South Carolina. He was a member and pastor of Mount Pleasant Primitive Baptist Church, Bishopville, Lee County, South Carolina.

He is survived by his widow, Mrs. Tyra Lee Carter; daughters, Mrs. Pearl Benton, New Britain, Connecticut, Mrs. Dorothy Cud, Manning, S.C., Mrs. Violet Moody, Lincolnton, N.C., and Mrs. Bobbie Reaves, Acolee, S.C. A son, Mr. James H. Carter, Kingstree, S.C. Sisters, Mrs. Effie Hardee, Rock Hill, S.C., Mrs. Maggie King and Mrs. Lucille Keel, both of Loris, S.C., Mrs. Reatha Bell, North Myrtle Beach, S.C., Mrs. Minnie Shelly and Mrs. Mabel Gilbert, both of Wilmington, N.C., Mrs. Jasimine Barnardo, Fort Myers, Florida, and Mrs. Vera Norris, Conway, S.C.; two brothers, Mr. Lewis Carter, Kingstree, S.C., and Mr. Joe Carter, Loris, S.C.

His funeral service was held at 2:00 p.m., Tuesday, September 5, 1989, at Stephens Funeral Home Chapel, Manning, S.C., by Elder J.M. Mewborn and Elder L.M. Davis. Burial was in the Manning, S.C. (City) Cemetery. Stephens Funeral Home was in charge of the funeral.

Elder Carter pastored Mount Pleasant Primitive Baptist Church from 1954 until 1989, and also pastored Angier Primitive Baptist Church (in the Little River Association), Angier, North Carolina from 1978 to 1985. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29. Elder Carter would quote this scripture somewhere in just about every sermon before he sat down. He believed in the doctrine of predestination of all things, and was blessed of God to contend for this truth until the end. We feel that his feelings in his passing were as those recorded in II Timothy 4:6, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I

have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Mrs. Carter and the children were all so good to him, helping him to get to his meetings as long as he was able to go. In the past year or more, the family would take turns, bringing him to church meetings; sometimes it would be the grandchildren. These included all meetings in South Carolina and North Carolina. He gave thanks to Almighty God for such a loving family, and often spoke of how good Mrs. Carter was to him to help him prepare his clothing and necessities ready when his time came that he must go. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2:8,9. Most of the time, he would always quote this scripture at the end of his sermons.

We were blessed to have Elder Carter as our pastor from 1954 until 1988. Unless his health hindered, he always filled his appointed place. He, along with his dear wife, Mrs. Carter, were an inspiration to those who have known and loved them over a period of many years. We feel that God led and guided him, and that he has heard that welcome Voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

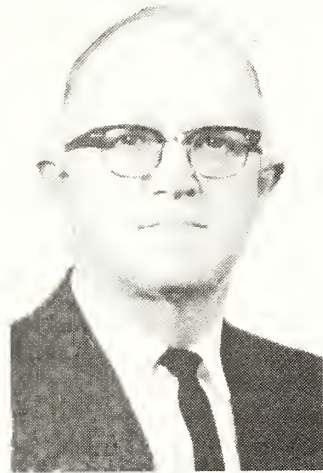
Yes, our hearts are grieved, and we will miss him, but the love that was manifested through him will keep us pressing on until we meet him again one sweet day.

Elder Carter had lived in Manning, South Carolina, from the early fifties until his death on September 2, 1989. He was well known in the locals and populace in Manning and surrounding area since years earlier he and his wife had operated a nice restaurant in town. In his latter years, he was a familiar sight, rocking on his shaded front porch, always ready and giving a warm "Hello" to the passerby and common man. He was an humble man with a passion for his God, his church and his family. This was what kept him going until the ripe old age of 96.

He had a great feeling for people and his fellowman, and loved talking to them about what God had done for him in all his years, life and pilgrimage here in this time world. He felt blessed, being made humble, but never boasted about himself. If he boasted, it was only about God, and all the mercy he had been shown and received at His blessed hand. We at Mount Pleasant Church loved him, and miss him very much. He is now gone, but will never be forgotten until we meet again.

Done by request of the church at Mount Pleasant in conference September, 1989.

Elder L.M. Davis, Moderator  
Lucille Beasley, Diane Tidwell  
and Irene Holmes, Committee



**WADE ASHBURN BARHAM**  
(1906-1989)

God saw fit to call Deacon Wade Ashburn Barham from our midst at Sardis Primitive Baptist Church, Madison, Rockingham County, North Carolina, after a long illness on Wednesday morning, August 9, 1989. We bow in much sorrow for he is greatly missed by all of us.

Brother Barham was a cousin in the flesh, and also brother in hope, I hope, of eternal life to the writer of this notice. He was always present for his meetings, and was a very good song leader. We feel surely that "The Lord was his Shepherd, I shall not want," that led him "in paths of righteousness for His name's sake." Psalms 23. Brother Barham was a firm believer in the doctrine of predestination of all things, and was steadfast in his belief to the last moments of his life. Romans 8:38 says, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Brother Barham was retired from the Virginia Life Insurance Company. He was born to Joel Jackson and Minnie Lemmons Barham in Rockingham County, N.C., on March 10, 1906, making his stay here 83 years, 4 months & 29 days. Here, he spent most of his childhood years, attending public school in a little two room school house, and attending Sardis Church, which he always seemed to love. He was married to Sister Jane Leonard Barham. To this union were born three children, J. Ted, now deceased, Julian J. and Leonard J., both of Burlington, N.C., along with 12 grandchildren and 16 great-grandchildren. Also surviving him are his companion, Sister Jane Barham, and a sister, Mrs. Delanie Winchester, Morganton, N.C., along with a host of relatives and friends.

Brother Barham asked for a home with Burlington Primitive Baptist Church, Burlington, North Carolina, on April 2, 1939, and was baptized May 7, 1939. He was ordained deacon shortly there afterwards. He and his companion asked for a home at Sardis Primitive Baptist Church in June, 1976, where he continued to serve as deacon.

He, being a good song leader, would often hum the beautiful old hymns of the church and songs of Zion during his illness of which among his favorite was "Amazing Grace, how sweet the sound, That saved a wretch like me! I once was lost, but now am found, was blind, but now I see."

His funeral service was held at the Rich and Thompson Chapel, Burlington, N.C., by his pastor, Elder David Minter, and Elder O.J. Wray, Jr. "And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22. His body was placed beneath a beautiful mound of flowers in Alamance Memorial Park to await the second coming of our Lord.

Therefore, be it resolved by the church that three copies of this obituary notice be made, one for the family, one for publication in **Zion's Landmark**, and one for our church record.

Done by order of the Sardis Primitive Baptist Church in conference August 26, 1989.

Mildred L. Middleton, Writer,  
Elder David Minter, Moderator  
Mildred L. Middleton, Clerk



### ELDRIDGE LEON GILLIAM

Our Heavenly Father has called from our midst our dear brother and deacon, Eldridge Leon Gilliam, on April 7, 1989. He was born June 4, 1911, the son of John A. and Rosa Turner Gilliam of Alamance County, N.C. Surviving are his wife, Sister Bessie Matkins Gilliam; two sons, David Dolian Gilliam, Spartanburg, S.C., and Arnold Edward Gilliam, Burlington, N.C.; one brother, James Odell Gilliam, Burlington, N.C., along with six grandchildren and four great-grandchildren.

Brother Gilliam was received into the fellowship of Mebane Primitive Baptist Church, Mebane, North Carolina, at the waters' edge, July 10, 1937. He and Sister Gilliam were baptized by their pastor, Elder T. Floyd Adams and Elder Curry King.

Brother Leon Gilliam was, indeed, a precious brother, a very quiet man to live with in the church. It was very evident what his belief and convictions were. He was so wonderfully blessed as Solomon describes, "A soft answer turneth away wrath," Proverbs 15:1, and "Pleasant words are as an honeycomb, sweet to the soul, and health to the

bones." Proverbs 16:24. Also, I remember him in life while being reminded of these words of Jesus, "In your patience possess ye your souls." Luke 21:19.

Brother Gilliam was a successful businessman who had many friends, and our people found him to be, as Paul has said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:10. Many tokens of kindness we received of him. He was a faithful supporter of our church and our association, The Lower Country Line of North Carolina. He was ordained and set apart as deacon of Mebane Church on May 13, 1945, and was blessed to fill that office in a most faithful and acceptable manner.

We grieve with Sister Gilliam and their two sons, Arnold and David, and their families. But, how wonderful is the language of Paul in Thessalonians (1st) Chapter 4; Verse 14, "But 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." Do we not witness together with Paul when he said in Titus 2:13 & 14, "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." We believe that Brother Gilliam is sleeping the sleep of those who will never awake to weep.

The funeral service was conducted at Rich and Thompson Chapel, Burlington, North Carolina, on Sunday afternoon, April 9, 1989, by his pastor, Elder Burch Wray, and Elder Wallis Smith. Interment followed in Pine Hill Cemetery.

Written by request.

Unworthily,  
Burch Wray,  
Cedar Grove, N.C.

### TRIBUTE

Dear Elder Mewborn,

As I have enclosed a memorial I have written in memory of my Grandmother, Ada M. Hill, now deceased, who lived in Greensboro, N.C. I know that your space is limited, but I want to do something to remember her during the Christmas season. I would like to take this opportunity to thank everyone at Bunker Hill Church and the churches of the Salem Association, as well as other churches, for everything they did both for her as well as my Grandfather, Elder George W. Hill. Their church was so important to them, and everyone was so kind to both of them. The church was their very life, and all things in their lives seemed to center around it.

I wish you and yours many blessings during this joyous season.

Sincerely,  
Jo Anne Cole  
1451 Skeet Club Road  
High Point, N.C. 27260  
December 5, 1989

## IN MEMORY OF ADA F. HILL

For those of us who mourn the loss of Ada Hill, this Christmas season will not be the same. As our Mother, Grandmother, and Great-grandmother, she held a place in our family and our hearts that no one else could fill. When we think of her, numerous pictures appear in our minds. A warm, cozy kitchen filled with the smells of her cooking that rivals that of the finest cooks. An inviting den where all were welcomed and shown the most gracious hospitality. I guess my fondest memory is walking up to her house and seeing her sitting on her porch in her rocking chair, thoroughly content, and having no desire to be anywhere else. If I close my eyes and think about it, I can still feel the softness of her lap and the strength of her arms that rocked me to sleep on warm summer evenings. How blessed I was to have her! It was apparent to all the love she had for her family which was surpassed only by her love of the Lord. She is with Him now and there is no doubt that her given task in Heaven must be to share that special love with those on earth who were not as fortunate as we were.

Merry Christmas, Granny. We miss you!

Respectfully submitted,  
Jo Anne Cole  
(Granddaughter of Ada Hill)  
High Point, N.C. 27260

## Letters to the Editor

Dear Brother Mewborn,

Please renew my subscription to the **Landmark**. I see it has expired this month. I am sorry I am late. The **Landmark** helps to lift me out of the valley. Sometimes, I receive just a crumb from someone I do not even know. Sister Grace Jefferson, now deceased, sent it to me several years ago. I do enjoy your paper, **Zion's Landmark**, as it is very strong on the doctrine of predestination. My Bible and the **Landmark** are all I have left for my spiritual food and comfort since our little church at Dustin, Oklahoma, is no more. How I do miss Sister Grace Jefferson's letters, telling me about their good meetings at Bakersfield, California.

A sister, I hope,  
Flora Clour  
Elmore City, Oklahoma, 73035  
July 19, 1989

Dear Elder Mewborn,

I wish to subscribe to Zion's **Landmark**. Enclosed is a check for \$15 for a two-year subscription. I feel that the **Landmark** is a sound publication, and stands for the doctrine taught in the scriptures and revealed to God's dear people.

Yours in hope,  
Catherine M. Humbarger  
Durham, N.C. 27712  
November 21, 1989

Dear People,

I thank you so much for the **Landmark**. When I read it, it makes me feel like I have been to church.

You will never know, Elder Mewborn, how much I appreciate your publishing my dear husband's experience in the "May-June" issue of the **Landmark**. I still miss him, my husband, Homer Gresham, so much. I can still hear him singing. Brother Mewborn, he loved you so much and all the other church members.

I hope you can come to Haynes Creek Church for our association, the Yellow River, in September, 1989. I can't write much anymore. I am 87 years old, and crippled up in my hands so badly. Here is a little token of love for the paper. I'll try and send more next time. God bless you and everyone is my prayer, I hope, for Christ's sake.

Love to all,  
Vera Gresham  
4358 Rosebud Road, Rt. 2,  
Loganville, Ga., 30249  
August 23, 1989

(Note: Sister Gresham lived only eight days after writing the above letter to me. She passed away August 31, 1989, at age 86. Her funeral was held at Haynes Creek Church, conducted by her pastor, Elder Eugene Gunter with interment at Haynes Creek Church cemetery. J.M. Mewborn)

My Dear Elder,

It is time for me to renew my subscription again for the **Zion's Landmark**, so you will find enclosed my check for \$8.00.

I received my **Landmark** the other day, the "July-August, 1989" issue, that contained the editorial entitled **Church Identity**. I read it and it was very long, but I was able to read it without being disturbed this time which is hard for me to do on long articles as a usual thing. I enjoyed it very much, and must say that you told the truth about our churches not going strictly by the scriptures (or Bible) in the way they try to carry things out.

Even years ago, when I first was led to ask for a home with these people, I felt then that they did not go strictly by the scriptures. This was not extensive, but I could see it from time to time in their meetings. Yet, I was made to feel they were the nearest to standing for the truth than any of the others, so I was made to go on and asked a home with them. They received me in the year 1949, at East Atlanta Primitive Baptist Church. I was baptized by Elder H.O. Nash. I have never regretted it!

Forty years ago, when I first was received among the Primitive Baptist that stood for the true doctrine of predestination and election, the Yellow River Association of central Georgia had many members and numbers of churches scattered throughout the Atlanta area and surrounding counties. We only have two left now. The old Oconee Association in north (central) Georgia had 14 churches, and Lystra Church, my old home church, where I grew up, had many members and was a lively church. Both of them are now extinct altogether. So, I feel, that the Yellow River will soon be gone.

But the things you were talking about in that editorial is what has put them out of business. In all of

these things, God had eight souls in the time of Noah and four souls, including Lot, in the time of Sodom and Gomorrah, and I refuse not to believe but what He will have a witness to the end.

I hope you can read this, but I am not well. I did the best I could, however, to write you one more time.

Love to you and family,  
John M. Moon  
Athens, Georgia, 30606  
October 23, 1989

## Schedule of Union Meetings For the Fifth Saturday and Sunday In December, 1989

**BLACK CREEK UNION** will meet with Memorial Church, Wayne County, N.C. Church is located about two miles west of Fremont, N.C. Going south on U.S. 117 in Fremont, N.C., make right hand turn after you pass first traffic light. Go two blocks, turn left. Then keep straight for two miles to church on right hand side of road. Elder Walter Barnes was chosen to preach the introductory sermon and Elder Delbert Carraway is his alternate. (J.B. Williams, Union Clerk, 225 Braswell Street, Rocky Mount, N.C., 27801).

**LOWER COUNTRY LINE UNION** will meet with Surl Church, located about five miles east of Roxboro, Person County, N.C., on north side of U.S. 158 Highway. Elder Wallace Oakley was chosen to preach the introductory sermon and Elder L.P. Martin is his alternate. (Bernard Whitefield, Clerk, P.O. Box 160, Carrboro, N.C., 27510.)

**MILL BRANCH UNION** Will meet with Pireway Church, Columbus County, North Carolina. Pireway Church is located on N.C. Hwy. 904, 17 miles east of Tabor City, N.C. (J.D. Wright, Union Clerk, 110 Williams Street, Tabor City, N.C., 28463).

**BLACK RIVER UNION** will meet with Reedy Prong Church, Johnston County, N.C., about three miles west of Newton Grove, N.C., one mile north of N.C. Hwy. 55. (Alonzo Barefoot, Newton Grove, N.C.)

**WHITE OAK UNION** will meet with South West Church, about five miles west of Jacksonville, Onslow County, N.C., on N.C. Hwy. 24. (Virgil Davis, Clerk Richlands, N.C.)

**LOWER MAYO UNION** will meet with Matrimony Church, Rockingham County, N.C., **ON SUNDAY ONLY**. Matrimony Church is just off U.S. Hwy. 220, north of Stoneville, N.C. Going south on U.S. 220, turn left just after passing N.C.-Virginia State Line. (Cletus Turner, Union Clerk, Route 1, Box 692, Bassett, Va., 24055.)

## Address Correction

Dear Brother Mewborn,  
Elder Claud Brown's wife, Sister Glenna Brown, is

sick and has been in the hospital. She is not getting her mail due to a mistake in their address that occurred in our association minutes. Her house number is wrong.

Would you please state in the **Landmark** a brief notice giving her correct address and telephone number for the benefit of those who may wish to write or telephone her.

**Correct Address:** Elder Claud Brown or Mrs. Glenna Brown, 3754 Obgurn Avenue, Winston-Salem, N.C., 27105.

**Correct Telephone:** 919-767-0567.

Yours in hope,  
Elder L.G. Stewart  
Route 9, Box 164  
Reidsville, N.C., 27320  
November 29, 1989

## Annual Meeting at Macedonia Church — Florida

We would appreciate it very much if you would announce our three days meeting at Macedonia Church, Alturas, Florida, beginning on Friday before the fourth Sunday in February, and will continue, the Lord willing, through Saturday and Sunday, the dates being February 23rd, 24th & 25th, 1990.

Directions to Macedonia Church are as follows: Those coming from the north, take Interstate 95 to Interstate 4 at Daytona Beach, Fla. At Haines City, Fla. you will take U.S. (Route) 27 south to Lake Wales, Fla. At Lake Wales, Fla. take U.S. (Route) 60 west for approximately 9 miles to Alturas, Fla. **"Sign."** At this point turn left on Fla. (State Route 644-A for about one and one-half miles to church building on your left.

Those coming from the west will follow Route U.S. 98 to Route U.S. 60 to Alturas, Fla. **"Sign."** At this point turn right on State Route (Fla.) 655-A and go for one and one-half miles to church building on your left.

We enjoy having our precious brethren, sisters and friends who love the doctrine of God's absolute sovereignty and predestination in and over all things to meet with us, and we extend a warm invitation for you to visit us again in February, 1990.

For more information call or contact Brother Bill Lake, Telephone 813-683-1726 or Brother Clarence Duckworth, telephone 537-1208, or Elder John Simpson, telephone 813-294-3804. We would like to add that Elder Pete Hendrix and wife, Helen, will take over at Brother Clarence Duckworth's home in order to keep company there. All the rest of us will keep company as usual.

W.C. (Bill) Lake,  
1111 North Gilmore,  
Lakeland, Florida, 33805

# ZION'S LANDMARK

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**DEVOTED TO THE CAUSE OF JESUS CHRIST**

**EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592**

**ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.  
925 Newgarden Road, Apt. 506, Greensboro, NC 27410**

**Volume CXXI**

**November-December 1989**

**NUMBER 6**

## The Passengers And Voyage of the Ship of Zion

(The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. Job 17:9)

Ye pilgrims of Zion, and chosen of God  
Whose spirits are fill'd with dismay;  
Since ye have eternal redemption thro'  
blood,  
Ye cannot but hold on your way.

As Jesus, in covenant love, did engage  
A fullness of grace to display;  
The powers of darkness in malice may  
rage,  
The righteous shall hold on his way.

This truth, like its **Author**, eternal shall  
stand,  
Tho' all things in nature decay;  
**UPHELD** by Jehovah's omnipotent Hand,  
**The righteous shall hold on his way.**

They may on the main of temptation be  
tossed;  
Their sorrows may swell as the sea;  
But none of the ransomed shall ever be  
lost;  
**The righteous shall hold on his way.**

(Continued)

### NOTICE

The subscription rates of Zion's Landmark are shown below:

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\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

NC BAPTIST HISTORICAL  
06/01/90  
PO BOX 7777 REYNOLDA STATION  
WINSTON-SALEM, NC 27109

Continued )

Surrounded with sorrows, temptations, and  
cares,  
This truth with delight we survey;  
And sing, as we pass through this valley of  
tears,  
**The righteous shall hold on his way.**

(Selected)

The above poem so aptly expresses my feelings and inward  
thoughts of late. Editor

## NOTICE

The last published issue of **Zion's Landmark** showed the date as being the "November-December, 1989," issue. This was incorrect. It should have read "September-October, 1989." The current issue is the "November-December, 1989" issue of the paper.

We acknowledge that we are much behind with the publication. We regret this very much, but please bear with us, as we hope to have it caught up soon. Thank you for your patience and forbearance in this matter.

J.M. Mewborn

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## Rebuttals Welcomed

Rebuttals, or letters of disagreement are welcomed for publication in **Zion's Landmark** when they are properly presented and in order.

We welcome them.

Editor

## A WISE SAYING

**"Experience is a dear school, but  
fools will learn in no other."**

Benjamin Franklin

## Communion of the Church (The Second and the Last Ordinance)

Dear Elder Mewborn,

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

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

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

Humbly yours in a blessed hope,

A Friend

February 2, 1990

### Reply

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

Speaking of the correct or proper kind of bread that the Church of God has always used since that supper (called by many "The Lord's Supper") in that "large upper room furnished," (Luke 22:12) just prior to the Lord's crucifixion at Golgotha, I will have to say that it most assuredly did make a big difference as to what kind of bread that Christ used on that occasion. In fact, it made all the difference in the world. To say that it did not make any difference would be folly. Soloman said, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." Proverbs 1:7. Soloman also said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Proverbs 9:10. Oh! that it could be with us as Soloman said, "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. **WISDOM** is the principal thing; therefore, get wisdom: and with all thy getting get understanding." Proverbs 4:5, 6, 7.

In my attempt to answer our friend's request, all must know that any answer to the request is written without prejudice towards anyone, specific person or group of people (or persons), or is it intended to reflect on anyone who might have a different opinion or judgment than mine. (God knoweth my heart). And from my heart it is completely written from a principle of being unbiased on the one hand, and yet, on the other hand, I hope, in fear and in love with a desire for the truth and a "Thus Saith The Lord." God's people are always, continually, searching and begging for the truth, if they are who they hope they are. They are made to look away from darkness and toward the **LIGHT** where is their exclusive understanding and hope. The truth makes them free, and it is always found within the

lids of a book called "**THE BIBLE**," or more appropriately called "**THE SCRIPTURES**." Our problem is only in finding it for it has to be revealed, made known, and shown to us by the Power of the Spirit of God or revelation of the Holy Ghost. Without that, we are helpless. For the past two hundred and fifty years, since the beginning of the colonization of America, and after the Revolutionary War, 1771-1776) the true Baptist Church here has been known by many names: Particular Baptist, Separate Baptist, Primitive Baptist, Old School Baptist, Predestinarian Baptist, Anti-Mission Baptist, Hardshell Baptist, Ironside Baptist, Straight Jacket Baptists, **OLD HOPERS**, Bible or Scripture Baptists, and many others, to name a few. Some of these names are meant for persecution and not for factual purpose. Out of all of these, my personal preference is the name **BIBLE (OR SCRIPTURE) BAPTIST**. The latter truly describes them. True Baptists, if they are orthodox and worth their salt, go to the scriptures, while at the same time, they beg for Godly wisdom, revelation, instruction, understanding and enlightenment. They adhere strictly to the scriptures in every respect, and to nothing else, for their faith and practice. I feel that our friend is sincere in his request for the truth, and, Lord willing, I shall attempt to answer his request.

To get on with the subject of inquiry, let us take a microscopic examination of the scriptures in a real, most thorough sense and see how the twelve disciples got to the guest chamber, a large upper room in Jerusalem that had already been furnished, a figure or portrayal of the Gospel of Christ. On very close examination of the scriptures, as it relates to the ordinance of communion of God for His church, only one kind of bread is found mentioned in connection therewith. This is **UNLEAVENED BREAD** and unleavened only. In a real sense, whether corn bread, crackers, loaf bread, biscuits, rolls, rye bread, leavened bread or unleavened bread, the scripture speaks only of two with a distinguishingly different relationship to the ordinance of the communion of God and His church. They

are: **LEAVENED BREAD AND UNLEAVENED BREAD.** According to the scripture, one is proper and acceptable while the other is not. This has always been a mystery to our carnal minds and flesh, and to the world at large, but there is a glorious meaning and purpose back of all of it for which we shall attempt to bring out in this article, as it is sustained and supported by the scriptures.

The scripture plainly identifies in the New Testament the origin of the supper that Jesus had with his twelve disciples, mentioned in the preceding paragraph. It begins as follows: "**Then came the day of unleavened bread,** when the passover must be killed. And He (Jesus) sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, **The Master** saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him. **AND HE SAID UNTO THEM, WITH DESIRE I HAVE DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER:** For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And He **took bread,** and gave thanks, and brake it, and gave unto them, saying, **THIS IS MY BODY WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME. LIKEWISE ALSO THE CUP AFTER SUPPER, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU.**" Luke 22:7-20.

Now the question is asked concerning

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

Before I proceed, I would like to quote the following language of Jesus when He referred to Himself as the **Bread of Life.** I quote, as follows: "Verily, verily, I say unto you, he that believeth in me hath everlasting life. **I AM THAT BREAD OF LIFE.** Your fathers did eat manna in the wilderness, and are dead. This is **the bread** which cometh down from heaven, that a man may eat thereof, and not die. **I AM THE LIVING BREAD** which came down from Heaven; if any man eat of **this bread,** he shall live forever; and **the bread** that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us **his** flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. **THIS IS THAT BREAD WHICH ÇAME DOWN FROM HEAVEN: not as your fathers did eat manna, and are dead: he that eateth of this bread SHALL LIVE FOR EVER.** These things said he in the synagogue, as He taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that His disciples murmured at it, He said unto them. Doth this offend you?" John 6:47-61. From reading this language of Jesus, it is most conceivable and beyond any doubt of disproof that "eating" is, very closely

associated to "believing." And that "believing" is very closely associated to "eating." So close enough that the two terms are synonymous; that they are one in the same: this is to say "eating" is "believing" and "believing" is "eating." Faith is belief and only it can and will please Him. This proves that the Lord's table is only for believers and for no one else. He said that this bread is his flesh. This is a tenet of our faith and is the reason why the world accuses us of holding to what they call "close or closed communion." Close examination of the scriptures reveal that the Lord communed with only "the twelve," one of them being a devil, and He had a purpose in that.

Since Jesus said He was "**THAT BREAD WHICH CAME DOWN FROM HEAVEN,**" and "**HE THAT EATETH OF THIS BREAD SHALL LIVE FOREVER,**" can we think for one moment that there was anything in Him of any impure nature? Was there any sin (or anything else of a degraded nature) in Him when the Angel said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **THAT HOLY THING** which shall be born of thee shall be called the Son of God." Luke 1:35. Since "eating" is "believing" and "believing" is "eating," who is there among us today that wants to eat false, unsound, conditional, or Armenian doctrine? Do we believe in the world's doctrine of part grace and part works? The church does not want it individually or in a mixture. If we do, then Paul says we are damned. "And he that doubteth is damned if he eat, because he eateth not of faith: **for whatsoever is not of faith is sin.**" Romans 14:23. Only true believers have ever eaten of this bread. May God bless us to discern His body and keep us from eating unworthily. The **Bread of Life**, Jesus, has ever been pure with no mixed ingredient doctrines, additives, dough conditioners, sin or spiritual cancer causing preservatives. Our desire is to live, not die. Yes, there is a clear cut, distinct difference in the breads. It was even said of Him that "He is Holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Hebrews 7:26.

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

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

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

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

refining fire, they will no longer feel so large or important. God forbid that He leave us to ourselves and allow us to become puffed up.

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

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

The second time unleavened bread is mentioned is in Exodus 12:15. The children of Israel had been in captivity in

the land of Egypt for 430 years. God has never forgotten or will He ever forget His people. He said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Exodus 3:10. He sent the plagues of flies, the death of all the Egyptian cattle, afflicting the Egyptians with boils, destructive hail, covering the earth or ground with locusts that ate everything in their path, including everything the hail had left, the river being turned to blood, and the plague of darkness for three days that was so dark that "they saw not one another, neither rose any from his place for three days." Each time Pharaoh's heart was softened so that he was made willing for them to go, but God hardened it each time until the appointed time of deliverance. God said, "For this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." Exodus 9:16. The Children of Israel could not be released from Egypt until God's appointed time.

The final plague was "death." Death will make any human being willing, if the pain and suffering are severe enough. This one plague God sent on Pharaoh and all the host of the land of Egypt. God said to Moses and Aaron, "Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein

they shall eat it. And they shall eat the flesh in that night, roast with fire, and **UNLEAVENED BREAD**; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; **IT IS THE LORD'S PASSOVER**. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: **I AM THE LORD**. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will **PASS OVER** you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generation; ye shall keep it a feast by an ordinance forever." (So, we now have found, established and proven the origin of Jesus' words when He said, "Then came the day of unleavened bread, when the passover must be killed," that was left on record at Luke 22:7. It was during this same "day of unleavened bread, when the passover must be killed," that John left on record concerning Jesus, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37).

"Seven days shall ye eat **UNLEAVENED BREAD**; even the first day ye shall put away **LEAVEN** out of your houses; for whosoever eateth **LEAVENED BREAD** from the first day until the seventh day, that soul shall be cut off from Israel." "And ye shall observe the feast of **UNLEAVENED BREAD**; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever. In the first month of the fourteenth day of the month at even, ye shall eat **UNLEAVENED BREAD**, until the one

and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is **LEAVENED**, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing **LEAVENED**; in all your habitations shall ye eat **UNLEAVENED BREAD.**" Exodus Chapter 12.

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

Paul said in 1st Corinthians, speaking to the Church at Corinth, "YE are **UNLEAVENED.**" 1st Corinthians 5:7. (Notice that he did not say "half & half" or in part.) Christ had already ascended into Heaven when He called Paul to preach the gospel (Paul was not at the supper for he was as one born out of due season), and by these just quoted words, he established unquestionably it was the **UNLEAVENED BREAD** that was used at the supper that took place with the twelve in the upper room. There is no way the Apostle Paul could have made this mistake. If so, the scripture would be wrong, and they would not have been written by the inspiration of God. There must have been some leavened bread in the Church at Corinth at that time with bad doctrine and practice. He told them of it. He said to them, "Your glorying is not good. Know ye not that a little heaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, **AS YE ARE UNLEAVENED. FOR EVEN CHRIST OUR PASSOVER IS SACRIFICED FOR US:** Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; **BUT WITH THE UNLEAVENED BREAD** o f

sincerity and truth." 1st Corinthians. This scripture not only seizes the whole matter, but it concludes the point.

Paul wrote to the Church at Galatia saying, "A little leaven leaveneth the whole lump." Galatians 5:9. Regardless of how little, the little leaven leaveneth, he said. It took only one fly to spoil the ointment. See Proverbs 10:1. It must be absolutely pure. Christ, Himself, warned His disciples, to take heed and beware of that leaven that was in the bread, yet had nothing to do with it. Our curiosity asks why? How could this be? "Take heed and beware of the leaven of the Pharisees and of the Sadducees. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the **LEAVEN** of the Pharisees and of the Sadducees. Then understood they how that He bade them not beware of the leaven of bread, but of the Pharisees and Sadducees." Matt. 16:6, 12, 12. (He called them hypocrites. Look up the meaning of hypocrite.) The Pharisees and Sadducees were the worst enemies that Christ had when He was here in the world. He told the disciples to beware of them. It started in the bread, then it went to their leaven, and then finally to them. What a conclusion! Just as the pattern has been for centuries of old, since the beginning of time, with the leaven being cast out of the bread, so it remains today that we do not wish to see false doctrine (leaven) creep into the doctrine preached and proclaimed from the sacred pulpit. May God keep us from being phariseeical! We do not want that.

The Apostle Paul used the term "leaven" to describe false beliefs that lead to false teachings or doctrine and to empty practices in the church. The apostle warns that a little leaven leavens the whole lump. A former writer of this paper once wrote, "If we look about us we can see the astonishing results of this truth. Watch a church that has had a little leaven creep into the doctrine of predestination. Absolute predestination becomes limited predestination as God's sovereignty becomes limited sovereignty. Then predestination in any form becomes a forbidden subject. Man's works soon become mixed in a mix mash with God's

(free) grace. The congregation is exhorted to exercise the Spirit, rather than hope and pray that the Spirit of God will exercise the congregation. The doctrine of God's electing grace soon fail to stir their hearts, though the words may be mouthed occasionally. Good works become the fruits of the innate ability of man and not the fruits of the holy Spirit of God. "Water salvation" in the waters of this world soon replace eternal salvation found only in the "River of Life."

"In time, the last old mother and father in Israel pass on. Any restraints they may have been given to exercise are gone. Then the whole barrel rots before your eyes. Rather than die a merciful death, the church begins to "revive" as warm bodies, and these, as such, and not warm hearts, are added to the membership. Money demands increase. Vanity rules the day as the flesh is satisfied in doctrine and practice, and the shepherds feed themselves. (See Jeremiah 34:1-6). Christ's words perfectly describe this new church, "for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto me, but within ye are full of hypocrisy and iniquity." Matthew 23:27-28. Just look what a "little heaven" did to the church. Dough conditioners had led to the creation of a conditionalist church. And then tell me that "leaven" does not have a meaning to this subject?

I borrowed the above excellent words to describe the undermining power and ill effect of leaven in the religion and practice of God's church, whether in the literal bread taken from the plate or from the doctrine taken from the pulpit. (The above writer describes it better than I can.) If unleavened bread is eaten literally and sustained in the plate by a church in true meaning and understanding, there is little danger it will ever get in the pulpit. "May God bless us," he said, "to heed this great warning. A little leaven can and does leaven the whole lump. The severity of the results from not heeding this clarion call to solidarity in love, doctrine and practice, removes any fear that I may step on

someone's toes." "I have found," that writer said, "that The Truth not only pinches my toes, it crushes my very being. It explodes my notions and ideas, and they become myths in a vapor that soon pass away. But the Truth shall stand forever. It is the same yesterday, today, and forever."

I would like for you to allow me to make my own comparison now as it relates to the subject matter and topic of this article. Today in the manufacture and processing of food scientists have developed a modern process to improve the state and quality of food products by adding certain elements called "preservatives or additives." These "additives or preservatives" are made from certain natural, worldly chemical elements. Some people are so selective about their eating habits that they read every label on every store-bought food container, and these same people reject and avoid most, if not all, food products and foodstuffs that contain these ingredients. (The reason I know this is because I have seen them do it.) Scientists, working for our government, have even branded some of these ingredients as being very dangerous by continuous usage to one's health, citing the eminent possibility that they will cause cancerous and malignant conditions that will eventually lead to the destruction of one's health and ultimately to death. So, it is with the addition of foreign ingredients of conditionalism, Armenianism, Time Salvation, (and the likes of leaven, riboflavin, powdered cellulose, dough conditioners, etc., comparatively to natural bread) to the doctrine and Word of God, as laid down and taught in the scriptures. There are still a few careful Old Baptists, still living today, who are very selective and particular about their Spiritual diets. They do not want to preach one thing and practice something else. They are not interested in additives and preservatives, the likes of leaven, yeast, powdered cellulose, dough conditioners in their plates, that could eventually lead to the destruction of their spiritual health, and by attempting to digest same, could even lead to death. They do not want any part of a mixture of a Conditionalism, Armenianism, Time Salvation, sprinkled into the Doctrine

of Absolute Predestination, to make it look attractive to the eye of human flesh and the world. These desire to be made to practice what they preach, and to preach what they practice. They want only the pure Bread of Life in every sense of the word.

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

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

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

The first unleavened bread that was used by Moses, when they came to the

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

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

It is plain that the church of God is likened unto "Wheat." Since they are "wheat," they must be made finally to this end in the first resurrection like unto their glorious Head, (the Corn of Wheat, John 12:24) the Lord Jesus Christ. Hence, it only follows that they were made in His likeness before the foundation of the world, and they will also be made like unto Him in the resurrection of these our vile bodies. He is the great **GRAIN**, yet so small to be as a

grain of mustard seed. He is the **SEED** and the **SEED** are in Him. Corn is planted, and wheat is sown. There is a distinct difference in planting and sowing. Remember that this **Bread** came from Heaven. Christ said, "I am **THAT BREAD WHICH CAME DOWN FROM HEAVEN.**" Hence, he was initially sown, and then planted in the grave, only to rise on the morning of the first day. His people, likewise are sown in Him, planted with Him, and they were raised in Him in His resurrection from the dead, and will rise again at that last day. The beauty of all of this is that corn has to be planted and cultivated. Wheat is sown and requires no cultivation once it is sown. We have a beautiful figure of the Church of God in that man is not involved in its growth and making of the crop, How beautiful are the words of James, "But the wisdom (the Lord Jesus Christ) that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness (Christ) **IS SOWN** in peace of them that make peace." James 3:17, 18.

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

I often think of a dream that Elder R.C. Leachman had many years ago. He lived in northern Virginia, but stayed in eastern North Carolina during the Civil War when the battles were raging so furiously around Washington, D.C. Elder Leachman, before he ever united with the church, had wondered why the Old Baptist people were so few and so scattered, while the so-called popular preachers were preaching to large congregation of the New School or Missionary Baptists. "Could so few be right and so large a number be wrong? One night in a dream he saw large fields of wheat, and men with cradles cutting it

down. He admired the large fields and the fine appearance of the wheat standing so tall and erect; but when he took some of the fine appearing heads of wheat in his hand, he found no grain, only chaff. Then he looked more particularly at an old man whom he had noticed gathering with an old-fashioned reaphook or sickle some few, scattered stalks of wheat in various fields. He observed that the heads of wheat which he was reaping were hanging down, and as he took some of them in his hand he found they were well filled with sound and excellent wheat. When he awoke he had no longer any doubt as to where the true church was. He was soon after baptized by Elder Samuel Trott who was at the Black Rock Church at Butler, Maryland, in 1832 when the Black Road Address was prepared and sent forth giving the reasons for separation of the Old School Baptist in that day from the New School or Missionary Baptist. Today, here, they are called Southern Baptist.

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

pure in heart: for they shall see God." Matt. 5:8. **To me, this is true communion. This is eating in faith.**

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

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

Our friend said in the outset of this article in his inquiry, "I cannot see that it matters or makes any difference just so long as the bread is taken in the Spirit of the Almighty

God." I agree with him wholeheartedly, but the problem and question that arises is this, "How do we get into the Spirit of the Almighty God?" I will not attempt to answer that question, but will let an article, just recently sent in by Sister Rachel Purgson, Rocky Mount, Va., (a member of Matrimony Church, Lower Mayo Association) answer that question. It is entitled "Where is The Origin of Prayer?" She has been by far better blessed to answer that question than I could ever even begin to hint at. If it is not published in this issue of the **Zion's Landmark**, it will be done in the next issue, the Lord will.

Finally, to conclude this article on **COMMUNION**, the second and last ordinance of the church, we are publishing the **THIRD MARK** of the Apostolic Church as recorded by Elders C.B. & Sylvester Hassell from the **CHURCH HISTORY**. Regretfully and shamefully to say, some have recently branded their writings and judgment as "hogwash." But those who do so, had better take notice for their writings and accounts of church history have endured the test of time, stood well, identifying the Church of God, for well over a century of time. We hope that many of our readers and subscribers will appreciate seeing the **THIRD MARK, COMMUNION**, published in our paper, **Zion's Landmark**. I for one, appreciate their God-given gifts as able men in the understanding of the scriptures as they relate to the Church of God from the Creation of the world to the year 1885, A.D., when it was first published.

J.M. Mewborn  
February 21, 1990

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"In memory of Sister Louise Parker Temple, (Deceased), Member of the Raleigh Primitive Baptist Church, Raleigh, N.C., by her son, Mr. J.P. Temple, Goldsboro, N.C." 130.00

(Continued in next issue)

May we take this opportunity to thank you for your kindness and assistance in the above cause. Were it not for support in the above manner, we would not be able to continue the publication of this paper, **Zion's Landmark**. As we have said many times before, the outside contributions make the difference in keeping the expenses paid and in the black. Since the paper has no other means of support, the regular subscription income would not be sufficient to support the paper and keep the expenses of printing and mailing paid.

Gratefully,  
J.M. Mewborn, Editor

## Schedule of Meetings

### LAUREL SPRINGS ASSOCIATION

The Fifty-Third Annual Session of the Laurel Springs Association will be held, the Lord willing, with Round Peak Church, Surry County, North Carolina, beginning Friday before the first Sunday in June, 1990, and will continue through Sunday, the dates being June 1st, 2nd and 3rd, inclusive.

Directions to Round Peak Church are as follows: The location is west of Mount Airy, N.C. Those traveling Int. 77, turn west at Exit 100 onto N.C. 89. Travel N.C. 89 to top of the hill and take the **Round Peak Church Road** about two miles to church on your right.

We desire the presence of our beloved brethren, sisters and friends of our correspondence.

Culmer Wood, Association Clerk  
Route 1, Box 188  
Thurmond, N.C. 28683

### SALEM ASSOCIATION

The Eighty-First Annual Session of the Salem Primitive Baptist Association will be held at Wolf Island Church, Rockingham County, N.C., beginning on Saturday before the third Sunday in June, 1990, and will continue through Monday following, the dates being June 16, 17, & 18.

Wolf Island Church is located 2 miles north of Reidsville, N.C., just west of U.S. (Business Route)

29. Those coming from north or south on U.S. 29, turn west at Route Nos. 14 & 158. Go to Traffic Light, turn right on Route 29 (Business) and go to Radio Tower; at Radio Tower, turn left to church. Those coming from the North on Route No. 14, turn left at "Wilson Road" and continue to church.

All lovers of the truth are invited to attend. We will be expecting to see you at our association.

Lester G. Stewart, Clerk  
Route 9, Box 164  
Reidsville, N.C. 27320  
Telephone: 919-623-3073

### Three Day Meeting At Mt. Zion Church, Mobile, Alabama

Brother Mewborn, we will appreciate it very much if you announce in **Zion's Landmark** our three days meeting at Mt. Zion Church, Mobile, Alabama, beginning on Friday before the third Sunday in April, 1990, and continuing through Sunday following, the dates being April 13, 14, & 15, the Lord willing.

Directions to Mt. Zion Church are as follows: Those coming from the west will Exit Int. 10 on "The Grand Bay Exit" after you enter Alabama. Go north about ten miles. You will see a big church, Union Church, on the right. Take the next paved road (Jeff Hamilton Road), on right. Go to a caution light; take a right on McFarland Road. Church will be on your right. Those coming from the east, leave Int. 10 on Int. 65 North in Mobile. Go to Airport Boulevard. Take Airport Boulevard west. Go about fifteen to eighteen miles. You will pass Bates Field Airport on your right. Go to next caution light; take a left on Snow Road. Go through another caution light and church will be on your right.

We are looking forward to having the brethren, sisters and friends of our faith to come and be with us in the meetings and in our humble homes. For further information, please call Lenora Jones, 1-601-588-3392, or Elder Newell Hendrix, 1-205-661-9082, or Brother Gwynn Byrd, 1-205-937-5953.

Lenora Jones,  
21201 Rail Street  
Pascagoula, Mississippi 39567

(Brother Mewborn, our moderator, Elder Newell Hendrix, suffered a bad heart attack on his job last Thursday. Monday following, they did tests, and the medication had broken up the blockage which had been 60% in his artery. He has some more small blockages, but they did not have to do the balloon procedure or surgery. We hope to be thankful for that much. They let him go home today. If you and our precious brethren could be given a mind to pray, remember him and the little church at Mt. Zion. We would be like little chicks, scattered, without the old hen, if something were to take place with him. We feel God has blessed him to be "wise as serpents, and harmless as doves" (Matt. 10:17) when it comes to the church. —

Lenora Jones)

## Notice of Memorial Meeting (West Va.)

The Annual Bell Memorial Service will be held at Indian Fork Primitive Baptist Church, Culloden, West Virginia, beginning on Saturday afternoon before the fifth Sunday in April, 1990, and will continue through Sunday following, the dates being April 28, 29, 1990.

Lunch will be served at the beginning of the meeting on Saturday at 12:30 p.m., and the service will begin, if the Lord will, at 2:00 p.m., followed again with dinner at the church before service to begin on Saturday night at 7:00 p.m. Services will continue on Sunday a.m. to commence at 10:00 a.m. E.D.T., the Lord will.

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the south take Interstate 77 to West Virginia Turnpike; take I-64 to Hurricane Exit 34; take Business Route 34 through Hurricane to Route 60; go for one mile west on Route 60 to Culloden; turn left at Elementary School; go 1/2 mile to church on your right.

We invite our brethren, sisters and friends to visit with us in our memorial meeting with a special invitation to our ministering brethren.

Elder Elmer Smith, Moderator  
Norman Bird, Clerk  
Route 6, Box 21  
Hurricane, W.Va., 25526

## Easter FRIDAY Meeting at Eno Church, Durham, N.C.

Dear Brother Mewborn,

We will appreciate it very much if you will remind the people of our upcoming Easter Friday Meeting at Eno Church, Durham, N.C., to be held on April 13, 1990, again this year, if the Lord will. Last year, 1989, the meeting time was changed from Easter Monday back to Easter Friday, or Friday before Easter Sunday. The services will commence at the usual time 10:00 a.m. E.S.T., the same as heretofore. It is a genuine pleasure and joy unspeakable to see and have our brethren come and visit with us during the annual meeting which we have been so wonderfully blessed to have for a number of years. Please come if you can, and be with us, for we look forward to it very much.

Directions to Eno Church are as follows: Those coming from the north by Interstate 85 or Route U.S. 15 from the south by Interstate 85, and from the east or west by Route U.S. 70, or from the south by Route U.S. 501, turn north at "Roxboro Road Exit I-85, 70 and 15 Bypass." (DO NOT TURN AT EXIT THAT SAYS "501 NORTH OR REXBORO.") Follow through Braggtown to the 5th traffic light on State Road 1004. (Central Carolina Bank, CCB, will be on your left). Those coming by N.C. Route 55, from the east, please follow same directions as given above. Those coming from the north from Roxboro

on Route 501 to Durham, turn left at the 4th traffic light and State Road 1004, to church building on your left.

Elder Burch Wray, Pastor  
W.A. Wheeler, Clerk

## Schedule of Union Meetings For The Fifth Saturday and Sunday In April, 1990

**Black Creek Union** will meet with Sappony Church, Nash County, N.C. Church is located just off Route 58 Hwy., about half way distance between Wilson and Nashville, N.C. On Route 58, turn west at J.W. Bone's Store to church about 1/2 mile west. Elder J.B. Williams was chosen to preach the introductory sermon and Elder Rudy Jones is his alternate. (J.B. Williams, Union Clerk, 225 Braswell Street, Rocky Mount, N.C., 27801.)

**Angler Union** will meet with Oak Grove Church, located at intersection of Kildaire Farm Road and Penny Road, Cary, Wake County, North Carolina, (Bobby Daughtry, Union Clerk, Route 1, Box 354, Princeton, N.C., 27560.)

**Black River Union** will meet with Primitive Zion Church, located on east side of road leading from Erwin, N.C., to Route 27 Hwy. (Alonzo Barefoot, Clerk, Newton Grove, N.C.)

**Lower Country Line** will meet with Flat River Church, located about four miles south from Roxboro, Person County, N.C., 1/2 mile west of Route 501 Hwy. Elder Burch Wray was chosen to preach the introductory sermon, and Elder Wallace Oakley is his alternate. (Elder L.P. Martin, Moderator, Bernard Whitefield, N.C., Clerk, P.O. Box 160, Carrboro, N.C., 27510.)

**Mill Branch Union** will meet with Simpson Creek Church (the Lord will), located south of Route 9, leading from Loris, S.C., to North Myrtle Beach, S.C. Turn south at Goretown, go to second hardtop road, turn right to church on your right. (J.D. Wright, Union Clerk, Tabor City, N.C., 28463.)

**White Oak Union** will meet with Davis Memorial Church, Onslow County, N.C., about five miles west from Jacksonville, N.C. Elder Furney Davis was chosen to preach the introductory sermon, and Elder Owen Kennedy is his alternate. (Virgil Davis, Union Clerk, Richlands, N.C.)

**Lower Mayo Union** will meet with Russell Creek Church, Patrick County, Virginia, **ON SUNDAY ONLY.** Church is located just off Route No. 8, south of Stuart, Virginia on Rural Paved Road No. 631. (Cletus Tumer, Union Clerk, Route 1, Box 692, Bassett, Va., 24055.)

**Yellow River Union** will meet with Haynes Creek Church, Gwennett County, Georgia. From Int. 85 exit at Ga. 20 South. Follow through Lawrenceville to inside city limits of Grayson. Take Rosebud Road which angles to the right. Will cross Hwy. 78 at traffic light. Travel about one and one-half miles to the church, located about 6 miles west of Loganville, Ga. (Hewett T. Fleming, Union Clerk, Route 1, Box 1028, Homer, Ga., 30547.)

# ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

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**DEVOTED TO THE CAUSE OF JESUS CHRIST**

**EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592**

**ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.  
925 Newgarden Road, Apt. 506, Greensboro, NC 27410**

Volume CXXIII

January-February 1990

NUMBER 1

## THE SOVEREIGNTY OF GOD

They cannot shell His temple,  
Nor dynamite His throne;  
They cannot bomb His city  
Nor rob Him of His own.

Though all the world be shattered,  
His truth remains the same;  
His righteous laws still potent,  
And "FATHER" still His name.

They cannot take Him captive,  
Nor strike Him deaf or blind;  
Nor starve Him to surrender  
Nor make Him change His mind.

Though we face war and struggle,  
And feel their goad and rod;  
We know above all confusion,  
There always will be our God.

They cannot cause Him panic,  
Nor cut off His supplies;  
They cannot take His Kingdom,  
Nor hurt Him with their lies.

Albert Leonard Murray  
(Selected)

(Continued)

### NOTICE

The subscription rates of Zion's Landmark are shown below:

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J.M. Mewborn, Editor

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## WHERE IS THE ORIGIN OF PRAYER?

My mind has been stayed for sometime now on the subject of prayer, and, if not deceived, I have felt led to make the attempt to pen down what, I hope and trust, I have been made to believe on this subject. I am well aware that a vast, undetermined portion of the human race, as well as many of our beloved brethren of the household of faith, do not appear to have been given light or understanding as to just what true prayer is and where it really comes from.

It is not my heart's desire to offend anyone, for I believe there is but one **Teacher** and one **Preacher**. Not one of us possesses anything of our own to boast over another, as we were all formed out of the very lowest substance which is the dust of the earth. Not one of us has anymore to do with understanding the truth than another, unless it be given us by God. The most highly esteemed, gifted minister in the land has not any more ability to pray to God than any other, or this lowly one, unless it be given from above. We all have a carnal mind in our nature, and unless that carnal mind is put in the background and the Spirit of Christ takes its abode in our poor hearts, no praying will be done; neither will the Gospel of the Son of God be preached. Can any of us cast our carnal mind aside? If any of us can, then we have risen higher than the Apostle Paul who was inspired to say, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. "So then they that are in the flesh cannot please God." Romans 8:8. Paul said, "For we know that the law is spiritual: but I am carnal, sold under sin." Romans 7:14. Carnality, sold under sin and is enmity against God, leaves all mankind in a complete, totally helpless state before the great God of Heaven. The flesh can only bear the fruits of the flesh, and that is all that we can expect to reap of ourselves. Consequently, dear ones, I cannot see any way the flesh could pray or preach. If any of us should ask God for a favor in our nature, would we not be asking for that which would be pleasing, or to satisfy, our desires

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## Rebuttals Welcomed

Rebuttals, or letters of disagreement are welcomed for publication in **Zion's Landmark** when they are properly presented and in order.

We welcome them.

Editor

of the flesh?

It does appear that many who profess a change of having been given a sweet hope of eternal life believe they can ask an elder or minister to mutter a multitude of words and bring God under obligation to change His mind and submit to the desires of their flesh. It is comforting to me to know that we cannot persuade God to change His Allwise Will and purpose. How can we pray when we do not know what we need? We may need pain, grief, sorrow, tribulation or persecution. Have you ever heard of the carnal mind asking for anything that would be unpleasant for us? If we ask for that which is His will, we are asking for whatsoever is necessary to bring about that which He predestinated to come to pass before we ever breathed the first breath of life in this world! And make no mistake, that is as sure to be as God is sitting upon His Throne in the Heaven of all heavens.

Dear ones, isn't it comforting to believe that God is unchangeable, and that He cannot change His mind? If he could (which He cannot), or would change His mind to the least variation from His sovereign, predetermined will, there would be no surety or certainty of anything. It would be (maybe) or (may not be) "Thus saith the Lord, which giveth the sun for a

light by night, which divideth the sea when the waves thereof roar. The Lord of hosts is His name." Jeremiah 31:35. "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Jeremiah 31:36. "Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jeremiah 31:37.

From reading the above scriptures, isn't it plain as can be that God cannot and will not stray from any of the ordinances He predestinated before the morning stars sang together and all the Sons of God shouted for joy until His appointed time? Oh! how wonderful to think that all the Sons of God shouted for joy and not just a part of them. (See Job 38:7.) Also, there is no separation in the saints of God. They are all in Christ Jesus and He is in them. The Church of the Living God is not divided.

I hope I have been made to know and believe that I cannot ask God to change His will and submit to my weak flesh. I, while enduring much trouble, tribulation and grief, never asked God or asked anyone (else) to ask God to remove my adversity. I only carried a desire that God would enable me, if it could be His Holy will, to endure all that was placed on my shoulders. I felt beyond all doubt, that all He burdened me with and placed upon me was for some purpose, and I could not and did not beg God to make my load light.

I believe that all prayer, if it is true prayer, has already been answered. It is being answered and will ever be answered. The answer was already prepared before the call was ever made. I will even go farther to say that every true prayer that will ever be offered was ordained by God before the dawning of time. It will be offered and will be answered by the prayer inditing, the prayer hearing and the prayer answering God. True prayer comes from God and the same prayer ascends back to God. Hence, I am made to believe that anything will not ascend back to Heaven unless it first came from Heaven. "And no man hath ascended

up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven." John 3:13.

I cannot believe that true prayer has to be any actual verbal words that might be spoken openly. (Perhaps the greatest one will be only a groan with a smiting upon the breast.) But let us speak plainly and say that when true prayer is indited in the heart, not only can we pray, but we will pray, even if our tongues had been cut from the palate and roof of our mouths. We do not have to be in the presence of the candidate who is desiring the prayer, nor does the candidate have to ask for prayer for it to be accomplished. If prayer is to be offered, it will be offered and answered according to God's will. All the begging that mankind can do will never cause God to restore health or permit any of us to breath one breath more than is appointed to us. "Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?" Job 7:1. "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Job 14:5.

I heard one of the said most able, gifted and highly esteemed Primitive Baptist ministers make a weak remark to another brother more than 20 years ago in a conference meeting in regard to some disorder and persecution that had transpired in that particular association. He said, "Why don't you pray?", as if to say it was something he could do or leave undone. Oh! how sad, Oh! how deplorable to know that so many believe a multitude of words can be uttered out loud and God would bow to the desires of the flesh. All that we have of ourselves is only the knowledge of the carnal mind, unless Christ takes possession of our mind. So, how can we pray or do anything else pertaining to the Spiritual realm outside of our nature? "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6. How can a corrupt tree bring forth good fruit? There is only **One Good Tree** — that being **Christ Jesus**. If any of us dependent, helpless creatures ever perform anything

worthy and acceptable in God's sight, it will be only through and by Him, as all righteousness exists and proceeds only from God. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." 1st Cor. 12:3. Dear ones, where does that leave us?

Can we just reach out and partake of the Holy Ghost? Can we ask in God's name? Can we just walk into the realm of the Holy Spirit? If we could do that or just ask in God's name of ourselves, would we not all do so? Jesus said, "Whatsoever ye shall ask the Father in my name, He will give it to you." John 16:23. A natural or literal interpretation of this scripture would make it appear that it is a condition on our part and that the creature has freedom of choice. Yet, the Apostle Paul has declared that we cannot even say "Jesus is the Lord" but by the Holy Ghost when it takes occasion in our being. So, the question remains, "How can we ask in His name, but by and through The Holy Ghost? He must come!"

My beloved ones, can't we see how sure and certain is everything that transpires, and that it has already been in the mind and purpose of God! So, what is going to prevent it from coming to pass? "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it: and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Ecclesiastes 3:14,15.

Now in my concluding remarks, may I place emphasis on the word, **prayer**, which I feel is one of the most misrepresented subjects that I know of. I hope I have been blessed to express clearly what I hope that I have been made to believe on this subject. I hope I have been given to prove by the scriptures or Holy Writ that praying or preaching cannot be performed by the Carnal Mind. Even Christ said, "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. So may I say, if there is any preaching done today, it will be done in the same manner, by Christ speaking through the mouth of His servants and then at-

tended with the blessing of the Holy Ghost. With prayer, there is no difference! Man is just as helpless to attain unto the one as he is the other. Every true prayer and every true Gospel sermon that will ever be offered or preached was predestinated to be delivered at the appointed time and place. If it is true prayer, the answer was prepared before the call is ever made. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65:24.

I shall not be satisfied lest I quote (before closing this article) a scripture that was the first one I remember, when but a small child, hearing my late Daddy, Elder Flem L. Clark, quote, and also one that meant much to my late husband. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isaiah 46:9,10,11.

The just quoted scripture covers a vast territory; in fact it covers all of it, from the falling of a sparrow to the numbering of the hairs of our head. When God declared the end from the beginning, He foresaw all that would transpire in time, and could there be anything that could keep any event from coming to pass that He saw would be?

I hope I have said nothing that may offend anyone for that is not my intention or desires. This is what I have been made to believe concerning prayer and preaching of the Gospel. To sum all of it up, I have tried to set forth in a few words that no mortal man can pray or preach, neither can he worship God in the carnal mind. That he cannot of his own desire (of himself) get into the Spirit of God! Please tell me, if you can, how any of us can get out of carnality and put on the Spirit of Christ? It must be done by and through the power of the Holy Ghost sent down from the Throne of God, where it will return back to Him from whence it came. To me, that is **prayer**.

May I say again that all man's ordi-

nances and works will perish with the using. (Please read Colossians 2:20,21,22). Preaching, praying or worshipping the true and living God has never been done or ever will be by the strength of any man. If it were possible for a man to just reach out and partake of the Holy Ghost, preaching and praying would automatically be at his disposal. We can get in His Spirit only when He puts us into it, and not before. Try all you can, but I believe if you have ever experienced it, you will already know the difference. "Put not your trust in princes, nor in the son of man, in whom there is no help." Psalms 146:3. "Give us help from trouble: for vain is the help of man." Psalms 108:12. Last of all, this scripture well sums up what I have in a weak way attempted to express. "For if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38,39.

"Vain are the hopes the sons of men  
On their own works have built;  
Their hearts by nature all unclean,  
And all their actions guilt."

(Hymn No. 24, Goble Hymn Book)

A sinner with a hope of forgiveness,  
Rachel Clark Purgason (Manuel)  
Route 2, Box 275  
Rocky Mount, Va. 24151  
January 18, 1987

(Sister Rachel Manuel is a sister of Elder Paul Clark, Rocky Mount, Va.)

## HAVING RESPECT OF PERSONS IS SIN

If a member of the church should act in a way which resulted in public condemnation that required church discipline and maybe exclusion from fellowship, would you support your church by voting to support the act of discipline? You should.

Now, assuming that you did judge the matter as grave enough to require you to vote for dismissal, would you have had the same attitude towards that person, and would your judgment have been the same if the offending party should be your hus-

band, wife, parent, child or an immediate member of your family? It should.

What about a close friend? Would your judgment be the same for all persons that could possibly be involved in a given matter? It should be. Or would you perhaps waver somewhat and want to excuse the faults of your near kin or friend and play their fault down and judge it differently than you would others not so close to you? You should not.

Understanding that no one should want to take any action that would result in church discipline unless it was required by the Scriptures, would you be willing to follow the teachings of the Bible without having respect of persons? You should. The scripture says there is no respect of persons with God (Eph. 6:9). "Knowing that your Master also is in heaven; neither is there respect of persons with Him."

### Showing Favoritism

One of the hardest things anyone will ever be faced with, if blessed to follow the Lord, will be found in the way we judge others; how we consider their actions and how we react to their actions. It is only natural (carnal) that depraved humanity will cater to their own family and close friends and do special favors for them because we do love them and consider them to be valuable to us. It is so easy to play favoritism — even among our own immediate family. Somehow, we have concluded that our most loved family members and close friends are worthy of special treatment in all matters — even though they may have violated one of God's commandments. We make exceptions in many cases for our close friends that we would not make for others. But it should not be that way.

On the other hand, if there is any amount of dislike for a person, or if there have been hurt feelings and a vengeful spirit rises up within the heart toward the individual, it is more likely that the hurt or offended persons will not want to treat them as lovingly as they do their family or friends. There may be a push made to see that the individuals who offend get everything that justice demands — and oftentimes one might want to add extra burdens upon those whom they dislike. Such proves the de-

pravity of mankind! But such attitudes are wrong.

The Bible tells us that having respect to persons is sin. James 2:9 says, "**But if ye have respect to persons ye sin . . .**" It is a violation of God's law to play favoritism among the family of God (Lev. 19:15; Deut. 1:17; 2 Chron. 19:7; Col. 3:25).

When we make exceptions for a friend or relative and do not judge them as we would an offender, we are saying that God's judgment is not good, and that our judgment is better. We would act the part of God by our judgment and, by so doing, we would cast reproach upon the name of God.

### **Cronieism Is Not Christian Fellowship**

Often there appears the evidence of *cronieism*, or favoritism, among those professing to be followers of the Lord. This can be seen in particular among preachers and other laymen, and it can lead to serious trouble in fellowship and eventual division among churches. It will lead to the downfall of those who persist in such.

Evidences of such can be seen where certain ministers band together and boycott others without scriptural warrant and, thereby, establish and maintain an "elite fellowship." They promote themselves by forming a kind of clan wherein they restrict their fellowship to those who share personal likes and dislikes — and do not follow the teachings of the Scriptures. They establish trends that promote favoritism, even to the point of condoning scriptural errors in either doctrine or practice. It reveals a selfish attitude of, "You rub my back, and I'll rub yours. On the other hand, if you don't do things MY way and let ME do what I want to do, then you can't be my crony. And you will be boycotted from the *"elite fellowship."* Churches of their pastoral care are sometimes manipulated and used for selfish reasons — while certain ones are given special consideration, but others are boy-

cotted.

This results in the same kind of political pressures and manipulations found within party (or partisan) politics of the national government. Such is clearly a violation of the Scriptures. Cronieism is **not** a Christian practice! It is **not** Christian fellowship, but rather, it is to have respect of persons!

The children of God have a common fellowship among themselves which treats everyone with the same kind of love and respect. Believers cease to be true when they have respect of persons.

### **The Influence Of Family Members In The Church**

It is wonderful to have family members in the church. But when family begins to play favoritism it can be a foul-smelling odor. Why is it that most people think that Grandpa, or Daddy, or Mother, or Uncle Josh, or Brother John (or it might be Sister Sue), really has the edge on everyone else? They are the best (or so we like to think), and they can't make a mistake — and most surely, they can't sin — not in the eyes of the family. And they can tell something that is not all the truth and family will accept it without question and may even support them, knowing, deep down, they are wrong! If there is ever a preference to be made, it must be in favor of the family. Such is carnality, not spirituality.

Of course, not all family members feel that way, but many seem to feel that way. Such has to be dealt with carefully and tenderly, for most who are given to family favoritism are not likely to be aware of it.

Family loyalty is a beautiful thing when used within the scope of God's will. The husband and father should be careful to respect his wife and children and regard them in all honorable and scriptural ways. And they, in turn, should respect their husband and father in like manner (see Eph. 5:22-31, 6:1-4). The Bible even places a requirement upon family members (and especially church members) to take care of the needs of the indigent widows among their relatives — even to the point of taking care of a worthy aunt, so the church would be relieved of the obligation (see 1 Tim. 5:3-5). One should expect such special favors to be given to those within the family

realm. God requires it.

Even so, within the church of Christ, favoritism toward one's natural relatives over other church members is strictly forbidden, and it should not be practiced. From earliest times, God forbade that favoritism should be extended in matters of judgment: ". . . ye shall not respect persons in judgment" (see Deut. 16:17, 19:15). In event a relative or close friend should break the commandments of God, one could not show favor or excuse them in judgment. Parents were required to bring their rebellious children before the council and reveal their sin of rebellion against the parents, and the child was stoned to death (Deut. 21:18-21). This shows beyond doubt that God does not make allowances for kinship among family members when it comes to the church kingdom. The rule is clearly expressed in what Christ said, **"Thou shalt love thy neighbor as thyself"** (Matt. 22:39). Also, the Savior, when told that His mother and brothers desired to speak with Him, replied, ". . . **Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and mother"** (Matt. 12:46-50). This leaves no doubt that Jesus placed the importance of the blessing of "doing the will of God" above family loyalty.

#### **Christian Attitudes Toward Church Members**

If we are truly Christian (or Spiritual) in our attitudes, we will not regard our families and friends with special favor in things pertaining to the church of Christ. Rather, we will have and manifest a love and respect for all our church members themselves. To put it another way, the Scriptures clearly teach that we should regard all true non-naturally related members above our own family members in spiritual things. More preference should be had for those who are followers of Christ in scriptural teachings than for those who do not follow Christ, including our own flesh-and-blood family members. Jesus said, **"For I am come to set a man at vari-**

**ance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.**

**He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me"** (Matt. 10:35-37). Thus, it is quite clear that the kingdom of Christ and the members of it will be placed above all family ties.

True, this is hard to do. But the desires of the flesh must be crucified in order to seek first the kingdom of God (Matt. 6:33) to be a true disciple of Christ.

In the church of Christ, family ties should not take precedence over other members of the body. All members should be regarded with the same interest and welfare. Family kin should not be regarded above church members who are not related naturally. Our spiritual relationship should take precedence over our natural relationship. Our natural relationship is only through Adam. Our spiritual relationship is altogether through Christ. Therefore, our spiritual relationship is of superior quality.

#### **Natural Ties Are Important**

There are certain obligations that rest with the natural family and cannot be denied. God instituted the family as a unit. Eve was first given to Adam as a help meet. They became one, and neither would have been complete without the other. The children which were born into this family became wards of the parents, and it was their responsibility to care for them and bring them up in the nurture and admonition of the Lord. It has ever been the duty of the husband to provide for his family. The wife (and mother) is bound to love and care for her husband and children. This relationship demands the strict observance of God's moral laws. A man or woman may have only one spouse at a time, and they are obligated to be faithful and supportive of each other and all the members of their family. However, in the realms of the gospel church, the spiritual tie binds all members to Christ, the Head of the body, and all members are of equal importance (see 1 Cor. 12). And in this relationship, we are commanded to "

**... have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (Jas. 2:1).**

### **Some Instances Of Errors**

To illustrate some ways in which family members may err in preferring a natural

family member over other spiritual members of the church: Sometimes the church (as a body) may be influenced by some members to not exercise discipline toward another member of their natural family; whereas, it would not be so if the offending member should be of another family. Such is to have respect of persons. In times of dissension, family members may line up with other family members and support one another even when they are wrong. This is a great evil when it happens. Or a family who has considerable numbers in a church may all vote together and succeed in running a church (and oftentimes ruining it) irrespective of other members who are not related, naturally speaking, to the family. One family group may outnumber others and insist on having their way about everything. This is not true Spiritual love or Christianity! Such would be carnality — and it may be family politics. No member of a natural family is obligated to support another member just because they are related, or are of the same natural family. Sometimes a minister may be called and kept in a church — even when it would be best for the church to have someone else — by the influence of natural family ties. Family pride and personal likes are sometimes a detriment to the cause of Christ. **It is not scriptural for anyone to allow their personal prejudices to motivate them in their actions within the kingdom of Christ.** All things should be done in the church without preferring one before another. The Apostle Paul gave the rule that should govern all churches for all times when he said: **"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one another, doing nothing by partiality"** (1 Tim. 5:21).

Brethren, let us think on these things.

S.T. Tolley

(The above article is an editorial that ap-

peared in the "March, 1990" issue of **The Christian Baptist** by Elder S.T. Tolley. It is being published in this issue of **Zion's Landmark** by personal permission of Elder Tolley, by request, as being timely. J.M. Mewborn)

### **REFERENCE SCRIPTURES**

1. "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." James 2:9.
2. "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour." Leviticus 19:15.
3. "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it," said Moses. Deuteronomy 1:17.
4. "Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the LORD our God, not respect of persons, not taking of gifts." II Chronicles 3:25.
5. "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Colossians 3:25.
6. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." 1st Timothy 5:21.

### **Contributions to Fund For Those Unable To Pay and For The Support and Maintenance of Zion's Landmark**

(Continued)

Evelyn M. Lee, N.C.	2.00
M.E. Spell, TX.	10.00
Anna W. Stott, N.C.	8.00
John W. Cobb, N.C.	2.00
Hester H. Goad, VA.	5.00
Margaret B. Lunsford, N.C.	4.00
Hewatt Fleming, GA.	2.00
Lerah J. Parker, N.C.	2.00
Erma W. Gardner, N.C.	2.00
George H. Gray, N.C.	2.00
Lester Gray, N.C.	5.00
Emma K. Rouse, N.C.	2.00
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Robert Corn, VA.	2.00
Lizzie L. Lax, N.C.	2.00
John H. Clifton, N.C.	2.00
Mrs. Nellie Snyder, N.C.	2.00
Mary S. Smith, N.C.	2.00
Ray Meeks, VA.	4.00

May we take this opportunity to thank you for your kindness and assistance in the above cause. Were it not for support in the above manner, we would not be able to continue the publication of this paper, **Zion's Landmark**. As we have said many times before, the outside contributions make the difference in keeping the expenses paid and in the black. Since the paper has no other means of support, the regular subscription income would not be sufficient to support the paper and keep the expenses of printing and mailing paid.

Gratefully,  
J.M. Mewborn, Editor

## Letters to the Editor

Dear Elder Mewborn,

I am enclosing check for the renewal of the **Landmark**, one year for me, \$8.00, and two years for Paul Gourley, \$15.00. I know I am late with this matter, but no one is as full of excuses as I am.

I do hope you and family are well and have missed the flu that I, myself, and so many others have had. It is bad stuff!

I do wish you could come to Oak Forest Church sometime. We only have 3 members, but the Great God of Mercy is blessing us with good preaching. Elder Burch Wray was with us this last second Sunday, February 11, 1990. He has a standing appointment every second Sunday in February. If not deceived, God blessed him to do some good preaching!

Yours in sweet fellowship,  
Elsie Stewart  
McLeansville, N.C. 27301  
February 24, 1990

Dear Elder Mewborn,

I am enclosing \$17.00 for **Zion's Landmark**. You use \$12.00 for **Zion's Landmark**. The other \$5.00 you may use for your own benefit. My sister sent you the \$5.00.

**Zion's Landmark** never changes. We (both of us) love the old time way. We don't go for this so-called modern way. The same thing goes for their singing and preaching. We love the good old way.

I hope you and family a nice Christmas with Happy New Year. We are your sisters in Christ, we hope.

Miss Irene L. Griffin  
Eden, North Carolina 27288  
December 20, 1989

(Note: I am humbled at the above remarks and compliment for which I am not worthy. To me those words are one of the nicest compliments this unworthy one has ever received. J.M. Mewborn.)

Dear Elder Mewborn,

I am enclosing my check for another year's subscription for the **Landmark**. The remainder is a token of my appreciation. This paper is a real comfort to me to read and reread the good editorials and articles. I pray that you may continue to be blessed to continue this publication.

Yours in hope,  
June Cox,  
Charlottesville, Va., 22901  
Feb. 15, 1990

Dear Brother Mewborn,

My attempt to write is with fear and trembling. I hope I have been blessed to know that without God, I can do nothing.

As you know, I have been a resident of Colonial Rest Home, Smithfield, N.C., for a number of years. With others, I find myself complaining about the food here. I refer to the natural food.

It is written in the scripture, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. I had a dream, not too long ago, one night. There is no escape, I find, unless I attempt to share it with someone. Am I right or wrong?

I was standing in this place, thinking of spreading food. I do not remember seeing anyone. There was a mist, heavy-like, that surrounded the area. I looked for food I thought that I had. I did not find any food. I was then at a table. All I saw was just a plate. Underneath lay several small pieces of bread. Although this bread, found underneath and not in the plate above, was just a little, and I was satisfied.

Brother Mewborn, just one crumb from the Master's Table is worth more than a dinner of herbs. Solomon exclaimed, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Proverbs 15:17. He also said, "Better is little with the fear of the Lord than great treasure and trouble therewith." Proverbs 15:16. Paul said in line with Solomon, "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." 1st. Cor. 8:7, 8.

How our hearts crave for that true **Word and light**, "**Thy Word Is a lamp unto my feet, and a light unto my path.**" Psalms 119:105.

Jesus said, "Take no thought for your life, **WHAT YE SHALL EAT**, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matthew 6:25.

I am at a loss to speak my feelings. Yet, God speaks His word, and it is Spirit and life. I trust that I can, yet, be made to remember I am so wonderfully blessed. I will learn to be quiet, if only my dear Lord will so bless me. I pray that He help me not to agree with all I hear. "He must increase, but I must decrease." John 3:30.

Brother Mewborn, this is poorly written and explained. Rebuke, correct me, and put this in the trash. May God continue His blessings on you and your loved ones. When blessed to pray, remember me.

In Bonds of Love,  
Miriam M. Lee  
Colonial Rest Home  
Smithfield, N.C. 27577  
October 23, 1989

Dear Elder Mewborn,

Enclosed please find \$15.00 check for an extended two years' subscription for **Zion's Landmark**. Thank you for each and every copy. I always look forward to reading every word in **Zion's Landmark**.

You are a very dear friend to remember my parents, Edgar L. and Ada Vaught, who were members of Simpson Creek Church, near Loris, South Carolina, in such a precious, loving way. This was when I talked with you at the Mill Branch Association, at Simpson Creek Church, November, 1988.

Your friend,  
Eula V. Butler  
Greensboro, N.C. 27408  
August 28, 1989

Dear Elder Mewborn,

I am enclosing \$10.00 to renew my **Landmark** paper for another year. I always look forward to getting this paper. It gives me lots of pleasure to read it. I hope you and your family are doing well.

Yours in humble hope,  
Nola Walley  
Everman, Texas, 76140  
August 7, 1989

Dear Brother Mewborn and family,

I hope all is well with you and yours. I am doing very well, and feel pretty good most of the time. I do not get to go to church anymore. I am just not up to it, so I do enjoy the **Zion's Landmark**. It is my preaching now.

You will find enclosed a check for one year and also another new subscription for Pauline Stanley, Coleman, Texas, for one year. Love to all your family.

The least of the least,  
Lucille Landers  
Coleman, Texas, 76834  
August 25, 1989

Dear Elder Mewborn,

It is wonderful that you are blessed to write such good articles, as well as the others who write for the paper, in **Zion's Landmark**. However, I know and realize that you spend many hours as you prepare the editorials and other articles for print in the paper. I want you to know that we readers especially do enjoy the work you do.

Please renew my subscription for two more years, and use the balance in any way you see fit.

Sincerely,  
Roger Lowe  
138 Bank Street  
Mt. Airy, N.C., 27030  
October 12, 1989

Dear Elder Mewborn,

I hope you and your family are well, and enjoying this beautiful fall weather. We were glad to have you at the Lower Mayo Association this year, 1989. We were blessed to have a good congregation, and the preaching was good. I love the doctrine of Salvation by grace alone, and I truly believe it was preached at the association.

You will find a check enclosed for my subscription to the **Landmark**. Use the rest as you see fit. I hope you will be blessed to keep the good paper going. It means so much to the dear old people who love the truth. I, for one, enjoy it so much. At times, I go back to some of the old ones and re-read them. They are good and mean so much to me.

May God bless you in all your efforts for the paper.

A sister, I hope,  
Mabel O. Rhodes  
Stoneville, N.C., 27048  
October 17, 1989

Dear Brother Mewborn,

I am enclosing my renewal money for the **Zion's Landmark** for another year. The balance is for your use as you see fit.

We appreciate the **Landmark** so much and the hard work we know that you and your wife put into its publication and getting it out for us. My mother, Sister Nettie Wilson, who died this past June 14, 1989, at 103 years of age, enjoyed it as long as she lived. After she became disabled to attend services at Sardis Church, where she had been a member for 70 years, would substitute going to her church meetings by reading the sermons and articles in the **Landmark**. Sometimes, I find myself doing the same thing. There is always a good write up in each issue, and I find it difficult to stop reading each one until I have finished reading all of it.

Elder Mewborn, you will never know how all of us appreciate your articles. In this manner we feel like we are hearing you preach to us. Take care and come to see us at Sardis Church.

Love,  
Jean Vaughn  
Madison, N.C. 27025  
September 12, 1989



**GERVASE E. DUNCAN**

It is with much sadness that we, the members of Indian Creek Church, Indian Valley, Va., bow in humble submission to the will of our Heavenly Father who saw fit to call from our midst, our dearly beloved brother in the Lord, Gervase E. Duncan.

Brother Duncan was the son of the late John Benjamin and Virgie A. Phillips Duncan. He was born April 25, 1906, and passed away December 11, 1989, making his stay here some 83 years and 8 months.

He leaves to mourn his passing his dear companion, Gliffy A. Hollandsworth Duncan, and beloved children, a son, John Jr. Duncan, and a daughter, Betty Duncan Dickerson. Also, 4 grandchildren, 3 great-grandchildren, 5 brothers and 3 sisters are left behind to mourn his passing.

Brother Gervase and his wife, Sister Gliffy, asked or a home with Indian Creek Church on March 20, 1949. They were received in full fellowship, and were baptized on Sunday, April 3, 1949, by Church Moderator, Elder Golden Harris. Brother Gervase was

ordained as a deacon in his home church on May 27, 1950. He was liberated to speak in public in bounds of his home church on July 25, 1965. He was licensed to preach and given liberty to make his own appointments where God in His providence cast his Lot on June 21, 1980.

Our dear brother was blessed to serve his association, the New River District, as association clerk for some 20 years, always being faithful to its cause. Brother Duncan and his faithful companion, Sister Gliffy, were highly blessed to travel far and near to be with the correspondence of the associations, desiring the companionship of brothers, sisters and friends of like faith and order; yet, they always tried to be at their home church, Indian Creek, when their meeting time came.

The following scripture, found recorded in Matthew 24:13, we feel, sums up Brother Duncan's sojourn or stay here: "But he that shall endure unto the end, the same shall be saved." Brother Duncan never swayed to the right or to the left. He believed in the doctrine of Salvation by the Grace of God and predestination of all things, always giving God, the Giver, the praise for all things.

When called to go before God's little ones, Brother Duncan most always used this scripture found recorded in 1st John 3:2, "But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." And, Brother Duncan would always add, "be like him and be made satisfied."

Brother Gervase Duncan's funeral service was conducted at his home church, Indian Creek, by his pastor, Elder Frank Pegram and Elder Sidney Rakes, with burial at his home church cemetery.

Brother Gervase, from all of us who knew and loved you, we feel our loss is your eternal gain.

It was agreed by Indian Creek Church that three copies of this obituary notice be made, one for the family, one for the church, and one be sent for publication in Zion's Landmark.

Done by order of the church in conference January 27, 1990, at Indian Creek, Indian Valley, Va.

**Elder Frank Pegram, Moderator**  
**Norman Quesenberry, Clerk**  
**J.B. Mitchell and Jean Mitchell,**  
**Committee**

**CLARA MYRTLE TIPTON**

It is my desire to relate concerning the passing away of a beloved sister in Christ, Clara Myrtle Odell Tipton, age 78 years, at Hollister, California, on January 7, 1990, after a lengthy illness.

Sister Tipton was a native of Callahan County, Texas. She was married to her husband, Brother Austin Tipton, in 1929, in Stanton, Texas. They moved to California in the early forties, moving from Corona to Hollister 1943. She was a nurse by profession, and served faithfully in her career for many years. She came from a fine family of people in Texas.

Sister Tipton and her husband, Brother Austin Tipton, were strong believers in the doctrine of Salvation by Grace and Absolute Predestination of

All Things. They were loyal supporters of the church for many years, and traveled extensively to Texas, North Carolina and Alabama, during the tenure of their lives.

She leaves behind to mourn her passing her husband, Brother Austin Tipton, Hollister, California; sons, Leon Tipton, Hemmett, Ca., Leroy Tipton, Berry Creek, Ca.; daughter, Barbara Chalice, San Jose, Ca.; her brothers, Clifton, Odell, Denton, Texas, Alvin Odell, Austin, Texas, W.C. Odell, Big Springs, Texas, James Odell, Galesburg, Illinois, Lloyd Odell, Floresville, Texas, Paul Odell, Enterprise, Alabama, and Betty Fuller, a sister, from Clifton, Texas. Also left behind to mourn her passing are 10 grandchildren and 12 great-grandchildren.

At her request and her husband, the unworthy writer attempted to conduct her funeral service on January 11, 1990, at 10:00 a.m. at Black-Cooper-Sander Funeral Home, Hollister, with interment in the 100F Cemetery.

It is recorded in Genesis 50:7, "And Joseph went up to bury his father." We understand that Jacob had made preparations for his grave in the land of Canaan. Sister Tipton had made all the necessary preparations for her funeral. We truly feel that the God of Truth, Love and Mercy blest her with a believing heart that His blessed will is done in the armies of Heaven and among the inhabitants of the earth. Her husband, Elder Austin Tipton, the daughter, Barbara, and sons, Leon and Leroy, greatly feel the sorrow of the loss of a precious member of their family.

Many seasons did we enjoy with our precious sister at the Little Flock Church, Bakersfield, California, and also in Texas and Mobile, Ala., to meet with our kindred in hope. Sister Myrtle Tipton was, indeed, a wonderful Old Baptist, but our hope is that she is today resting in the Paradise of God.

Walter B. Wilson  
West Covina, California  
January 12, 1990

Note: We have learned from Elder Walter Wilson that Brother Austin Tipton passed away on March 15, 1990. His funeral service was held on Tuesday, March 20, 1990, in Hollister, California, with Elder Wilson officiating. We will never forget Brother and Sister Tipton. It was through them that Elder and Sister T.R. Jefferson came to North Carolina from California in 1965, and were received in fellowship here among the people in N.C. and Va. From this followed the opening up of a church relationship between brethren in California and Texas since Elder Jefferson was held in fellowship by Elder P.E. Weisinger of Grapeland, Texas, and churches under his care at that time. All of this took place during the lifetime of Elder T.F. Adams who died May 4, 1973. Editor.

### LELAND OLIVER

It is with a sad heart that this unworthy one tries to write a few lines about a very faithful member of Bethany Church, Brother Leland Oliver. He was born

in Johnston County, North Carolina, on July 2, 1917, and passed away on April 9, 1989, making his stay on earth 72 years. His parents were the late Brother Eddie Oliver and Sister Callie Oliver.

He united with Bethany Church, Pine Level, Johnston County, N.C., on October 28, 1951, and was appointed as deacon and clerk in January, 1968, in which offices he served well until his death.

Brother Oliver is survived by his wife, Sister Edith C. Oliver; two sons, Jerry Oliver, Greenville, Tennessee, and Andy Oliver, Selma, N.C.; two daughters, Carolyn Howell and Jenny Coughlin, Smithfield, N.C.

His funeral service was held at 11:00 a.m., Wednesday, April 12, 1989, in Parrish Funeral Chapel, Selma, N.C., and burial was in the Creech Family Cemetery. Elder S.J. Sauls and Elder Johnnie Carroll officiated.

Brother Oliver was very sick during his last few years of life, but did look forward to attending services every weekend as long as he was able.

Be it, therefore, resolved, that a copy of this obituary be sent to the family, a copy to **Zion's Landmark** for publication, and a copy be kept for Bethany Church.

Done by order of Bethany Church in conference October 28, 1989.

Elder Johnnie Carroll, Moderator  
Robert Peedin, Clerk  
Edith Oliver and her children,  
Committee

### ETHEL DEHART THOMAS

Sister Ethel D. Thomas, age 88, widow of Floyd G. Thomas, passed away December 15, 1989, at Hillhaven-LaSalle Nursing Center, Durham, N.C., after several years of ailing health.

She leaves behind to mourn her passing, one son, Horace Thomas; three daughters, Mrs. Edith Beck, Mrs. Cosette Daniels, and Mrs. Maline Scott, all of Durham, N.C.; two sisters, Mrs. Clara Gosnell, Belmont, N.C., and Mrs. Yeative Shean, Petersburg, Va., along with 12 grandchildren, 23 great-grandchildren, and one great-great-grandchild.

Sister Thomas was born February 1, 1901, in Virginia, but spent the last 50 years of her life in Durham, N.C. Her parents were the late Thomas Jefferson and Celia Dehart.

Her funeral service was conducted at Hudson Funeral Home Chapel, Durham, N.C., on December 18, 1989, by Elder Burch Wray, as her pastor, Elder Curtis Parrish, was unable to attend at that time. Burial was in Oak Grove Memorial Gardens.

She united with Ross Church, Durham, N.C., on September 10, 1972, and was baptized by Elder E.H. Birchett. Her love for Ross Church and the Old Baptist people was so great. She was a loving mother and a friend to everyone who knew her. She attended church almost every weekend, and would carry several ladies each time they did not have transportation to church. She enjoyed seeing the people, the singing and the preaching. In her last year of being able to come to Ross Church, I remem-

ber her daughter, Maline, would bring her from the rest home. She looked so pretty and happy to be at the church meetings, singing all the hymns without the hymn book. Her memory will live on while we feel she is sweetly sleeping until God calls for the sleeping dust of His chosen people on the morn of the great resurrection of the just. She believed in an all-wise God who has all power. She loved the doctrine of absolute predestination of all things and salvation alone by the Grace of God. Also, that all her heartaches and suffering were ordained of God.

We shall miss her, but feel assured that she will be in that blessed number who shall hear that most welcome Voice say on the morn of that blessed day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

Written by a friend at the request of Ross Primitive Baptist Church in conference, January 14, 1990.

Humbly submitted, I trust,

Ethel Blalock

**CALLIE BIGGS SMITH**

We, the members of Matrimony Primitive Baptist Church, Rockingham County, North Carolina, wish to bow in humble submission to the Will of our Heavenly Father, who saw fit to call from our midst our beloved sister, Callie Biggs Smith.

Sister Smith was born July 29, 1897, at Critz, Virginia, to Lee and Ida Griffin Biggs. She was married to Mr. Harvey Smith on April 18, 1924. Three sons were born to this union, namely, James, Leroy and Alvin, all of Stoneville, North Carolina. She had four grandchildren, nine great-grandchildren, and one great-great-grandchild.

She joined Matrimony Primitive Baptist Church on July 10, 1960, with a beautiful experience of grace. She was a dear, faithful member, and was loved by all who knew her. She was baptized by Elder J.G. Gardner. She was a loving mother to her children, and faithful sister to her church. She attended her meetings as long as her health permitted.

She was blessed to live a long life, 92 years, 7 months, and 25 days. We, the church, feel our loss is her eternal gain.

Her funeral service was conducted by her pastor, Elder Paul Clark, and Elder David Minter. Her body was laid to rest beneath a beautiful mound of flowers beside the resting place of her loving companion.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for publication in Zion's Landmark, and one for the church record.

Done by order of the church in conference on February 10, 1990.

Elder Paul Clark, Moderator  
Mabel Rhodes, Church Clerk

**MABEL STOVALL**

I am submitting this obituary of Sister Mabel Stovall, age 84, who resided at 1921 Third Street, Eden, North Carolina, for publication in Zion's Landmark. She died at Morehead Memorial

Hospital, Eden, N.C. Her funeral service was held at Fair Funeral Home, and her body was laid to rest in the Dan View Cemetery.

She is survived by one daughter, Mrs. Clemence Clark, Eden, N.C., and one son, John H. Stovall, also of Eden, N.C., along with three sisters, three brothers and two grandchildren.

Sister Stovall asked for a home at Draper Church, Eden, N.C., on October 10, 1943, was received and baptized into the fellowship of the church. She had not been able to attend church for many years.

My husband and I went to see her at one time. She appeared to be truly a lovely person, and spoke knowledgeable on the history of the church and things that took place many years ago. She told us she could not attend the church meetings because of her ill health. Although she could not be with us, I feel we will miss her, knowing she is not in our number at Draper Church anymore.

Our hope and belief is that Sister Stovall is peacefully resting with our Heavenly Father, awaiting the resurrection. Our sympathy and love are extended to the family.

Be it, therefore, resolved, that three copies of this obituary be made, one for the family, one for publication in Zion's Landmark, and that one be retained for our church record.

Done by order of Draper Church in conference.

Elder Albert Doss, Moderator  
Fedeilia P. Wood, Church Clerk

**SALLIE KATE BROOKS BROWN**

On August 15, 1989, our Heavenly Father called from this life our precious sister, Sallie Kate Brooks Brown, home to rest in the paradise of His love. Sister Kate was born in 1907, in Franklin County, Virginia, to the late Elder Joseph A. Brooks and Effie Cundiff Brooks. She was married to Mr. W.C. Brown, who preceded her in death in 1961.

Survivors are six sons: J.C. Brown, of Rocky Mount, Virginia, Ruben Brown, of Martinsville, Virginia, Paul Brown, Perry Brown and Jewell Brown, all of Glade Hill, Virginia, and Jimmy Brown of Hurt, Virginia. Eight daughters: Mrs. Elva Kirby, Salem, Virginia, Mrs. Melva Pendleton, Mrs. Chris Pendleton and Ruth Sigmon, all of Rocky Mount, Virginia, Mrs. Kitty Beale Gretna, Virginia, Mrs. Ann Agee, Glade Hill, Virginia, Mrs. Sue Sigmon, Calloway, Virginia and Mrs. Patsy Belcher, Penhook, Virginia.

Also surviving are seven sisters: Mrs. Mattie Cundiff, Rocky Mount, Virginia, Mrs. Stella Brooks, Mrs. Effie Holland and Mrs. Dorothy Sink, all of Glade Hill, Virginia, Mrs. Ruth Minter and Mrs. Cecil Brown, of Martinsville, Virginia, Mrs. Doris Ferguson, of Penhook, Virginia. Three brothers: John Brooks, of Union Hall, Virginia, James Brooks, of Glade Hill, Virginia, Glenn Brooks of Pensacola, Florida. Also surviving are 23 grandchildren and 7 great-grandchildren.

Sister Kate Brown joined Goodwill Primitive Baptist Church, Henry County, Va., on July 4, 1982, and she was a wonderful, faithful sister. She showed her love for the church and attended as long as she

was able. The members and friends at Goodwill Church loved her and miss her very much. May she rest in peace.

John D. Cassell,  
Church Clerk

### LINNIE D. DUPREE

We, the Church at Middle Creek, Wake County, N.C., bow in humble submission to the will of our Lord and Saviour who does all things to His own glory and who saw fit to call our beloved sister, Sister Linnie Dupree, to her heavenly home to be with Him forever, on the morning of January 27, 1990.

Sister Linnie was the oldest daughter of the late Brother Alexander and Sister Caroline Langdon Dupree. She was born on October 21, 1908, and died January 27, 1990, making her stay on earth 81 years, 3 months and 5 days.

Sister Linnie, along with her sister, Flossie, came before the church at Sandy Grove, Johnston County, N.C., the third Sunday in June on June 20, 1926. They were both received with much love into the fellowship of the church. The following third Saturday, which was July 17, 1926, their mother, Sister Caroline Dupree, came before the church, asking for a home, and was also received with much love. They were, all three, baptized the following morning, Sunday, July 18, 1926.

On the third Saturday in May, 1978, Sister Linnie, along with her brother, Walton, and his wife, Mallie, asked for a letter to move their membership. They all received letters, and on the second Saturday in June, 1978, they all placed them with Middle Creek Church, Wake County, N.C. They were graciously received in love and fellowship.

Sister Linnie never had any children, but was blessed with four natural sisters and five brothers. One sister, Sister Flossie Moore, and one brother, Hughes Dupree, preceded her in death. Left behind are three sisters, Eunice Hackney of Fuquay Varina, Vida Mae Parrish of Benson and Sister Clara Denning of Coats, and four brothers, Brother Walton Dupree of Clayton, Clyde Dupree of Willow Springs, J.C. Dupree of Angier, and Gerald Dupree of Willow Springs. She and her brothers and sisters were very close and loved each other dearly.

Sister Linnie was married late in life to Brother, Claude L. Dupree. They were married on August 1, 1963. Brother Claude only lived a little over four years after they were married. They seemed to love each other, and enjoyed the short time they had together. They went to church together, and visited the church people and their family and friends.

Sister Linnie was a firm believer in the doctrine of salvation by Grace and Grace alone. She was a faithful member always filling her seat as long as she was able.

Her funeral service was held Monday, January 29, 1990, at Sandy Grove Church, with burial following in the church cemetery. The funeral was conducted by her Pastor, Elder S.J. Sauls, Assistant Pastor, Elder Thomas Whitley, and Elder J.M. Mewbom.

Her family and friends feel a great loss, but we feel

our loss is her eternal gain.

Be it resolved that a copy of this obituary be sent to the family, a copy be put in the church record, and a copy be sent to Zion's Landmark for publication. Done by order of Middle Creek Church in conference February 10, 1990.

Elder S.J. Sauls, Moderator  
Elder Thomas R. Whitley, Clerk  
Walton and Mallie Dupree and  
Kay Whitley, Committee

### FRED COBB (1916-1990)

We, the members and friends of Macedonia Primitive Baptist Church, Rockingham County, North Carolina, are grieved by the death of our dear brother in Christ, Brother Fred Cobb. However, we desire to bow in humble submission to the will of our Heavenly Father in his passing.

His funeral service was conducted at Wilkerson Funeral Home, Reidsville, North Carolina, by Elder Paul Clark, Elder Thornton Manley and Elder Paul Lamb. His body was laid to rest in Pleasant Grove Primitive Baptist Church Cemetery in Caswell County, North Carolina.

Brother Cobb was born March 8, 1916, and died January 9, 1990, making his stay on earth 73 years and 8 months. He was married to Sister Louise Newman in 1960. They had no children of their own, but Brother Cobb raised two foster children who honored him as though they were his own. They are William J. Cobb, Reidsville, North Carolina, and Joe R. Denny, Liberty, North Carolina. He also had one stepson, James R. Newman, Memphis, Tennessee, and one stepdaughter, Mrs. Lena Harris, Greensboro, N.C. Brother Cobb had one sister, Mrs. Rena Smith, Reidsville, North Carolina, and one brother, Johnny Cobb, Ruffin, North Carolina, along with 12 grandchildren.

He joined Macedonia Primitive Baptist Church on August 23, 1981, on Confession of Faith. He showed much love and sweet fellowship for the church, and was faithful to attend. He always loaned a helping hand to anything that had to be done at the church as long as he was able. But, he always made the remark, "How sad it is for me to have to miss my church meetings." His wife, Sister Louise Cobb, moved her membership from Goodwill Primitive Baptist Church by letter on January 26, 1986, to Macedonia Church, and he remarked how happy he was that they could spend their last days together.

The church saw fit to grant Brother Cobb license to speak in public on March 27, 1983. He believed in the sovereign God who created all things, and brings them to pass at His appointed time.

We could not wish Brother Cobb back here due to the ill health he had before he passed away. But, we feel our loss is his eternal gain. He was one of the most humble brothers I have ever met, and we will say, "Sleep on, dear brother. One day hence, our blessed Saviour is coming back to claim His own." We feel that Brother Cobb will hear that welcome applause saying, "Come, ye blessed of my Father,

inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

We truly feel that

"A precious one from us has gone,

A voice we loved is still;

A place is vacant in our church,

That never can be filled."

Therefore, be it resolved that three copies of this obituary be made, one for the family, one to be published in Zion's Landmark, and one to be kept in our church record.

Done by order of Macedonia Primitive Baptist Church in conference February 25, 1990.

Elder Kenneth Hopkins, Moderator  
Bessie Clark, Church Clerk

### ALBERT FRAZIER JACKSON

Brother Albert Frazier Jackson was born March 14, 1890, and died January 20, 1989. His wife was Mae Howard Jackson, who was born August 6, 1893, and died January 12, 1980. They were not blessed with children, and they were buried in the City of Decatur, Georgia, Cemetery.

Brother Jackson asked for a home with East Atlanta Primitive Baptist Church, March 21, 1982, at the age of 92. He was baptized by his pastor, Elder W.C. Edwards, assisted by Brother Cosby Ford, and was given the right hand of church fellowship. Sometimes he would talk to the church before service, sometimes he would close service, and seemed to receive great relief. Often, tears were shed among those that heard him for the joy and Christian love that flowed from breast to breast. His mind was good until his death, and he was able to drive his car to church until his health failed at the age of 95 in 1985.

His home church, East Atlanta Primitive Baptist, was disbanded October 30, 1988, because of the age and infirmities of the few remaining members. They were given letters of dismissal. He expressed a desire to unite with Haynes Creek Primitive Baptist Church, but was unable to go to church. On Saturday, November 19, 1988, Haynes Creek Church in conference agreed to take Brother Jackson under watchcare until such time as they could meet with him.

The next day, Sunday, November 20, 1988, after regular service at Haynes Creek Church, all members who were able, including our pastor, Elder Eugene H. Gunter, visited with Brother Jackson at Wesley Woods Nursing Home. After talking with Elder Gunter, he made known his desire to unite with Haynes Creek Church. He presented his letter from East Atlanta Church, was unanimously received, and given the right hand of church fellowship. All present rejoiced greatly, being filled with a spirit of love.

Brother Jackson's funeral was held at Chapel of A.S. Turner's Funeral Home, in Decatur, Ga., conducted by Elders W.C. Edwards and Eugene H. Gunter, and two nephews. He will be missed, but not forgotten.

Approved in conference at Haynes Creek Church,

Gwinnett County, Ga., August 19, 1989.

Elder Eugene H. Gunter, Moderator  
C. Olin Gresham, Church Clerk  
Sister Rachel Chandler, Elder W.C. Edwards and C. Olin Gresham, Committee

### ALICE GULLEY PERRY

Alice G. Perry was born December 2, 1895, the daughter of Ransom and Maggie Young Gulley, and died June 12, 1989, making her stay here on earth ninety-three years and six months. She united with Middle Creek Primitive Baptist Church, and was baptized the second Sunday in September, 1917. She was a faithful, loving member for seventy-one years and nine months. She was baptized by Elder J.A.T. Jones.

She was married to Brother Percy P. Perry on June 22, 1921. He preceded her in death on August 8, 1957. He also was a member of Middle Creek Primitive Baptist Church, Wake County, N.C.

Sister Perry is survived by one sister, Alma G. Simpkins, one brother, Percy R. Gulley, several nieces and nephews, four sisters-in-law, and one brother-in-law. While they were not blessed with children of their own, she loved her family in a sense as if they were her very own, and they, too, loved her most dearly.

Her funeral service was conducted by Elders S.J. Sauls and Thomas R. Whitley at Middle Creek Primitive Baptist Church on June 14, 1989, at 3:00 p.m., with burial in the church cemetery next to her beloved husband.

Sister Alice was blessed to be a loyal, loving member. Never once did she waver in the doctrine of election, predestination and salvation through and by the Grace of God. We believe she was truly a blessed mother in Israel, a solid pillar in the church. She was so wonderfully blessed to contend for the faith that was once delivered unto the saints. As long as health and strength permitted, she was blessed to attend church, not only at Middle Creek, but among the other churches of the Little River Association, as well as among our corresponding associations. Truly, our loss is her eternal gain. She suffered much in her latter years, but we never heard her complain at her lot in life. She was blessed to endure to the end.

With the exception of her last few months, when we went to visit her in the nursing home, she still would greet you with that warm, loving smile. We hope to be thankful unto God for so blessing us in our lives to have known and loved her. Our sincere sympathy goes out to all of her family and loved ones.

Be it, therefore, resolved, that a copy of this resolution be sent to the family, one copy to Zion's Landmark, and one copy be kept for the church record.

Done by order of Middle Creek Primitive Baptist Church in conference on Saturday, September 9, 1989.

Elder S.J. Sauls, Moderator  
Elder Thomas R. Whitley, Church Clerk  
Kay and Thomas R. Whitley, Committee

**LESSIE JORDAN LONG**

Sister Lessie Jordan Long of Mebane, North Carolina, died August 15, 1988, at the age of 93. Her birthday was June 15, 1895. She was married to John E. Long in 1916, who preceded her in death. Her parents were Jack Jordan and Artelia Porterfield Jordan. Her children are Paul Long, Kathleen Long, Lida Mae Oakley, and Joe Long. Another daughter, Coleen Compton, predeceased her mother in death.

Sister Long was a staunch believer in the doctrine of the predestination of God's purpose and grace. She was a woman of few words, but firm to the point of letting one know her belief. She was a great comfort to us in her humbleness, and in her often speaking of her unworthiness. Her doors were always open to her church people as long as she was able.

She united with Mebane Primitive Baptist Church on July 8, 1944, by confession of faith. She was baptized by Elder T. Floyd Adams, her pastor.

A graveside service was held by her pastor, Elder Burch Wray. Her body was laid to rest in Alamance Memorial Park, Burlington, N.C., beside the resting place of her husband.

We wish to submit a copy of this memorial to the church, one to the family, and one for publication in **Zion's Landmark**.

Done by order of the church in conference March 4, 1989.

Elder Burch Wray, Moderator  
Victor Walters, Clerk  
Lucille Walters and Bessie Gilliam,  
Committee

**ROSELMA S. POLLARD**

We, the members of Middle Creek Church, Wake County, N.C., bow in humble submission to the will of our Heavenly Father who called from this life a dear sister, Roselma Sauls Pollard, August 16, 1988.

She leaves several children behind who mourn her loss. She was born November 12, 1898. Sister Pollard was a quiet spoken person, one who always carried a kind smile. She filled her seat at Middle Creek Church as long as she was able. She was in the Garner Rest Home, Garner, N.C., for several years prior to her death.

She joined Middle Creek Church, along with her brother, Clee Sauls, and her sister, Oneeda Sauls Boone, at the July meeting, 1960, and were baptized by Elder Milliard F. Westbrook, pastor of the church at that time.

Our prayer is that she is now in that home where there is no pain, sorrow or grief, there to be with our Saviour forever.

Done by order of Middle Creek Church in conference, February 4th, 1989.

Elder S.J. Sauls, Moderator  
Thomas R. Whitley, Clerk  
Minnie Lee Sauls, Committee

**LONNIE MILLARD CREECH**

It is with much sadness that I attempt to write this obituary for my uncle in nature and dear brother in the church. The Lord saw fit to call from out of midst, Brother Lonnie Millard Creech on March 5, 1988; after a lingering illness. He was born May 10, 1903. He was the son of the late Worley and Sarah Stancil Creech, Johnston County, N.C.

He was married to Sister Velia Hicks Creech on October 16, 1926. They were never blessed to have children of their own, but they were **Uncle Millard** and **Aunt Vella** to all the children in the neighborhood along with several nieces and nephews.

Brother Millard Creech united with the Church at Creeches, Johnston County, N.C., in July, 1942. He was baptized by his pastor, Elder E.C. Jones.

Uncle Millard was a very timid, home and family-loving type man. He never wanted to be far from his home and family. He lived a simple, plain, every day life, never desiring many of the worldly things of life for pleasure. To Aunt Velia, we want to say that we will miss him, but feel that our loss is his eternal gain.

His funeral service was conducted by his pastor, Elder J.B. Williams, at Parrish Funeral Chapel, Selma, N.C. His body was laid to rest in the Creeches' Church Cemetery.

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

Done by order of Creeches' Church while in conference in May, 1988.

Elder J.B. Williams, Moderator  
Arlen O. Brown, Clerk  
Arlen and Dorothy Brown, Committee

## Schedule of Meetings

### LOWER COUNTRY LINE ASSOCIATION

The Eighty-Fourth Annual Session of the Lower Country Line Primitive Baptist Association will convene, the Lord willing, on Saturday before the first Sunday in July, 1990, at the Permanent Meeting Site, to be entertained by Stories Creek Church. Elder L.P. Martin was chosen to preach the introductory sermon with Elder Burch Wray as his alternate. The meeting will commence on June 30, and will continue July 1st and 2nd, 1990. The meeting site is located just off Highway U.S. Route 158, five miles east of Roxboro, Person County, N.C., near Surl Church.

We invite all lovers of the truth of the doctrine of sovereign grace to come and worship with us, and especially do we invite our ministering brethren to come, as we feel we need you.

Reuben Bowes, (Assn. Clerk)  
536 Leasburg Road  
Roxboro, N.C. 27573  
Tele. 919-599-2983

# ZION'S LANDMARK

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## MY OLD HOUSE

("For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Cor. 5:1.)

I hail once more my natal day,  
Still in my tenement of clay,  
With many favors blest;  
Now He who placed the structure here  
Can prop it up another year,  
If He should think it best.

Long hath it stood through snow and rain,  
While many a stronger fell;  
The reason why we cannot see,  
But what to us seems mystery,  
The Builder knows full well.

But now 'tis weather-worn and old,  
The summer's heat, the winter's cold,  
Pierced through its walls and roof;  
'Tis like a garment so worn out  
To mend there seems no whereabout,  
So gone is warp and woof.

The tottering pillars are all weak,  
The poor old rusty hinges creak,  
The windows too are dim;  
These slight discomforts we'll let pass,  
For looking darkly through a glass,  
We catch a hopeful gleam.

(Continued)

### NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 PER YEAR

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To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

Nature and Scripture tell us all,  
 This withered frame ere long must fall  
 When, where or how's unknown;  
 We'll leave that to the Architect,  
 And trust His wisdom to direct  
 The taking of it down.

And when you see it prostrate lie,  
 Let not sad tears bedim your eye,  
 The tenant is not here;  
 But just beyond time's little space,  
 She finds with Christ a resting place,  
 No more to date her year.

And though she walks with you no more,  
 The world will move just as before,  
 'Tis meet it should be so;  
 May God each house in order be set  
 That we may leave without regret,  
 Whenever called to go.

Elder Thomas Hart  
 LaGrange, NC

(Date of composing is unknown, but it was written in the beginning of one of his latter years of life. Elder Hart died June 9, 1926.)

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## Rebuttals Welcomed

Rebuttals, or letters of disagreement are welcomed for publication in **Zion's Landmark** when they are properly presented and in order.

We welcome them.

Editor

## AN EXPRESSION OF LOVE

Dear Elder Mewborn:

I am enclosing the poem that you requested me to send to you. It was written by Elder Thomas C. Hart, and it is entitled, "My Old House." Elder Hart was a blind minister (elder), and, if I am not mistaken, he lived in LaGrange, N.C. He was blessed with the gift of preaching in poetry. Many of his poems were penned down and preserved by his family and friends, and you have in recent years published some of them in **Zion's Landmark**. My great-grandfather, Elder W.B. Kearney, was a close friend and fellow yoke servant of the ministry of the gospel of Christ with Elder Hart in their lifetimes, and this poem was found in my great-grandfather's desk, which still contains his papers.

I can recall many things that my family has told me about Elder Hart, but what stands out in my mind most of all is the time when the pastor of a local arminian church met Elder Hart on the sidewalk of the town where they lived. This minister, knowing of Elder Hart's unusual talent and gift in the scriptures with the gift of speaking in poetry, said to him: "Elder Hart, I attended the divinity school as well as received by theological degree from Yale, and where did you receive yours?" Elder Hart replied "WHALE," in which he was referring to Jonah and the School of Grace, whose pupils are taught that "Salvation is of the Lord." Jonah 2:9.

I cannot express the great love, peace and sweet fellowship that I felt and saw among the Lord's people this past weekend, May 12-13, 1990, at Mewborn's Church. Surely, I feel that they were blest of the Lord and enabled of Him to be exercised in the great commandment that He gave His people which is "That ye love one another, as I have loved you." John 15:12. It is comforting to know that, although we live in a changing world, yet the love of God and His truth as it is in His Son, Christ Jesus, changes not, for it is as the scriptures teach, "Jesus Christ the same yesterday, and today, and for ever." Hebrews 13:8.

I was glad that Elder S.M. Gray, Sr. was able to attend church both Saturday and Sunday of this past weekend. Although he is weak naturally, I believe he is strong spiritually. If not deceived, I feel that both he and you were blest of the Lord to proclaim the "good news from a far country." Proverbs 25:25. ("As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25.) It is, indeed, joyful to be blest to be under the sound of His gospel as it is being preached, although I do not feel worthy of that blessing. It is my hope and prayer that the Lord Jesus Christ is my worthiness.

Yours in hope of the gospel,  
 W. William Edwards  
 Goldsboro, N.C. 27534  
 May 14, 1990



From left to right, Elder Thomas C. Hart, a grandson, daughter, either Martha or Esther, with one of Thomas Edison's first phonographs, invented by him in 1873, note cylinder type records on the table, and Elder Hart's wife, Sister Martha Hardy Hart. This photograph was made at his old home in Greene County, N.C., about the year 1880. It is still standing today, although it has since been remodeled. I use to ask my mother who Elder Hart favored. She said, "Just imagine seeing Uncle Sam, the man who typifies our U.S.A. government." I think she was right. He was tall and slender with a goatee. Although unrecognized as such, he had a gift as a poet that touched into the classical area. Editor.)

## THE BANQUETING HOUSE AND THE BANNER OF LOVE

"He brought me to the banqueting house, and His banner over me was love." S.S. 2:4.

First, the question is asked, "What is meant by His banqueting house?" The inspired scriptures contain the blessed truth which is this banqueting house. The glorious truth in this banqueting house contains a great variety of food and plenty of it. Here, there is milk for the babes and meat for the strong. In the banqueting house is the greatest strength on which one has to base a hope in the Lord Jesus Christ.

When this afflicted, poor sinner was in the seventh grade, the teacher gave him a little pocket size **NEW TESTAMENT** that year to the student in that grade who made the best grade in spelling, and I was the one to whom she gave it. The Lord gave me a great desire to read it through many times. When we would come home to lunch, I was blest with a desire to go upstairs where I could be alone where no one would see me shed tears of love, as I enjoyed the sweet food in this banqueting house.

When I was at that tender age, my memory was at its best, and the Lord not only blest me to rejoice in the love I felt in reading it, but He also blest me to remember it, and I continue to rejoice in it until this day. In my school work as a teacher for many years, I attended a number of banquets in the spring time of each year with my classes, but that has been the greatest banqueting house this one has ever been blest to enjoy. He deserves no credit for it, for the little pocket size **New Testament** that was given to him, and the good Lord were the ones who gave him the desire and love in this banqueting house. The little book and the enjoyment were both given to me. So, all the blessings of God, both natural and spiritual, are a gift from God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," says James in Chapter 1:17. Yet, the feast one enjoys in this **New Testament** is a special gift that comes only from Him who gave that perfect Gift, The Lord and Saviour Jesus Christ, and the love from Him which is also in that perfect gift.

Very few, if any of my brothers and sisters, ever realized anything of the feast the Lord blest me with up in that old secluded room, but I will say that my dear old grandmother, who passed away in 1926, must have felt something. She asked me, of all things, to pray for her. She went every morning to the bottom of the stairs, and tried to pray. How she could have seen anything in me to cause her to ask me to try to pray for her has always puzzled me since I was so young and unfit. She never did see this little **New Testament** (pocket size) that I carried about in my hip pocket until it was almost worn out. I have hoped many times that the Lord caused her to feel something in me that I could not see, and that was a love for the sweet, precious things in that banqueting house that the Lord blest me to enjoy from the pages of that little book. There has never

been in the honeycomb at the natural table anything equal to compare with the sweetness contained in those pages that are enjoyed of the spiritual love that one enjoys at this banqueting house if Jesus is present at the table. All carnality and fleshly things are put in the background, and one truly enjoys, as long as Christ sits at the head of the table, such spiritual sweets and delicacies that no natural food can compare with. This food is exceedingly wholesome to the spiritual taste of the souls that have been blest to feast at the table of this banqueting house because His banner over you is **LOVE**.

The menu at this table is **CHRIST** from the beginning of the meal and also through the dessert. The banner all through this meal is love, if Jesus is at the head of the table. He is the **ALPHA** and the **OMEGA** of the scriptures. He is the sum and substance of them. He is **THE PURE BREAD** of life at this wonderful table in this banqueting house where His banner over the guest is **HIS LOVE**.

There is another banqueting house where the Lord's people gather that the Father gave to the Son in the covenant of Grace, and that is His church. This is the house built by wisdom, and it is furnished with all the necessary provisions of grace and love when Christ is pleased to manifest His presence among the guests. Then there is nothing but love. All carnality and fleshly things that die and perish have to take a back seat as long as His precious Spirit is felt. Christ is the Master and Provider of all the things at this banqueting house. He is the chief entertainment at this feast. His flesh is meat and bread, indeed, and His blood is drink indeed. Christ is the one who provides the spiritual appetite as well as all the food on this table in the banqueting house. When He is truly there in His august presence, a near welcome will be felt that will compare with none other, and the banner over them is **LOVE**.

Now the ones who are brought into this house, (and note they are brought), did not bring themselves. They "are brought" into it because of a covenant of Grace that existed between the Father and the Son before the morning of time and the foundation of the world. That is the reason Christ stood as a lamb slain from the foundation of the world, because the covenant will stand forever. Because of this covenant, we understand that He entered into an agreement with His Father that He would take upon Himself a body of flesh, like unto hours, and become a sin offering for those who were ordained to eternal life and would be brought into this banqueting house where His banner over them is **LOVE**. Just baptism by water, which is one of the greatest blessings ever bestowed upon one of these little ones that Christ spoke of and led the way, is not sufficient within itself for one to come into this banqueting house. His name must be in the bosom of Jesus or be in this covenant of Grace that was established between the Father and Son in that everlasting agreement before the dawning of time.

In any meeting house today, goats can gather, as well as sheep, and make no mistake, they do gather there. On the other hand what does bring one of

these little ones into this real banqueting house is God's sovereign, reigning and unchangeable grace. Christ referred to Himself as being meek and lowly in spirit, and all those who are brought into this banqueting house are drawn by the Father, for Christ said, "No man can come to me, except the Father which hath sent me **DRAW** him." There will be no interest in entering into this banqueting house until the Father who sent Christ begins to draw him. When this drawing is taking place, love begins in the sinner's heart, and he is drawn by **LOVE**, into it and not by force or coercion.

The scripture says that **LOVE** is stronger than death. If one has ever stood over a dying body, he sees just how strong death is. No natural physician or doctor can do anything except stand and look on with the others. So, love, being stronger than death, is certainly strong enough to bring a lonely, sin-sick soul into this banqueting house where Christ is seated at the head of the table, and His banner over this table is **LOVE**. Love and death are two very strong forces, but death is not as strong as love.

Everyone that the Father draws into this banqueting house will the Son give a very welcome home, because His banner over them is Love. Notice, they have to be drawn by the Father. Christ always placed the Father above Himself. He said, "My Father worketh hitherto, and I work." John 5:17. The one who has been made meek and lowly in spirit, as a result of this drawing by the Father, is made exceedingly eager to come unto this banqueting house, but he has to be taught over and over again that he has to be drawn by Christ. If he makes the attempt on his own without this drawing by the Father, his effort will be in vain. That is not only true the first time he comes, but also every time thereafter. There are not any that can come to Christ at any time except the Father draw him.

Now just who does the Father draw? He draws the ones whom He gave to His Son in the Covenant of Grace before the world began. Until this drawing takes place, there is no interest whatsoever in this banqueting house or its contents. This is because he has never felt that love that is expressed by that banner of love. For them who have truly been drawn, there is true love and fellowship from each one for the other. Hatred, malice, envy and jealousy have been banished from the place. The fruit of joy is the centerpiece of the table. One tried to hint at the joy in this place when he said,

"The sorrows of the mind  
Be banished from the place!

Religion never was designed  
To make our pleasures less.

The men of grace have found  
Glory begun below;  
Celestial fruits in them abound,  
For God ordained it so.

A banner is usually displayed to motivate one to press forward as in warfare, but here the banner is displayed to motivate that **love** which is stronger than death. The enemy from without is sin, satan, and the

world. One's own flesh leads him into carnality and many sorrows. As the little, crawling infant moves slowly off from safety and away from his mother, wandering into danger, gets hurt, and then tries to crawl back to mama, crying to her, so does the meek and lowly one, when he crawls off into carnality and sin, comes crawling back to his Commander and Chief, begging for forgiveness. He is so ashamed, but in his crawling away is only manifesting the outer man, the old man, which is the fleshly man. All he has is the carnal mind and the fleshly man when the Commander and Chief of this army withdraws himself.

As that little child crawls back to mama for a little love and a kiss, so does the poor sinner come back on his knees, also begging for love of a higher order, spiritual grace and forgiveness, and that others also might be led to forgive who may have been offended by his errors. We have all sinned and come short of the glory of God. May we ever be given to remember this truth! We beg Him to draw us closer to Him and keep our feet from falling, and that Christ who is the great Commander and Chief over all things, including our minds, **control our tongue**, and draw us into His glorious banqueting house, and that His waving banner in the wind of His Spirit over this house might be in a **LOVE** that is joy unspeakable and full of glory. For we, like that little child, when left to ourselves, on the outside of this banqueting house, when Christ's presence is not felt, will assuredly err, and, as the little child, we come crawling back on our knees, begging for forgiveness.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthews 18:2,3. May God ever keep us as that little child. In that position, we will not hurt anyone. This is my prayer, if I could pray, and my hope, though ever so little.

Geo. A. Fulk  
March 29, 1983

## THE LOST SHEEP

In Matthew 18:11, 12, & 13, it reads "For the son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

A week ago when in West Virginia to a May 5th Sunday meeting, I talked to a brother about this subject. He asked me to write on it. There was different comments by several on it. One said this, another said that, and one spoke it just like I have

been made to believe it. If the Lord will, I shall attempt to write it just like he said. I shall present to our readers in the **Landmark** such thoughts as we have had on this subject.

It is with fear and trembling that I make the attempt. There is a difference of opinion among the brethren on the subject, and we hope a mantle of charity will be cast over the article. I know that precious brethren see the interpretation of the scripture differently, and we would be glad to have them write on the subject as long as a brotherly spirit is manifested in the writings. We would be glad to hear their articles, provided they conform to the teaching or doctrine of Salvation by Grace, or a "Thus saith The Lord."

We find the subject of "sheep" mentioned throughout the Bible. The wealth of a person anciently was often determined by the number of sheep that he owned. The animal was used for food, and was also used in the sacrificial worship under the law as a sacrifice which was a type of Jesus Christ. Many times, all through the scriptures, they (sheep) seem to represent the Church of God as a whole. The line of discrimination is often drawn between sheep and goats, the former (sheep) as representing the elect of God, and the latter, the goats, as representing the unsaved or eternally lost.

The parable of the kingdom of heaven concerning the Ten Virgins seems to present two classes of people. The difference between the virgins was that five were wise and five were foolish. Five took oil in their vessels with their lamps; and five took no oil with them. Five went in with the bridegroom to the marriage, and the door was shut. Five returned after going to buy oil, and then found the door shut. Under the legal or law dispensation, the Hebrew nation was often a type of the church which would be set up under the Gospel dispensation. This Hebrew nation was often referred to as the House of Israel. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called." Romans 9:6,7. Isaac, here, refers to Jesus, and it is in Him, **Jesus**, that the seed are called. This seed is the Church of Jesus Christ. "Though the number of the children of Israel be as the sand of the sea, a **remnant** shall be saved." This remnant is in the Lord Jesus Christ. Romans 9:27. In our humble judgment, this **remnant** represents the **lost sheep** of the house of Israel.

Under the worship of the sacrificial law, the priest and high priest made offerings for the people daily and yearly which was a promise of better things to come. As the lamb was bound to the altar, and his life taken by the priest, it was kept continually before the house of Israel as a promise pointing to the coming of the **Lamb of God** who should take away the sins of the world. No doubt, there were among the worshippers Israelites who saw more than just a literal offering. Some by faith saw Jesus who was "brought as a lamb to the slaughter, and as a sheep before her shearers, opening not his mouth" for our sins. (Isaiah 53:7.) Faith in the offering was the distinguishing element between the true Israelite and those who

were after the flesh. Many saw these daily offerings and longed in their hearts for a better sacrifice. Many longed for a better righteousness that could not be obtained by daily offerings. Under the sacrificial worship of the law, it was only by a God-given faith that one was enabled to see the day of Jesus Christ. Jesus said, "Abraham rejoiced to see my day: and he saw it, and was glad." John 8:56. It was by this same faith that Abraham said to Isaac, as they journeyed to the mount where God had commanded him to make an offering of his son, "God will provide himself a lamb for a burnt offering." Genesis 22:8.

As the coming of the Lord Jesus Christ drew nigh, the Jewish priesthood had sunk to such a low level that the torn and the lame lamb were often submitted for the one without blemish, as God had given and required in His commandment. The people brought that which was torn and lame and presented it to the priest for an offering. This was not the firstling of the flock as God required. This was referred to in the Book of Malachi as robbing God. Tradition had taken the place of the commandment of God, and Israel had sunk to a low state. Yet, with this dark picture before us, we are reminded that there remained some who thought upon His name and a book of remembrance was written for them. See Malachi 3:16. They are also referred to in the 34th Chapter of Ezekiel: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon them mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. **I WILL SEEK THAT WHICH WAS LOST**, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment." (Ezekiel 34:12-16.)

When Jesus sent out the twelve apostles, He commanded them to go not into the way of the Gentiles, nor enter into any city of the Samaritans, but rather He said for them to go to the **lost sheep** of the house of Israel. "And as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." See Matthew 10:5-8.

One of our departed ministers was asked many years ago to say to whom he would preach the Gospel, if God had called him. His reply was, "If I preach the gospel, it will be to the **lost sheep** of the house of Israel." When the woman of Canaan cried to Jesus saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil," it says, "He answered her not a word."

"And his disciples came and besought him," saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto **THE LOST SHEEP OF THE HOUSE OF ISRAEL**. Then came she and worshipped Him say, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Matthew 15:22-28.

In Luke 15:4, we find a parable presented to the Pharisees after the publicans and sinners had drawn near to Him. The publicans and sinners seem to portray the lost sheep, as we find the poor publican in the temple feeling too cast down to even lift his eyes to heaven, but was crying to God to be merciful to him, a sinner; but we find the pharisee thanking God that he was better than other men, resting his case on his works, his fasting and giving. Here, the discriminating line is drawn between the poor lost sheep, as represented by the poor publican, and the self-righteous pharisee as the ninety and nine that need no repentance. One begs for mercy with no righteousness of his own to plead, while the other manifest from his heart that he is a just person who needs no repentance. This was a good time for Jesus to draw the line. One class, the publicans and sinners, draw nigh to hear Him. The others, pharisees, murmur because the Saviour eats with sinners and publicans. Here, he searches their hearts and closes their mouths.

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it, and when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:4,5. It was the **lost sheep** that the Saviour sought, as portrayed by the above parable, not the self-righteous that are exalted in their own nature and works.

Now there are those who do not hear Jesus' word. And the reason they do not hear his word is because they are not His sheep and have no faith. He says, "The sheep hear His voice: and He calleth His own sheep by name, and leadeth them out." John 10:3. "The sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10:4,5.

I would like to mention that there were other sheep which belonged to Jesus, which He also owned, that did not belong to the Jewish fold, or those in the category of the lost sheep of the House of Israel. This number refers to the true believers, or sheep, among the Gentiles. These, He said, He must also bring. This is verified as follows, "And other

sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

There are none of God's children who need no repentance. Yes, in God's sight they need repentance, but He also said, "They that be whole need not a physician, but they that are sick." Here, the "whole" represent the ninety and nine. Matthew 8:12. Jesus said, "I am not come to call the righteous, but sinners to repentance." Matthew 9:13. All men are sinners by nature and by practice (from the transgression in the Garden of Eden), but only those who have received the commandment, has sin revived. And they have died to all hope of salvation by the works of the law. These have been made to know the exceeding sinfulness of sin.

Dear reader, have you ever felt to be the lost sheep? Have you been found in the wilderness with no place to go? Have you been brought to the end of the law, fallen to the ground, and He took you on His shoulder and brought you home to the fold? Could you ever believe that the Lord's people are those who are just persons (the ninety and nine) who need no repentance? On the other hand, are they (the pharisees) who Jesus was setting forth in the parable and who murmured because He ate with sinners, are the ninety and nine left in the wilderness? Has the dear Saviour found you as one alone, and delivered you from self-righteousness? If so, then you can sing with Newton,

"I once was lost, but now am found,  
Was blind, but now I see."

In my understanding, we find the **lost sheep** that Jesus finds and takes on His shoulder and brings home, a picture of the church. The ninety and nine are a picture of the self-righteous who have never felt the need of repentance. According to the doctrine of election, they never will feel this need. Only poor lost and ruined sinners will tell you, based upon their own merit, that they have no right to the blessings of God. They cannot and will not claim it. They are the only ones, who, feeling so lowly, unworthy, undone and sinful, will acknowledge as the poor Canaanite woman, "The dogs eat of the crumbs which fall from their masters' table." Matthew 15:27. These have been made to know who they are and what they have done, and this is because of the shedding of the goodness and mercy of a gracious God upon them. The others (ninety and nine) despise all others. They need no repentance. They are clear, clean and white in their own eyes, and they trust in themselves.

As the line of discrimination and distinction was drawn then, so shall it be until the Lord comes for His own. Here, in this world, time changes and conditions vary, but human nature and the true and living God changeth not.

Each of them may feel he is a lost sheep, found in the wilderness. There are not two classes of God's people; they are all **ONE** in Christ Jesus. By nature, they are all a disobedient people. They go astray, and need Him who must find them, deliver them, and bring them home to His fold.

We stand in fear and trembling when we attempt to write on these things, fearing that, maybe, we might be deceived in all of it. I will stop right here. Come to see us when you can.

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October 7, 1989

## AN INTERESTING ARTICLE

The following article entitled, "Professor Ferrets Out An Old Faith," appeared in the **Dunn Daily Record**, Dunn, N.C., on December 22, 1989, and was sent to us by Sister Brookie Stewart, also of Dunn, N.C. Our readers may be interested in reading it. We appreciate Sister Stewart's thoughtfulness in making it possible for us to read it and for sharing it with us.

Editor

### PROFESSOR FERRETS OUT AN OLD FAITH

BOONE, N.C. — An Appalachian State University professor wandered down remote dirt roads and up lonely mountain hollows to search out the vanishing Old Regular Baptist Church whose members still cherish the old and shun the new.

Foot washings, creek baptisms, marathon services followed by dinner on the ground are part and parcel of the church studied by Professor Howard Dorgan for the past six years in research for a new book on subdenominations of the Baptist faith.

Dorgan, a Louisiana Methodist-turned-Catholic who teaches communications at ASU, explored the religious practices and teachings of no less than six Baptist subdenominations that flourish in the hills and valleys of the central Appalachian Mountains.

The Old Regular Baptists are a patriarchal faith that does not seek converts and does not meddle in a person's relationship with God. They don't tolerate drunkenness or gambling and other sins of the flesh, and are apt to kick out folks who won't attend church or pay their debts.

The churches are concentrated primarily in Southwest Virginia and eastern Kentucky. But small pockets of Old Regulars also turn up in West Virginia and Ohio.

It is a fiercely-held religion with strong traditions, heavy symbolism and emotion rooted in the ages, Dorgan said.

"The Old Regular Baptist faith is so different from every other form of Baptist practice," he said, "it's difficult for them to be assimilated in other churches. Therefore they feel a strong need to form their own church. Among the whole lot of Baptists, they're the most intriguing."

About 15,000 Old Regulars are spread through 16 associations ranging in size from three to 73 churches, although the faith seems to be fading. Church congregations usually have from 20 to 30 members, but 100 may attend a given service.

At meetings once a month in the small churches

secluded in the mountain ranges, members gather to hear preaching from as many as six elders who speak for hours and only when the divine spirit moves them.

An especially strong spiritual visitation can send a preacher into a near frenzy, rocking back and forth in the pulpit and sometimes lurching into the phalanx of amen-shouting men on front pews who often complete Bible verses for him.

Church members do not exactly welcome a stranger in their midst, especially one who might be planning to write about them and their ways, seen as quaint and colorful from other perspectives.

Dorgan arranged for a couple from Sandy Ridge, Va., who suggested a book about the Old Regulars, to guide him to the churches, often secreted back in the woods off beaten paths.

Only church elders who are male and ordained but unpaid ministers, take the pulpit. They begin speaking, warming up, waiting for the spirit to use them. Sometimes the spirit fails to move, and the elder is left literally speechless.

"I don't know if my arms are long enough to pull the message down from heaven," one minister lamented to his congregation.

But when the spirit falls, the unvisited elder yields to the next preacher who waits for the visit.

"It's interesting to see the degree to which they yield themselves to the controls of their religion and congregation," Dorgan said.

"Each member is subject to being excluded from the church. Congregations can use exclusion quickly and frequently to keep people in line for a number of things such as church attendance, drunkenness and not paying their debts."

"Charges have to be named and supported. The sinner and the sin are named. They seem to yield themselves, recognizing that the congregation has the power to do this."

Sometimes the process can be painful for the sinner and his family. Family members might be forced to take part in a vote to exclude a sinner. But the fallen member can repent and be reinstated or restored to the congregation.

Old-fashioned foot washings are heavy with symbolism, Dorgan said. Church members use linen towels and pails of water to wash the feet of fellow believers in a ritual following Christ's example and demonstrating their humbleness and spirit of repentance.

Old Regulars do not believe in baptism at birth. They believe to achieve grace, an individual must be given knowledge of self and sin and be made to seek redemption from God.

"The Old Regulars believe strongly in man's call, a very personal call," Dorgan said, "not in any way manipulated or institutionalized or nurtured by other men. They don't believe in Sunday School because it puts man in the nurturing process. They believe

you are called individually to religious conviction. It's a very personal thing between an individual and God, and you don't get in there and mess it up with evangelizing."

### The Third Mark of the Apostolic Church (Baptism & Communion)

As we had indicated earlier, we are publishing in this issue of **Zion's Landmark**, "The Third Mark of the Apostolic Church," the ordinances of Baptism and Communion, the keys of the Kingdom, as recorded by Elders Cushing Biggs Hassell and Elder Sylvester Hassell in their "**History of the Church of God From the Creation To A.D. 1885**," on pages 283-287.

That portion that describes the Communion of the Apostolic Church confirms that it was "Unleavened Bread," **made of Wheaton Flour**, as was used in the first communion in the upper room in Jerusalem when Christ communed with "the twelve." Also, that the Church of God from time immemorial has used the "**UNLEAVENED — WHEAT BREAD**" in the memorial services in both the Old Testament, as well as the New Testament scriptures.

We believe that the publication of this information will not only prove beneficial at this time, but also instructive to many who seek to know and understand the answer to this question, as well as the truth.

J.M. Mewborn

### The Two Ordinances of The Church

3. The Third Mark of the Apostolic Church was that the members, being baptized believers, came frequently around the Table of the Lord, and commemorated the sufferings and death of their precious Redeemer, by partaking of common bread to represent His body broken, and common wine to represent His blood shed for them. The two practices of Baptism and the Lord's Supper, or Communion, were called ordinances of the church, and were strictly observed. Baptism represented the initiation into the Divine life by an identification with Christ in His death and burial and resurrection, and by the regenerating and cleansing efficacy of the Holy Spirit; while Communion represented the continued support of the new internal heavenly life by spiritual food, even the body and blood of the Son of God, thus assimilating the children of God more and more to the perfect image of

Christ. Life must not only be *begun*, but it must be *supported with proper food*; and the Christian life is *both spiritual in its origin and spiritual in its continuance*, and *all is of God*. Only those persons who made a credible profession of faith in Christ were baptized (that is, immersed in the water in the name of the Father, the Son and the Holy Ghost) by the Apostles; and only those persons thus believing and thus baptized were admitted by the Apostles to the ordinance of the Lord's Supper. Life cannot be supported before it is begun. The Apostles, to whom Christ first gave the symbols of His broken body and shed blood, were themselves baptized believers, several of them having been previously disciples of John the Baptist. Christ's commission to His Apostles authorized them first to preach or teach or disciple, then to baptize, then to teach to observe all His commandments, one of these commandments being the ordinance of His Supper. On the day of Pentecost, accordingly, after Peter had preached the gospel, those "gladly receiving" it were baptized; and "they continued steadfastly in the Apostles' doctrine and in fellowship, and in *breaking of bread*, and in prayers" (Acts ii. 41, 42). At Troas only the "disciples" came together to break bread (Acts xx. 7). It was not upon the unbaptized or unbelievers, but upon "the church of God" (1 Cor. i. 2), that Paul enjoined the observance of the Lord's Supper (1 Cor. xi. 23-34); and he praised the brethren for keeping the ordinances as he had delivered them to them (1 Cor. xi. 2). If "brethren" walked "disorderly," the Apostle commanded the church to "*withdraw*" from such (2 Thess. iii. 6), and "not to eat or commune with a man called a brother, but really a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner" (1 Cor. v. 11). It was plainly implied that the church was to judge of the qualifications or the disqualifications of persons for the sacred ordinance of communion. As it was the Table of the Lord, none but those who were declared by Him to be qualified could be admitted to it. Persons who were *unregenerate*, therefore, could not be permitted to commune; persons who, even if they were regenerate, had *not* been *baptized* (that is,

immersed in the water in the name of the Father, Son and Spirit) could not be allowed to commune; persons who, even though regenerate and baptized, *walked disorderly*, could not be permitted to commune. These requirements, laid down by the Divine Head of the Church, plainly exclude from the Lord's Table infants, unrenewed adults, and even believers, if only sprinkled or poured and not baptized, and even properly baptized believers, if their conduct is unbecoming the gospel of Christ. In regard to these laws of exclusion, the church has no discretion; they were unchangeably instituted by her Divine Master, and are to be faithfully executed by her as long as she has an existence upon the shores of time. In the apostolic church only those who "continued steadfastly in the Apostles' doctrine and in fellowship" communed (Acts ii. 42); the cup and the bread were "the communion of the body of Christ" — the many members constituting "one bread and one body" (1 Cor. x. 16, 17). The primitive church so heartily fellowshiped and loved one another that they had all things in common (Acts ii. 44; John xiii. 34, 35; 1 Cor. xiii. 13; 1 John iii. 14-18) — a blessed union of life and love that will be perfectly realized in glory, when all the dear children of God shall awake satisfied in the likeness of Christ (Psalm xvii. 15; Rom. viii. 29; Eph. iii. 19; 1 John iv. 8). For communion and worship the apostolic church at first met "*daily*" (Acts ii. 46), and afterwards *weekly*, on the first day of the week (John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10). The churches were not told by Christ how often they were to observe this blessed ordinance, but, "as oft as they did it, to do it in remembrance of Him" (1 Cor. xi. 25). Thus was the Sacred Supper to be a symbolic and grateful commemoration of our adorable Redeemer, who laid down His precious life for us; an impressive personal profession of our living faith in Him and His atonement for us; a symbol of church-fellowship; and a prophecy of the marriage-supper of the Lamb in Heaven (Matt. xxvi. 29; Rev. xix. 9). The Lord's Supper is nowhere in the Scriptures called a "sacrament or seal" of salvation, an effective "means of grace;" nor do the Scriptures teach the gross material Catholic doctrine that the bread and

wine become the veritable body and blood of Christ (transubstantiation), or the almost equally gross Lutheran doctrine that the real body of Christ is in, with and under the bread and wine (consubstantiation). The verb "to be" sometimes in all languages means "to represent" or "symbolize," as in Gen. xli. 26, 27; Ex. xii. 11; Ezek. xxxvii. 11; Dan. vii. 24; Matt. xiii. 38, 39; Rev. i. 20; xvii. 9, 12, 18. Christ calls Himself "the door" (John x. 9), "the good shepherd" (John x. 11), "the way, the truth, the life" (John xiv. 6), "the true vine;" and Paul calls Christ "that rock" (1 Cor. x. 4). And so, when Christ says, "This is my body — this is my blood, referring to the bread and wine in His Supper, He speaks, not literally, but figuratively, meaning, "this represents my body — this represents my blood." The bread and the wine are the blessed emblems and memorials of our once dying but ever-living and ever-loving Lord, who is now bodily absent from us, and whom we are thus to remember, and show His death till He come (1 Cor. xi. 25, 26). They are in no sense to be deified and idolized, as in the Catholic pretended sacrifice of the "Mass," which has become a chief element of Romish worship. The monstrous papal doctrine of the "Mass" is not only a contradiction of our senses and reason, but a contradiction of our faith, which assures us that the offering of the body of Christ was made once for all, by that one offering forever perfecting them that are sanctified, and that His glorified humanity is seated at the right hand of the Father upon His mediatorial throne (Heb. x. 10:14; i. 3; vii. 24-27). The idolatrous doctrine of transubstantiation was first explicitly taught by Paschasius Radbert, A.D. 831, and was first decreed as an article of faith at the instance of Pope Innocent III., by the fourth "Lateran Council," A.D. 1215. This was more than a Millennium too late for it to be a doctrine of the apostolic church. Neither the Apostles nor any of their real spiritual successors or followers could tolerate for a moment the idea of "crucifying the Son of God afresh" (Heb. vi. 6); only a man-made, carnal, unbelieving, unfeeling, ambitious, covetous "priesthood" could ever have devised or sanctioned the gross heathenish idolatry of the "Mass," which they pretend to be an efficacious sacrifice

for the sins both of the living and the dead, and which they assiduously use for the purpose of replenishing their purses and perpetuating their power over a superstitious people. — **The bread used by Christ was "artos" — a pure unleavened wheaten loaf (Ex. xii. 8-20; Matt. xxvi. 17; Ex. xxix. 3);** and the wine was "the fruit of the vine," the pure fermented juice of the grape. Unfermented juice of the grape is but a mass of leaven — it is *must*, and not wine; fermentation is the natural clarification of the juice. Paul exhorts the Corinthian church to "keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 8). Paul's expression is figurative; and Christ seems to have used unleavened bread because it was at hand during the Passover. It is probable that the disciples in Acts ii. 46 and xx. 7 used common, that is, leavened bread; this, however, is not certain. The Greek Catholics used leavened, and the Roman Catholics unleavened bread, the latter being in the form of small, thin, round wafers, introduced in the eleventh century, and bearing upon them either the figure of Christ or the initials I. H. S. (Iesus Hominum Salvator, Jesus the Savior of Men); the Greek loaf is stamped with the characters I C X C N I K A (Iesus Christos Nika, Jesus Christ Conquers.) These are human devices of an idolatrous character, utterly unknown to the apostolic church. The Greek "Church" gives in a spoon the eucharistic bread and wine sopped together; beginning in the twelfth, and fully establishing the innovation in the thirteenth century, the Latin "Church" gives the wine to the priests only, on the pleas that the body (represented by the bread) contains the blood, and that there is danger of spilling the blood if passed from one communicant to another, and that the "church" only sanctioned that which had become a custom, and that the priests being, as they pretend, successors of the Apostles, should drink the wine. But the Apostles, at the Last Supper, represented the whole church; and Christ, speaking of the wine, says, "Drink ye *all* of it" (Matt. xxvi. 27); and Mark says "they all drank of it" (xiv. 23); and, instead of the body containing the

blood, the very *separation* of the two elements, the bread from the wine, the body from the blood, indicates the *death* of Christ. This withholding of the wine or cup from the "laity" or private members caused the Hussite War in Germany (A.D. 1420-1433). Men thus make the commandments of God void by their traditions. — As infant baptism was introduced in the third century, so was infant communion; and the latter continued in the Latin "Church" till the ninth century, and still continues in the Greek "Church;" the Pedobaptist Protestant "Churches," though professedly baptizing (but really *rhantizing* or sprinkling) infants, inconsistently withhold the communion from infants — every argument for or against the one practice is equally valid for or against the other; there is no reason or Scripture for either. Through the fascinating eloquence of Robert Hall (1764-1831), an Arminian "Baptist" preacher of England, the most of the English churches called Baptists practice open or general communion; but the "Strict Baptists" in England practice close communion. In America the Baptists who first settled here suffered so much from the persecutions inflicted upon them by other denominations that they were at first compelled to observe close communion; and those adhering to the Scriptures and the apostolic precepts still practice, not a general or open, but a strict close communion.

**Note: The three scripture references** used by Elder Hassell, as indicated in the above article to prove that it was the "Unleavened Wheat (or Wheaton) Bread" used at the supper in the upper room, and also from the very beginning of the "feast of unleavened bread," when the Children of Israel were delivered from the Egyptian bondage are given as follows, viz:

(1) "And they shall eat the flesh in that night, roast with fire, and **unleavened bread**; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins

girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the **Lord's passover**. For I **will pass** through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I **will pass over you**, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a **feast** to the Lord throughout your generations; ye shall keep it a **feast** by an ordinance for ever. Seven days shall ye eat **unleavened bread**; even the first day ye shall put away **leaven** out of your houses: for whosoever eateth **leavened bread** from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of **unleavened bread**; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat **unleavened bread**, until the one and twentieth day of the month at even. Seven days shall there be no **leaven** found in your houses: for whosoever eateth that which is **leavened**, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing **leavened**; in all your habitations shall ye eat **unleavened bread**." Exodus 12:8-20.

(2) "Now the first day of the feast of **unleavened bread** the disciples came to Jesus, saying unto him; Where wilt thou that we prepare for thee to eat the passover?" (Matthew 26:17.)

(3) "And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, and **unleavened bread**, and

cakes **unleavened** tempered with oil, and wafers unleavened annointed with oil: of **wheaten flour** shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams." Exodus 29:1-3.

Many, many times for well over fifty years have I seen the old deacons come and go with the one basket in their hands from one meeting house to the next meeting house, and I wondered, "Why the basket?" Could not it have been some other container? Now I know why! It is beautiful and wonderful, indeed, to know that the church of God is still contending for the same truth and practice today as it did 3,500 years ago when the above scripture(s) were recorded.

J.M. Mewborn  
February 26, 1990

## PRIMITIVE CHURCHES

As my father remarks (CHURCH HISTORY, page 702): "Should the churches ever allow the association or any body of men formed by their combination, to dictate to them against their consent, it has ever been held that their liberties in such case will have passed away, and they become no longer churches of Christ, but tools of tyrants. Associations are not considered absolutely necessary for the existence of a church or churches, but only as a convenient method of correspondence and intercourse among the churches, so that acquaintance and personal contact might be promoted among a larger circle of brethren than could be done in a single church or neighborhood. Much satisfaction also is found in obtaining the views of each other on questions of importance in the kingdom of Christ."

In the ninth chapter of the CHURCH HISTORY, which gives the twelve characteristics of the Apostolic Church, I have said, "The fifth mark of the Apostolic Church was the independent or congregational polity, or government of each local church, subject only to the headship of Christ; all the local apostolic churches be-

ing united not by an outward bond of force, but by an inward bond of love. A visible church is always in scripture a local body, and every local church, acting by a unanimity of its members, is invested by Christ with the exclusive and final power of receiving, disciplining, excluding, and restoring its members, electing its officers, and transacting all other necessary business. (Rom. 14:1; Matt. 18; 15-18; 1 Cor. 5:4-7; 11-13; Rom. 16:17; II Thess. 3:6; Acts 1:15; 6; 1-6; I Cor. 16:3; 14:23).

Especially does the language of Christ in Matt. 18:15-18, demonstrate that the church is the highest and last ecclesiastical authority on earth; that there can be no appeal, under the law of Christ, from the decision of the church to a presbytery, or synod, or general assembly, or conference, or convention, or priesthood, or prelacy, or association, or any other earthly authority. After a church has excluded one of its members, and classed him with heathens and publicans, it is not only thoroughly unscriptural, but thoroughly absurd, to suppose that any man or set of men can, by any exercise of authority, put back such an offender in the fellowship of that church. With true repentance, confession and reformation, the fellowship will be restored; but without these exercises gospel fellowship can never be restored.

Each gospel church is a separate and independent republic having Christ as its only Head and Lawgiver, and not subject, in ecclesiastical matters to any outside jurisdiction; such, according to the oldest scholars and historians, was not only every apostolic church in the first century, but also of the second century. (See the works of Gibbon, Burton, Barrow, Schaff, etc.) The church is repeatedly declared in the New Testament to be the body of Christ, the only Head; therefore, of this body is Christ, who guides and controls and preserves the church as his body.

Hierarchies and synods are unscriptural, tyrannous usurpations, which have, through the ages, inflicted grievous wrongs upon the people. Each true church, in its divinely established individuality and independence, has ever presented an insurmountable and indestructible breakwater against the countless tides of error, strife, and corruption setting in from every quar-

ter, and these churches have been united, by no mechanical, outward, worldly, usurping and oppressive bond of force, but by an inward, heavenly spiritual, emancipating, purifying, and elevating bond of divine love and peace and fellowship, such as the Lord Jesus Christ, their ever living, unchangeable and omnipotent Head, who in the last solemn moments of his suffering earthly ministry, tenderly enjoined upon them and earnestly besought his Father to grant them (John 13:34, 35; 15:12, 13; 17:20-23). Born of and taught by God, being one body and having one Spirit, even as they are called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all, they not in word only, but indeed and in truth, love one another, and endeavor to keep the unity of the Spirit in the bond of peace.

There are too many little kings among us, who do not rule themselves, but who think they can rule, and who try to rule, and whose rule would ruin, the church of God. From such bondage and ruin, may the God of Israel, who is our only true King, be pleased to deliver us.

(ELDER) SYLVESTER HASSELL  
From GOSPEL MESSENGER 1892

### **Thomas Jefferson and the Baptists**

Andrew Tribble was the pastor of a small Baptist Church which held monthly meetings at a short distance from Mr. Jefferson's house, Charlottesville, Va., eight or ten years before the American Revolution. Mr. Jefferson attended the meetings of the church several months in succession, and after one of them he asked Elder Tribble to go home and dine with him, with which he complied.

Mr. Tribble asked Mr. Jefferson how he was pleased with their church government? Mr. Jefferson replied that it had struck him with great force, and had interested him much, that he considered it the only form of pure democracy that then existed in the world, and had concluded that it would be the best form of government for the American Colonies. This was several years before the Declaration of Independence.

## Letters to the Editor

Dear Elder Mewborn,

I am enclosing my renewal for **Zion's Landmark** for another year. I love to read the **Landmark**. Also, I believe that my experience in life has a purpose. The Lord knew all things from the beginning to the end.

Thank you and with love,  
 Claude Fornes  
 Route 2, Box 233  
 Greenville, N.C., 27858  
 October 16, 1989

Dear Elder Mewborn,

You will find a check enclosed to pay for my renewal to the **Landmark**. I enjoy it. Your last editorial in the "July-August, 1989" issue entitled, **CHURCH IDENTITY** was fine.

My father was a subscriber to this paper, **Landmark**, before I was born. I think he said he subscribed for it when Elder L.I. Bodenheimer was editor. The **Landmark** was the first periodical I ever read. I use to slip them in my room and read the experiences.

I have known or have heard all the editors of the paper preach with the exception of the first one, Bodenheimer, and you. I am no longer able to go to church. My health prevents it.

In hope with doubts and fears,  
 Maude C. Sutherland  
 Sutherland, Va. 23885  
 October 24, 1989

## A WISE SAYING

**"Experience is a dear school, but fools will learn in no other."**

Benjamin Franklin

### NOTICE

The subscription rates of **Zion's Landmark** are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

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## OBITUARIES

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### JOSEPH THOMAS HUDGINS

We, the members of Rougemont Primitive Baptist Church, Rougemont, N.C., desire to bow in humble submission to the will of our Heavenly Father.

Brother Joseph Thomas Hudgins was born December 27, 1903, in Person County, North Carolina, and expired on March 29, 1990, in Roxboro Nursing Center, Roxboro, N.C.

Brother Tom, as he was known to all who knew him, was the son of Hardrick Hudgins and Henretta Porterfield Hudgins. On May 5, 1923, he was united in marriage to Sister Julia Cox who preceded him in death on April 24, 1976.

He leaves to mourn his passing a daughter, Clyde H. James; a son, McIra Hudgins, both of Roxboro, North Carolina; six grandchildren and four great grandchildren also survive his passing. A daughter, Shirley Hudgins, preceded him in death at the age of two years and two months. His brother and sister preceded him in death, leaving him the last member of his family.

Brother Tom joined Rougemont Primitive Baptist Church on August 21, 1960, and was baptized the following third Sunday in September, 1960, by his pastor, Elder L.P. Martin.

He was faithful to his church, but declining health prevented him from attending as he so much desired. Arthritis invaded his body, causing him much pain and agony. In the year of 1988, he was afflicted with a stroke. After a month in Person Memorial Hospital, he was transferred to Roxboro Nursing Center where he was confined for a year and eight months. Although he did not like the idea of going to the nursing home, he knew that God had predestinated that to be. He did believe that everything took place at God's appointed time. He often told his daughter that when he passed on, it would be God's time, not his.

Brother Tom was a humble brother. When visiting him in his conversation, he always spoke of God and His mercy to him, unworthy though he felt of any of God's goodness and mercy. He would ask about the church and his pastor, Elder Martin. He was so concerned about the welfare of the church, and so afraid that he would hurt someone.

In 1982, he went to live with his daughter, Clyde. He worried about being a burden to her, but was always mindful to thank her for what she did for him. The God of all Grace gave to Clyde the strength to be attentive to him, seeing to his needs and making him as comfortable in his sickness, even in the nursing home. She was so favored to be faithful until the end.

His funeral service was conducted at Rougemont

Church by his pastor, Elder L.P. Martin, taking his text from Romans 8:38-39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." His body was laid to rest in Burchwood Cemetery, Roxboro, North Carolina.

I believe on that day that all days were made for that he will hear his Saviour call, "Child, come home." Then he will be in that beautiful city, where the walls are all of precious tone, the gates richly set with pearls, and the streets of pure gold. Then he will be satisfied, and praise his Saviour in a world that has no end.

The love given to me for Brother Tom is much better felt than told.

Humbly submitted, I trust,  
Gladys Allen,  
Stem, N.C., 27581

### ELDER JASPER W. (JACK) HAWKINS

Elder J.W. (Jack) Hawkins, age 65, passed away at his home in Coats, North Carolina, on Friday, May 25, 1990. His funeral service was held at Flat River Primitive Baptist Church, near Roxboro, N.C., on Sunday, May 27, 1990, by Elders Delbert Carraway, Thomas R. Whitley, George Flippin, L.P. Martin and Casper Noles. Interment followed in the church cemetery.

At the time of his death, Elder Hawkins was serving as pastor of Reedy Prong Church, (his membership & home church), Hickory Grove, Mingo, (all in the Seven Mile Association), and Mount Lebanon Church, near Durham, N.C., in the Lower Country Line Association. He had been an ordained minister for about 34 years. He was faithful to his churches.

He is survived by his wife, Sister Musette Evans Hawkins; daughter, Mrs. Joy Beasley, Coats, N.C.; sons, Jerry B., Randy W., Steve Hawkins, all of Timberlake, N.C., and Carlton, Kannapolis, N.C.; sisters, Mrs. Stella Lunsford and Mrs. Josephine Gentry, Hurdles Mill, N.C.; brother, Elmo Hawkins, Mebane, N.C.; 13 grandchildren, and three step grandchildren; one great-grandchild, also survive.

If the Lord will, a more suitable notice will follow later.

J.M. Mewborn

### ALMA H. RILEY

It has pleased our Heavenly Father to remove from our midst our beloved sister, Alma H. Riley, at the age of 91. She had been a resident of Hillhaven-La-Salle Nursing Center for the past ten years.

Sister Riley was a native of Person County, N.C. She was the daughter of the late Bunyan and Barsh Blalock Hargis. She was married to John W. Riley

who precedes her in death.

She joined Flat River Primitive Baptist Church by letter from Surl Church around the year 1951.

She is survived by two daughters, Robena Riley and Ila R. Rhew, both of Timberlake, N.C. Three grandchildren also survive.

Funeral services were held Sunday, March 16, at Flat River Primitive Baptist Church by her Pastor, Elder L.P. Martin. Burial was in the church cemetery.

Be it resolved that three copies be made of this obituary. One to be sent to **Zion's Landmark**, one for the church records and one for the family.

Done by order of the Church in conference, March 22, 1990.

Elder L.P. Martin — Moderator  
Mildred Oakley  
Inez Rogers — Committee

### WILLIAM RICHARD ABRAMS

William Richard Abrams was born August 7, 1909, in Edgecombe County, N.C. He died on Wednesday, February 28, 1990, at his home in Macclesfield, N.C. He was 80 years old.

He was the son of the late William Redmon and Huldah Sutton Abrams. He was married to Alice Mae Wooten. She died October 31, 1973. He is survived by a son, Maynard Abrams of Glendale, Arizona; three sisters, Mrs. Nina Jones of Macclesfield, N.C., Mrs. Cennie Bulluck of Rocky Mount, N.C., and Mrs. Hattie Carlson of Coral Springs, Florida; one brother, J.T. Abrams of Pinetops; two grandchildren and five great-grandchildren.

Brother Richard joined Autreys Creek Primitive Baptist Church on September 21, 1969. He was a faithful Deacon. As long as his health permitted, Brother Richard worked many hours cutting grass and helping keep the church yard clean. He was loved, and will be missed by all who knew him.

His funeral service was conducted by Elder Kenneth Windham and Elder A.P. Mewborn at Autreys Creek Primitive Baptist Church, and his body was laid to rest in the church cemetery.

Requested that eight copies be made, one copy for publishing in **Zion's Landmark**, one copy for the church records, five copies for the family, and one copy for J.B. Coker.

Elder Kenneth Windham, Moderator  
J.B. Coker, Clerk

Written by a friend,  
Myra G. Wooten  
Fountain, N.C. 27829

### ELDER ZENNIE L. RHUE

Elder Zennie Larone Rhue, a faithful servant of the cause and kingdom of Jesus Christ, departed from this life at the Forsyth Hospital in Winston-Salem, N.C. on December 24, 1989, at the age of 87. He was a native of Stella community in Carteret County, North Carolina and was born on December 15, 1902,

a son of the late Elder Thomas David Rhue and Noma Prescott Rhue.

On December 23, 1926 he was united in marriage to Miss Lilian Hinsdale. Their union, which was blessed to endure for 63 years, was favored with four children: two sons, David and Aaron Rhue, both of whom preceded Elder Rhue in death; and two daughters, Sis. Blaine (Rebecca) Teague of Raleigh and Mrs. Mary Ellen Pyrtle of High Point, N.C.

As a young man Brother Rhue left home and went to Winston-Salem for what he thought would be a relatively short stay to attend theological school. However, the purpose of God placed him in the school of divine grace and settled for good both the bounds of his habitation and the true purpose of his life. When his teacher called on him to attempt to preach what men had tried to teach him, he preached instead the unsearchable riches of the grace and glory of Christ. On that basis he was told that he must be a hardshell Baptist, and from that time his steps were directed unerringly to the militant church kingdom.

In due course he was received by experience into Bunker Hill Primitive Baptist Church at Kernersville, N.C. and was baptized by the late Elder George W. Hill. After many sore trials and much suffering he was liberated to exercise the gift God had placed in him. He was ordained to the full work of the ministry in 1936, and in the following years was called to serve as pastor a number of churches in various parts of North Carolina. At the time of his death Elder Rhue was co-pastor of Bunker Hill Church, Rock Hill Church at Asheboro, and Suggs Creek Church at Seagrove, N.C.

For the balance of his earthly life (from 1936 on) Elder Rhue labored under the yoke laid on him by his Blessed Redeemer. While he was a meek and mild-mannered man in disposition, he was as bold as a lion in contending for the doctrine and practice in which he believed.

In the latter part of his life Brother Rhue was much afflicted in body, as well as in spirit. He bore his afflictions with great patience without murmuring or complaining. During that time the Lord recompensed him for much of what he had suffered and answered many of his long-sought desires. After a severe illness and decline of several weeks he died the death of the righteous on the last Sunday in 1989. Surely must we say of him what the Lord said to the church at Smyrna. "Be thou faithful unto death, and I will give thee a crown of life."

In addition to his wife and daughters, Brother Rhue was survived by three brothers, Jesse, Redford and Roy Rhue; and three sisters, Mrs. Eunice Norris, Mrs. Mildred Weeks and Mrs. Naomi Vinson; and also, four grandchildren and three great-grandchildren.

His funeral service was conducted at Bunker Hill Church by Elders Thornton Manley, Paul Lambe, Paul Hopkins and John Wingfield. His body was laid to rest at Woodland Cemetery in Winston-Salem to await the consummation of his precious hope on the morning of the Resurrection. While those of us who

knew and loved him sorrow for our loss, we rejoice for his great gain and hope to meet with him one day before the throne in Heaven.

Now, therefore, be it resolved that four copies of this memorial record be prepared: one for inclusion in our church minutes, one to be given to his family, and one to be submitted to the Signs of the Times and one to the **Zion's Landmark** for publication.

Done by order of Bunker Hill Church in conference the 27th day of January, 1990.

Elder John T. Wingfield, Moderator  
Sis. June Baldwin, Clerk

## Schedule of Meetings

### SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN JULY, 1990

**Angler Union** will meet with Fellowship Church, Johnston County, N.C., located eight miles east of Angier, N.C. Follow N.C. (Route) 210 Hwy. east from Angier, N.C., to Johnson's Crossroads. Turn right and go about one mile to church on your right. From N.C. 50 Hwy., take Route 210 west for about a mile to Johnson's Crossroads; turn left, go about one mile to church on your right. Elder Curtis Parrish was chosen to preach the introductory sermon, and Elder S.J. Sauls is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C. 27560.)

**Black Creek Union** will meet with the Church at Upper Black Creek, Wilson County, N.C., located about one mile east from Route 301, 1-1/2 miles south of Lucama, N.C. Elder Delbert Carraway was chosen to preach the Introductory sermon, and Elder J.B. Williams as his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C. 27804.)

**Black River Union** will meet with Seven Mile Church, located about three miles south from Newton Grove, Sampson County, N.C. Elder Delbert Carraway was chosen to preach the introductory sermon, and Elder W.C. Noles is his alternate. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C. 28366.)

**Lower Country Line Union** will meet with Helena Church, Timberlake, N.C.; Elder L.P. Martin was chosen to preach the introductory sermon, and Elder Burch Wray is his alternate. (Bernard Whitefield, Union Clerk, Carrboro, N.C. 27510.)

**Mill Branch Union** will meet with Tabor Church, near Tabor City, Columbus County, N.C. Church is located on U.S. 701 Hwy.-Business, just north of main business section of Tabor City, N.C. (J.D. Wright, Union Clerk, Tabor City, N.C. 28463.)

# ZION'S LANDMARK

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J.M. Mewborn, Editor  
P.O. Box 277  
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Volume CXXIII

May-June 1990

NUMBER 3

## LOVE FOR CHRIST'S KINGDOM AND CHURCH

I love thy kingdom, Lord,  
The house of thine abode;  
The church our blest Redeemer saved  
With his own precious blood.  
I love thy church, O God,  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given  
Till cares and toils shall end.  
Beyond my highest joy  
I prize her heavenly ways;  
Her sweet communion, solemn vows,  
Her hymns of love and praise.

Jesus, thou friend divine,  
Our Saviour and our King,  
Thy hand, from every snare and foe,  
Shall great deliverance bring.  
Sure as thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven.

(Selected)

### NOTICE

The subscription rates of Zion's Landmark  
are shown below:

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J.M. Mewborn, Editor

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## BROTHER GEO. A FULK TENDERS RESIGNATION

About three years ago, Brother George A. Fulk asked that he be relieved as Associate Editor of the *Zion's Landmark* due to his age, failing health and declining eyesight. He has recently again made the request, and it is with love, understanding and regret that we grant his request.

All of us who have enjoyed his editorials in the past would thank God and express our appreciation to him for the wonderful articles he has been blessed to write since October, 1973, a period of almost 17 years for the household of faith.

J.M. Mewborn

(The following editorial was published at the time of the Bicentennial Celebration of the United States of America in the June, 1976, issue of *Zion's Landmark*. It is being republished in this issue by request. Editor.)

### EDITORIAL

#### LET US REMEMBER, LEST WE FORGET

**"BUT THEY SHALL SIT EVERY MAN  
UNDER HIS VINE AND UNDER HIS  
FIG TREE: AND NONE SHALL MAKE  
THEM AFRAID." MICAH 4:4**

As we approach what is known as the Bicentennial Celebration of the United States of America, the marking of the Two Hundredth year of the existence of our country on July 4, 1976, dating from the signing of the Declaration of Independence in Philadelphia, Penna., one cannot cease to forget one of the main reasons that led to and gave rise to this event as well as the creation of the first amendment to the constitution of our country. The United States of America, that followed not too long afterwards.

From the very beginning of time, since the creation of the world, the Lord's people have suffered at the hands of civil and governmental authority as well as from the enemies of the church who have ever come forth from mystery Babylon. Kings and rulers have persecuted them, one of whom was King Nebuchadnezzar who had Shadrack, Meshack, and Abednego cast into the midst of a burning fiery furnace. See Daniel 3:11. The same King Nebuchadnezzar had Daniel cast into a den of lions. See Daniel 6:7. There have ever been "Wars from without, and fears from within." The latter was brought to light in the days of Elijah, the true prophet of the Lord, when the false prophets were after him to destroy his life. For the sake of his own life, Elijah had to flee to the wilderness, fleeing from the destructive wrath and hateful jealousy of King Ahab and Jezebel. "And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper

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tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine alters, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." I Kings 19:3-10. This was said to have taken place 906 years B.C. (Before the Birth of Christ). In tracing this matter on down through the ages and centuries of time, we find Jesus saying, "And from the days of John the

Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias (Elijah), which was for to come. He that hath ears to hear, let him hear." Matt. 11:12,13. Paul mentioned severe persecution of the church in Hebrews 11:36, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of

the earth." Christ was crucified (according to God's preordained purpose), and Paul and Silas were whipped and imprisoned. Some of the apostles were crucified and put to death, and John was cast in the Isle of Patmos to spend his remaining days there. Stephen was stoned to death. Acts 7:59.

The scriptures were written almost two thousand years ago that give these accounts of the suffering and afflictions of God's servants and of the Lord's people, but let us come now and view in some measure some of the bitter persecutions and afflictions that His people have encountered in the last four hundred years. Much of this bitter persecution and affliction came through civil magistrates (even in Paul's day the magistrates had used their authority to have him beaten, see Acts 16:22) and they were under the influence of a so-called state or institutionalized religion. For the past two hundred years, at no time in all of civilization's history, has the world enjoyed such freedom in the way of religious worship, and this came about through the servants of God who were called into the Baptist faith and it was their blood that gave rise to this freedom which we so richly enjoy today and in which our parents, grandparents, and forebears have had as a sacred blessing for two hundred years. Let us see now how this blessing or privilege came about.

There are countless, innumerable cases and circumstances of how His servants suffered violence and death, but I shall give in detail (as follows) a little of what did take place. As one has put it, "Sad and awful was the fate of these long-suffering Ana-Baptists. (They required Baptism for entrance into the church.) The world now offered no sure place for hiding. Four hard persecutors were now hot on their trail. Surely, theirs was a "Trail of Blood."

This persecution had its beginning and all started when "England's king, Henry VIII, had married Catherine of Spain, but, unfortunately, after some time his somewhat troublesome heart had fallen in love with Anne Boleyn. So he wanted to divorce Catherine and marry Anne. Getting a divorce back then was no easy matter. Only the Pope could grant it, and he, in this case, for special reasons, declined to grant it. Henry was in great distress. Being king he felt he ought to be entitled to follow his own will in the matter. His Prime Minister (at that time Thomas Cromwell) rather made sport of the King. Why do you submit to papal authority on such matters? Henry followed his suggestion, threw of papal authority and

made himself head of the Church of England. Thus began the new Church of England. This was consummated in 1534 or 1535. At that time there was no change in doctrine, simply a renunciation of the authority of the Pope. Henry VIII, at heart, really never became what is today known as a Protestant. He died in the Catholic faith." Right here and there is where the great trouble and persecution began. It was at this time that many paid a bloody price for the changes under a queen of England by the name of "Bloody Mary." She was a daughter of the divorced Catherine, former wife of Henry VIII. It was during her reign that many heads went under the axe.

Let us remember at this point that this was not the first time that wicked women, through their satanic power over weak rulers and kings, caused the saints of God much suffering. It was Herod who had lain hold of John the Baptist, bound him, and had put him in prison for Herodias' sake, his brother Philip's wife. "For John said unto him (Herod), It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus." Matt. 14:3-12.

Requirements of the so-called reformed church (Church of England) under Elizabeth (daughter of Anne Boleyn) were as follows, viz:

- (1) Preacher-Church government (differing in form).
- (2) Church Establishment (Church and State combination).
- (3) Infant Baptism
- (4) Sprinkling or Pouring for Baptism
- (5) Baptismal (Sprinkling for) Regeneration (such brings regeneration and salvation).
- (6) Persecuting others (at least for centuries).

Persecutions rolled forth at this time. According to one account, "the hated Ana-Baptists (called Baptists today, and they required complete baptism from scripture) in spite of all prior persecutions, and in spite of the awful fact that fifty million had already died martyr deaths, still existed in great numbers. It was during this period that along one single European highway, thirty miles distance, stakes were set up every few feet along this highway, the tops of the stakes sharpened, and on the top of each stake was placed a gory head of a martyred Ana-Baptist. Human imagination can hardly picture a scene so awful, and yet a thing so perpetrated, according to reliable history, by a people calling themselves "devout followers of the meek and lowly Jesus Christ!" During this time of (Bloody) Queen Mary's reign, statistics show that 288 persons were burnt at the stake for their adhesion to the true faith of Christ.

In 1555 there were burnt	71
In 1556 "	89
In 1557 "	88
In 1558 "	40
	Total 288

Some contemporary historians even give higher numbers.

The first martyr said to die in this period was a man by the name of John Rogers. He was burned in Smithfield, England, on Monday, the 4th of February, 1555. On the morning of his martyrdom he

was roused hastily in his cell in Newgate, and was hardly allowed time to dress himself. He was then led forth to Smithfield on foot, within sight of the church where he had preached, and through the streets of the parish where he had served as pastor. By the wayside stood his wife and ten children (one a baby) whom Bishop Bonner, in his diabolical cruelty, had flatly refused him leave to see in prison. He just saw them in passing, but was hardly allowed to stop, and then walked on calmly to the stake, repeating the 51st Psalm. An immense crowd lined the street, and filled every available spot in Smithfield. Up to that day men could not tell how these men would behave in the face of death, and could hardly believe that Prebendaries and Dignitaries would actually give their bodies to be burned for their religion. But when they saw John Rogers, the first martyr, walking steadily and unflinchingly into a fiery grave, the enthusiasm of the crowd knew no bounds. They rent the air with thunders of applause. Even Noailles, the French Ambassador, wrote home a description of the scene, and said that Rogers went to death "as if he was walking to his wedding". By God's great mercy he died with comparative ease. And so the first Marian martyr passed away.

Another martyr by the name of John Hooper was entreated by a bishop in the established church to recant and live by subscribing to the six points of the established church. Said the bishop to Hooper, "Life is sweet, and death is bitter." To this Hooper replied, "Eternal life is more sweet, and eternal death is more bitter." On the morning of his execution he was led forth, walking to the place of execution, where an immense crowd awaited him. It was market-day, and it was reckoned that nearly 7,000 people were present. The stake was planted directly in front of the western gate of the Cathedral, close, and within 100 yards of the deanery. The exact spot is marked today by a beautiful memorial at the east end of the churchyard. The window over the gate, where Popish friars (ministers) watched or peered at Hooper's dying agonies, stands unaltered to this day. When Hooper arrived at the spot, he was allowed to pray, though strictly forbidden to speak to the people. And there he knelt down, and prayed a prayer which has been preserved and recorded. Even then a box was put before him containing a full pardon, if he would only recant. His only answer was, "Away with it; if you love my soul, away with it!" He was then fastened to the stake by an iron round his waist, and fought his last fight with the king of terrors. Of all the martyrs, none perhaps, except Ridley, suffered more than Hooper did. Three times the faggots (faggots were long bundles of sticks and twigs bound together for kindling wood, used as the primary fuel to start or originate a larger fire) had to be lighted, because they would not burn properly. Three quarters of an hour the noble sufferer endured the mortal agony, "neither moving backward, forward, nor to any side," but only praying, "Lord Jesus, have mercy on me; Lord Jesus, receive my spirit," and beating his breast with one hand till it was burned to a stump. He had told his people after his execution had been ordered by Queen Mary, "notwithstanding, the cause of my death is well

known unto them. When I was appointed here to be their pastor, I preached unto them the true and sincere doctrine, and that out of the Word of God. Because I will not now account the same to be heresy and untruth, this kind of death is prepared for me." Another described it this way: "Anon commandment was given that the fire should be set to, and so it was. But because there were put to no fewer green faggots than two horses could carry upon their backs, it kindled not by and by, and was a pretty while also before it took the reeds upon the faggots. At length it burned about him, but the wind having full strength in that place (it was a lowering and cold morning), it blew the flame from him, so that he was in a manner no more but touched by the fire. Within the space after, and a new fire kindled with faggots (for there were no more reeds), and that burned at his nether parts, but had small power above, because of the wind, saving that it did burn his hair, and scorch his skin a little. In the time of which fire, even as at the first flame, he prayed, saying mildly, and not very loud (but as one without pains), 'O Jesus, the Son of David, have mercy upon me, and receive my soul!' After the second fire was spent, he did wipe both his eyes with his hands, and beholding the people, he said with an indifferent loud voice, 'For God's love, good people, let me have more fire!' And all this while his nether parts did burn, for the faggots were so few that the flame did not burn strongly at his upper parts. "The third fire was kindled within a while after, which was more extreme than the other two; and the bladders of gunpowder brake, which did him small good, they were so placed, and the wind had such power. In the which fire he prayed with somewhat a loud voice, as already recorded above, 'Lord Jesus, have mercy upon me! Lord Jesus, have mercy upon me! Lord Jesus, receive my spirit!' These were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen that he could not speak, yet his lips went till they were shrunk to the gums; and he knocked his breast with his hands until one of his arms fell off, and then knocked still with the other, what time the fat, water, and blood dropped out at his fingers' ends, until by renewing of the fire his strength was gone, and his hand did cleave fast in knocking to the iron upon his breast. So immediately, bowing forwards, he yielded up his spirit, and the faithful man of Gloucester died. Thus was he three quarters of an hour or more in the fire. Even as a lamb, patiently he abode the extremity thereof, neither moving forwards, backwards, nor to any side; but having his nether parts burned, and his bowels fallen out, he died as quietly as a child in his bed, and he now reigneth as a blessed martyr in the joys of heaven, prepared for the faithful in Christ before the foundation of the world for those constancy all of His people are bound to praise God."

Rowland Taylor, who suffered in Mary's reign, was burned on February 9, 1555. When he was stripped to his shirt and ready for the stake, he said with a loud voice, "Good people, I have taught (or preached) to you nothing but God's Holy Word, and those lessons (scriptures) that I have taken out of the Bible; and I am come hither to seal it with my blood. He would

probably have said more, but, like all the other martyrs, he was strictly forbidden to speak, and even now was struck violently on the head for saying these few words. He then knelt down and prayed, a poor woman of the parish insisting, in spite of every effort to prevent her, in kneeling down with him. After this, he was chained to the stake, and repeating, the 51st Psalm, and crying to God, "Merciful Father, for Christ's sake, receive my soul into Thy Hands," stood quietly amidst the flames without crying or moving, till one of the guards dashed out his brains with a halberd. And so this good old Suffolk incumbent passed away.

In another instance at this same given period of time, two men by the names of Nicholas Ridley and Hugh Latimer, were burned together at Oxford, back to back, at one stake on October 16, 1555. They were abused by the civil authorities, "shamefully baited, teased, and tortured by every kind of unfair and unreasonable dealing, how they gallantly fought a good fight to the end, and never gave away for a moment to their adversaries. On the day of their martyrdom they were brought separately to the place of execution, which was at the end of Broad Street, Oxford, close to Balliol College. Ridley arrived on the ground first, and seeing Latimer come afterwards, ran to him and kissed him, saying, "Be of good heart, brother; for God will neither assuage the fury of the flames, or else strengthen us to abide it." They then prayed earnestly, and talked with one another, though no one could hear all of what they said. After this they had to listen to a sermon by a wretched renegade divine named Smith, and, being forbidden to make any answer, were commanded to make ready for death. Ridley's last words before the fire was lighted were these, "Heavenly Father, I give Thee most hearty thanks that Thou hast called me to a profession of Thee even unto death. I beseech Thee, Lord God, have mercy on this realm of England, and deliver the same from all her enemies." (Note: He was enabled to pray for his enemies.) Latimer's last words were like the blast of a trumpet, which rings even to this day, "Be of good comfort, Master Ridley, and play the man; we shall this day, by God's grace, light a candle in England as I trust shall never be put out." When the flames began to rise, Ridley cried out with a loud voice in Latin, "Into thy hands, O Lord, I commend my spirit: Lord, receive my spirit," and afterwards repeated these last words in English. Latimer cried as vehemently on the other side of the stake, "Father of heaven, receive my soul." Latimer soon died. An old man, above eighty years of age, it took but little to set his spirit free from its earthly tenement. Ridley suffered long and painfully, from the bad management of the fire by those who attended the execution. At length, however, the flames reached a vital part of him, and he fell at Latimer's feet, and was at rest. And so the two great men passed away." They were lovely and beautiful in their lives, and in death they were not divided.

Such accounts could go on and on, but let us turn now to the same influence of the same "church establishment of religion (church and state combination)" that was brought from England to

America in the establishment of the thirteen original colonies. In Massachusetts, prior to the American Revolution, when the Church of England was the state or established church by English rule of law, a Baptist minister by the name of Obadiah Holmes was sentenced to be whipped, and so barbarously was the sentence executed that for days and weeks he "could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay. The executioner used a three-corded whip, giving him thirty strokes, splitting upon his hands three times, and striking with all of his strength." This incident took place in Boston at a public whipping post. One contemporary described it by saying, they "stripped off his clothes, and gave him thirty lashes that deeply sank into his naked flesh, the executioner striking with all his might, and spitting on his hands three times, so that he might do his utmost. Mr. Holmes' flesh was so badly torn and cut that for days and weeks he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

Another contemporary historian gives his account of the same incident. "As to the persecutions in some of the American colonies, we give the following. It was on one occasion that one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obadiah Holmes — all three went to visit that sick family, some officer or officers of the colony came upon them and arrested them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states.) The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Governor Endicott himself was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well-whipped. Crandall's fine (a visitor) was five pounds (\$25.00), Clarke's fine (the pastor) was twenty pounds (\$100.00). Holmes' fine (the records say he had been a Congregationalist and had joined or united with the Baptist so his fine was thirty pounds (\$150.00). Clarke's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so he was well whipped. So well was he whipped that the record states that he was "stripped to the waist" and then whipped (with some kind of a special whip (the previous contemporary says it was a three-corded whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or elbows and knees. Of this whipping and other things connected with it, Holmes later said, "A thing could hardly have been more brutal, and here in America!"

Another man by the name of Painter "refused to have his child baptized," and gave his opinion "that infant baptism was an Anti-Biblical ordinance." For these offenses he was tied up and whipped. Governor Winthrop tells us that Painter was whipped "for reproaching the Lord's ordinance."

Perhaps there are some who subscribe, or read, this paper who remember the late Elder John P. Tingle who lived, or resided, in the little town of Grantsboro, N.C., in Pamlico County. He was born Sept. 18, 1866. Elder Tingle told me that he first visited in my grandfather's home in the year 1881, and from that time he continued to visit in our family until his death about 1957 or 1958, at the age of approximately 91. Elder Tingle seemed to take an interest in me, and oftentimes in my father's home, would talk to me when the rest were preparing for the meetings (associations) and other family chores. Little is it known today of an incident that he related to me about the year 1950, concerning his great grandfather, the late Elder James Brinson of Craven County. I shall give it as follows: He said, "In 1741, it became known that there were four groups of Baptists in this area. One was at New Bern, one at Goose Creek on the north side of the Neuse River, one at Slocumb's Creek (now Cherry Point) at Havelock, N.C., and one at Swift Creek, near Ernul, N.C. In 1741, each of these groups filed a petition, (to the King of England, or his appropriate authority), asking privilege to build a meeting house, that they might worship among themselves. For, or because, of these petitions, each petitioner was charged with contempt of court and for being a dissenter of the Church of England. Each was put under a peace bond and ordered to appear and show that they have kept "The King's peace with all His Leige people" once every year, which bond was held until about 1754, when the Act of Toleration was pled in their behalf. Then each party built log houses with a stick and clay chimney at its side. James Brinson, a young man, born February 5, 1732, became a member of the Goose Creek group in 1756. He was the only one who had a Bible and could read. For this cause he was kept busy reading to one of these groups every month until many could repeat the two longest discourses delivered by Jesus Christ: one "The Sermon on the Mount," and the other the 24th and 25th Chapters of St. Matthew, together with many of the Psalms. He was ordained as a minister in 1757. In 1763, each group became so led and signed a church-covenant, now desiring to become legally organized churches. In 1763 Elder Brinson secured two ordained ministers and on Saturday before the first Sunday in March, constituted the Church at New Bern, N.C., and on Saturday before the second Sunday in March, constituted the church at Goose Creek, then on Saturday before the third Sunday in March constituted the church at Slocum's Creek, then on Saturday before the fourth Sunday in March constituted the church at Swift Creek. These churches (four) immediately called Elder James Brinson as their pastor, who served them until the day of his death which sad event took place February 10, 1798. After Elder Brinson became a member he

began to hold prayer services in connection with his reading periods. This was considered a breach of the King's peace, for which he was several times arrested, could pay no fines, and was ordered carried to the public whipping post at the town common or public square near Neuse River in New Bern, N.C., and publicly whipped." Elder Tingle was a registered land-surveyor of his county for many years, and he informed me that the account of this incident could yet be found on the public record of Craven County during the tenure of the governorship of the royal Governor, Gabriel Johnston, in court records 1739 to 1767. As a land surveyor, he was regarded as having a good knowledge of the records of Craven County which was accumulated over a period of ninety years. Elder Tingle continued as pastor of one of these churches, Swift Creek, for many years. This church is now extinct. For many years Swift Creek Church went under the name of "Macedonia Primitive Baptist Church" until the last member, D.W. Whitford, died about 1950. Today, the property and site is controlled by the Free Will Baptist Church. However, the church at Goose Creek was moved in the process of time to Grantsboro, N.C., and he was a member and pastor of this church at the time of his death about the year 1957. His daughter, Nancy, resides in Grantsboro, N.C., and has been loyal to the church of her forebears for many years.

A watch was posted at these meetinghouses, he said, and when anything was said casting a reflection against the English Church, the leader, or speaker, was arrested. Elder Tingle told me that there were no other churches in Craven County at this time, 1741-1760, although it was thought that the Quakers held services because it was definitely known that they appeared at the whipping post with Elder Brinson. They were in the same boat as the Baptists so far as the Established Church of England was concerned.

In the early 1800's the church at Slocum's Creek became disturbed over the "Means" question and finally agreed to dissolve. This was about the time that the missionary schemes and ideas began to prevail in Baptist Churches over the land. Those opposed to the "Means" question took their membership across Neuse River to Goose Creek Church, while those supporting, or agreeing, with the belief carried their memberships to the Church at New Bern, N.C. So it was in 1801 that the Church at New Bern discarded all of their old records and changed the Articles of Faith so radically that the Churches at Goose Creek and Swift Creek held no further correspondence with the Church at New Bern. All of the above information as given to me by Elder Tingle is substantiated by an article that appeared in the NEW BERN JOURNAL on July 27, 1882, concerning the Baptist Church in this city at that time. "The Baptist Church here alluded to is not the church on Middle Street that was opened for divine service for the first time on Sunday, July 2, 1848. I refer to the church near Cedar Grove Cemetery, now the site of Saint Cypreaus, Colored. This Baptist Church was established in New Bern about 1812 (Elder Tingle gives 1801) by Elijah Clark and John Brinson and the "meeting house", as it

pleased them to call it, was soon thereafter erected through their liberality and efforts — men of rugged minds, yet of unquestioned honesty and of unyielding faith. Brinson's father had been imprisoned with Fulshire and Purify for "holding to the Baptist faith"; the King's officer thus chose to spell it in the indictment. They were held in the jail of Craven County for three months and were yet stronger in this faith when the prison doors were unlocked than when locked upon them. In this old meeting house for many long years the gospel was preached with unusual eloquence, clearness and power." Elder John Brinson (mentioned in this 1882 newspaper article) was Elder Tingle's great great uncle, brother to his great great grandfather, Matthew Brinson. Elder Tingle was contemporary with the widow of Asa Brinson, Matthew's son, who related this information that has been handed down in this family for two centuries, and is also substantiated by the above newspaper account of almost one hundred years ago. Elder Tingle, in his conversation with me, could not pinpoint the site where the old log church with the clay and dirt chimney first stood in the city. This was the first building of 1754.

Not only in our almost adjoining county of Craven were such incidents known to have occurred, or taken place, but in our neighboring state of Virginia it was awful and terrible. There ministers of the Baptist faith were cruelly beaten, jailed for preaching, pelted with apples and stones, dragged from the pulpit and pulled away by the hair of the head, horses ridden into water where sacred rite of baptism was being administered so that same was broken up, men made water (urinated) in Elders' face, jerked from pulpit and the head beaten in the ground, and many, many countless are such known offenses. They would, at times, even set up drinking parties near such church services and, while drinking, would play cards, and the authorities would encourage such rather than try to abort or bring such hateful actions under control. Some (Elders) were dragged into the water where they tried to drown them.

I shall now give an account of the great sufferings of Elder James Ireland, who was born in Edinburg, Scotland, but who came to America when a young man and settled in the northern part of Virginia. He said of himself that he was educated for the law and carefully "instructed in the principles of the Gospel according to the Presbyterian plan", but, he added, it was there that it pleased God to make him acquainted with "vital religion and the way of salvation for wretched, dying man through the dear Redeemer." About the time of his entrance upon the Baptist ministry he had a remarkable dream which he thus describes as follows:

"I shall give an account of a most remarkable dream I had, the accomplishment of which I shortly after saw and experienced in every circumstance thereof; and were it necessary I could have the same established by living witnesses, to whom I immediately communicated the dream, and who also know how it was accomplished."

"One night, I dreamed I was taken prisoner by a man mounted on a red horse, who carried me over

two mountains, there being considerable distance between them; when descending the ridges of the second, he conducted me along, edging to the right, about two-fifths of the whole distance from whence I was taken. I was then led into an old field where several buildings were erected on our right but in none of them was I to reside. I was conducted some distance into the field and deposited in a little old open house wherein I entered to remain a prisoner until by prayer and supplication, and other necessary methods, I was to be relieved and delivered therefrom."

"There were certain circumstances to take place and duties to be performed before my imprisonment was to take place. I saw I had a lengthy journey to perform which lay in a southerly direction from that old field. I pursued my journey and arrived at the place intended, but unforeseen obstacles lay in the way when I got there which prevented the accomplishment of my purpose at that place. I saw now that to accomplish my purpose I had to go a certain distance in a westernly direction, which I accordingly did, and there appeared to me a large house which they called a church. I walked three times round its outside and then went in at the door."

"Immediately after this I journeyed again and traveled through beautiful walks, gentle and delectable risings, rocky and cold valleys, sometimes in water and sometimes on land until I came to a beautiful building above called my Father's House. And then I awoke. But the impression it made upon my mind was a lasting one, nor could it be eradicated therefrom."

"I communicated it to some of my confidential friends immediately, and I realized (reflected) upon it to see what might reasonably be inferred from it. I inferred therefrom that there were some particular trials awaiting me that I would be subjected to in the sequel."

"It being a persecuting time in our then colony of Virginia and particularly so against the society with whom I soon after joined. I knew that the man on the red horse, spoken of in Revelations 6th and 4th, denoted persecution, but in what character I should suffer I knew not then, though I had the woeful experience of it afterwards, which will be stated in the proper place."

It was not long afterwards (after the above dream or revelation occurred) that Elder Ireland was ordained to the full work of gospel ministry. This was about the year 1769 or 1770. His peaceful moments did not last long when on his way home he spoke at a brother's home by the name of Jeremiah Walker. Remembering the red horse that he seen in his dream, the facts of this dear man of God in his suffering are retold as follows.

On his way home Mr. Ireland preached at the meeting-house in Amelia County where Jeremiah Walker was pastor, and passing through Spotsylvania he preached at the Baptist Church there and found them "a warm and zealous people."

"Next morning I proceeded on my way through Culpepper, and when I passed the Court-House was impressed in the same manner as formerly — rode out to the jail under the impression that I should

certainly suffer persecution, and that the man on the red horse would deposit me there, although I did not expect it was so near at hand as it proved to be."

Upon his return home Mr. Ireland went forth in the spirit and power of his Master and devoted himself to the great work of preaching to gospel. The Lord added or blessed many souls through his ministry, but he soon found that bonds and imprisonment awaited him. His growing popularity and success excited the indignation of the rulers of the Established Church, and brought down upon his head fierce persecution.

**JAMES IRELAND**  
**(Imprisoned In Culpepper**  
**Jail for Five Months)**

After a short stay with his Smith's Creek friends Mr. Ireland set out in the fall of 1769 to aid Samuel Harriss in constituting a church at Carter's Run in Fauquier County. On his way he preached at Col. Pugh's, and lodged with Col. Tipton who requested him to preach at his house on the return trip, whereupon Ireland modestly told him by that time he expected to be a prisoner for Christ in Culpepper Jail. But let him take up the thread of his story at this point:

"The end and design of our meeting being accomplished at Carter's Run, I went on that evening to Capt. Thomas M'Clanahan's, a worthy gentleman at whose house I had the dispute with the church parson; there I was informed that if I preached the next day at Mr. Manifa's, I should be taken by squire Strother and squire Slaughter. I sat down and counted the cost, freedom or confinement, liberty or a prison; it admitted of no dispute. Having ventured all upon Christ, I determined to suffer all for Him."

Whatever else may be said of Mr. Ireland he was certainly not a "timid, disingenuous preacher of Christ" according to H.G. Salter's definition of such a servant of the most High God in the following quotation:

"I have no notion of a timid, disingenuous professor of Christ. Such preachers and professors are like a rat playing at hide-and-seek behind a wainscot, who puts his head through a hole to see if the coast is clear, and ventures out if nobody is in the way; but slinks back again if danger appears. We cannot be honest in our conscience to God except we are blessed to be bold in Him. He is either worth all that we are made to lose for Him and His blessed cause, or He is worth nothing." (Spurgeon's THE TREASURY OF DAVID, Vol. II, P. 7.)

Mr. Ireland was certainly willing to venture all for his Master, for after being told that he would be arrested if he tried to preach the next day he did not falter:

"Next morning I sat off for Mr. Manifa's, at whose house I was to preach, accompanied with the Capt. and his family. When I arrived at the place of preaching Mr. Manifa addressed me thus, "Sir, you may expect to be taken up today, if you preach, a certain fine (I am told) will be imposed upon you, and so much upon each individual that will attend your preaching, as well as a fine of twenty pounds on me for granting you my house to preach in. This the justices have made me acquainted with and have advised me for my own advantage not to suffer the meeting!

"Mr. Manifa being a man under awakening impressions, told me not to flinch from my duty, if I thought it a duty, to go on. I requested him to show me the property line of his land, ordered a table to be taken out and placed with its feet on each side of the line; whether it might have answered any purpose or not, I cannot tell. However, I told him that when I stood on the table I would not preach on his land no more than on another."

**JAMES IRELAND**  
**(Seized by the Collar**  
**By Two Men While**  
**Praying to Almighty God)**

"Preaching being over, and I concluding with a prayer, heard a rustling noise in the woods, and before I opened my eyes to see who it was, I was seized by the collar by two men whilst standing on the table. Stepping down off the table, and beholding a number of others walking up, it produced a momentary confusion in me. The magistrates instantaneously demanded of me, what I was doing there with such a conventicle of people? I replied that I was preaching the Gospel of Christ to them. They asked me who gave me authority so to do? I answered, He who was the Author of the Gospel had a right to send forth whom He qualified to dispense it. They retorted upon me with abusive epithets, and then enquired of me if I had any authority from man to preach? I produced my credentials, but these would avail nothing, not being sanctioned and commissioned by the Bishop. (of the Established Church of England). They told me that I must give security not to teach, preach or exhort for twelve months and a day or go to jail. I chose the last alternative. The magistrates then addressed their neighbors and informed them that they were open to law but there the preacher stands on one side, and here we stand on the other; and as we believe you have been deceived by him, if you will confess it by coming over from the side we will take that act as your concession and the law will not be put in force against you. The people were much incensed against the magistrates and told them that they heard nothing preached but the Gospel of Christ, and that if they had no money to pay their fines, they were willing to go to jail also. The magistrates were much mortified at seeing the ill will they had got from their neighbors, and their ignorance being by me, at the same time exposed before the congregation."

"I gave security to attend court in a few days, which I accordingly did. By the complexion of the court I saw there was no liberty for me. There were eleven magistrates who sat as a quorum. They brow-beat me, mall treated me, and threw out the most approbrious appellations against me — would admit of no defense I could make, but ordered me to hold my tongue, and let them hear no more of my vile, pernicious, abhorable, detestable, abominable, diabolical doctrines for they were nauseous to the whole court. I found it of no consequence to defend myself any further since imprisonment was inevitable and they were determined to make an example of me."

"I delivered up my riding horse to a friend to take

care of him that night, and apply to me next day for further instructions. The sheriffs were ordered to attend me to my little limbo, with a considerable parade of people, with such volleys of oaths and abuse as if I were a being unfit to exist on the earth. A very uncomfortable night I passed, in consequence through the same. Sticks and stones they were throwing during the whole night upon me."

Mr. Ireland relates how grievous doubts came into his mind while in prison with regard to his call to the ministry, etc. So dark was it that he sent for his friends, intending to give bond for his liberation. But, after conversing with them for a little while, he relented and declared that he could not sign the bond which gave them much joy. At length by the application of Scripture suitable to his case, he became fully confirmed of his call to the ministry. He thus describes his sufferings while in prison:

**JAMES IRELAND**

**(Four Shillings and Eight Pence the Price His Friends Had to Pay to Visit Him While in Jail)**

"The jailer being an avaricious person and easily perceiving that he had majority of the people of note on his side, laid down and pursued the following plan with respect to me. Finding I enjoyed the affections of the people called the Baptists, who were very desirous of coming in to see me, and tarrying all night with me, he would admit none of them to the enjoyment of that favor without paying four shillings and eight pence. He said they must come in as debtors, and go out as such release: and this sum he called commitment and releasement money. When he happened to have some unruly persons at his tavern whom he wished to get rid of, he would favor me with their company, without any expense, excepting that of suffering personal abuse from them, which some of them were not backward liberally to bestow. I have had to pay the sum more than once for a single individual in order to give them an opportunity to laying open to me the state of their souls."

"My friends round the Court House supplied me ample with wood, it being an extreme cold winter, and a great demand for it. My wood was exhausted very fast, due to the coldness, and I was often supplied. The tavern-keeper (who was also jailer) was obliged to furnish me with victuals and water to drink, but my portion of the latter was scanty enough, in consequence of a scorching fever which attended me in the night. And as to the former, I had but little recourse to it, as I chiefly subsisted on what my kind friends sent me or what I purchased with my own money.

**(Horses Ridden at a Gallop Over Those Attending Ireland's Preaching from the Jail Window)**

"When I would be preaching through the little iron gate, the wicked and persecutors would ride up at a gallop among my hearers until I have seen persons of respectability under their horses' feet: clubs have been shaken over the heads of other individuals, with threatenings if ever they attended there again:

whilst the poor Negroes have been stripped and subjected to stripes, and myself threatened with being shut up in total darkness if ever I presumed to preach to the people again."

**(Miscreants on the Outside Of the Jail Made Their Water In Ireland's Face While 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 the people, they have got a table, bench, or something else, stood upon it, and made their water (urinated) in my face!

**(Attempt Made to Blow Ireland up with Gun Powder)**

"A number of my persecutors resorted at the tavern of a Mr. Steward at the Court House, there they plotted to blow me up with powder that night, as I was informed. The person employed to provide the materials, lived about twelve miles from there, and on whom the awful judgments of God was soon afterwards manifested, as will be seen hereafter. All the powder they could collect (according to my information) was but half a pound: they had fixed it for explosion, but in this they were a little mistaken. Fire was put to it, and it went off with a considerable noise, forcing up a small plank, from which I received no damage. I was singing a hymn at the time the explosion went off, and continued singing until I finished it."

**(Attempt Made to Suffocate Ireland with the Smoke of Brimstone and Indian Pepper)**

"The next scheme they pursued was to smoke me with brimstone and Indian pepper. They had to wait certain opportunities to accomplish the same. The lower part of the jail door was a few inches above its' sill; when the wind would be favorable they would get pods of Indian pepper, empty them of their natural contents, and fill them with brimstone, and set them a burning so that the whole jail would be filled with the killing smoke, and oblige me to go to cracks and put my mouth to them in order to prevent suffocation.

**(A Conspiracy Between the Doctor and the Jailer to Poison Mr. Ireland)**

"At length a certain doctor and the jailer formed a scheme to poison me, which they actually effected, and which I could clearly demonstrate was most expedient, considering my present state, to enter into a full detail of the circumstances. I picked as much out of themselves; and the Physician who afterwards attended me on the occasion, declared it to be so, from the symptoms they saw on me."

**(A Reward of Two Hundred Pounds offered for His Release and Restoration to his Accustomed Health)**

"I was then to be highly favoured by my very enemies, (or rather they pretended so) being opposed to that avaricious gratification, arising from

the four shillings and eight pence commitment fest, they enjoyed very little advantages from that quarter; but now I was to be a prisoner at large. I was to go to the doctor's house, (he was in Co. with the jailer) to live there, where every attention was to be paid to me, requisite and proper to my situation. Avarice was at the bottom of this scheme, and I saw through it, and of consequence rejected it with horror. It originated through the affectionate desires of a few of my able friends on Shenandoah River who, in the tavern, said: 'If there could be any person found who might be instrumental in restoring me to my health again, and who would get me out among them, they would give two hundred pounds for bringing about such a favour.' Being informed of this generous proposal, as soon as they came to the jail, I gently reproved them for it, and told them I could not come out upon any other terms, than that which would compare unfavorably with the honour of that blessed cause for which I suffered.

**(Threatened with a Public  
Whipping and Expected  
It Every Court Day)**

"Thus I have given some account of my personal sufferings, to which might be added a hundred circumstances more. Such as being threatened, and expecting at every court to be brought out to the whipping post, and suffering there in a public manner before the gazing multitude. I saw down and counted the cost, believing through Christ's strengthening me I could suffer all things for His sake. It appears that their power did not reach so far, or it would have been executed."

**(Drunken Rowdies Committed  
To The Same Cell  
With Ireland)**

"Some curious anecdotes transpired in this period, respecting men in a state of intoxication (that were abusive at the tavern, and to get clear of such company, they were locked up with me) of their pretending to be religious when they came in, groaning and sighing, when they had no knowledge of what it was about: of the method I took to sober them, and when effected, the mode I pursued for their mortification and conviction. I must remark that these were not naturally of the abusive kind that I had the company of, but were such as would thank me for my kindness to them in the morning when they took their leave.

**ELDER JAMES IRELAND  
(Dated His Letters, "From  
My Palace In Culpepper")**

"At this period I received and returned a number of letters from and to the ministers of our persuasion, and from a number of churches with whom I was connected. From these churches I received information, how singularly these letters were under the kind dispensation of divine providence, blessed in the conversion of numbers of souls, who were anxiously led to enquire into the cause for which I suffered, as well as the grounds of that fortitude which bore me up under these sufferings. My prison then was a place in which I enjoyed much of the divine presence; a day seldom passed without some signal token and manifestation of the divine goodness

towards me, which generally led me to subscribe my letters, to whom I wrote them, in these words, "From my Palace in Culpepper."

James Ireland called his 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 made as comfortable in a prison and get more genuine joy out of it than some men derive from the comforts and cupboard of a natural or real palace, or the fragrant blossoms or delicious fruits of an orchard. The Apostle Paul wrote to the Phillipian 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." But he also says: "I have learned, in whatsoever state I am, therewith to be content." James Ireland had learned the same thing. He knew how to abound and he knew how to be abased. He also felt like the Apostle when he said: "I can do all things through Christ which strengtheneth me." 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 Culpepper County, Va., seems to have been to Mr. Ireland. He, no doubt, could have voiced the same sentiments attributed to Byron to "The Prison of Chillon," when he sang:

"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 quiet we had learned to dwell."

But spiders and mice were not the only companions of Mr. Ireland while he was in prison. He was regaled by the silly antics and senseless speech of drunken wretches whose company had become unbearable to the guests at the tavern. When they wished to get rid of an objectionable guest, he was thrust out of the tavern and into the jail to keep Mr. Ireland company. In addition to the common drunkards who were thus thrown into company, he describes a burly Irishman who was "designed to be my steady companion, during the whole of my imprisonment." Mr. 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 my life. By stature he was of an enormous size, by look and aspect possessed every appearance as if he could with ease, and without the least remorse, according to their principle in former times, put a Heretick to death."

When he tried to escape and Mr. Ireland warned him that he would call the people, this man of herculean stature threatened to 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, Mr. Ireland completely won him, and he "bore a near affinity to Theophilus, Philemon's servant."

The accommodations in the Culpepper jail were poor, indeed, for Mr. Ireland. He was compelled to rent a "bed and furniture, at five dollars a month," while his companion lay at first "on a raw cow hide upon the floor, sustaining the cold air which had access to him from every direction, without a cover over him."

Mr. Ireland's account of the closing scenes of this 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 give a short relation of two circumstances, that happened during my imprisonment."

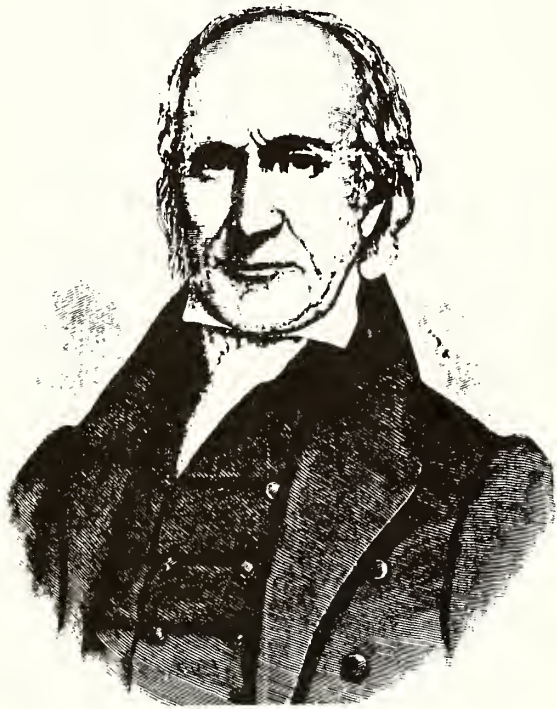
"The first respects the person who went twelve miles one evening, as aforesaid, for the gun powder to blow me up, and on whom the judgments of God were manifested soon after. He, with other two young men, went to the backwoods to spend some time in hunting. As the three lay by the fire, with their feet towards it, there came up a mad wolfe, and although my persecutor lay in the middle, singled him out from the other two, bit him in the nose, of which bite he died in the most wretched situation of the hydrophobia, or canine madness."

It was Elder John Waller, a contemporary of Elder Ireland, who, in Caroline County, Va., left on record the following account of suffering and humiliation. "Brother Waller informed us something of the rage of malice of the old serpent Devil, to-wit, about two weeks ago on the Sabbath Day down in Caroline County when he introduced the worship of God by singing. While he was singing, the Parson of the Parish (minister of the Established Church of England) would keep running the end of his horse whip in his mouth, laying his whip across the hymn book, etc. When done singing, he proceeded to prayer. In it he was violently jerked off the stage; they caught him by the back part of his neck, beat his head against the ground, sometimes up, sometimes down, they carried him through a gate that stood some considerable distance, where a gentlemen gave him something not much less than twenty lashes with his horse whip. After that they carried him through a long lane. At the end thereof, they stopped in order for him to dispute with the parson. The parson came up, gave him abominable, ill language, and away he went with his clerk and one more. Then Brother Waller was released, went back singing praise to God, mounted the stage and preached with a great deal of liberty. He was asked by one of us if his nature did not interfere in the time of violent persecution, when whipped, etc. He answered that the Lord stood by him of a truth and poured His love into his soul without measure, and the brethren and sisters about him were singing praises to Jehovah, so that he could scarcely feel the stripes for the Love of God, rejoicing with Paul that he hoped he was worthy to suffer for his dear Lord and Master."

In another instance concerning him it is recorded, "In the spring of 1771, as he was holding divine worship in Caroline County, the minister of the parish, a Mr. Morton and his clerk, a Mr. 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 book as Mr. Waller was giving out the psalm; but Waller held his thumb on the place till the whole was sung; then Elder Waller began to pray; and his reverence Morton ran the butt end of his whip into Waller's mouth and silenced him. After that the clerk, Buckner, pulled him down and dragged him to the sheriff who stood at a distance, the sheriff immediately receiving 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 will carry the scars to his grave. Pity, it was said, that the Bishop of London and the King did not know this that they may see what Virginia-crackers they employ instead of true ministers of God of the gospel and a so-called officer of justice, a sheriff. However, Elder 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." Elder John Waller's persecutions were great and heavy. He later removed to South Carolina and with others constituted the Waller's Baptist Church near Abbeville. He died in 1802, and his grave is marked.

During the time of all of these sufferings of God's called and chosen servants that took place in Virginia, Massachusetts, and North Carolina, God had raised up a man who was born in Salem, Massachusetts in 1754, and who had immigrated to Virginia to permanently live by the name of Elder John Leland. He, too, had a taste of this persecution during this period of time as is given by his own pen as follows, viz: "In the south part of Orange County a man took his gun with the profession to kill me. He had given his consent for his wife to be baptized and the meeting was appointed for that purpose; but when we got to the place and I had taken her by the hand to lead her into the water, there was an alarm that the man was coming with his gun. While a detachment of the congregation went to meet the man, to pacify him, I thought, "Now, or never, and baptized her." No mischief ensued. This man (Elder Leland) had known of the suffering of Baptist people in the other colonies as well as in previous centuries in the mother country of England, and was determined to see (with God's blessing) that such would be halted (hopefully forever). It was said that he was wonderfully gifted as a minister of the gospel. He was blessed as a successful minister and was greatly loved in the Virginia Colony. He was once asked by a member of his church to state the greatest or one of the greatest events that had taken place in his ministry. His reply was, "In York, Va., where Lord Cornwallis (King George III's army general) and the British army were made prisoners, in October, 1781." He composed the hymn, "The day is past and gone," along with others which we use today in our church services. Elder Leland was a

# Elder John Leland



1754-1841

large, hulking man and was said to fare much better than many of his contemporaries like James Ireland, James Waller and others. They backed away from him as did the man in Orange County, Va., when Leland was about to baptize his wife.

Elder Leland had migrated to Virginia from Grafton, Mass., not far from Salem Hill where he saw witches hanged. It was a time when Baptist Roger Williams was banished from the Massachusetts Bay Colony, and when Quakers were hanged on Boston Common because they sought to worship in their own way. They were hanged and banished by the Puritans who also had come to New England to seek religious freedom but failed to grant it to others. In Massachusetts, Leland's marriage to Sally Devine, was not officially recognized by the established church because it was performed by a Baptist preacher and, if he had moved to Connecticut, he could not have been sure of owning property because the controlling Congregationalist Church there sometimes seized the property of non-Congregationalists. In Virginia, the Episcopal Church, then the new state church (name was just changed), was not as fanatical, though it did ban Quakers and would not permit Baptists and other religions to conduct services. Virginia taxes, however, were collected for one state church.

Elder John Leland had seen plenty, and he knew lengthily of the fierce persecutions of the preceding

generations of his time. To him the suffering had been long enough for God's people. Finally, it was in the year 1776, that a little light of hope began to beam through the dark, harangueing clouds that had hanged so low for centuries when in 1776, (exactly two-hundred years ago) that God sent the blessing of a firm stand taken by Elder Leland, partly to increased tolerance, partly to the foresight of Thomas Jefferson, James Madison and Patrick Henry, that Virginia passed a law permitting anyone to preach. Ten years later in 1785, Thomas Jefferson wrote a provision which became Virginia State law and which contained these stirring words: "We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or suggest any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities." It was at this time at last that the candle which the martyr Ridley and the martyr Latimer had lit in England just a little over two hundred years earlier was now burning brightly. But, though the battle for religious freedom in Virginia was won, Massachusetts did not go nearly as far as Virginia, and the Constitution for all the thirteen colonies (our Constitution of the United States of America) had not been finally drafted or ratified.

It was at this point in 1788 that Elder John Leland met with James Madison in a grove of oak trees, six miles from Orange, Va., on State Route No. 20, just south of Washington, D.C. It is a beautiful grove of oak trees now made into a park by the Junior Chamber of Commerce. It was here that Leland and James Madison sat down and worked out the first amendment to the Constitution of the United States. Elder Leland insisted that there must be a guarantee of religious freedom in the new constitution. Elder Leland was highly respected throughout all the landed gentry of the countryside of Virginia, North Carolina, Kentucky, as well as the remaining thirteen colonies and carried high respect in the hearts of all classes of people as well as among those who comprised the Baptist Church. Madison wanted to be elected to the upcoming Constitutional Convention where the whole constitution was to be drafted, and knew if he could obtain Leland's support, he likely could win on the ballot. Madison also had strong fears that Massachusetts would not ratify the constitution and amendment, even if he were elected, but he wanted the office from the State of Virginia. Finally, the two reached a compromise. They "log-rolled," so to speak, a term used in political science that basically means "a combining to assist another in consideration of assistance, in return, especially among politicians for political ends." Madison was not sure he could become a delegate to the Constitutional Convention. Elder Leland agreed to support him for nomination as a delegate if Madison would pledge that the First Amendment to the Constitution would

set up guarantees for religious liberty. Madison was elected as a delegate to the convention, and when it met the first amendment was adopted to our Constitution that remains until this day, **"CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION OR PROHIBITING THE FREE EXERCISE THEREOF."**

Few people today are unaware that it was at this point (near Orange, Va., in 1788) that he (Leland) carried the torch of the liberty of conscience which acquired the vindication of the final separation of church and state. It was here that it finally came to pass, and more especially are they unaware as to the transcendent events of three hundred years that led up to this point, as well as the people whom God purposed to accomplish it and at last bring the suffering of his people to an end. We have enjoyed this privilege for two hundred years, as of this date, July 5, 1976.

Regardless of how many people may have never known about this little spot near Orange, Va., or of those who may have never heard of the man by the name of Elder John Leland, the Supreme Court of the United States in 1962 had not forgotten. For it was exactly what took place at this point that led them to their decision in banning state prayers in public schools. Behind this first amendment let us never forget is the suffering, the terror, the horrible martyrdoms, the pain, the stripes, the imprisonments and contemptible harrassment, even since early Biblical times that culminated, according to the providence and predestination of God at this point. It had been a long struggle, perhaps, many have forgotten, but your editor has not. The Supreme Court of the United States has received great vilification for this decision (as well as many other decisions of recent years), but they merely maintained the purpose and intent of that amendment, the first one to our constitution, of a clear separation of church and state for which our venerable leader and brother in Christ, as we hope, Elder John Leland, saw that could not escape the constitution of our land and country. The Supreme Court merely ruled in effect that to require Jewish children or non-believers to participate in a prayer drafted by the State of New York **Infringed** upon the "free exercise" of their religion. Therefore, as Elder Leland saw the great danger of civil infringement on the rights of the individual to worship, by the same token or likewise is the same privilege granted unto those who choose not to worship, or who are forced to follow in the formality of prayer. This blessing is, perhaps, one of the greatest we enjoy in our natural lives.

May we ever be given to remember that body imprisonment is bad enough, but soul imprisonment is much more to be dreaded. William C. Rives said about 1790, shortly after the birth of our republic as a nation, "There is no form of tyranny so revolting to the feelings of human nature as that which is exercised over the mind of man. There is no species of mental tyranny so odious as that which seeks to enslave the conscience of men in the matters of religion." When Paul and Silas were in prison at Phillippi were "their feet fast in the stocks," their

souls went forth in prayer and praise. A false bishop in England of the established church may have told John Hooper, as he was about to be burned at the stake (when the faggots had been prepared and were ready to be lit), recant and change your opinion and live with us for, "Life is sweet, and death is bitter." But for this glorious cause of **CONSCIENCE** that caused Paul and Silas to be cast into prison, and for Elder John Leland to be threatened with a gun because of his sacred obligation and duty as a minister of Christ, the martyr Hooper replied, "Eternal life is more sweet, and eternal death is more bitter." No Roman Emperor could imprison the Apostle Paul's soul and no English Sheriff, North Carolina or Virginia Magistrate had the power to imprison the souls of any of these men. While we are commanded to obey magistrates as Titus recorded, "Put them in mind to be subject to principalities and powers, to obey magistrates, etc.", but there is no command to obey them to the destruction and anihilation of the soul. When this is done, only the blood is as seed that are sown for the furtherance and continued spread of the glorious gospel of the Son of God. It was the Apostle Paul's enemies that kept him going. All of these things which I have written above are too conclusive. The evidence is too strong on our side. Our claim is supported by the most indisputable court records and well established historical facts. Yes, Baptist preachers were martyred, imprisoned, punished, beaten, and manhandled because they would not surrender what they regarded as an inalienable right to worship God according to the dictates of their own consciences, and because they would not refrain from proclaiming the gospel of salvation whenever and wherever the occasion presented itself, and the Holy Spirit which dictated, accomplished or prompted it. These characters wrote a more enduring chapter in the world's history than they will ever know. In insisting upon their rights, they did not ask for any peculiar privileges for themselves. While seeking for ourselves unrestricted freedom to possess and observe the doctrine and teaching of both Old and New Testaments, we have ever insisted upon equal freedom in religious matters for all others, whether Quakers, Catholics, Jews or infidels. "Equal rights to all and special privileges to none," and "Give me liberty or give me death," said Patrick Henry in Va., were the slogans during this fight.

We have already stated here in the last or final words of just a few of the martyrs, but those who lived to escape have said, "while in prison I was not there without consolation." "I had no unpleasant season," said another. "I enjoyed much of the Divine presence," said another, and Elder James Ireland looked upon his imprisonment as a place of honor and exaltation and dated his letters from "My Palace in Culpepper jail."

"As one has said, "They proved again and again that the language of the old hymn was right, "While blest with a sense of His love,

A palace a toy would appear;  
And prisons would palaces prove

If Jesus would dwell with me there."

"The Lord was with Joseph while he was in prison, an angel paid a visit to the Apostle Peter when he was placed in the inner prison, and we may well believe that Jesus was present in fires of the faggots in England several centuries ago, as well as at the public whipping post in Boston, Massachusetts, New Bern, N.C., and many of the cells of the prisons of Old Virginia." The gunpowder used in John Hooper's fire of execution to hasten his death and that was used to blow up James Ireland in the Culpepper Jail of Va. could neither touch the soul nor that life that had been placed within it anymore than Satan could touch the inner life in the soul of the patriarch Job.

May we ever be given to remember that the Constitution and amendments to our Constitution of the United States of America are no stronger than the purpose of God to rule in the hearts of leaders and lawmakers by His great fear, Power and wisdom. The fear of the Lord has ever been the beginning of wisdom. Such paper could be scrapped in a moment of time, but may we ever be given to know

that "all power is in his hand." Such fear from God must predominate in the hearts of the people who elect these officials in the hope that God-fearing men and women are elected and entrusted with the sacred, but yet powerful and awesome offices of our land and country! May this latter statement ever remain true.

In closing this article the following question comes to my mind, and, perhaps, to many others, "If such circumstances in the government of our land were to ever come about again or give rise to such as has been seen in this article, would you and I be enabled to stand?" The Lord only knoweth. Such a question causes serious thought and makes one to realize how wondrous He has been in mercy for the past two hundred years. May complete separation of church and state ever exist in our land with Christ as the Founder and Head and only Lawgiver of the elect church. She has only two officers, bishops or pastors and deacons, and they are only servants of the church. Her members are required to believe from the heart that they are saved by grace and not by works of the creature, and that alone through the regenerating power of the Holy Spirit and not from being saved by being sprinkled. Every gospel church is separate and independent in her execution of laws and discipline in her required obligations to Her Head, the Lord Jesus Christ. Yet, she shares a concern and heavy regard for the well-being of her sister churches. In the end she desires absolute religious liberty for all, and by the same token wishes the same to be granted in her behalf. All of this is what July 4, 1976, means to me.

J.M. Mewborn  
(Written July 3rd,  
4th and 5th, 1976)

(The above editorial is written with the thought in mind of fulfilling the promise made to our readers as set forth in the February, 1976, issue of the Landmark, page 121, top of the page. Editor)

Historical facts and data as presented in this article

are found in

- (1) "Imprisoned Preachers And Religious Liberty In Virginia" — Little
- (2) "Five English Reformers" Ryle
- (3) "The Trail Of Blood" Carroll
- (4) "Letter from J.P. Tingle to J. M. Mewborn, dated March 10, 1954.)

(Except for the Grace of God, the church and people of God would be suffering the same trials today, that the servants suffered and paid with their lives of old. May God give us an understanding to appreciate the blessings we have enjoyed for 214 years by way of freedom of religion. Editor.)

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## OBITUARIES

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### ELDER ALBERT AARON DOSS

Elder Albert A. Doss, moderator of the Lower Mayo Association, was born October 14, 1908, and passed away on June 21, 1990, making his stay on earth 81 years, 5 months and 21 days. He passed away in Lynchburg General Hospital, Lynchburg, Va.

He leaves behind to mourn his passing, his wife, Sister Mary Doss, 3 daughters and 2 sons. At the time of his passing, he was pastor of Goodwill, Draper and Spoon Creek Churches, all in the Lower Mayo Association.

His funeral service was held at Finch and Finch Funeral Home Chapel Altavista, Va., and interment was at Altavista Memorial Park, conducted by Elder Paul Clerk, Elder Frank Pegram, and Elder Kenneth Hopkins. Each of them were blessed to speak ably on the occasion.

The writer of this short notice has never known any pastor to be anymore faithful to the three churches he served, and none anymore considerate of all the churches in the Lower Mayo Association, as well as all correspondents without being partial to rich or poor, and manifesting no jealousy towards any minister regardless of his gift or standing, than was Elder Doss. He will be sorely missed among these little flocks, and we would beg God's loving care on Sister Doss and his family.

Rachel S. Manuel  
Route 2, Box 275  
Rocky Mount, Va., 24151

### DEACON CLARENCE D. DUCKWORTH

We note with deep regret the passing from among us a dear friend and brother in Christ, Clarence W. Duckworth, Alturas, Florida, who died May 15, 1990, at Florida Hospital South, Orlando. He was 79 years of age. (If he had lived until June 21, 1990, he would have been 80 years old.)

Brother Duckworth was born in Liveoak, Fla., on June 21, 1910, and came to live at Alturas, Fla., from Winterhaven in 1946. He was one of the oldest members of Macedonia Primitive Baptist Church, at Alturas, Fla.

He is survived by his sons, Donald Duckworth, Babson Park, and Glenn Duckworth, Lethia, Fla.; two daughters, Faye Hedden, Stuart, and Janet McGre-

gor, Richland, Mo. One daughter, Carlon Duckworth, preceded him in death. Gladys Duckworth, his wife, passed away April 6, 1988. He had several grandchildren that will surely miss him.

Brother Duckworth will be greatly missed by his family and Macedonia Church. He was always present at his church meetings, and loved the church and to hear the gospel preached.

His funeral service was conducted at Widden Funeral Home Chapel. Officiating were his pastor, Elder John Simpson, and Elder Pete Henricks. Interment was at Mount Enon Cemetery, Plant City, Fla.

Therefore, be it resolved, that three copies of this memorial be prepared, one for our church record, one to be given to his family, and one submitted to the **Zion's Landmark** for publication.

Done by order of Macedonia Church in conference.

Written by one that loved him, I hope, for Christ's sake.

W.C. (Bill) Lake  
Lakeland, Fla., 33805

## Schedule of Meetings

### MATES CREEK ASSOCIATION

The One Hundred Thirty-Eighth Session of the Mates Creek Primitive Baptist Association will convene with Indian Fork Church, Culloden, Cabell County, W.Va., the Lord will, beginning on Friday before the first Sunday in September, 1990, and will continue through Sunday following, the dates being August 31, September 1 and 2, 1990.

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the south take I-77 to West Virginia Turnpike; take I-64 to Hurricane Exit 34; take Business Route 34 through Hurricane to Route 60; travel one mile west on Route 60 to Culloden; turn left at Elementary School; go 1/2 mile to church on right.

A warm and sincere invitation is extended to all our brethren, sisters and friends. May God bless us with your presence and sweet fellowship.

Anna Mae Ashworth, Clerk  
308 Harbour Lane  
Hurricane, W.Va. 25526

### SEVEN MILE ASSOCIATION

The One Hundred Tenth Annual Session of the Seven Mile Association will be held at Reedy Prong Church, Sampson County, N.C., if the Lord will, beginning on Friday before the Third Sunday in September, 1990, and will continue through Sunday following, the dates being the 14th, 15th and 16th.

Directions to Reedy Prong Church are as follows: Those coming from the west on N.C. 50 Hwy., or either north or south on Int.-95 will come to Benson, N.C. At Benson take N.C. 50 Hwy. east for 8.2 miles (passing through the Meadow Community) to S.R. 1124; turn right and go 2.5 miles to church on your

left. Those coming from the south or east on Hwys. 13, 55, 701 or Int. 40 will come to Newton Grove, N.C. Here take N.C. Hwy. 50 west and go 4.8 miles to S.R. 1124; turn left and go 2.5 miles to church on your left.

We desire the presence of our beloved brethren, sisters and friends.

Jerry G. Whittington, Assistant Clerk  
P.O. Box 218  
Willow Spring, N.C. 28592  
Telephone — Home 919-779-5216 or  
Office 919-552-6447.

### LITTLE RIVER ASSOCIATION

The One Hundred Sixty-First Annual Session of the Little River Primitive Baptist Association will be held, if the Lord will, with the Church at Middle Creek, Wake County, N.C., and to be entertained by Angier Church, beginning on Friday before the fourth Sunday in September, 1990, and continuing through Sunday, the dates being September 21, 22, and 23, if it be the Lord's will.

Elder W.C. Lake was appointed to preach the introductory sermon, and Elder Thomas Whitley is his alternate.

Those coming by way of Smithfield, N.C., take Hwy. 70 north to Clayton; at the intersection of Hwys. 70 & 42, take Hwy. 42 west and follow same about 11 miles to association marker; turn right to Middle Creek Church, only a few hundred yards. Those traveling north on Hwy. 50 from Benson, N.C., turn west on Hwy. 42 at the intersection of these highways; travel about two and one-half miles to association marker. Those coming to the association by way of Fuquay-Varina, take Hwy. 42 East, and go about 8 miles to the marker; turn left to Middle Creek Church, a few hundred yards. Those coming by way of Raleigh, N.C., take Hwy. 401 south. Follow 401 about five miles to the intersection of Old Stage Road (S.R. 1006). Follow Old Stage Road (S.R. 1006) 7 miles to the Community Mart which is just beyond B.N. Ferrell and Sons and on a sharp curve. Bear to your left at "Y" intersection onto Rockside Service Station Road (S.R. 2736), and go 3 miles to the church.

A cordial invitation is extended to all lovers of the truth to come and be with us during this session of our association.

Bobby Daughtry, Clerk  
Route 1, Box 354  
Princeton, N.C. 27569

### YELLOW RIVER ASSOCIATION

The One Hundred Sixty-Third Annual Session of the Yellow River Primitive Baptist Association will be held with Mt. Zion Church on the fourth Sunday, Friday and Saturday before in September, dates being 21, 22 & 23, 1990.

Directions are as follows: From I-20 west exit at Thomson-Washington Hwy. 78, Exit 59 to Athens City Limits, approximately 5 miles on Hwy. 78 to church on left across from Georgia Square Mall. From 441-South, exit at the North By-Pass (South 29,

North 129). Travel 5.5 miles and exit at the Winder-Atlanta exit. Turn right on Hwy. 78. Travel about one mile to church on left side of hwy. (across from Georgia Square Mall).

Hewatt L. Fleming (Assn. Clerk)  
Route #1, Box 1028  
Homer, Ga., 30547  
Tel. 404-677-3785

## LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, if the Lord will, on Friday before the first Sunday in October, 1990, and will continue three days, through Sunday following. This year, 1990, the association be entertained by Draper Church, but will be held on the grounds of Pleasant Grove Church, Henry County, Va. The dates are Oct. 5, 6, & 7, 1990.

Directions are as follows: Those going west on Route 58, turn at 831. There will be a marker at this point. Go 2/10 mile; turn left on 700. There will be a marker here also. Do not turn anymore, 2.8 mile to church on left. The Moorefield-Stone Fire Dept. is just before you get to church. Those coming by way of Route 8, come to 704. This is near N.C. & Va. State Line. There will be markers at these points. Turn off 704 about 2 or 3 miles to 1730; turn east and go about 1 mile to 631. There will be markers at these points. Also turn right on 631, go a short distance to church on your right.

We hope the Lord will give you a mind, one and all, to come and be with us in these meetings.

Cletus Turner, (Assn. Clerk)  
Route 1, Box 692  
Bassett, Va., 24055

## BLACK CREEK ASSOCIATION

The Black Creek Primitive Baptist Association will convene, the Lord will, on Friday before the second Sunday in October, 1990, and will continue through Sunday following, the dates being Oct. 12, 13, & 14. The association was appointed to be held with the Church at Sappony, Nash County, N.C.

Those traveling from the East go to Wilson, N.C., and take Route N.C. 58 north toward Nashville, N.C., to Sandy Cross and J.W. Bone's Store (on left). Turn left and go short distance to church on left. Those coming by way of Nashville, N.C., take N.C. 58 and travel south toward Wilson, N.C. Turn right at Sandy Cross and continue to church. Those traveling from the south on Int. 95, take Exit No. 132 to N.C. 58 (north of Wilson). Follow (road signs) directions to N.C. 58. When you reach N.C. 58 at Sandy Cross, go straight across and travel short distance to church on left.

We desire the presence of all our brothers, sisters and friends.

Paul H. Carraway, Clerk  
Fuquay-Varina, N.C. 27526  
Tel. 919-552-2693.

## WHITE OAK ASSOCIATION

The White Oak Primitive Baptist Association will be held, the Lord will, on the first Sunday, Saturday before, and Monday after in October, those dates being October 20th, 21st, and 22nd, 1990, with the Church at Davis Memorial, Richlands, Onslow County, N.C.

Directions to Davis Memorial Church are as follows: Those coming from the north and west, follow Hwy. 24 east through Richlands, N.C., toward Jacksonville, N.C., until you get to Hwy. 111. Turn right on Hwy. 111, and follow for approximately 4 miles to a Scotchman Store on left. Turn left on the "Five Mile Road." Go approximately 5 miles to church on left. Those coming from the south or east, come to Jacksonville, N.C., and take Hwy. 24 west toward Richlands, N.C. until you get to Hwy. 111. Turn left on Hwy. 111. Follow for approximately 4 miles to the Scotchman's Store on left. Turn left on the "Five Mile Road." Go approximately 5 miles to church on left.

We send a cordial invitation to all brethren and sisters of same faith, to all ministers of same faith, and friends, to come visit with us, whom we hope will enjoy a very wonderful association. We need each other and we desire to have all of you to come and visit us at the church and in our homes. We love you all.

Virgil Davis, Assn. Clerk  
Tel. 919-346-5653

## MILL BRANCH ASSOCIATION

The 1990 Session of the Mill Branch Association will be held with Tabor Primitive Baptist Church, Tabor City, N.C., beginning on Friday before the first Sunday in November, and will continue, the Lord willing, through Sunday following, the dates being November 2, 3, & 4, 1990.

Those coming on Route U.S. 701 south from Whiteville, N.C., will follow Route 701 Business into Tabor City, N.C. The church building will be only a short distance on you left.

We extend a welcome to our brethren, sisters and friends to come and be with us during our association.

Lucille Beasley,  
115 North Calhoun Street  
Bishopville, S.C. 29010

## THE TITANIC

The Titanic was a ship that men said was unsinkable.  
But God had the wind in His fist,  
And he gave it a twist.  
Then down went the Titanic.

Elder Thomas C. Hart  
(Contributed by W. William Edwards)

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J.M. Mewborn, Editor  
P.O. Box 277  
Willow Spring, NC 27592

Volume CXXIII

July-August 1990

NUMBER 4

## DAVID'S TRIALS

### PSALM 3

*The security of God's protection.  
A Psalm of David, \*when he fled  
from Absalom his son.*

*Lord, how are they increased that  
trouble me! many are they that rise  
up against me.*

*Many there be which say of my  
soul, There is no help for him in  
God. Selah.*

*But thou, O Lord, art a shield for  
me; my glory, and the lifter up of  
mine head.*

*I cried unto the Lord with my  
voice, and he heard me out of his  
holy hill. Selah.*

*I laid me down and slept; I  
awaked; for the Lord sustained me.*

*I will not be afraid of ten thou-  
sands of people, that have set them-  
selves against me round about.*

*Arise, O Lord; save me, O my God;  
for thou hast smitten all mine ene-  
mies upon the cheek bone; thou  
hast broken the teeth of the ungodly.*

*Salvation belongeth unto the Lord:  
thy blessing is upon thy people.  
Selah.*

### NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

**THE SCRIPTURAL AUTHORITY  
ESTABLISHING GOSPEL ORDER  
FOR CHURCH CONFERENCE  
MEETINGS REQUIRING TWO OR  
MORE MEMBERS, AND NONE LESS**

For sometime now, including a period of several months, I have felt to comment, if it could be the Lord's will to bless me, on Christ's stated authority for the existence of His militant church in the world with emphasis of how He brings her to light and be established by the divine or holy law which he gave her and she is commanded to keep and uphold in the Gospel Kingdom in her militant state to the end of time. It was Christ (Himself) who said to Peter, after Peter had told Him, "Thou art the Christ, the Son of the living God," (Matt. 16:16), that He answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto **thee**, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon **THIS ROCK** I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." Matt. 16:17-19. Here, Christ told Peter that He is **THE ROCK**, and that the keys of His Kingdom (His blessed ordinances) would be given to "thee," meaning him, Peter, of course, together with the twelve apostles of the Lamb, and the Church of God that would be established upon **THE ROCK** throughout all ages and generations to the end of time.

With Christ who is the Head of the body, the Gospel Church has the power to bind on earth and it will be reciprocated in heaven; likewise, she has the power to loose on earth and it shall also be loosed in heaven. Bind means to cause to cohere; or to unite into a solid mass; to make fast; to make irrevocable or obligatory, etc. To loose means to disconnect, to detach; not strict; to let go, unbind, untie, undo, etc. Here, as I understand it, He says that through the church He bestows gospel fellowship, and that through Him the church fellowship can be withdrawn.

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J.M. Mewborn, Editor

In reading the Articles of Faith of various churches and associations that have maintained a viable correspondence over a period of years, I find one very common element of statement in each of them. They all basically read the same as follows (and please read carefully);

"We believe that Almighty God has made known His mind and will to the children of men in His word, which we believe to be a divine authority, and contains all things necessary to be known for the salvation of man. **The same is comprehended or contained in the books of the Old and New Testament.**"

Another reads,

"We believe the scriptures of the Old and New Testaments as translated under the reign of King James, are a revelation from God, inspired by the Holy Ghost, and that the *New Testament* is the standard of faith and the only authorized rule of practice to the church of God under the gospel dispensation. We, therefore, consider

ourselves solemnly bound by our allegiance to the King of Zion, etc."

By reading and absorbing the meaning of the above statements in the Articles of Faith of the churches, only one conclusion

can be drawn and reached therefrom, to-wit: that the church of the living God has declared in earth that the scriptures are the written word of God, and are, therefore, the only authorized rule of practice for the Kingdom of Christ and His church in this world, and that any deviation whatsoever from this word is a departure from the teaching and commandment of Christ. Also, that the church of God is bound, and/or sworn to uphold them all the way, lest they be not kept.

May we ask the question, "What is the authority for the order of Christ's church's existence in the world and what truly identifies it here? Speaking directly to the church, Paul said, "Ye are the body of Christ, and members in particular." 1st Corinthians 12:27. "For we are members of His body, of His flesh, and of His bones." Ephesians 5:30. Since the members are in the body, and the body is Christ's, where can be found the Godly instructions for the ordinance of authority and power of the order of her business? God said, "Nevertheless He left Himself not without witness." (Acts 14:17), and the order of His house was laid out plainly in no uncertain terms in the 18th Chapter of the Gospel as recorded by Matthew, by our Lord and Saviour (Himself).

In the 18th Chapter of Matthew, Christ begins by referring to His church and Kingdom as "little children." They have not now, nor will they ever outgrow or get beyond the size of their garment, which is "less than the least." They will never become fully grown here. If they are truly His, He will keep them trimmed down with sufficient trials and afflictions so that there will be a perfect fit with no rough edges. A little child is one who is not grown. He is not an adult who is one that is considered to have full knowledge. Though accused of such, may God ever keep me from becoming a spiritual adult! The little child is dependent upon its mother and father for protection, for guidance, and from destruction from those who would destroy him. There is a natural closeness between a child and its mother and father, and, likewise, between the mother and the father and the child that no human words can

describe. This closeness is called "LOVE," and applies both in a natural sense as well as in a spiritual sense (of the word). God is looking out for them for His Son said, "Take heed that ye despise not one of these little ones; for I say unto you That in heaven their angels do always behold the face of my Father which is in heaven." Matthew 18:10. His children, here, have a blessed connection between earth and Heaven that will never be destroyed. Make no mistake, the Angels of God will see to that!

If it be the Lord's will, I shall extract three verses of scripture from the 18th Chapter of Matthew that authorizes the assembling together or meeting of the church of God of the particular church in conference in order. They are as follows, viz:

(1) Christ said, "Again I say unto you, That if **TWO** of you shall **AGREE** on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matthew 18:19. Here, the authority is even given to covenant or **agree** to constitute the church. There must be that complete, full agreement on all fundamental points of the doctrine of Jesus Christ, with no less than **TWO**. Only one or less than one, which is **NONE**, will not fulfill Christ's commandment or requirement.

(2) Christ said, "For where **TWO** or **THREE** are gathered together in my name, there am I in the midst of them." Here, strictly speaking, beyond any shadow of doubt, is the authority for the church of God, the body of Christ, the local church, independent as she is in her glorious Head, to enter upon God's business, the order of His house. By research, I have found some indication that back under the law worship of the Jews there could be no number less than 10. But Christ brought the number down and sanctioned "**TWO**" or "**THREE**," although this number is ever so few that are met together to attend on his ordinances, do the business of His house, or transact any affair that is for His glory and the good of His blessed people, "IN MY

NAME," says **HE**. It is alone by His authority, depending solely on His help, calling upon His name, and seeking His glory alone, that it is done. Yes, "**THERE AM I IN THE MIDST OF THEM**," presiding over them, as their only Chief Moderator, ruling in their hearts in those Heavenly things in which they are all concerned, confirming what they do, and giving a blessing of success to all they are engaged in.

(3) Christ said, "Take with thee one or two more, that in the mouth of **TWO** or **THREE** witnesses every word may be established." Matthew 18:16. This is Christ's second step in the process of Gospel Labor. There must be **two witnesses**, regardless, in connection with the business of the Gospel Church, and, better, three, if possible. Only one has never been sufficient, and none (no witnesses at all) is not in the book, as the saying goes.

In my humble judgment, in reading the above scripture(s), there can be no second guessing as to what constitutes Gospel Order in the Kingdom of God, and what is not Gospel Order in the church or Kingdom of God. There has never, yet, been anything that is not plainly understood when it was plainly declared. In the above scriptures we believe that Christ plainly declared it.

It has been said or suggested in late years that a Gospel Church can operate, in the absence of any of her members with not a single one present, by members from another church coming into their meeting place and holding conference for them. This has been designated as a church holding conference by what the legal world calls **POWER-OF-ATTORNEY**. Also, that such manifests the principle of the Good Samaritan, who in the scriptures represents **the Lord and Saviour Jesus Christ**.

I have endeavored to search the scriptures (Bible) from cover to cover, lid to lid, and I cannot find at any place or any where within the lids the expression **POWER-OF-ATTORNEY**. In the New Testament many churches are mentioned

or designated such as Rome, Corinth, Galatia, Ephesus, Philippi, Collose, Thessalonians (or Thessalonica); the seven churches of Asia, called Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, and many, many more whom the Apostle Paul visited when upon earth, nearly two thousand years ago. In all of these I cannot find where they used a **POWER-OF-ATTORNEY**. I do find, however, where the Church at Macedonia called for help. "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, **Come over into Macedonia and help us**. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." Acts 16:9-10. Macedonia called for help, but there is nothing whatsoever to here indicate that the Church at Macedonia was not assembled and in place when the Apostle Paul got there to minister unto them. There is nothing to indicate that any other church was there to replace them, either.

A **Power-Of-Attorney** has been simply defined as "a legal act (document) authorizing one person to act as the attorney or agent of the person granting it," or even more simply stated, "a written statement giving one person legal power to act for another." In all cases wherever, the **Power-Of-Attorney** is a limited feature within itself. The person who holds it can only collect and disburse funds (on a judicially supervised basis) in behalf of his client, with other minor duties, but in no case in any sense of the word can he dispose of property belonging to his client or can he receive property without the consent of all other legal heirs and owners of the property. With their consent, he can go forward. This would mean, that if there were such a thing as a **Spiritual Power-Of-Attorney** in the church, those holding it could not vote to exclude (dispose) of property (other members) without the consent of all property owners (other members) of that particular church. In such an event, regardless, I have been unable to find where a **Power-Of-Attorney** exists in

the scripture.

To imply that the Good Samaritan can take over would mean that the man, who fell among thieves and was carried to the inn, **had slipped** (fallen) from the "law of the Spirit of life in Christ Jesus," back under "the law of sin and death." To this date I have never read where such took place in the scriptures. God certainly is not to be compared with man in any instance.

I would have all of my precious brethren everywhere to know that I consider myself to be no authority on anything, much less having any superior knowledge on the doctrine and order of the church of the Lord Jesus Christ. I am nothing, yea less than nothing but a poor, vile, wretched, helpless, undone sinner, the chief of them, standing at all times in need of the mercy and grace of God in behalf of my poor soul. But, I would have all of you to know that, I hope, I have been made to know of **ONE** who is the only authority and that which He inspired His Apostles of old to leave on record for our learning, patience and comfort. Surely, the scriptures are "The Man of Our Counsel," and every word therein is completely infallible, because it is the written Word of God, from which our **Articles of Faith** were taken when our churches and associations were first organized and set up in this time world many years ago.

May God keep and save us from two conditions or state of being(s) mentioned and described in the scriptures. **Lukewarm**, "Neither cold nor hot, because I will spue thee out of my mouth." Rev. 3:16. And "At ease in Zion that we not trust in the mountain of Samaria." Amos 6:1. Following a double standard in the church of God will lead to these conditions, and may God keep us from doing it.

Brethren, pray for me, if it be the Lord's will, for I feel the need of them and you at this time. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." Phillipians 4:8. We must always have a

"Thus saith the Lord" for all things pertaining to the house of God and all Godliness!

J.M. Mewborn

September 16, 1990

### REQUEST FOR ORIGINAL (FIRST) CHURCH DECORUM OR RULES OF ORDER

Sometime in the year 1981, a member of one of the churches in the Little River Association came to me and asked if I could locate a copy of the oldest Church Decorum or rules that was known to exist in the United States of America, and was also used by the first churches that were known to exist on this continent of the Baptist faith.

To comply with the request, I made diligent effort and search, and finally found it in the pages of Hassell's Church History, pages 695-696. It was published, at that request, in the "July-August, 1981," issue of **Zion's Landmark**.

Very recently, the same person has come to me and asked, if possible, to republish the same information at this time which is being done below.

J.M. Mewborn

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### RULES OF CHURCH DECORUM

**PREAMBLE.** From a long series of experiences we (who hope we are) the Church of Christ at -----, are convinced of the necessity of coming together as often as may be in order to hold Conference, and to discharge our obligation in watching over each other as Christ hath commanded.

Ordered, therefore, that the following Decorum be a rule for the church to conduct herself by in her future Conferences. We will not forsake the house of God, or the assembling of ourselves together. Neh. X. 39; Heb. X. 25.

**ARTICLE I.** The Conference shall be composed of the members of

**THIS church, together with any members of sister churches, that are present in fellowship, of the same faith and order, who have liberty to seats with us. Act IV. 23; XV. 6.**

**ARTICLE II.** Conference shall be opened and closed with prayer to Almighty God. I Tim. II, 1; I Thess. V. 17, 18.

**ARTICLE III.** One shall be chosen to preside, who shall be addressed under the appellation of Brother Moderator; and to whom every speech shall be particularly directed. I Cor. XIV. 26-40.

**ARTICLE IV.** The members' names, being regularly enrolled, shall by the Clerk be distinctly called over, and a significant mark put to the names of all absent members. Acts I. 15; Neh. II. 18; IV. 20; V. 16.

**ARTICLE V.** A door shall be opened (when thought necessary) for the admission of new members into this church; but none shall be admitted **but by unanimous consent**, and who shall first verbally relate their experience, or give an account of the work of God on their souls;

and secondly, of their faith and principles (if the church shall request it); and thirdly, the church shall make diligent inquiry respecting their moral conduct, and when **full (or unanimous) satisfaction** shall be obtained, the Pastor, Deacon or Moderator shall manifest the same by giving them the right hand of fellowship, thereby receiving them in form. I Peter III. 15; Gal. II. 19.

**ARTICLE VI.** No complaint shall be brought into Conference against a transgressing brother or brethren respecting crimes of a private nature, until the aggrieved party has compiled with the directions given by our Lord in Matthew XVIII. 15-17.

**ARTICLE VII.** Every motion made and seconded shall come under the consideration of the Conference unless withdrawn by the member who made it. I Cor. XIV. 40. (Two or more members required to accomplish this.)

**ARTICLE VIII.** Every query presented shall be thrice read; and before it is received, the Moderator shall take a vote,

and accordingly as there is a majority for or against debating it, it shall be answered or not. But the querist may withdraw it at any time — provided also that no intricate query shall be imposed or asked.

**ARTICLE IX.** If the minority shall be grieved, at any time, at the determination of the majority, they are hereby directed to make the same known immediately to the church; and, if satisfaction cannot be obtained, it may be necessary in that case to call for helps from sister churches.

**ARTICLE X.** All the business of Conference shall be recorded by the Clerk, and before Conference rises, the same shall be distinctly read and corrected, if need be.

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**SECTION 1.** Any member refusing to attend Conference, the same is Disorder.

**SECTION 2.** Any member absenting him or herself from Conference without leave, the same is Disorder.

**SECTION 3.** Any member whispering or laughing in time of a public speech, the same is Disorder.

**SECTION 4.** If two or more shall speak at one time, or any member speak without rising up and addressing the Moderator, the same is Disorder.

**SECTION 5.** Any member speaking more than three times to one subject, without leave obtained, the same is Disorder.

**SECTION 6.** Any member being grieved at anything done in Conference, and shall hold his or her peace, and shall not let the same be known until Conference rises, and shall afterward speak of the same, as it manifestly tends to confusion, it is hereby deemed Disorder.

**SECTION 7.** Any member speaking or acting in wrath or anger, or in a threatening, degrading manner, as it shames religion, wounds the cause of Christ, and grieves true believers, it is hereby deemed Disorder.

**SECTION 8.** If the Moderator shall neglect to plainly and timely reprove any member transgressing any of these rules, or in behaving in any manner irreverently in time of Conference, the same is Disorder in him, and himself is for the same liable to

be reproved.

**SECTION 9.** The woman hath not a right by the laws of Christ to usurp authority over the man, and, therefore, ought not to speak in the church, only in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

**SECTION 10.** Amendments to these rules may be made at any time when Conference shall deem it necessary.

### A BIT OF CHURCH HISTORY

It has been our observation that the Rules of Decorum, Church Covenant and Articles of Faith of all our churches are basically the same in meaning and intent of purpose, but that there are, however, minor differences in wording, sentence construction, etc.

In an attempt to answer and fulfill the request of our inquirer above, we have published the original Rules of Church Decorum of the early churches that organized and first composed the Kehukee Association in 1765 in the State of North Carolina. Many of these churches had their roots from the Philadelphia Baptist Association and the Welsh Tract Church that was organized in Wales and came to America as an organized body, settling near Newark, Delaware, in 1701. This was many years before the United States of America had any existence, when our churches were composed of our forefathers, and they were surrounded by an uninhabited wilderness, wild forests and Indians.

It will be recalled that in 1790 the Kehukee Association's boundaries reached from (and included) the State of Virginia, embracing all of eastern North Carolina to the South Carolina line, a span of nearly 300 miles.

In 1793 the Kehukee Association had 49 churches, 3,440 members, embracing the above described territory. It was thought best for the sake of convenience to divide on a mutual basis since traveling on horseback and carriage in those days was

too slow for the ministers and messengers to reach their annual appointments at the regular sessions. Accordingly, a separation was made and the Tar River (of North Carolina) became the mutual or agreeable dividing line. All churches north of this water course retained the name Kehukee, and all south of it were to be called the Neuse Association.

It was in the year 1830 that a number of churches in the Neuse Association endorsed the foreign mission program and other man-made schemes that were engulfing churches and spreading over the country at that time. In that year 1830 a number of churches withdrew from the said Neuse Association and organized the Contentnea Association in central eastern North Carolina and also the White Oak Association, composed of churches situated in the middle coastal region of North Carolina. Also, some of the same churches in the Neuse Association were instrumental in the founding of the Little River Association in 1829, as well as some from the Raleigh Association. The Raleigh Association had taken the same course in supporting foreign missions, as her sister association, the Neuse, had done.

After the Civil War in the 1870's, the Seven Mile and Mill Branch Primitive Baptist Associations were organized from churches in the Little River Association. The Black Creek Association was organized in 1875 from churches dismissed from the Contentnea Association and Little River Association, solely for the purpose of convenience with full ties of fellowship being retained in their midst.

I give the above historical data for the sole purpose of showing that the set of Rules of Decorum, that we are publishing above, is the oldest of any that we have any record or common knowledge of for churches in this area and is basic or fundamental to the order of all our old line Primitive or Old School Baptist Churches still standing today. Due to the age of this set of Rules of Decorum (pre-1765), the originality and authenticity would be indisputable, as those upheld by our forefathers. (See Hassell's Church History,

pages 695-696 for reference identification.)

We hope that this information will be of some help or assistance to our inquirer, as well as to Primitive Baptists everywhere.

J.M. Mewborn

#### AN EXCELLENT ARTICLE

(Mrs. Elizabeth C. Edwards, Raleigh, N.C. wrote an article in which she entitled, **DUST**, about the year 1964, and was first published in the *Zion's Landmark* in the January 15, 1965, issue. At the time it was published, it was greatly enjoyed and appreciated by the readers of our paper. One subscriber said, "It is the most beautiful and powerful writing I have ever read."

Many of our subscribers remember Mrs. Elizabeth C. Edwards. She suffered a bad stroke in early January, 1988, and for the 2-1/2 years now, has been confined to the Hillhaven Convalescent Center, 616 Wade Avenue, Raleigh, N.C. Since that time, she has been unable to take any solid food by mouth, and has been fed continuously through a tube to her stomach. The stroke left her almost permanently speechless; however, at times she does say a word or two, now and then, only occasionally. The stroke left her completely paralyzed. Her husband, Mr. W. Clyde Edwards, has missed but few days, if any, for the past 2-1/2 years, visiting her and remaining so faithfully by her side. My observation tells me that she is being faithfully cared for by the nursing center and the aids employed for this work.

I visited Mrs. Edwards on August 5, 1990, and found her lying there, seemingly, in a slumber or sleep. I spoke to her, mentioning my name, Sardis Church, near Madison, N.C., where she had attended a lifetime, "Primitive Baptist," etc., when I saw an enlivening twinkle in her eye, and a million dollar smile suddenly broke out on her face, as she turned and looked at me. All of us have loved Mrs. Edwards for the truth's sake for around forty years, and it hurts us so very much to see her lie and be in the condition that she is now.

May God bless her husband, Mr. Edwards, and her two fine children, Bill and Nancy, who are doing everything they can in her behalf.

J.M. Mewborn,  
September 18, 1990)

### "DUST"

"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Dust, according to the dictionary, is dry earth. The sentence given in explanation is: "The tomb contains the dust of kings." All of us know that dust, as such, is about as near nothing as anything can possibly be. Earth, if properly nourished by the sun and rain, will produce vegetation of various kinds, but dry earth (dust) cannot and does not do that. Yet, that worthless substance from which God formed man, is all mankind can claim as his beginning. And for seven days or more after the earth and Heaven were created, man lay dormant in the earth (as he was not yet formed) still only dust — just that. Sometime after the seventh day

(after ALL the wonderous work of creation had been finished) God formed man and breathed into his (this man of dust) nostrils the breath of life." How helpless man was before the breath of life was breathed into him — and how helpless still! "And all the inhabitants of earth are reputed as NOTHING." Dan. 5:35, "and all his righteousnesses are as filthy rags." Isa. 64:6. "Without Him man can do NOTHING."

Man, as dust, simply could not perform, and, as a living soul today, can perform only as God ordained it "from the foundation of the world." Which is to say; if man is performing this very minute, God not only foresaw what he is now doing but "He DECLARED it." He said: "Remember the former things of old: for I am God and there is NONE else; I am God and there is NONE like me, DECLARING THE END FROM THE BEGINNING, and from ancient times the things that are not yet done, saying, My counsel SHALL stand, and I will do ALL my pleasure." Isa. 46:9-10. So, regardless of man's performance, God declared it, according to Scripture. He, and He alone, predestinated whatever that performance is, has been, and ever will be. God's works do not go awry. This is so mysterious, so great, and so beyond our carnal understanding, it is hard to conceive its mysteries. In fact, with the carnal mind the whole thing seems absolutely impossible and, of course, it is not for everyone except that Great Power on High. Given an understanding heart we know that Scripture proves it. He is One Who is so great and powerful that He said; "Let there be light and there WAS light." Gen. 1:3. When before His command, "Darkness was upon the face of the deep." We need delve no further into Scripture to prove that the "Lord God Omnipotent reigneth;" He always has and always will do His works. In the great majesty of God's works, David declared: "Surely the wrath of man shall praise Thee; the remainder of wrath shall Thou restrain." Psa. 76:10.

Sinful man is not a free agent to do what he wants to do unless God wills it so. Paul lacked this power and admitted it: "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I." Rom.

7:15. Is this not your experience? We are only the clay in the Hand of the Great Potter (God) to do with us as He ordained. 'O house of Israel, cannot I do with you as this Potter? sayeth the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel." Jer. 18:6. All of us know we do not get all we want in this life, nor can we bring it to pass merely by wishing for it; but Paul said: "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:17.

It takes the hand of the Lord to produce. God restrains us or He does not restrain us. Accordingly, we do good or we do evil. We are as helpless as dust without His restraining hand. God made this world for Himself and He rules supremely. "Behold, I am the Lord of All flesh; is there anything too hard for Me?" Jer. 32:27. "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and NONE can stay His hand, or say unto Him what doest Thou?" Dan. 5:35.

God asks nothing of man, neither works for money. "If I were hungry I would not tell thee, for the WORLD is mine, and the fullness thereof." Rom. 50:12. "For every beast of the forest is mine and the cattle upon a thousand hills." Psa. 50:16. O, what a powerful God reigns over us at ALL times! "Behold, He that keepeth Israel shall neither slumber nor sleep." Psa. 121:4. He is an ever present help in time of trouble. "God is our refuge and strength a very present help in trouble." Psa. 46:1. When trials and temptations seem to beset and overpower us, we long to hear Him whisper those comforting words: "Be still and know that I am God." Psa. 46:10. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." Psa. 48:1. He is so powerful that kings bow to Him and NONE can stay His hand. Man is so helpless in comparison that discussion of it hardly deserves written space. "With God ALL THINGS are possible", (Matt. 19:26), "but with men this is impossible" — the difference.

Christ has ever been with the Father. He said: "I came down from heaven not to do

mine own will, but the will of Him that sent me." Jno. 6:38. If Christ did not do His own will while on earth, but the Father's instead, how much less able is man to perform his own will! and how powerless is man to save himself! Christ saved ONLY those the Father GAVE HIM to save — no more, no less, "That the saying might be fulfilled, which He spake: Of them which Thou GAVEST ME have I lost none." John 18:9. Also He said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over ALL flesh, that He should give eternal life to as many as Thou hast GIVEN Him." John 17:1, 2. So, how could there be any doubt that God has a chosen people and by and through Him is the only way of eternal life, and that those whom He chose before the foundation of the world are still His? God's children have ever been His, regardless of how it may seem to the world. "For they are not all Israel which are of Israel, neither, because they are the seed of Abraham, are they all children: but in Isaac shall Thy seed be called. That is, they which are the children of the flesh, these are not the children of God: But the children of the promise are counted for the seed." Again we read: "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture sayeth unto Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will be hardeneth." Rom. 9:15-18.

When Jesus ascended to heaven and was no more in the world, He said: "I pray for them; I pray not for the world (God's kingdom is not of this world) but for them which Thou hast GIVEN me, for they are thine." Jno. 17:11. And He gives this assurance: "While I was with them in the world, I kept them in My name; Those that Thou GIVEST me I have kept and NONE of them is lost, but the son of perdition; that

the scripture might be fulfilled." Jno. 17:12. Blessed assurance for the children of God! Christ loved them and He prayed for them (Jno. 17:10-24): "And all Mine are Thine; and Thine are Mine; and I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them because they are not of the world, even as I am not of the world. — Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold My glory, which Thou hast given me: for Thou lovedst Me before the foundation of the world." John 17:10, 16-24. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

The more we read the scriptures the more we are convinced of the foreknowledge of God and that the Word is written for His CHOSEN people (they are the only ones who can understand it, and, then, the understanding must be given to them) and the scriptures are sealed from all others, for none can understand them who have not had an experience in it. Salvation is by the grace and mercy of an everlasting, everloving God who so loved His people that He gave His life for them. The only way they have ever been given any understanding in this truth is by **REVELATION** alone.

I firmly believe there are fundamentally, or basically, only two doctrines in the world today, and this has ever been true — those who believe God saved His people by His grace alone, and that they were chosen in Him before the foundation of the world; and those who believe man is a free moral agent to accept or deny Christ. To accept Him, all they have to do is declare openly

that they have "accepted Christ as their personal Saviour." Otherwise they will reject Him. The Apostle Paul said: "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings in heavenly places in Christ according as He hath CHOSEN us in Him BEFORE the foundation of the world, that we should be holy and without blame before Him in love: having PREDESTINATED US UNTO THE ADOPTION OF CHILDREN BY JESUS CHRIST TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS WILL, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:3-6.

Christ said, "Ye HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it to you." Jno. 15:16. There are those who believe "It is not within man that walketh to direct his steps," (Jer. 10:23), and there are those who feel that they can direct their own steps. There are those who contend that man of himself has nothing to do with being born again; then there are those who say people know that they are Christians, and are saved, and that they have been born again. They say they know they are going to heaven when they leave this world after this life is over. I have yet to find the first one who could prove that the state of Utopia by scripture exists.

We find the same two doctrines demonstrated in those who believe God reveals His word to His chosen people; and those who believe they can be taught it by man, but Paul said: "I neither received it of man, neither was I taught it, but by the REVELATION of Jesus Christ." Gal. 1:12. "At that time Jesus answered and said, I thank Thee, O Father, Lord of Heaven and earth, because Thou hast HID these things from the wise and prudent, and hast REVEALED THEM UNTO BABES." Matt. 11:25. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. For after that in the wisdom of God, the

WORLD BY WISDOM KNEW NOT GOD, it pleased God by the foolishness of preaching to save them that (already) *believed*. I Cor. 1:20, 21.

Again we see the two doctrines illustrated or manifest by those who contend for a doctrine of sending missionaries to carry the word of God and the doctrine of salvation, claiming they can either accept salvation or reject it, and that they are capable of spreading salvation to the heathen and saving and winning many souls for Christ as a co-worker with Christ. But we read the words of the Lord (St. Mark 13:21-33): "And then if man shall say to you, Lo, here is Christ; or, lo, He is there; BELIEVE HIM NOT: For False Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send His angels, and shall gather together His Elect from the four winds, from the uttermost part of heaven." David said: "O give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south." Psa. 107:1, 2, 3. Peter said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." I Peter 4:9, 10.

When Christ commanded His disciples to "Go ye into all the world, and preach the gospel to every creature," he did not mean to go to China, Japan, the jungles of Africa nor any such, as is the popular opinion among many people, but He meant that

His word should now be preached among the Gentiles as well as the Jews. When Jesus sent out His twelve disciples, He commanded them, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:5. But after the crucifixion of Christ, when He had fulfilled the law, and established new commandments, the law of Moses was done away, and HE "appeared unto the eleven as they sat at meat," then He told them to "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In other words, their preaching should no longer be confined to the Jews only; but to both the Jews and Gentiles, which includes the entire world, for what are not Jews are Gentiles. Here the kingdom was no longer on an individual basis for the Jews only, but included both "Jews and Gentiles" on a collective basis.

There are evidently false prophets (preachers) among us today, because Jesus said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. The Prophet Jeremiah said: "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of Nought, and the deceit of their heart." Jer. 14:14. (I often feel to say prayerfully: O! I do thank Thee, Dear God, that Thou hast been merciful to me, and undeserving sinner, and hast shown me that salvation is of Thee and by Thy grace and grace alone. It is all in the hands of the Lord! "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:18. God did not commission just anyone to preach, "And how shall they preach except they be sent?", etc. Rom. 10:15.

Again, we see the contrast between the two doctrines: One group believes God is just in ALL that He does, and has done

from the beginning: not only just but merciful to poor hell, deserving sinners. The other group says God is unjust if He has a chosen people, whom He chose out of the world, and they reject such a doctrine. They feel that if they let God come into their hearts, He will save them, and that God wants to save them and wants them to call upon His name and accept His salvation. They contend that they can and do win souls for Christ, and that God needs them to help Him win and save souls. We find that Paul said: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33. He further said: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:18. It was His pleasure to choose a few in the beginning in comparison to the multitudes of mankind. Deut. 7:7 says, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the FEWEST OF ALL PEOPLE." "Esais, also, crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a REMNANT (small amount) shall be saved." Rom. 9:27. It is not for man to question the wisdom of God in any of His judgments. I believe most sinners who know they are such, feel that God would be just in excluding them from any of His mercies, because they see themselves so vile, undone and altogether unworthy. However, they cling to the little spark of hope within themselves, and try to do their best, but the harder they try the more vivid are their weaknesses and failures to perform any good.

God's children were chosen in His Son before the foundation of the world, and He is not choosing them as time goes on, accepting those who are doing good nor denying those who are "sinning." This decision was complete in Him before the foundation of the world. All flesh is full of sin, but only those to whom it has been revealed know this. John said: "If we say we have not sinned, we would make God a liar, and His word is not in us." I John 1:10. This being true, in what category do those

fall who claim they are not sinners? There are many who feel themselves "whole and need no physician." "Except the Lord of Host had left unto us a very small Remnant, we should have been as Sodom and we should be like unto Gomarrah." Isa. 1:9. There will ever be the remnant who feel the need of the GREAT PHYSICIAN.

Those who believe man has no more to do with being born into spiritual life than he had with being born into this natural life, believe also it is just as impossible to "work out your salvation, except that God worketh in you, both to will and to do of His good pleasure." See Phil. 2:12. It is just as impossible for man to accept Christ as his (personal) Savior without the power of God in His soul, as it is to cause himself to be born by natural birth into this natural world. Christ said: "No man can come to me, EXCEPT the Father which hath sent me draw him: and I will raise him up at the last day." Jno. 6:44.

As final as it may seem, God's children believe the work was finished when God said it was, and nothing has been taken from nor added to — nothing has gone

amiss, awry, nor have there been any surprises or disappointments. As Elder (Charlie) Thomas says; "It was all fixed before the foundation of the world by God. "Who worketh ALL things after the counsel of His OWN WILL."

Since Christ said: "I have finished the work which Thou gavest me to do," (Jno. 17:4) God's poor sinners (who are pure in heart) can rest in peace with the assurance that all of God's work was done for the good of His people and for the glory of God's Kingdom. And when those for whom Jesus bled and died and for whom the work was finished, fulfill their allotted time on this earth, all will be well with them. Oh! my chief concern is whether or not a poor sinner such as I is included in that REMNANT which He chose through His great mercy, to bless and to save with an holy calling.

How comforting it is to know that the choosing was all in His Hand, and to possess the hope that He has had mercy

upon a poor sinner, such as I!

Elizabeth C. Edwards  
417 S. Boylan Ave.  
Raleigh, N.C.  
(Written December, 1964)

(If not deceived, the above article contains the truth and doctrine of the Lord and Saviour Jesus Christ, and is the most hated doctrine preached and declared in the world today! Editor)

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## OBITUARIES

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Elder A.A. Doss

**ELDER A.A. DOSS**

According to the foreknowledge of God Almighty, October 14, 1908, was the time appointed for a son to be born to Nollie Witt Doss and Ida Willis Doss, and his name should be Albert Aaron Doss, and it came to pass.

Thursday, June 21, 1990, being the time appointed, Elder Albert Aaron Doss died in Lynchburg General Hospital, Lynchburg, Va. He is survived by Sister Mary Marshall Doss, his wife of 61 years. Also, two sons, Gerald and Herbert; three daughters, Sister Dorothy Doss, Marie Reynolds and Mrs. Robert (Ida) Compton.

Brother Doss was made to love the doctrine of Salvation by Grace at an early age, and asked for a home with Burlington Church, Burlington, N.C., where he was received and was baptized by Elder A.B. Barham. A while later, for convenience his membership was moved by letter to Old Mountain Church where he began speaking in public (which continued for 51 years).

Brother Doss spoke many times about a dream he had at that time in which he saw a meeting house that he had never seen and was given to understand that it was his home. As time went on, this dream stayed with him, though he didn't have the slightest idea where it was. One first weekend his cousin, Elder George Doss, invited him to go with him to Goodwill Church. When he saw the place, he knew it was the same as he had seen in the dream, even the rock steps and the bunch of broomsage was identical in the yard. He had found "Home."

First Saturday, February, 1949, Brother Doss was received by Goodwill Church, Henry County, Virginia, by letter. On December, 1951, Brother Doss was ordained Elder and Goodwill Church, feeling that he was called a servant, appointed him pastor first Saturday in August, 1955, where he served faithfully until his death. He was also serving Draper and Spoon Creek Churches, as well as serving as Moderator of the Lower Mayo Association at the time of his death. In time past, he had served as pastor for Thomas Grove Church and Haynes Creek Church in Georgia.

Brother Doss is greatly missed by all Old School Primitive Baptist. He was a true, faithful servant, always concerned about others instead of himself. He rejoiced in the gifts of other ministers.

Through the test of time, the church was always uppermost in his mind. If in sickness or health, joy or sorrow, heat or cold, he remained faithful to the end. He believed and boldly contended for the doctrine of unconditional election, and he told this writer that he did not want anyone to stand over his dead body that did not preach and stand for the same truth.

As the body of Brother Doss weakened, there was evidence of God's tender mercy and loving kindness, as he never had to suffer as many others do, and faith was more strong. His wife, children and grandchildren gave him the best attention possible. He attended the churches until the end, and would speak while sitting in a chair. He was at Goodwill 18 days before his death, and his last words to the con-

gregation were, and I quote: "Love one another, and don't talk about one another, if you can help it."

When Brother Doss was so weak that he could only whisper, as I kneeled down beside his couch, he told me to tell his people to not worry about him, and that he was not afraid to die, for he had been shown a better place that he believed was his home, and he asked me to lead Hymn No. 161 in our **Goble Hymn Book**, "When I can read my title clear, etc." at his funeral service.

Goodwill Church bows in humble submission before God, believing that Brother Doss has seen what we yet hope for. Believing that Brother Doss is out of trouble, and we are yet in trouble, yet we continue hoping, believing that his spirit, given of God, never died, but went back to the One who gave it.

His funeral service was conducted at Finch-Finch Funeral Home Chapel in Altavista, Virginia, by Elder Frank Pegram, Elder Ken Hopkins, and another who loved him. The natural body of Brother Doss was laid to rest and await the time of the resurrection at Altavista (Va.) Memorial Park.

We, at Goodwill Church, extend our sympathy to Sister Doss and the family, and agree that a copy of this obituary notice be given to Sister Doss, a copy placed in the church record, and a copy sent to **Zion's Landmark** for publication.

This writing was requested and approved by Goodwill Church in conference on September 1, 1990.

Elder Paul M. Clark, Moderator  
Elder C.R. Ball, Asst. Moderator  
Deacon J.D. Cassell, Church Clerk

**OLLIE SMOTHERS NEAL**

We, the members of Sardis Primitive Baptist Church, Madison, Rockingham County, N.C., bow in humble submission to the will of our Heavenly Father, who called from this life a dear Sister, Ollie Smothers Neal, March 10, 1990, three days before her 85th birthday. She was a dear sister and is greatly missed.

She served as Clerk of Sardis Church for 20 years. She was born in Rockingham County to Hugh Patrick and Lou Roberts Smothers on March 13, 1905, in a family of nine children. Left to mourn her passing are a brother, Reubin Smothers; also three sisters, Ida Hill, Mary Everette, Addie Smothers; and a large host of family and friends.

Her funeral service was held at Sardis Church by her pastor, Elder David Minter, assisted by Elder L.P. Martin. Her body was placed in Sardis Church Cemetery beside the resting place of her husband underneath a beautiful arrangement of flowers to await the coming of our Lord.

We wish to submit a copy of the following Memorial, which was written by "All of her children," to the Church, one to the family and one for publication in **Zion's Landmark**.



Sister Ollie S. Neal

Done by order of the church, May 1990.

Elder David Minter, Moderator  
Mildred L. Middleton, Clerk

On March 10, 1990 at 11:15 a.m. Ollie Smothers Neal entered into Eternal Glory with Jesus the same way she lived — by praising God. Mama loved the Lord, her family, Sardis Primitive Baptist Church, and every person that she met.

She had the unique ability to bring out the best in every person. Everyone felt comfortable with Mama. Her love was like a cushion all around you, and her presence ministered the Peace of God. She always had a song in her heart. You could ask her anytime, day or night, what song she was hearing. She would immediately start to sing, "Amazing Grace," "How Firm a Foundation," "Rock of Ages," "He Leadeth Me," "Oh How I Love Jesus" or "Jesus Loves Me."

Her songs brought joy to her heart, and that joy was strength to her. It was contagious to everyone around her. Her mouth was filled with wisdom, and in her tongue was the law of kindness. She believed the best of everyone, and regardless of what happened, good or bad, sickness or health, her love and her faith was a pillar of strength in her life, and always there was a song in her heart and on her lips.

Mama was always ready to lend a helping hand. She loved helping people. Nothing was too big that it couldn't be conquered, and nothing was too small that she didn't notice.

The week before Mama entered Glory, she was given dreams, visions and revelations of Jesus. On Wednesday, March 7, 1990, she saw Jesus coming in the clouds. He was all white, pure white. She said it was the most beautiful sight she had ever seen. Mama was awake all night singing her songs of praise to God, and lifting that precious right hand. She praised God all night long, and made intercession for her family. She said her greatest prayer was for **all** to be blessed to know Jesus.

On Thursday, Mama quoted aloud the 23rd Psalm with loved-ones gathered around her bed. She

wanted her head anointed with oil. She told us to love one another, to always forgive — to forgive everybody regardless of what they had done. She then said the time of her departure from earth was at hand. She asked for grape juice and wanted everyone to share. To us, it was the sweetest communion, and the presence of the Lord was there.

On Friday, Mama finished the good fight of faith and conquered her last enemy, death. Over and over she said, "I will fear no evil for **Thou** art with me." Great Peace came over Mama's entire being and filled the room.

On Saturday, while singing and praising God, Mama stepped into eternity to be with the Lord. Today, her five children, 15 grandchildren and 30 great-grandchildren rise up and call her Blessed. Proverbs 31:28.

The fragrance of her testimony is still speaking today. It says: "**LOVE ONE ANOTHER,**" and "**LET EVERYTHING THAT HATH BREATH PRAISE GOD.**"

Please take the fragrance of her breath with you, and share it with others.

With Loving Hearts, (her children),  
Jack Neal  
Sybil Neal Gardner  
Jill Neal Strader  
Barbara Neal Price  
Judy Neal

Done by order of the Church.

Elder David Minter, Moderator  
Mildred L. Middleton, Clerk

**ARTHUR LEE BARNES**

It has pleased our Heavenly Father to call Brother Arthur Lee Barnes to his eternal home.

Brother Barnes was born September 23, 1908, to the late Wiley R. and Frances Barnes, and passed from this world of sin and sorrow on Sunday, June 24, 1990, after a lingering illness, making his stay on earth 81 years and 9 months.

He united with the Church at Upper Black Creek, Wilson County, N.C., the fourth Sunday in October, 1976, along with his dear companion, her sister and her cousin. He was ordained as deacon the fourth Sunday in September, 1977, which office he filled faithfully as long as he was able, at his home church and the other churches that he visited.

He leaves behind to mourn his passing, his companion, Sister Lettie Barnes; three daughters, Mae Pittman, Greenville, N.C., Frances Holland, Lucama, N.C., and Barbara Ritter, Gastonia, N.C.; one brother, Elvin Barnes, Lucama, N.C.; one sister, Emma Hill, also of Lucama, N.C.

We miss Brother Barnes, but our loss is his eternal gain.

Written by,  
Lettie Barnes,  
Belva Lamm,  
Kenly, N.C. 27542

## Church Building Heavily Damaged By Fire Help Needed!

On Sunday morning, June 17, 1990, about 2:00 a.m., arsonists went to the Pleasant Hill Primitive Baptist Church meeting house, Hwy. 15, in the City of Myrtle Beach, South Carolina, drove behind the building, broke out a window near the pulpit area, poured an inflammable mixture on burning charcoal bricks, tossed them together inside the building, and caused a large fire that almost destroyed the structure.

Quick work by the local fire department brought the fire under control with heavy damage, although the building was not burned beyond repair.

The pastor of the church, Elder L.G. Mishoe, recently said that it would take approximately \$53,000.00 to repair the building, with an extra amount of \$6,500.00 to recondition the pews for use again, a total of about \$60,000.00 to restore the building to its original condition. Unfortunately, the church did not have a dime of insurance.

The church has only eight members, two of them being the pastor and member, Elder Mishoe, and Brother J. Ray Snider, deacon. It has always been the custom of Old Baptists to remember their brethren when in distress. These dear people have no roof over their heads at this time. John said, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1st John 3:16,17,18.

The Pleasant Hill Church, the home church of Elder L.G. Mishoe, and also the late Brother G.W. King, moderator of the Mill Branch Association for many years, has for many years, along with her sister churches, been blessed to maintain good standing among the old line Predestinarian Baptist people throughout our country, the United States, as being faithful to the blessed cause.

This matter has heavily burdened my heart recently. It is at Elder Mishoe's request that I place this notice in the **Zion's Landmark**. I sincerely hope the people will be given the mind to help this little, faithful band with a mite in their distress. To those who are so minded, please send to Elder Mishoe at his address shown below. Make no mistake, they will sincerely appreciate it.

Elder L.G. Mishoe  
4050 Scastee Blvd.  
Myrtle Beach, South Carolina 30315  
Telephone: 1-803-293-2756

(I first attended this church in 1948, and still remember some of the able preaching that I heard declared at that association, 42 years ago.)

J.M. Mewborn

## Schedule of Meetings

### SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN SEPTEMBER, 1990

**Angier Union** will meet with Middle Creek Church, Wake County, N.C. Elder S.J. Sauls was appointed to preach the introductory sermon and Elder Thomas Whitley is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C. 27560.)

**Black Creek Union** will meet with Contentnea Church, located on south side of N.C. 42 Hwy., about five miles west from Wilson, N.C. Elder Walter Barnes was appointed to preach the introductory sermon and Elder J.B. Williams is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C. 27804.)

**Black River Union** will meet with Harnett Church, Sampson County, N.C. Elder Delbert Carraway is appointed to preach the introductory sermon and Elder W.C. Noles is his alternate. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C. 28366.)

**Lower Country Line** will meet with Wheeler's Church, but to be entertained by Mebane Church. Wheeler's Church has granted Mebane Church the use of their facilities because of limited parking space at Mebane Church. (Please remember location.) Elder Burch Wray was chosen to preach the introductory sermon, and Elder Wallace Oakley was chosen as his alternate. (Bernard Whitefield, Clerk, Carboro, N.C. 27510.)

**Mill Branch Union** will meet with Mt. Pleasant Church, near Bishopville, S.C. Those going Int.-20 west from Florence, S.C., turn right at Exit 116; go left to first hardsurfaced road; turn left and go about 2 miles to church on your left. (J.D. Wright, Union Clerk, Tabor City, N.C. 28463.)

**Lower Mayo Union** will meet with Draper Church, Eden, N.C. **ON SUNDAY ONLY**, with services to begin at 10:00 a.m. On Routes 770 and 700 in Eden, N.C., go just beyond the Miller Brewery. Church is just off Route N.C. 14, in east Eden, N.C. (Cletus Turner, Union Clerk, Bassett, Va. 24055.)

(Note: I extend my apology to all the clerks of the above union meetings. My workload this summer has put me, regretfully, behind in many matters, and I am sorry to be late. If the Lord will, (and He will bless me to that end), I hope to do better next time. Thank you, J.M. Mewborn.)

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**J.M. Mewborn, Editor  
P.O. Box 277  
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**Volume CXXIII**

**Sept.-Oct. 1990**

**No. 5**

## **"THE SIGN OF HIS COMING AND THE END OF THE WORLD"**

**(Matthew 24: 3-43)**

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginning of sorrows

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for

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J.M. Mewborn, Editor

my names' sake.

And then shall many be offended, and shall betray one another and shall hate one another.

And many false prophets shall rise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:)

Then let them which be in Judea flee into the mountains:

Let him which is on the house top not come down to take any thing out of his house:

Neither let him which is in the field return back to take his clothes.

And woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the sabbath day:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very select.

Behold, I have told you before.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

For wheresoever the carcass is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Verily I say unto you, This generation shall not

pass, till all these things be fulfilled.

Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

But as the days of Noah were, so shall also the coming of the Son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore: for ye know not what hour your Lord doth come.

But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

(If it be the Lord's will, I hope to comment on some of the above verses of scripture in a forth-coming issue of Zion's Landmark. JMM.)

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**THE TRUE CHRISTMAS  
(Compared with the worldly)**

Dear Elder Mewborn,

I am enclosing my check to renew my subscription to the **Zion's Landmark**.

I started writing poems while I was in my teens. I am now 68 years. I have attempted to write a lot of them over the years. I may never write anything that means anything to anyone. But I receive a lot of comfort from trying. If someone asked me why, I could not answer that question, I only know that it brings me relief.

Regardless of the value of my writing, I can only hope that it comes from the Lord. I believe and hope that it does. For this reason, most of the time, I feel if my life depended on it, I could not write one line. And then, again, it will come faster than I can write it at times.

Sometimes when I wake up, a lot of it is upon me. And I will start writing before I dress. Once, I wrote one poem that was more than 60 pages. I tried many times to stop, but it kept coming. During the time of writing some of the poems, I was made to shed many tears. I had to stop often. But still, I enjoyed these most of all. **It is a mystery!** (I suppose).

I am enclosing a poem that I wrote this month, December, 1989. Do with it with regard as to what you may feel to be right. You may not agree with everything I have written. According to what I have experienced, seen and read, I believe it is the truth.

Elder Mewborn, I hope all your troubles will be small ones in this sinful world. But that is out of man's reach like every thing else.

Robert E. Corn  
Stuart, Virginia  
December 4, 1989

**THE GREATEST GIFT OF ALL**

Eternal life, the gift that is glorious, (John 3:16),

By faith we shall endure;

With faith we can be victorious (1st John 5:4)

With that hope we feel secure,

Faith is a gift, the understanding that all things from God are free: (Romans 12:3, 8:32)

We have much for which to praise the eternal three,  
And will for eternity.

We are blessed in many ways.

With family and friends, but should we boast?

Let's remember Jesus, to Him we owe the most.  
We had nothing with which to pay the debt,  
But this He cancelled, and a pardon we did get.

As we enjoy the celebrating, gifts, food, and tree,  
May we remember it was He who said, "The Truth shall make you free" (John 8:32)

May we have an understanding heart, and a mind to pray,

Without Jesus, there would be no **Christmas Day!**

If all we want does not materialize,

We should remember there is lust of the eyes. (1 John 2:16)

On this day may we put Santa Claus in his place,  
And remember Jesus and His Saving Grace.

Man is weak, and we should not depend  
On our so-called ability the soul to defend.

It is not His will that any of His little ones should perish,  
Because our soul He does cherish;  
His great love is beyond all comprehension,  
He intervened, and got our attention.

Our road was wide and very smooth,  
To make a detour we did not approve;  
The way got rough, it became a trail,  
We begged for help, became afraid we would fail.

This rough way we couldn't understand,  
And it led us to the One with the nail scarred Hands,  
We were headed in the wrong direction,  
To find the One of total perfection.

A 180 degree change in course was required,  
We know now this is why Jesus died;  
It took the power of the nail scarred Hands,  
To change our course for the promised land.

We were serving satan in his grip,  
He had no intention of letting us slip;  
When we cried for help, Jesus heard our appeal,  
Then satan had no choice but to give us the heel.

There is one thing that satan cannot stand,  
Believing in Him with the nail scarred hands;  
His people will gladly serve Jesus, though it means carrying a cross,  
Serving satan to the grave means to be forever lost.

When it pleased the One of all creation,  
He taught us wisdom by revelation;  
Since being instructed by our **New Master**,  
We've learned that we were headed for total disaster,  
Void of wisdom and spiritually blind,  
We needed new ears, eyes, heart and mind.

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Our members were all clogged with sin,  
 From traveling in the wrong direction  
 in the barren land;  
 But after our Saviour, Jesus, came in,  
 He made all the necessary corrections in Him.

According to God's Holy Word,  
**A prophet** was a man of God, the people heard,  
 (Jer. 1:5,7)  
 But now that the dollar has become king,  
**A profit** is money made on everything!

The birth of the eternal king,  
 Was the greatest news ever told;  
 But Christmas now is a money-making thing,  
 A good Christmas here means that a lot was sold.

Christmas has become so commercialized; and  
 I'm convinced many fail to realize  
 That the true meaning of Christmas is not being told  
 For fear it will effect what is being sold.

We are told on radio and T.V.,  
 Where the best Christmas buys will be;  
 We are suppose to buy a gift for our kin,  
 And include a few very close friends.

The season for joy, many do dread,  
 While trying to do what the Christmas Ad said;  
 Hoping they can get all on their list,  
 And they have become greatly burdened  
 because of this.

We are keeping only the tradition of men,  
 While it has the poor in a financial bind;  
 How to honour Him who died for our sin,  
 The public by nature is completely blind.

If the Christmas truth is as claimed  
 Our ways we should be stopping;  
 More time would be spent praising His name,  
 And much less time be spent shopping.

How could anyone so poor, humble and meek,  
 Their birth celebration reach such financial peak?  
 Christmas is a time for profit, to get all the money  
 they can hold,  
 The greater interest to some, even the fate of their  
 soul.

Many never mention what took place in Bethlehem,  
 And what Jesus did because of our sin,  
 Not thinking of Jesus as they ought,  
 Hoping they will get more than they bought.

Jesus redeemed us from our sin,  
 And this was at a very high cost;  
 The question remains, if not now, when  
 Will we honour Him for dying on the cross?

Many of God's people have known from the start  
 The shopping crusade they can have no part;  
 But they honour Jesus in a most sacred way

With their whole mind, soul, spirit, body and  
 heart. (John 5:23)

While celebrating the birth of Jesus Christ  
 Seems the perfect time to raise the price;  
 During the great shopping crusade  
 Many dishonest dollars are made.

If a man had control of that heavenly trip,  
 I am sure a sell-out of tickets would be sold;  
 God's humble poor would never ride the gospel ship,  
 And many would have to dwell where it is cold.

With their list, the people now rush to the mall,  
 And find prices the highest they cannot recall;  
 Many buy gifts for themselves,  
 While friends and relatives get what is left.

Most of our relatives we can trust,  
 To also purchase a gift for us.  
 But still we must use care in our selection,  
 Fearing that some friends might fall short of expect-  
 ation.  
 To give a gift and then get nothing in return,  
 Some do feel is the surest way a Christmas to  
 ruin.

Unless we take part in the shopping spree,  
 A social outcast we are likely to be.  
 We are suppose to abide by the code of the land,  
 Not the One with the nail scarred hands.

A true Christmas **will** be a time of bliss,  
 If we are blessed do all of this;  
 May God bless us to love His Son for what  
 He has done,  
 And then be at peace with everyone.

Oh! could we give only to those who are in need,  
 And have a heart free of hate and greed;  
 Visit the widow during her lonely years,  
 And let them know that someone cares.

May God bless us to visit the sick and help the weak,  
 And to a lonely soul, a kind word doth speak;  
 Invite the poor, the lame, and the blind,  
 Into our home and with us to dine.

May we bring the orphaned children into our home,  
 Whom no father or mother they have not known,  
 Cause them to know they are loved,  
 If only we can do this, then Christmas came from  
 above.

Now when Christmas is finally over, and if we are  
 truly satisfied,  
 The occasion we will often recall;  
 We will never forget why Jesus died,  
 Because He is the greatest gift of all.

Robert E. Corn  
 Stuart, Va. 24171  
 (Christmas, 1989)

**The Mystery of Sin**  
**"Lay Thine Hand Upon Him,**  
**Remember the Battle, Do**  
**No More," (Job 41:8)**

The question was raised as who or what is the devil? Where did he come from or where is his origin? It is not within me to answer or to understand such things, and when I read the above scripture it seemed to answer the inquiry as our Lord answers inquiries. We know that God made, or created or brought into being this Prince of Darkness; we know that he dwelt in high places, that he was cast out from heaven for his disobedience; and that he goes up and down upon the face of the earth, to and fro, seeking whom he may devour. God had a work for him to do, just as surely as He had a work for His own angels to do. Did not Jesus choose twelve, and one of them was a devil? Did He not have a definite work for Judas to do? Was it not fulfilled? Though woe unto him by whom it was done! Why did not God destroy satan at the beginning of time, if He had not a use for him and a purpose in his being? If satan is self-existing, or brought himself into being through his own strength, how could God destroy him at all? Yet the everlasting fire was prepared for the devil and his angels. Christ in His death and resurrection destroyed him that had the power of death. (Heb. 2:14) God brought him into being, sin came from this "father of lies," but only in accordance with the purpose and will of God who sets his bounds. God formed the crooked serpent and the wicked for the day of evil. (See Job 26:13).

"Now the serpent was more subtle than any beast of the field which the Lord God had made." Gen. 3:1. Concerning the origin of that subtlety, we can no more understand than we can understand concerning the origin of the goodness of God. We are repelled by the bars of infinity in wisdom and by a just fear of God from seeking after such knowledge.

Great is the mystery of Godliness! I Tim. 3:16. Great is the mystery of iniquity! **Great is the mystery of sin!** "How unsearchable are his judgments, and his ways past finding out." Rom. 11:33.

Job, an upright and perfect man, one that feared God and eschewed evil, was brought under afflictions and trials. He complained against God who was more powerful than he, and spoke without knowledge or wisdom. God, answering out of the whirlwind, questioned Job, "Canst thou draw out Leviathan with an hook?" Leviathan here is the prince of darkness; satan who dwelleth in the deep; the piercing and crooked serpent; the dragon that is in the sea. (See Isa. 27:1) "Canst thou put an hook into his nose? or bore his jaw through with a thorn? Canst thou fill his skin with barbed irons? or his head with fish spears?" Canst thou conquer the evil spirit? Canst thou subdue or lead captive the evil spirit within you? Canst thou conquer the evil spirit? Our Lord and Savior, in His death and resurrection, conquered death and the grave. He led captivity captive. What can you and I do? What could Job do? "Lay thine hand upon him, remember the battle, do no more." It is even by the Grace of God that we can do that; certainly, we can do no more. Our Savior fought the battle, he "destroyed him and that had the power of death, that is the devil," thereby freeing them "who through fear of death were all their life-time subject to bondage." Heb. 2:14,15. Was it not in this battle that satan was cast out of a heaven and fell as lightning? Satan had a place in the legal heaven; he has a place in the world where he "walks up and down and goes to and fro" as we find in our daily experiences and trials. In the gospel heaven, there is no place for satan, but upon the earthy, he rules. When you and I are enabled to spiritually dwell in the Lord's kingdom, we find perfect safety and freedom from his annoyance. When we go out upon the earth, live after the flesh, start down from Jerusalem to Jericho, we are traveling in his kingdom, subject to his powers and temptations, and the journey is beset with dangers so great, that we cannot keep ourselves and we fall as did Job. Then in our trials and afflictions shall we complain and rail out against God? "Oh man, who art thou that repliest against God?" Shall we speak without knowledge

and wisdom? Here the Lord God brings before Job the great and marvelous and infinite powers of our Savior as compared with the total depravity and weakness of the flesh of man and asks, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." Against God, what can puny man do?

"Lay thine hand upon him, remember the battle, do no more." Man in himself is powerless; yet through Christ he is victorious. Remembering the battle, remembering the eternal love of Christ, remembering His death and resurrection, he can, by faith, through Christ, lay his hand as conqueror upon the great enemy, and do no more. To do more would be to distrust and to deny the sufficiency of the completed work of our Lord and Savior Jesus Christ.

Who is there among men who would try to do more? Only the foolish and one without wisdom. For "None is so fierce that dare stir him up? Who then is able to stand before me?" No man is so fierce and strong as to dare stir up the great evil monster, whom our Lord has subdued and put under His foot forever; indeed, who can stand before the Lord? Indeed who dares to question the Greater than the great? Who would dare to add to Jesus' work? who would dare" to do more?"

"Out of his nostrils go smoke. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. When he raiseth up himself, the mighty are afraid. Upon earth there is not his like, who is made without fear. He beholdeth all high things: "he is a king over all the children of pride." He feeds upon and finds joy in the sorrows and the anguish of those he turns upon: he is insensible to pain and his nature is coldness. His heart is as firm as a nether millstone, and yet he has a lodging place within my heart and yours. This is the nature of the spirit of depravity and iniquity, "The spirit that now worketh in the children of disobedience." This spirit is hard and cold and exemplifies all those evil and wicked passions that lurk within us. It is the spirit in which the Pharisee condemned the

poor Publican; by which Saul persecuted the saints; and in which Cain slew his brother. Even the very elect of God possess this same spirit and this same millstone heart and are controlled by it, except

as it pleases the Lord to take the stoney heart away and give one of flesh, and to subdue the evil spirit which is subject only to His power. "Who maketh thee to differ from another? and what has thou that thou didst not receive?" I Cor. 4:7.

How great is the power of satan; the messenger of evil; the dragon of the sea; the great leviathan! How weak and helpless are we before him. Man is his prey and is at his mercy. How impossible for man to stand before him! What could Job do? what can any man do? For "Upon earth there is not his like, he is king over all the children of pride." But praise be unto God, there is One who is greater than he; there is One who has conquered him and put him under foot. There is One to whom satan, with all of his power and fierceness and coldness, is but as putty in His hand. He is our strength, He is our hope, He is our Savior and advocate with the Father. It is by Him and through Him, "that Hand upon him, remember the battle, do no more."

A.D. Alston

**Note:** Brother A.D. Alston was a career (commissioned) officer in the U.S. Army where he spent most of his life serving in the rank of "Major." He was blessed to write many comforting articles during this time, some during World War II (1941-1945), at various places where he was stationed throughout the U.S.A., and in England. At these places, here and in England, he was blessed in sharing the bond of friendship and fellowship of other armed service members whose mutual companionship and friendship were a blessed bond or tie of truth in the Lord between them and in the same faith.

As our readers can see from reading the above article, republished now from the February 1, 1960, issue of *Zion's Landmark*, by request, he was very gifted and precious in his understanding of the truth. Being deprived of the presence of his family natural kindred, as well as his spiritual kin in Christ kept him in the low-ground of sin and sorrow much of his time, but prepared him all the more to pen these precious writings enriched by the presence and wisdom of his Almighty King — "a man of sorrows and acquainted with grief."

The above writing is a positive indication that he

believed and stood for the sound doctrine and truth as it is in Christ Jesus. Brother Alston mentioned some of the characteristics and traits of satan, viz: his heart being as hard as a piece of stone, yea, as hard as a piece of nether millstone; that he (satan) feeds upon and finds joy in the sorrows and anguish of those he turns upon; insensible to pain and his nature being coldness, hard and cold. We can surely join with him in this sentiment since we feel we have

felt it thrown against us of late. May it be God's will only to restrain him according to His purpose. J.M.M.

### GOD'S AMAZING GRACE (A Request)

Dear Elder Mewborn,

If not asking too much, we, my sisters, Avis, Mary and Violet, would appreciate your republishing our mother's, Mary Martin Surratt's, experience that was published in *Zion's Landmark* in the January 15, 1962, issue. She had written it in her early years, but it was never published until after she passed away.

Our father, Charles H. Surratt, who was a life-long member of Little Vine Church (New River Association of Va.), first met her about the year 1912, in Barton, Ohio, where he had gone to work as a young man in the coal mines of that area. It was, as the saying goes, "love at first sight," with him, and later they married in January, 1913.

At the time of their first acquaintance and subsequent marriage, mother had never heard of the Old Hardshell Primitive Baptist Church. She had been a devout Methodist, as well as her family, for many years. She often would tell us children, how at the time, that she had no use, whatsoever, for the church and doctrine of our father. But it was God who said, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," by a miracle of His own power, showed her **THAT WAY** that man in His vain nature has never beheld. He showed her the truth. Oftentimes, she would tell us her experience of how she kept her husband (and our father) from knowing that she had been shown the truth (locked up in her heart) before she was made willing to tell him about it.

She loved the members of her church, Little Vine, dearly. She joined there about the year 1926, as I recall. In all, there were nine of us children; four of us have passed from this life since her death in 1959. Elder J.S. Sechrist, her pastor, and Elder R.H. Payne, conducted her funeral at Little Vine on Sunday, Mother's Day, May 10, 1959. She was truly a faithful companion to her husband, and a wonderful, loving mother to her children. How appropriate was the day of her funeral, for she was a true mother!

May God keep and bless you to stand for the truth is my prayer, Elder Mewborn, if I could pray.

In Bonds of love,  
Alma S. Dean  
Cary, N.C. 27511  
November 1, 1990

### PONDERS THE GREATNESS OF GOD

Dear Brother,

I have been reading your good paper for some time. It was handed to me by a brother who takes it; and while I read from those scattered over the land and seas, I

love to ponder in my heart the greatness of their God and the helplessness of themselves; for truly I do believe that God is almighty and I am a fallen helpless creature. I hope I have learned in the same school of grace the bitterness of their sorrows, and the sweetness of their comforts and joys, and that I understand their tears; yet I have been pressed on every side for an explanation of these things that I hope to have received.

I am told we get our belief from childhood, handed down by our parents, but not so with me. As my thoughts go back to my childhood, I remember traveling along to Sunday School with my sister. Our names were hanged on the wall of the cradle roll at birth, and at the age of three passed onto a member of the Sunday school, and at twelve sprinkled into membership of the church. To me death seemed so certain, I worked for a home in heaven in the mission hand and EPWorth League and every branch or organization connected with the church. I worked and played my part, I will say, from posing as an angel of mercy carrying fruit and flowers to the sick, down to a beggar filling dime books in my father's place of business. So I feel I can say of a truth, it was not the way I was brought up that made me an Old Baptist believer, as I hope my readers can see.

On the other hand those nearest and dearest to me by the ties of nature, have never seen the shortness of their own arm of flesh (except this one sweet sister I mentioned above who has fallen asleep). We could converse and agree, but the other brothers and sisters in this large family tell me that I am an Old Baptist because my husband is, that he talked me into believing this strange doctrine. But while it was from him in my early married life that I heard there was a church of this faith and order, it was I who tried to teach and show him, time and again, just how unjust this

God of heaven would be to have chosen a family whom He saved before the world was, leaving all others to be lost, and it was to prove to him — my husband — that God loved everybody and sent His Son to die for everyone who would accept Him. For the first time, I began reading the Bible; but as I searched and pondered over "Thus saith the Lord," for days and months and years, mystery after mystery loomed up before me. While the holy law heaped curses on my head, it also demanded an answer, "Who art thou that repliest against God?" and in the midst of all these mysteries, I saw plainly that heaven was not gained by works, but it was a gift bestowed on a helpless little one by the Father; thus I saw all the works of mine own arm of flesh as filthy rags, not acceptable in His sight.

As I read and pondered in my heart, I saw as never before, this little flock — the church, and the gospel by which they are fed, of Jesus their wonderful Savior, the Savior of sinners who prayed for them and not for the world. From here on I saw my Creator in a new light. He was no longer weak and depending on the axe of a big devil or the help of an almighty man; but He was the Creator of heaven and earth, and everything therein whose great wisdom covered the whole universe and so, with this complete turning around in making last that which was first, and first that which was last, I locked this secret up and it was fire in my bones. I did not turn to Mother nor to my husband, but mourned within. So I feel I can truthfully say I never received this belief from my husband, neither did it come by Father nor Mother.

While I live here in the flesh, I do not expect to be free from sin, for there is none good but God; neither maketh He any man to sin, for the flesh is carried off by its own lust unto death. The warfare goes on within me, the flesh warring against the spirit and the spirit against the flesh, is the greatest tribulation I know, because it strikes closer home than any other trouble or trial. So I have to say that the perfect cloak of God's electing grace and predestination will, I hope, hang gracefully as a cloak over this crooked body of mine.

I have been blessed to go and enjoy

many feasts of the gospel table, all praises being given to Him whom they are due. This past fall as I went back to the old meeting house at Little Vine in a vision, my heart was made sad, for there on the ground lay the old brown walls I had loved so well to meet within. As I passed on to the near neighbor house where the meeting was held, I could not hold back the tears that flowed; but in that meeting with those favored few and many brethren and sisters from elsewhere, I saw them filled to over-flowing. Here to me again was the church whose maker and builder is God, that can never be removed or be destroyed.

I only meant to mention the paper; my excuse is that sometimes it seems I get a little peep into this great storehouse of love and there I see so much stored away in wisdom's way for those who both love and fear God! and it just seems so simple an easy that I long for the talent of a hundred fold to lay it out before all who profess a hope in this same Jesus, and then humbly ask of those who differ with me, do we really disagree or am I just misunderstood?

Now who is able to separate us from the love of God? I feel I can truthfully say, Amen, to the testimony of Paul, who said, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." For this I am glad; for to take from me these blessed truths would be taking away my comfort by day and my song by night; my hope, my salvation, my all. To the helpless may I say, Remember me; truly I need the prayers of these I love.

A sister in hope,  
Mrs. Mary Surratt  
Max Meadows, Va.

(Written in her early married life.)

**A SOFT answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. Prov. 15:1-2.**

## LANGUAGE OF CHRIST

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

'Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

'Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matthew 7:1-5.

(Selected)

## EXPERIENCE

A dear sister has just told me a circumstance which presents a most striking example of the wonderful power of grace. Her husband's nephew had a number of children; one of them, from the first that he could manifest his disposition, was one of the worst children she ever saw. He was ugly in disposition, ill-natured, and awfully profane in his language. No one could tell how he ever learned the oaths he used, as his father did not make use of profane language at all. His mother said she thought it was born in him. He would never wait for the rest at table, would not mind, and would not go to Church. His quick and strong intellectual powers enabled him to constantly invent new forms of mischief. When he was about five years old she visited them, and noticed a great change in him. He no longer used any bad language. His people had noticed this, but they did not think of it as important. They made no profession of religion, and his father did not believe in religion. They had simply noticed and remarked upon this outward change. He loved music, and was much of the time whistling or singing hymns. He was very patient, never complained, waited for the rest at table, was obedient, and without being spoken to about it asked his mother if she would make him ready for church.

When he returned he was repeating verses of hymns and portions of Scripture. His countenance showed the change, it looked so peaceful, mild and loving. Sister Tomlinson, who told me of this, asked him: "Frankie, whatever has come over you that you are so different?" "Why, the good Man," he said, and this touched her so that she could not say any more then. She told her husband she did not think the child could live long. The change was so great as to be truly wonderful. He was as much better than an ordinary child as he had been worse before.

In about four months from this time, he was taken sick and died. No one who understood spiritual things was with him. His mother thought that if there was any religion, he had it. He would talk to his sister, and repeat portions of Scripture. He told her he had seen his little brother who had died, and that he was

going home. How interesting it would have been to have heard what he could have said concerning this change. These things are "hid from the wise and prudent, and revealed unto babes." — Matt. xi. 25.

November 2, 1884.

(Elder) Silas H. Durand  
(Taken from Fragments.)

## WHERE THE DOVE DWELLS (Song of Solomon ii. 14.)

"O my dove, that art in the clefts of the rock." The Savior thus addresses his church in her present state of existence, and thus presents her condition of safety. The dove, pursued by birds of prey, would seek and enter into one of the clefts or fissures in the rocks, where she was safe from her enemy. This figure is used by the heavenly Lover to show in what consists the safety of his bride. He himself is the Rock, and the clefts of the rock represent the sufferings and death which he endured by the stroke of the law for the salvation of his people. When Moses struck the rock waters gushed out; so when the law struck Jesus waters of salvation came forth for all his people. At the second time that Moses struck a rock, in the desert of Zin, which was nearly forty years after he struck the first rock, he spake unadvisedly with his lips, and the Lord told him that he could not go over into the promised land. (Num. xx. 12.) So when the law struck Jesus, the Rock of salvation, its work was done, and it must die. The law could not take the Lord's people into the gospel land; its work ends with the crucifixion of Christ.

When the Lord would show Moses his glory, and cause all his goodness to pass before him, he put Moses in a cleft of the rock on which he stood, and covered him with his hand while his glory passed by. A cleft in a rock is not a pleasant place to be forced into, but it is safe.

"I am crucified with Christ," Paul says. He says, "We which live [a spiritual life] are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." — 2 Cor. iv. He says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death." Here are the clefts of the rock where the dove is, where the Lord's people find their salvation. It is not in peace and quiet of mind, not while lying on beds of ivory and stretching themselves on their couches, that they find safety, but in affliction and trouble; in suffering with Christ; in "bearing about in our body the dying of the Lord Jesus." Here is Moses, held in a close, rough, unpleasant cleft of the flinty rock, trying to get out into liberty and see what is passing by; but for his salvation he is held down in a place he does not like, and covered with the Lord's hand. This is his salvation. If he had been outside of that rock, he would have been destroyed. The power of the Lord's name which he pronounced would have been his destruction. No man could endure the last syllable of that name; it would destroy any of Adam's race: "And that will by no means clear the guilty." The Rock only could endure it. No man can see God's face and

live, but hidden in Christ, in the cleft of the Rock, we can see his back parts; can see the glory after the Lord has passed by; can see the goodness and blessedness of what he has done.

How we fret, and worry, and complain at this constant trouble; this cutting off and hedging in; this daily crossing of our worldly desires, or the greater sorrow and shame when our fleshly desires are fulfilled; this constant dissatisfaction with ourselves and our works; this self-aborrence and self-loathing; this "great tribulation;" this withering of the glory and goodness of man like the grass; this lack of joy and comfort in worldly things, and often such questioning as to our interest in heavenly things. But in this is our safety. Through great tribulation we must enter into the kingdom of heaven. All of those who stand before the great white throne have come out of great tribulation.

The dear Savior recognizes his people in this condition, and calls to them, as his dove, seeing them in the clefts of the Rock. Also he speaks of them as "in the secret places of the stairs." The stairs were in the right side of the temple, and it was by winding stairs that the people went up out of the first into the second story, and out of the second into the third story, winding about, hardly knowing whether they are going up or down, often in a dark, secret place of the winding way. But he tells them where they are, they are in the stairs all the time. Every change, every turn, every new trouble and affliction, however it appears to oppress them and sink them down, is really lifting them higher. They are rising, they are in a secret place, hidden from the world, who cannot see them as the Lord's people, and who cannot understand the Lord's way of taking his people up from the world, up from self, up from legal works; but they are still going up by winding stairs out of the legal into the gospel dispensation, and out of the things that are seen from day to day into "the things which are not seen," into the "building of God, an house not made with hands, eternal in the heavens."

So Jesus, the heavenly Lover, speaks to his dear people as an afflicted and poor people, and tells them where they are. He recognizes them as suffering with him, as crucified with him, and lets them know while in the furnace of affliction that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." — 2 Cor. i. 5. In their feeling of self-aborrence and humiliation their faces are in the dust; they would not dare to speak to him except in a cry for mercy, nor even lift up their eyes to him; but in infinitely tender and prevailing love he calls to them by this endearing name, and says, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." That voice is expressive of mourning on account of a sinful heart, but how sweetly it comes up into his ears on that account; that face is full of sorrow, and their eyes are pouring out tears unto God; but the sadness and the tears make the countenance comely in the sight of the dear Savior, for there are expressed a hunger and thirst after righteousness, and a hatred

of all sin. That is what makes the face of a poor sinner lovely in the Lord's sight. And when they hear the loving accents of his voice speaking unto them, and with tender power acknowledging them as his dove, his bride, whom he has redeemed from all iniquity, and when they see, by faith, his face looking upon them in love, with "the light of the knowledge of the glory of God" shining in it, how it makes their own sad faces lose the look of sadness and shine with holy and solemn joy because of his love to them. Then are they thankful that they have a dwelling-place in the clefts of the Rock, and in the secret places of the stairs, and glad that it is their blessed privilege to suffer with Christ, that they may by that fellowship of his sufferings be more effectually separated from the world, and glorified together with him.

October 26, 1905.

(Elder) Silas H. Durand  
(Taken from **Fragments**.)

## CORRESPONDENCE

### To the Subscribers and Readers of ZION'S LANDMARK:

May I take this opportunity to express to each of you my deepest, heartfelt appreciation for your recent support of our paper, **Zion's Landmark**. Your renewals, accompanied by your letters that contain good words of encouragement, mean more to me at this time than any sum of money could compare. It is most encouraging to be sustained with that feeling of assurance that the good Lord is in the matter, directing and keeping us in the way of truth. Some of your letters are published below.

Humbly and gratefully yours,  
J.M. Mewborn

Elder J.M. Mewborn, Editor  
**Zion's Landmark**  
P.O. Box 277  
Willow Spring, N.C. 27592

Dear Elder Mewborn:

Heartfelt thanks and appreciation to you for the beautiful obituary you included in the July-August edition of **Zion's Landmark**. It was an excellent article, and so well written, of our husband and father, Elder Albert A. Doss.

We have received numerous telephone calls and letters from more places than I can comprehend, commenting on how good the photograph was, and how much they liked the way in which you displayed it. This has made possible for so many to have his picture in their homes for those who loved him for the truth's sake. I am sure, if he could speak, he would be pleased. I feel that Elder Paul Clark did such a good job in this documentation of our father's life. Only someone with an abundance of love could

have recalled so much of this precious person's life. As the article stated, the church was his life, and he lived with the love of his brothers and sisters in his heart in his everyday life. He loved you and all his church family, brethren and sisters in Christ, along with his natural family. In his passing, we have experienced that same love from each and everyone of you.

It seems that words are so inadequate to say, "Thank you so much!" But, again, thanks to you for the article and for sending each of us this edition. It was so sweet of you to think of us. We will always treasure it.

We would also like to take this time to say "Thank You" to Brother Paul Clark and his sweet wife, Rachel, for always being there whenever we needed you. All we had to do was call them, and they were there within a couple of hours. We realize how busy they are, but they were never too busy to be with us during this trying time of our lives. There will always be a special place in our hearts for people like you, Elder Mewborn, and Elder Clark and Sister Rachel.

Please share our sincere thanks and appreciation to all the church members that knew our dear husband and father, Elder Albert A. Doss. He loved them so much, and they were his very life. You will always be in our hearts and prayers.

With loving thoughts for God's people,  
 Elder Albert Doss's family,  
 Sister Mary Doss, wife and children  
 Sister Dorothy Doss  
 Marie Reynolds  
 Ida Compton  
 Gerald Doss  
 Herbert Doss

Dear Elder Mewborn,

I am getting old myself (86+ now), and can hardly write. I am enclosing a two year renewal (\$15.00) + \$35.00 for you to use as you see fit for the benefit of **Zion's Landmark**. I want to help you!

Beverly K. (Bud) Smith bought my place in Sun City, California. He has had heart trouble with recent surgery of 3 bypasses. He is doing fine now. I was surprised when he called and wanted it. He said he likes the place fine.

I am very sorry Brother George A. Faulk cannot write anymore. I liked his sound doctrine as well as him. I love Sister Elizabeth Edwards' writings, as well as most of all your writings. I feel all three of you are gifted writers.

Yours in blessed hope,  
 Thomas C. (Tom) Simpson  
 Parker, Arizona 85344  
 November 1, 1990

Dear Brother Mewborn,

I am sorry that I have neglected to send in money for my subscription to the **Landmark**. Enclosed

please find check for \$20.00. \$15.00 is for the renewal of the paper and the \$5.00 is for the fund.

I surely do enjoy reading the **Landmark**, and would not like to have to be without it. The best to you and yours.

Yours in love and hope,  
 Opal Boyd  
 Brownsboro, Texas 75756  
 November 14, 1990

Dear Elder Mewborn,

Enclosed is a check to pay for my renewal to **Zion's Landmark**. I enjoyed the article in the "March-April, 1990" issue concerning Edler Thomas C. Hart. I heard him preach once. I think it was in 1920. He attended our association, the Lower Country Line. I was sitting by my great aunt, and she said to me, "That is Elder Hart. He preaches poetically." I had never heard of such a thing, and even though I was still a child, I wanted to hear him very much. His sermon was wonderful!

Events in the Middle East seem to be a fulfillment of the scripture. I am concerned for the youth of our land, but my days are drawing to a close. For the remainder of my sojourn here, I hope God will bless me to stand firm in the faith and order that was once delivered to the saints.

I want to send love to Old Baptists everywhere.

A weak sister, if one at all,  
 Maude C. Sutherland  
 Sutherland, Virginia 23885  
 October 30, 1990

Dear Brother J.M.,

I am sorry to be late with my subscription to the **Landmark**. Enclosed is my check for \$15.00.

I hope you and your family are well. I would like to see you some day. My wife and I had plans to attend the Seven Mile Association, but could not make it. We did attend the Yellow River Association in Georgia. I was hoping to see you there.

May the Lord bless you and your family.

As ever, an unworthy brother,  
 Raymond Spell  
 Tomball, Texas 77373  
 October 26, 1990

Dear Elder Mewborn,

I always look forward to getting this good book. There is always so much good reading in each one.

Yours in hope,  
 Rosa Clifton  
 Mt. Airy, N.C. 27030  
 July 31, 1990

Dear Brother Mewborn,

I am very sorry for forgetting my subscription for so long. Guess I was thinking I would get a notice when it expired. Thanks for extending my subscription, and letting me know. So, I am enclosing a check for \$16.00 to cover the part I am behind on, and to cover the rest of the year with \$8.00 to renew for another year. I enjoy the the paper very much.

Thank you,  
Velma Hollandsworth  
Indian Valley, Va. 24105  
October 23, 1990

Dear Elder Mewborn,

I am enclosing my renewal for the **Zion's Landmark** for another year. If not deceived, I have been a lover of the Primitive Baptist people and the doctrine they contend for ever since I can remember. I was **rocked, as the saying goes, in the Primitive Baptist Cradle.**

A believer in the truth,  
C. Elizabeth Reed  
Warren, Ohio 44485  
October 19, 1990

Dear Elder Mewborn,

I am enclosing my personal check in the amount of \$35.00 to pay up my back dues, as well as extend my renewal for another two years from November 1, 1990, to November 1, 1992.

Well, dear Brother Mewborn, I certainly do enjoy reading the **Zion's Landmark**, and I do hope and trust the good Lord will bless you with health to continue its publication. Your many writings, published in the good paper, are so comforting, and I am made to know from whom your strength comes.

Unworthily, your brother, I hope,  
Ben F. Preston  
The Dalles, Oregon 97058  
October 15, 1990

Dear Elder Mewborn,

I believe you must be one of those old time scripture Baptists. I enjoy the **Landmark** so much because it is sound and stands for the doctrine found in the scriptures. I especially enjoyed your writing on the un-leavened bread. If not deceived, I believe it just the way you explained it. How could any one believe otherwise, with the scriptures quoted there to prove it?

The article on the origin of prayer really makes one feel how spiritually helpless and weak we are in the flesh. That article was written by Rachel Manuel,

Rocky Mount, Va. Also, Miriam Lee, the lady in the rest home, wrote such a sweet letter. You could tell from her dream that she knows where her blessings come from. These articles were in the Nov.-Dec. 1989 and Jan.-Feb. 1990 issues of the **Zion's Landmark**.

Elder Mewborn, I just want to tell you how much I love the **Landmark**. May God's blessings be with you and yours!

A friend in hope,  
Mary Edwards  
Bladensburg, Maryland, 20710  
May 16, 1990

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## OBITUARIES

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### ELDER McLANE HORNE

Elder McLane Horne, a faithful servant of the cause and Kingdom of Jesus Christ, departed from this life on September 2, 1990. He was 74 years of age at the time of his passing. He had been serving as pastor of Mill Branch Primitive Baptist Church, Columbus County, N.C., since 1960.

He is survived by his wife, Roberta Livingston Horne; his sons, McLane Jr., David and Rex Horne; daughters: Dianne Harvin, Myrna Gause, and Kathie Cooper.

His funeral service was conducted by his brother, Elder Walter Wells Horne of Simpson Creek Primitive Baptist Church, Loris, S.C., with Elder Gardner Mishoe and Elder George Paul at Harwick Funeral Home, Loris, South Carolina, and his body was laid to rest in Holly Hill Cemetery, Loris, S.C.

He loved and was greatly devoted to his belief, and will be missed by his family, fellow members, all friends, and anyone who knew him.

Written by Annie Ruth Wright,  
(Member of Mill Branch Primitive Baptist Church)  
Tabor City, North Carolina 28463

### ELDER J.W. (JACK) HAWKINS

The members at Reedy Prong Church bow in humbleness of the passing of our dear brother and pastor, Elder Jack Hawkins. "A precious one from us is gone, a voice we loved is still: a place is vacant in the church which no one else can fill." We feel that our loss is his eternal gain.

Brother Jack (as we all knew him) was born May 22, 1925, in Person County, North Carolina, to the late Elder O.C. and Bessie Bradsher Hawkins. He passed away on May 25, 1990, at his home in Coats, North Carolina.

On February 3, 1945, he was united in marriage to Sister Musette Evans Hawkins, who survives him. To this union were born five children: Joy Hawkins Beasley of Coats, N.C., Jerry, Randy and Steve Hawkins, all of Timberlake, N.C., and Otha Carlton Hawkins of Kannapolis, N.C. He is also survived by 13 grandchildren, 3 step-grandchildren and one great-grandchild.

He joined Flat River Church on the first weekend in July, 1945, at the Lower County Line Association on Monday, held with the church at Stories Creek. He was baptized the fourth Sunday in July, 1945.

He was called to start speaking in 1955. He was ordained May 25, 1958. In June, 1973, he moved his membership to Reedy Prong Church. At the time of his death he was serving as pastor of Reedy Prong Church where his membership and home church were; also Hickory Grove and Mingo Church, all in the Seven Mile Association. He also served Mt. Lebanon Church in the Lower Country Line Association.

His funeral was conducted at Flat River Church on May 27, 1990, by Elders L.P. Martin, Casper Noles, Delbert Carraway, George Flippin and Thomas Whitley. His body was laid to rest in the church cemetery.

We feel that Brother Jack will be long remembered for the wonderful way he was **blessed** to believe, love, and set forth the doctrine of the sovereignty of God in all things, giving no honor or praise to any man.

It is in the shared love and hope of our blessed, merciful God that we leave behind on record these lines concerning the life of this dear one. Submitted by the members of Reedy Prong Church.

Therefore, be it resolved that three copies of this memorial be prepared, one for our church record, one to be given to his family, and one submitted to the **Zion's Landmark** for publication.

Done by order of Reedy Prong Church in conference.

Elder Casper Noles, Moderator  
Reedy Prong Members, Committee

## NARCISSUS JONES BARBOUR

We, the Primitive Baptist Church at Newport, Carteret County, North Carolina, bow in humble submission to the will of our Heavenly Father who took from our midst, Sister Narcissus J. Barbour on August 29, 1990. Sister Barbour was born December 7, 1900, in Harnett County, North Carolina. She was eighty-nine years of age at the time of her passing.

Sister Barbour united with the Durham Primitive Baptist Church, Durham, North Carolina, in 1948, and was baptized by Elder J.W. Gilliam. She came to Newport Primitive Baptist Church as a member in 1981, and was received with open arms.

Sister Barbour is survived by a daughter, Shirley B. Cheek, Morehead City, N.C.; three sons, Billy W.

Hamilton, Swansboro, N.C., L.B. Barbour Jr., and William E. Barbour, Durham, N.C. Two sisters, Sister Meta B. Rohbaugh, Williamsburg, Va., Sister Ada Chambers, Durham, N.C., and a brother, Dallas Jones, Coats, N.C. In addition, there are six grandchildren and six great-grandchildren.

Sister Barbour's afflictions caused her to be confined to her bed for several years. She will be greatly missed by her family and all that knew her. To know her was to love her.

She was a faithful member. She was blest with a sweet, loving daughter and son-in-law, Shirley and Randel Cheek, who cared for her every need that human hands could reach.

Sister Barbour was a firm believer in the doctrine of unconditional election, turning neither to the right nor to the left, but pressed on with the precious hope that the Lord gave her. Her walk was orderly and her conversation was Godly. From time to time, when we would visit her, she seemed to rejoice, and we could see and feel the expression of love and sweet fellowship.

We feel satisfied that Sister Barbour is now sweetly sleeping in the Arms of her dear Lord and Saviour. We trust that the Lord will reconcile her dear family, and cause them to realize that their loss is her eternal gain.

Her funeral service was held at Clement Funeral Home Chapel, Durham, N.C., on September 1, 1990, at 2:00 p.m., by her pastor, Elder John Carroll. Her body was laid to rest in Woodlawn Memorial Park, near Durham.

Therefore, be it resolved that a copy of this obituary be given to the family, one recorded in the church record, and a copy be sent to **Zion's Landmark** and the **Signs Of The Times** for publication.

Done by order of, Newport Primitive Baptist Church while in conference, September 16, 1990.

John Carroll, Moderator  
Shirley Carroll, Clerk

## WILMA HARRIS GARNER

I have been asked by the church family at Tom's Creek to write concerning the death of our dear sister, Wilma Harris Garner, 88, of Highway 47, West Denton, N.C. She died October 21, 1989, in Community General Hospital, Thomasville, N.C., after a six day illness. Sister Garner was born July 18, 1901, in Davidson County, N.C., to George T. and Sarah Loftin Harris. She was employed by Pickett Department Store, where she worked for forty-five years. Her husband, C. Sylvester Garner, died in 1979.

Sister Garner is survived by one daughter, Lea Eita (Mrs. Ray) Snider, and one son, Steve Garner, both of Charlotte, N.C.; four sisters, Mrs. Jessie Lanier and Mrs. Pearl Thompson of Denton, N.C., Mrs. Lula Lanier, High Point, N.C., and Mrs. Essie Newsom, Star, N.C.; two brothers, Mack Harris, Hamlet, N.C., and Matthews Harris, Denton, N.C.; three grandchildren, one step-grandchild, two great grandchildren and two step-great-grandchildren also

survive.

She was a faithful, devoted member of Tom's Creek Primitive Baptist Church for seventy years, having been a member since her teens. During her fifty-six years of marriage and after her husband's death, she was blessed to provide a temporary home for many who were in need, such as parents, sisters, son, nieces, nephews, sisters-in-law, brothers-in-law, and other children who had lost their mother.

She was a good neighbor to many, and a faithful provider for her family.

The funeral service was conducted October 24, 1989, at Tom's Creek Primitive Baptist Church by Elder Claude S. Brown and Elder Calvin T. Harward. Burial was in the church cemetery. Sister Wilma Garner has been and will continue to be greatly missed. It is with sadness that we speak of the departure of our loved ones, but our hope is that we will be gathered with those that have gone on before, where there will be no separation and all will be peace and joy forever.

Be it, therefore, resolved by Tom's Creek Primitive Baptist Church that three copies of this obituary notice be prepared, and that one copy be given to the family, one be kept for our church record, and one copy be sent to **Zion's Landmark** for publication, while in conference September 22, 1990.

Written this 1st day of August, 1990  
Elder Wilbert J. Prytle

#### EMMA GRINSTEAD NORRIS

It has pleased God to remove from our midst, Sister Emma Grinstead Norris. She was born March 25, 1893, and was removed from this life September 2, 1990, making her stay on earth 97 years. She was married to Ira C. Norris, who preceded her in death in the year 1911, and to this union were born four sons, three of whom are left to mourn her passing.

She united with Wheeler's Primitive Baptist Church, and was baptized the second Sunday in September, 1923, by Elder J.J. Hall. She moved her membership by letter to Roxboro Primitive Baptist Church in the year 1944, then by letter to Flat River Primitive Baptist Church on November 22, 1952 for the convenience of being able to have a way to attend her church.

Sister Norris was a faithful member as long as she had a way to go to church and her health permitted. She was blessed with a sweet hope, and was blessed to live a long life. She carried a bright smile to all whom she met. She enjoyed being with and around people. We will miss her, but should not grieve for one such as her who possessed such a sweet hope in Christ our Lord. Our loss is her eternal gain.

We, the Church at Flat River, extend our love and sympathy to her family, and beg of God to cause them to feel that she is sleeping that sweet sleep in the arms of Jesus. Also, for that faith in believing that all of His chosen ones, who now sleep in Jesus, are

awaiting that great day to hear that call, "Come ye blessed of my Father," to inherit that which was laid up for all His chosen ones.

It is, therefore, resolved by Flat River Church that three copies of this obituary notice be made, one for the family, one for Flat River Church records, and one be sent to **Zion's Landmark** for publication.

Martha A. Rudder  
Katie A. Bowes

#### NANNIE S. SIMPSON

After a two week stay in the hospital, God called our dear Sister Simpson from this world on July 31, 1990. She was born on April 5, 1904, in Pittsylvania County, Va. She was the daughter of Samuel D. Short and Ella Scruggs Short.

She was married to Floyd Simpson who is deceased. She was also preceded in death by a son, Wilber Simpson, Philadelphia, Pa.; eight grandchildren and nine great-grandchildren also survive.

Sister Simpson worked with Memorial Hospital, Danville, Va., and also did private duty, sitting with the sick and elderly until her retirement.

In 1941, she joined the church during a service at Dan River Church, but requested that her membership be put at Malmaison Church. On the fifth Sunday in March, 1963, she came forward asking for a home with Banister Springs Church, and was accepted unanimously. She was a faithful, supportive member of Banister Springs the remainder of her life. A quiet, gentle person and strong in her belief, she loved the church and doctrine it proclaimed. She derived great pleasure from listening to the gospel preached, and, I feel, was fed many times from the Master's table.

Sister Simpson also enjoyed the fellowship of the brethren, sisters and friends, and welcomed their visits in her home.

Her health had been failing for years, causing her to be unable to walk without the aid of a walker. She stated that she wasn't in pain, just unable to walk. Whenever possible, she attended church regularly, bringing her walker with her. She didn't complain about her declining health, and bore it with patience.

After she became disabled and could not care for herself, she was blessed that her two daughters took turns caring for her the remainder of her life. They invited brethren, sisters and friends to visit her whenever possible and made them feel welcome when they came.

The funeral service was conducted from Colbert-Moran Chapel, Gretna, Virginia, by Elder Melvin Shelton, and burial was in the Simpson family cemetery in Hurt.

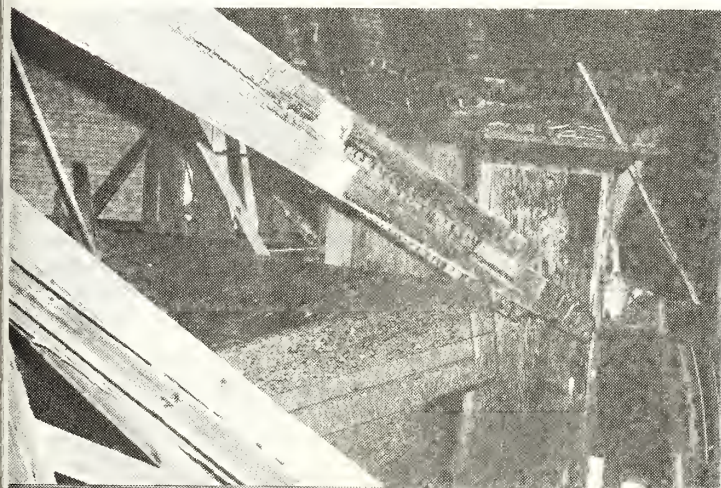
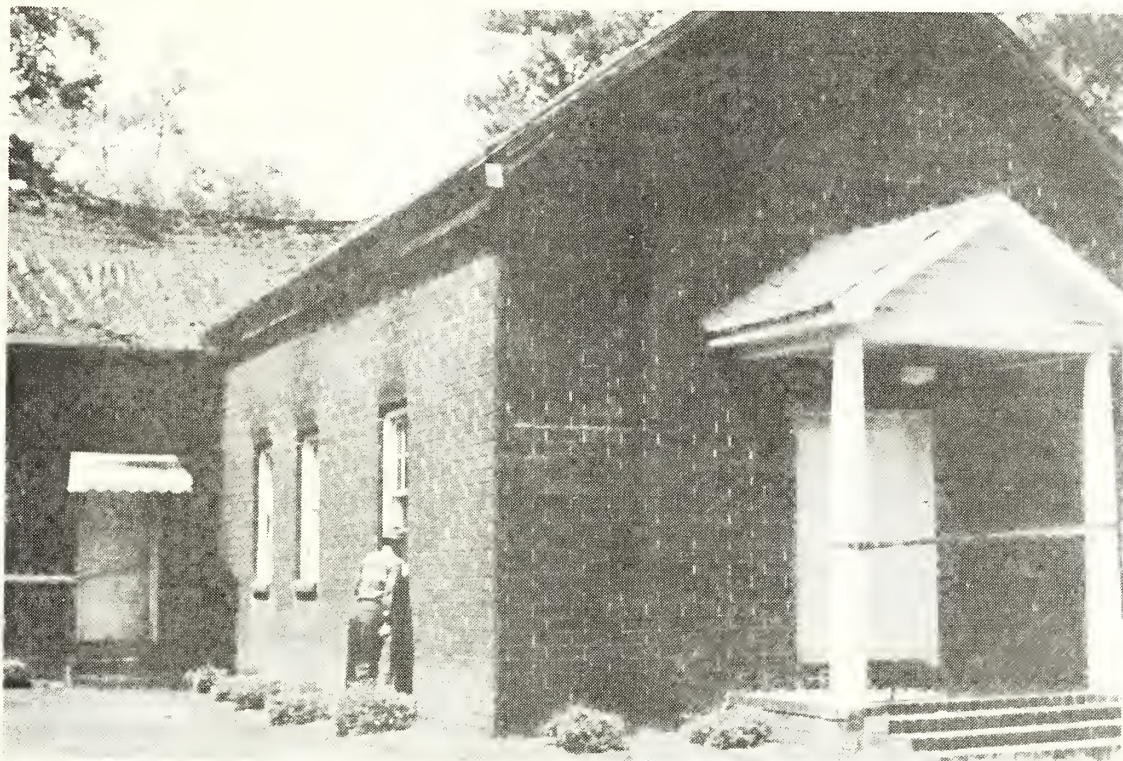
We shall miss Sister Simpson, but feel that she was made ready to meet her God. The church wishes to express its heartfelt sympathy to her family. I feel this verse of scripture aptly describes her life. "I have fought a good fight, I have finished my course, I have kept the faith." II Timothy 4th chapter, 7th verse.

Written by order of Banister Springs Church, re-

questing that a copy be sent to the family, one to Zion's Landmark for publication, and one to be

kept for the church record.

Ruth M. Taylor, Clerk  
Banister Springs Church



Photographs of Pleasant Hill Primitive Baptist Church, Myrtle Beach, South Carolina, extensively damaged by fire on June 17, 1990. Top photograph shows exterior, melted roof; middle, showing auditorium burned out interior; bottom, showing destruction near pulpit area. First service was held in restored building on December 2, 1990. Funds that have been received are greatly appreciated. Indebtedness continues. See write-up in "July-August, 1990," issue of ZION'S LANDMARK. To those minded to help, send funds to Elder L.G. Mishoe, 4050 Socas tee Blvd., Myrtle Beach, South Carolina 30315. Telephone: 1-803-293-2756.

## Mother

Tho' her hair has turn'd to silver,  
 An' she moves with feeble pace,  
 There's still a twinkle in her eye  
 An' a smile upon her face.  
 She means so much to me —  
 'Cause there'll never be another  
 Among the friends I chance to know,  
 That can take the place of Mother.

*She still can darn a tatter'd sock  
 An' be happy all the while,  
 Can cook a meal fit for a king  
 An' do it with a smile.  
 What'er I do, or where'er I go,  
 There will never be another  
 Among the friends I'll get to know  
 That can take the place of Mother.*

Tho' the years are passing fast,  
 An' someday we'll have to part,  
 I will ne'er forget her loving deeds  
 An' the kindness of her heart.  
 Friends may come and friends may go,  
 But there'll never be another,  
 To fill my heart with blessed joys  
 That can take the place of Mother.

( Selected )

## Schedule of Meetings

### THREE DAY'S MEETING DISCONTINUED AT MACEDONIA CHURCH (FLORIDA)

It is with a sad heart and a weary mind that we, the Church at Macedonia, Altus, Florida, have agreed to discontinue our three days' meeting which has, heretofore, been held on the fourth Sunday, Friday and Saturday before of each year. There are only two members now who are able to support the three day's meeting, these being Elder John Simpson and myself. Elder Pete Hendrix and wife, Sister Helen, live one hundred miles from the meeting location. Brother Pete and Sister Helen did take care of visitors at Brother Duckworth's home this past year, 1990, but they (Brother and Sister Duckworth) have now passed away.

We are so few in number, and it looks so sad! Yet, we should feel thankful to the Lord that He has blessed us to have had twenty-three years of wonderful meetings. If not deceived, we hope to feel so thankful for our wonderful brethren and sisters for being so faithful to come and be with us through these number of years.

We still try to hold meetings on each fourth Sunday only. We would surely welcome any that could have a mind to come and be with us on our monthly fourth Sunday meeting.

W.C. (Bill) Lake  
 1111 Gilmore  
 Lakeland, Fla., 33805

### LOWER MAYO UNION

The next Lower Mayo Union will be held at Goodwill Church on the fifth Sunday only in December, 1990. Goodwill Church is located on Morgan Ford Road, Henry County, Va., just below Ridgeway (Va.), off Highway 87.

We invite our corresponding brethren to meet with us.

Cletus Turner  
 Route 1, Box 692  
 Bassett, Va. 24055

### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be entertained by Wheeler's Church, beginning on Saturday before the fifth Sunday in December, 1990, and will continue through Sunday following, the dates being December 29th and 30th, 1990.

Elder Wallace Oakley was chosen to preach the introductory sermon and Elder L.P. Martin is his alternate.

Elder Burch Wray, Moderator  
 Bernard Whitefield, Clerk

### MILL BRANCH UNION

The Mill Branch Union will meet with Pleasant Hill Church, Horry County, South Carolina, the fifth Saturday and Sunday in December, 1990, the dates being December 29th and 30th.

Those traveling U.S. 501 to Myrtle Beach, S.C., from Conway, S.C., after passing the over pass bridge, turn at 3rd stop light to right. Go to next stop light & turn right. Then proceed on to church about two miles on your right.

We invite our ministering brethren, brethren, sisters and friends to visit us.

J.D. Wright, Union Clerk  
 Tabor City, N.C. 28463

### BLACK RIVER UNION

The Black River Union will meet, the Lord willing, with Bethsaida Church, Harnett County, N.C., located about 2 miles west of Benson, N.C., just off Hwy N.C. 27 on S.R. 1709, the fifth Saturday and Sunday in December, 1990.

Elder W.C. Noles is appointed to preach the introductory sermon and Elder R.L. Fish, his alternate.

We invite our ministering brethren, brethren, sisters and friends to meet with us.

Jerry Whittington, Union Clerk  
 Willow Spring, N.C.

# ZION'S

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J.M. Mewborn, Editor  
P.O. Box 277  
Willow Spring, NC 27592

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## THE POOR BEGGAR

(The Rich Man & Lazarus — Matt. 15:27)

There was a rich man whom our Savior did say,  
Fared sumptuously and easy every day;  
This beggar was laid at his gate,  
And humbly the rich man's assistance implores.

What beggar is this that lies here at my gate,  
In such a mean, implorable state?  
It's a pity such objects had ever been born,  
So he turned away from the poor beggar with  
scorn.

The beggar, he begged for a morsel of bread,  
Saying I was laid here at your gate to be fed;  
And so I must tell you in sorrow and grief,  
I cannot live long here without some relief.

The gentleman, he answered the beggar again,  
Such runabout beggars I've always disdained;  
If there's any so poor they haven't money to buy,  
They must work for their living or else they may  
die.

### NOTICE

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ary-February, 1986," issue.

J.M. Mewborn, Editor

The beggar, he answered, and made this reply,  
 "I'm too weak to labor and too poor to buy;  
 And if there's no assistance from such men as you,  
 The Lord above only knows what I shall do!"

The Gentleman, he answered you must do as you  
 can.

To make your petition to some other man;  
 My money is mine, I will have you to know,  
 My silver and gold I can better bestow.

I do not desire your silver and gold,  
 There is yet something better to keep me from  
 hunger and cold;

I see you are able and that sumptuously you fare,  
 Some crumbs from your table I think you might  
 spare.

If I make a practice of helping the poor,  
 A number of beggars will come to my door;  
 I wish not to see them or hear them complain,  
 So say no more to me for it is but in vain.

So be careful that you don't love your money too  
 well,

It won't purchase heaven or save you from hell;  
 Though money is useful and good in its place,  
 I would much rather be without money than God's  
 free, unmerited grace.

Now, if you true riches would lay up in store;  
 Then by Faith, if you lend to the Lord, you will  
 most certainly give to the poor!

Dear Elder Mewborn:

I am a very poor writer. I can hardly read my poem  
 above myself. My grandfather used to sing this for  
 my older brother and me when we were children. We  
 had no radios or television then, as now. And we  
 enjoyed hearing my mother and grandfather sing.  
 So, we children would say, "Grandpa, sing "The  
 Beggar." That has been at least 70 years ago. If the  
 Lord blesses me to see January, 1991, I will be 80  
 years old.

I had a desire to send this poetry to you. Please  
 read it, and do as you see fit with it.

With love,  
 Helen Hylemon  
 Ayden, N.C. 28513  
 October 23, 1990

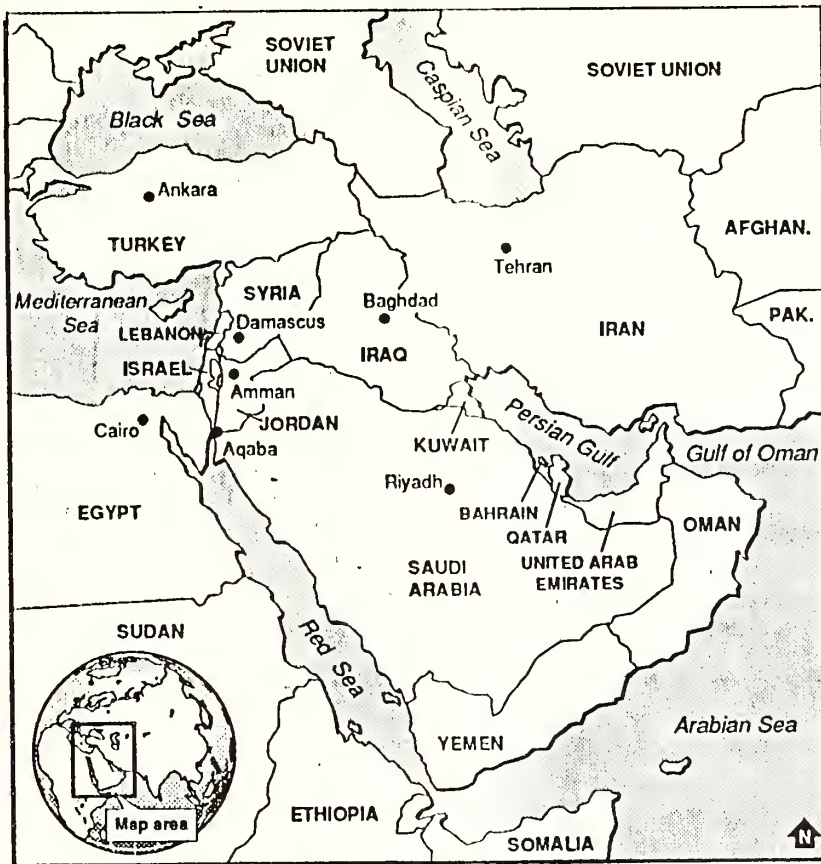
## IS THE PROPHECY OF EZEKIEL, CHAPTERS 38 & 39, ABOUT TO TAKE PLACE?

There is not a person living today in the  
 world but who is not keenly aware of the  
 deadly conflict that now exists in the  
 Persian Gulf area between Iraq, Israel, the  
 United States of America, and other coun-  
 tries of the world. Anyone who stays  
 abreast and follows daily news is fully  
 aware of the deadly involvement of this  
 incendiary, explosive situation. As we near  
 the closing out of this final decade of the  
 third dispensation of time (including the  
 end of the 20th Century, 2000 A.D.), we  
 feel the approaching inwardly of the  
 fulfillment of the budding of the fig tree,  
 "that summer is nigh, even at the doors,"  
 (Matt.. 24: 32,33), of the second coming of  
 Christ and the Kingdom of God.

It was on December 24, 1990, that Iraqi  
 President Saddam Hussein threatened to  
 make Tel Aviv (Capital of Israel), his first  
 target if war should break out in the  
 Persian Gulf. As we see the development  
 and unfolding of events today in the Middle  
 East, there can be no mistake about the  
 times in which we are now living as they  
 relate to forthcoming events that will take  
 place in the not too far distant future. "The  
 Seed of the Woman" and "The Seed of the  
 Serpent" (Read Genesis 3:15) are now in  
 deadly conflict as it relates to the fulfillment  
 of prophecy from now until the year 2000  
 A.D., if time should last that long. It is most  
 definitely, we feel, that these events relate  
 to Ezekiel's prophecy of 587 B.C.,  
 Chapters 38 & 39.

What has now become apparent is the  
 definite knowledge of the United States  
 Government officials that Iraq has  
 developed the capability to arm its ballistic  
 missiles with both chemical and biological  
 weapons, increasing the threat to Israel  
 and the U.S. led multinational force in the  
 Persian Gulf. These ballistic missiles would  
 contain and disperse nerve gas or deadly  
 anthrax spores into the air wherever they  
 would strike. This is known as germ  
 warfare. It is known that Iraq has several  
 research facilities in that country where  
 they manufacture or make typhoid, cholera,

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## Mideast Crisis

(Map showing close proximity of tiny Israel today to the Land of Magog, Iraq, with only Jordan, a country and friend of Iraq, separating them. Gog's armies and missiles would not have many miles to go to reach Israel, as portrayed in Ezekiel, Chapters 38 & 39.)

anthrax, botulism and tularemia germs. Tularemia is a debilitating but not lethal disease, also known as rabbit fever. They have a sizeable stock pile of such weapons. The question is, "Will they (Iraq) use them?" God only know the answer to that question. Read Ezekiel Chapters 38 & 39. It is beyond our remotest comprehension to know that thousands of people will die from the administration of such poisonous weapons, and to think that thousands of our American troops are in the same capable-of-strike vicinity, the same as Israeli population.

It is definitely known that Iraqis have already tested ballistic missiles armed with these chemical weapons. It was Russia that sold Iraq, several years ago, what is known as the SCUD-B Missile whose

delivering capability has been increased from its nominal 190-mile range to up to 560 miles, far enough to reach Israel from western Iraqi launch sites. American intelligence has now determined that at this very time Iraq has the capacity and capability to deliver a significant quantity of biological agents by bombs, short range rockets and the SCUD-B missile that we have just mentioned. Biological weapons, unlike chemical weapons, are based on living agents, such as viruses and bacteria. They could be used to spread deadly diseases, such as typhoid, cholera and anthrax, as was the case against Iran in the recent Ten Year's War with that country. This same Saddam killed thousands of Iranians about 5 years ago by this method. The release of such germ warfare would

have its positive effect of destruction upon the hundreds of our troops stationed in Saudi Arabia at its border with Kuwait, including those troops of other nations.

The only way of fighting off an attack of this chemical and biological warfare is with gas masks. The Israeli government distributed to its country's 4.6 million citizens gas masks and other chemical warfare gear on October 7, 1990, and were told by their officials "to treat it with more care and value than you would treat gold." Our own U.S. Navy on August 12, 1990, in the gulf area was given protective garments, including rubber shoes, specially treated suits, gas masks and an antidote for nerve gas. U.S. Navy medical officers said there was an immediate antidote for nerve gas that sailors could administer themselves, but there was no similarly effective treatment for mustard gas or blood agents like cyanide, which the Iraqis have been known to use.

Saddam hates Israel today with the identical same hatred that Esau hated Jacob 3,750 years ago. It is the same thing going on now. He will stop at nothing to destroy Israel. I cannot say that I definitely know that the existence of the above chemical and biological weaponry will lead to conditions as described in the following two chapters (Ezekiel 38 & 39), but the scenario described in these Chapters concerning Israel in the latter day gives rise to what is now being told us of what will be seen if and when Iraq releases these chemical rocket warheads.

In these scriptures Saddam Hussein and Iraq are referred to as "Gog" and "Magog" respectively. The scripture tells of the coming forth into the land of Israel of his (Gog's) armies and of the destruction and havoc they will play while in that country. Also, of the prior returning of the Jews back to the land of Israel which we are continuing to see until this very day and hour. Also of the "overflowing rain and great hailstones, fire, and brimstone," which I take to mean the forthcoming missiles, rockets and bombs that will bring the germs, poisons and chemicals. Also, he speaks of "a fire" on Magog which I take to mean the burning of Iraq by Israel, the U.S.A., and other nations' armies that

will strike that nation in this awful encounter.

The stench of the dead bodies of human beings and animals will be so great and the extent of death so large that he says "it will stop the noses of the passengers" and "seven months shall the house of Israel be burying of them, that they may cleanse the land." Ezekiel 39:11,12.

The center of the main location in the scripture for this battle in Israel will be "Hamonah." Ezekiel 39:16. We do not know if the ancient location of "Hamonah" would be the same location today of an Israeli town called "Megiddo," but the word Megiddo is mentioned in the Old Testament. The word "Armageddon" is a contraction of Har Megido, meaning the Hill of Megiddo.

With all these things now taking place, we must remember that Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matthew 24:38. Also, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13:32.

Read the following chapters of Ezekiel's prophecy (38th and 39th) and pay particular attention to those scriptures that I have italicized:

### **PROPHECY AGAINST GOG**

#### **Chapter 38**

And the word of the Lord came unto me saying,

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God; Behold I am against thee, O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God; It shall come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest that dwell safely, all of them dwelling without walls, and having neither bars nor gates.

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

**16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before**

**their eyes.**

17 Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

**22 And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.**

23 Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

#### CHAPTER 39

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; behold, I am against thee O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back and leave but the sixth part of thee, and will cause thee to come up from the north parts and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

**4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to**

*the beasts of the field to be devoured.*

*5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.*

*6 And I will send a fire on Magog, and among them that dwell carelessly in the isles and they shall know that I am the Lord.*

*7 So I will make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.*

*8 Behold, it is come, and it is done, saith the Lord God, this is the day whereof I have spoken.*

*9 And they that dwell in the cities of Israel shall go forth and shall set on fire and burn the weapons, both the shields and bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:*

*10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.*

*11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude; and they shall call it the Valley of Hamongog.*

*12 And seven months shall the house of Israel by burying of them, that they may cleanse the land.*

*13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.*

*14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.*

*15 And the passengers that pass*

*through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.*

*16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.*

*17 And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.*

*18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.*

*19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.*

*20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.*

*21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.*

*22 So the house of Israel shall know that I am the Lord their God from that day and forward.*

*23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.*

*24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.*

*25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;*

*26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.*

*27 When I have brought them again*

from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

Not only will the stench of the rotting, decaying bodies of animals and humans be so great that it will "stop the noses of the passengers," and "seven months" will be required by Israel to bury the bodies of Magog's armies, but it will require every person in Israel to carry out this burial. All the people will have to quit their work ("continual employment") (both Israel and the passengers) "those that remain upon the face of the earth to cleanse it." And "after the end of seven months, they shall search" for men's bones, leaving a sign by it, till the buriers have buried it in the valley of Haman-gog." There can be no doubt about it, these things are shortly to take place.

Yes, as we have said, we do not know if "Hamonah" is "Armageddon," but Armageddon is defined "as a Greek word taken from the Hebrew **Har-Megiddo**, which, more than likely, means **Mount Megiddo**. In the scriptures, the Book of Revelation names Armageddon as the place where the rulers of the world will fight the last great battle between good and evil. No Mount Megiddo has been identified in either ancient or modern times. However, an ancient city called **Megiddo** was located in the mountains of northern Israel, across the Plain of Esdraelon from Nazareth. Anciently, many battles were fought on this plain in early Biblical times. On this site in most recent years, archeologists from the Oriental Institute in Chicago have found temples, jewelry, art objects, and other valuable archeological items at **Megiddo**.

Only God's will and time will tell if the above prophecies and events will be in-

involved with the warfare of biological and chemical weapons now in the hands Gog and Magog. But, "In that day, there shall be a great shaking in the land of Israel." Ezekiel 38:19.

J. M. Mewborn  
(Written January 6, 1991)

## A SPECIAL REQUEST

Recently, I had the pleasure of reading an article on "Predestination" that was written by Mrs. Jackie Rucker O'Neal, Silver Spring, Maryland, 20906, which, I feel, is Godly inspired in the Spirit of Almighty God.

Jackie Rucker, as she was known at the time it was written in 1982, had complied with the request of an English professor at the University of District of Columbia, Washington, D.C., in connection with her studies at the institution where she was enrolled as a student. Jackie had an "A" average in her course, prior to writing this article, and she feels confident that her professor gave her a "0," since it brought her final grade average down to a "C."

In reading this article, a believer in the truth cannot help but from rejoicing in the blessed truth and sound doctrine that it contains. On the other hand, the rejection of it by her English professor only proves what we have always known, that the world hates this doctrine with a perfect passion and hatred. They will not have it because of unbelief, but thanks be unto God, this doctrine of God our Savior, that all power is in His blessed Hand, is the most precious thing in this world to a child of God and a believer in the power of God and His Christ.

I asked Jackie for her permission to publish this article for the benefit of our readers of **Zion's Landmark**. One of our dear elders, who heard it read, in the presence of other friends, aloud when visiting in our home recently, described it as being "A Masterpiece." We hope you will enjoy reading it as much as we did.

I also asked her to write an introduction or preface of this article, giving pertinent facts and information of the circumstances of her experience with the professor since I knew they had a severe problem (or much difficulty) with its presentation. She gladly complied. The introductory letter and article are published below.

Jackie Rucker O'Neal is a granddaughter of Sister Mary M. Surratt, Max Meadow, Va., (Now deceased), whose experience was republished in the last issue (Sept-Oct. 1990) of **Zion's Landmark**. Jackie, today, resides in Silver Spring, Maryland, near her mother, Mrs. Violet Edwards, who is a dear person to her friends and those who know her.

J.M. Mewborn  
January 7, 1991

## PRESENTATION

Dear Elder Mewborn,

This is the additional information that you requested regarding the paper I wrote on **Predestination** during an English Composition class in 1982. I know I cannot write anything unless it is given to me from our all-powerful God. I am afraid that I will not tell it like it truly is. I will try to tell you, as I remember, and if there is a portion I am not sure of, I will let you know.

The English Composition II class was my second writing class at the University of District of Columbia (UDC), in Washington, D.C. When Dr. Moore, my English instructor, assigned the research paper, he said we could pick any topic as long as it was approved by him (Moore). I chose **Predestination**. When I spoke to Dr. Moore, I told him my interest in the topic and that I would like to find out more about it and what others believed and thought about it. He told me that this topic was not a good one for a research paper. He said, "This is not a good topic for a research paper." I asked him why. He said the topic was too broad and something to the effect that there were too many interpretations or it was too personal.

After Dr. Moore told me he did not want me to write the paper on **Predestination**, I decided to talk to Col. Schumaker, an English Composition One (I) instructor I had the previous semester who encouraged the class to write from the heart. Col. Schumaker did not hesitate when he told me that the topic would be fine. He felt it would be good, creative writing, differing from the opinion of Dr. Moore. He suggested that I write a note to Dr. Moore, explaining what I planned to do with the topic and at the same time ask him again for his permission to write on that topic. Col. Schumaker drafted a letter for me to Dr. Moore as follows,

"Predestination is a powerful force in life because the Bible (scriptures) states: "God created all things" and "declared the end from the beginning." This belief has been held by countless philosophers and religious thinkers throughout the ages; and this paper will make a meaningful synthesis (the combining of separate parts or elements to form a whole) of their ideas and will draw on significant, personal experiences of mind and thought to support the truth of their collective position.

'Predestination has challenged thinkers and philosophers throughout recorded history. This paper will, doubtless, examine the beliefs of certain exponents of predestination; analyze these beliefs; and offer an interpretation based on the author's own personal experiences and convictions."

(Elder Mewborn, the above draft letter was written for me by Col. Schumaker, my English composition I instructor at UDC. I had had him during my prior semester in my English Composition I course, as stated above. It was nice, at that time, to have someone support me and approve of my writing this paper.)

I showed Dr. Moore Col Schumaker's letter, as

shown above, but Dr. Moore finally gave me his permission to write on **Predestination**.

It was my belief and understanding at the time that if I gave Dr. Moore two copies, at least one would be returned to me. I was anxious to know my final grade on the paper. I made also a number of copies because my mother Violet Edwards, and my aunts, Alma Dean, Cary, N.C., Violet Shoots and Avis King, Austinville, Va., wanted them also.

The paper was never returned. Since I did not hear from Dr. Moore, I felt that I would be able to tell what I received on the paper from my final grade, that was later posted, and then mailed to me. I had received all "A's" on all the other papers that I had completed in Dr. Moore's class, but when I got my final grade it was a "C." I believe now that if I had tried to contact Dr. Moore through the UDC, it would have been at this time. I never found to this day what grade I earned or received, but feel strongly there was the possibility that I was not graded at all, and received a zero ("0") on that final paper.

Elder Mewborn, it is my desire and hope that I have stated these facts as best I can remember them. It has been almost 9 years since all of this took place. When **Predestination** is mentioned to anyone who does not believe it, I can almost immediately feel their dislike for it. It is like you said, Elder Mewborn, the scripture (Bible) states, "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matthew 7:6.

It is a great blessing to be enabled to believe this wonderful doctrine, and, if not deceived, I hope that I do. This experience is just one of many that has taught me not to mention my belief to others. A new experience to me is that in the last five years, while not having control over my mail, the person (s), whom I would be renting from at the time, would intercept my **Zion's Landmarks**. Sometimes I would find them in the trash or ready to go out to the trash can. I have even found them used for pot holders in the kitchen. Even though the mailman delivered them with my name and address as placed by the printer on the front page, I would have to search and search to find the paper in my house. Some **Zion's Landmarks**, I have never found. After they came up missing, I would tell my landlords (after pondering whether I should stir up something) that this was my most important piece of mail, and would show them where my name and address was on the front. But, I still never missed an issue, because I either found them or they were replaced by you. The Lord guides us through our trials and afflictions in the most mysterious ways. Our triumph in them later becomes a wonder in our experience. The Lord surely takes care of His little children. We are shown and taught from above. And when this realization takes place, the love and joyous feeling swells in the heart, and we are lifted up momentarily or for a little while. This strengthens the inward spirit and moves us to speak when the time is right, and sometimes we are moved to silence. The Lord, again, assuredly guides the

footsteps of His little children. I can only **HOPE** that He is guiding mine.

Sometimes, I am asked about my belief; and when I tell them, their question is: "How could God be so unfair to appoint or choose an elect people before the foundation of the world, before they did any good or evil?" It is such a beautiful belief and such a comfort to me that it makes me wish I could talk about it to someone I care about, and that person would see it too, but that is not always possible. I am very blessed because, although I do not live near a church of our faith locally, I can always call my mother and all her sisters, Alma Dean, Cary, N.C., Violet Stoots and Avis King, Austinville, Va., because they believe the same way. At least once a year and sometimes twice a year, I get to go to church. Most of all, any time I pick up the **Landmark** and **Bible**, if blessed, it is like being in church. And it is nice to correspond with you also. I am truly blessed for many, many reasons.

I want to thank you again, Elder Mewborn, for sending me the **Landmarks** that I did not receive in the past. I love the **Zion's Landmark** and for the principle of true faith for which it stands, and my hope is that the good Lord will continue to bless you in publishing them on and on in the future as He has so wonderfully blessed you in the past for all of these years. I hope you and your family will have a very nice holiday.

Sincerely,  
Jackie O'Neal  
Silver Spring, Maryland 20906  
December 16, 1990

## PREDESTINATION

What is the meaning of predestination? The 1980 definition means "the foreordination by God of whatever comes to pass, especially the salvation and damnation of souls."<sup>1</sup> There is no other meaning than that God destined or appointed beforehand everything that has transpired in the past and everything that will take place in the future (everlasting to everlasting); this includes the destiny of heaven or hell for all people. The meaning of this word never changes. John Calvin, who lived in the sixteenth century, defined predestination in his book, **Calvin's Institutes** as follows:

The eternal decree of God, by which He determined with Himself whatever He purposed to take place with regard to every man. All are not created on equal terms, but some are pre-ordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he

has been predestined to life or to death.<sup>2</sup>

All people, or rather, most people do not believe in this doctrine because their feelings about the God who elected a people before the world began would be that He is not being fair. These opposers want to feel that they can do something for the Lord through good works. They know they sin, but they believe if they join a church and get baptized that they will be able to do all good deeds. But, how many of you, after you are baptized, the next minute, day, month, or year have an evil thought? For even your thoughts (foolishness) are sins. I would venture to say that you could not go a whole day without thinking an evil thought, or saying one out loud. Now, I am not condemning you. Lord help me if I ever tried, because I would be the worst of all, but "all have sinned and come short of the glory of God" (Rom. 3:23).<sup>3</sup> What I am proclaiming is that no one knows for sure if he will go to heaven. God keeps this assurance from His people and gives them a blessed **hope**. We hope we were chosen in God before the world began. We hope that our Lord will guide our steps in the narrow path which we could never stay in without the hand of God guiding our every step.

The opposers of predestination are always trying to get others to join some church and get right with God as they claim they have, so all men (or as many as they can get to do this) will know that are going to heaven. I have heard some people say, "you can't make it to heaven if you don't get baptized." These people are so sure about themselves that they spend their lives worrying about others.

The children of God worry more about their own sinful souls than about other people because they can see the good and humble ways of others. This gives them a good feeling about a family member, a friend, or yes, even a stranger. "By their fruits ye shall know them."<sup>4</sup> Yet, this is still only a hope, a **precious** hope that a child of God wouldn't trade for all the money in the world. God gives us this hope, and this hope holds us up and helps us to bear our burdens. We read, "We are saved by hope, but hope that is seen is not hope; for what a man seeth, why doth he

yet hope for it" (Rom. 8:24,25).<sup>5</sup> By all these things, a child of God knows that predestination does exist; without this doctrine there could be no confidence in God's promises and prophecies. Everything would be left uncertain. God could not purpose nor His prophets prophesy if all people, things, and events were not predestined before the world began. This God then would know only as much as man and we know that could not be.

The elect of God know He is all powerful. Their many trials and tribulations keep them knowing this. It keeps them bowed down in humbleness. "Thou, O Lord hast lifted me up, and thou hast cast me down" (Psalm 102:10).<sup>6</sup>

"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).<sup>7</sup> Predestination stands. Who could declare the end of time from the beginning of time and do all his pleasure unless He knew all things and predetermined all events? We read, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come the Almighty. " (Rev.1:8).<sup>8</sup> This God is all powerful and unbending. What He promised, He has kept; nothing has ever or will ever be changed. Nothing (person, thing, or event) is hidden from His sight. He is the potter; we are the clay. We are not powerful above Him. Our every move and walk is by Him.

Elder Mewborn emphasizes this scripture "The Lord of hosts hath sworn, saying, Surely as I have **thought**, so shall it come to **pass**, and as I have **purposed**, so shall it **stand**" (Isa. 14:24)<sup>9</sup> He sees "thought" and "purposed" as being synonymous with the words foreknowledge, predestination, election and foreordination.<sup>10</sup> The Lord God has sworn that predestination is true. He promises that nothing will be changed, that all will stand just as He thought it and purposed it. To a child of God this is a blessing. We know that everything is being taken care of by the Lord. His people do

not need to do anything. What could they do anyway? All the work was finished by the Lord.

Opposers of the doctrine of election believe that salvation is offered for all men, and that its acceptance is left entirely up to man. That it is his free choice to choose the way he goes. In the **Layman's Bible Encyclopedia**, the article on "Predestination," Martin concludes that we should be content with the scripture concerning God's elect that He is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).<sup>11</sup> Additionally, please notice in that same verse "The Lord is not slack concerning His promise," and the promise is to His elect. Calvin shows in the **Institutes, Vol. 1**, the scripture, Ephesians 1:13, where Paul says "Ye were sealed with that Holy Spirit of Promise" showing that our Teacher teaches internally and the promise of salvation penetrates into the mind.<sup>12</sup> Therefore, Paul says to the Thessalonians, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).<sup>13</sup> Salvation cannot be offered to all men. Salvation was given as a gift before you were born. Calvin states that conversion is in the Lord's hands only. We read in Ezekiel 36:26 where God promises to take out a heart of stone from some and give them a heart of flesh. Repentance is not the will of man! Repentance influences the elect by the secret movement of His spirit. Jeremiah said, "Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented" (Jer. 31:18).<sup>14</sup>

The election of the Saints took place before the world began. This election was unconditional. There were no conditions put on this election. How could there be when you were elected before you could do any good or evil? The Bible states that God "hath called us with a holy calling, not according to our works but according to **His** own purpose and grace, which was given us in Christ Jesus before the world began" (1 Tim 2:9).<sup>15</sup> Our grace was given to us before we were born. No other scripture tells us any more plainly that it is

not our works that made His elect a child of God. It was a gift. Who ever worked for a gift? Calvin tells us that when God addresses the elect He is addressing only the believers. He states that we can have no merits, no good works to obtain immortal life. He tells us that this passage in the Bible explains it clearly: "God, says he, hath chosen us in Him before the foundation of the world, that we might be holy and without blame before Him in love: having predestinatd us into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:4,5).<sup>16</sup> Calvin further explains that the words "that we might be holy" are important because these words show that He didn't forsee His elect as being holy.

This takes away all works as a way of salvation, and intimates that the elect's "holiness, which was to be in them, has its origin in election." In order for all the praise to go to the Lord, the election did not "pay regard to" man's future works.<sup>17</sup> So to those who oppose the doctrine of predestination, who believe that salvation is the free choice of man and that it is of works, the Lord states "Ye have not chosen me, but I have chosen you (John 15:16).<sup>18</sup> How can you go to church today and "open your heart and receive Jesus" (as I have heard some preachers say in their churches) when God plainly tells you that you **cannot** choose Him; instead He chooses you, and He did it "before the foundation of the world." This election had nothing to do with works, but the grace of God.

The Lord's work was completely finished when His only Son, Jesus Christ, died on the cross. Jesus shed His blood so that He "shall save His people for their sins" (Matt. 1:21).<sup>19</sup> "His people" are the believers, the elect. On the contrary, James Hastings states in the **Encyclopedia of Religion and Ethics**, that the atonement was "universal" and Christ accomplished it so it would be possible for all men to obtain salvation if they would only believe.<sup>20</sup>

But to prove this wrong, Calvin discusses certain passages in the Bible starting with "God hath concluded all in unbelief that He might have mercy upon all" (Rom. 11:32),

and exhorts what is written in Psalms 115:3, "Our God is in the heavens: He hath done whatsoever He hath pleased," and expounds further, I, "will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Exodus 33:19). Calvin concludes "He who selects those whom He is to visit in mercy does not impart it to all."<sup>21</sup>

Therefore, there is nothing left for man to do to save himself but for the grace of God. All our "righteousnesses are as filthy rags" (Isa. 64:6).<sup>22</sup> Elder Rhodes explains in his **Gospel Comments** that in the flesh none can do good. It is only the Spirit which is sent by God to His elect that does the good. Paul, in Rom. 7:18, speaks of being a wretched man and can find no good in himself.<sup>23</sup> Luther believed that the Gospel

"demands no works to make us holy;" it is His work alone that overcame sin, death, hell and the grave for the elect. Furthermore, he tells us that the Gospel condemns works and "demands only faith in Christ."<sup>24</sup>

All things were created by God. Elder P.G. Lester cited in his article in the **Landmark** that "if God was before all things, and all things exist by Him, then He alone is eternal."<sup>25</sup> God made everything for Himself "yea, even the wicked for the day of evil (Prov. 16:4)<sup>26</sup> Elder Mewborn asserts that Satan does not even hold the keys to his own kingdom, because Rev. 1:18 reads a message that Christ delivered to Satan, "I have the keys of hell and of death."<sup>27</sup> God is all powerful over His creation. He did know and also determined beforehand everything about His creation.

Let us remember that an inventor does not create a device and everything in that device, and then not know anything about what the device will do until he has finished the job. So it is with God's creation of heaven and the earth. All great inventors knew exactly what their inventions would do in their minds before they ever turned the first screw. These great inventors are only men. Think for just a moment what that higher power than man has done!

Concerning God's power over inanimate objects, Calvin used the sun as an example. So the Lord could claim all the

glory as His own, He commanded light to exist and supplied the earth with "all kinds of herbs and fruits before He made the sun." This shows He has perfect control over all inanimate objects because He can "act equally well by Himself," and shows that the "sun does not daily rise and set by a blind instinct of nature, but is governed by Him in its courses."<sup>28</sup>

To believe in predestination means that every event was known and taken care of by Him. Nothing happens by chance. We don't just go out and wreck a car or die by chance. Every event was predetermined. This includes both the good as well as the bad. A child of God's comfort is in Rom. 8:28: "and we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).<sup>29</sup> Elder Beebe states in the March-April **Landmark** that "not a sparrow can be brought to the ground, nor can the troubled ocean dash her foaming waves one inch beyond the limits of God's decrees."<sup>30</sup> There is not only a time but a place for all things to take place. Have you ever found yourself rushing to this place to meet a deadline? So you will rush to your destiny. (Your rushing is in the predestination of God.) Have you ever had fear put in your heart or something take place to stop you from going somewhere? It may be something you have looked forward to for a long time, to later find out you were glad you did not go. I'm telling you that this destiny is not controlled by puny man. No! "It is not in man that walketh to direct his steps" (Jer. 10:23).<sup>31</sup> In Parker's biography of Calvin, Parker sites Calvin's commentary on the Psalms showing how Calvin left the study of Philosophy and began studying law at his father's wish, but God's power set within him a heavy burden (a stubborn mind in which Calvin felt nothing could draw into the "depths of mire" but the power of God) to be a minister of the Gospel.<sup>32</sup> It is God working His pre-determined events in the hearts of His elect. We are told that "Even the very hairs of your head are all numbered" (Matt. 10:30 & Luke 12:7).<sup>33</sup> Try counting one head of hairs. It would be impossible for

man, but with God all things are possible. "To everything there is a season, and a time to every purpose under the heaven" (Eccl. 3:1).<sup>34</sup>

The elect know about the baptism of fire. The Lord keeps and humbles His children down through trials, troubles, and sorrows. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb.12:6).<sup>35</sup> He makes them give all the praise and glory to Him by lifting them from sorrows to Godly heights for only a little while. If everything were perfect in this world, you would have no need to call on the Lord's name. It is not long before the children of God are back down begging for mercy on a poor sinner. Man is in a state of corruption and helplessness without God, but God promises to never leave His people. McNeil points out the last two of the five points of Calvinism, "**irresistible grace**" (that regeneration is an inward renewal of the soul and of the will and is wholly a work of God, powerful, delightful, astonishing, mysterious, and ineffable), and **the perseverance of the saints to glory**, (that God so preserves the elect, ever renewing their repentance, patience, humility, gratitude, and good works, that, despite their sins, they do not finally fall away from grace).<sup>36</sup>

God tells us that ye must be born of the Spirit to enter into the kingdom of God, but He also tells us to "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit" (John 3:7,8).<sup>37</sup> Many people that are baptized claim to be "born again" Christians; Christ told Nicodemus not to marvel. Baptism does not stop a person from sinning, and it does not make him perfect, but it does show or answer a good conscious toward God. The elect's repentance has to be renewed everyday in order to feel a hope.

The whole Bible, every verse (scripture to scripture) reads predestination of all things in heaven and earth, including the salvation and damnation of all souls. The scriptures are written for the comfort of His

elect, and only the child of God will understand it. It is their food and drink and survival kit. It is not written for all men.

God explains that His people are the fewest of all (Deut. 7:7), that His church was not made to grow, and that only a remnant (Rom.11:5) shall be saved. What church can you think of today that does not grow? How many people belong to that church? The answer to that question is simple: Only God's elect!

The wonderful God of purpose, predestination and power will reign for ever, and the earth will not end until the last child of God is born both naturally and spiritually into this world.

Jackie Rucker  
(English Composition II)  
(Mr. Moore)  
(December 7, 1982)

NOTES

- 1 The Random House Dictionary, 1980.
- 2 John Calvin, **Institutes of the Christian Religion**, trans. Henry Beveridge (Michigan: Eerdmans 1957), II, 210. Hereafter cited as **Institutes**.
- 3 Rom. 3:23.
- 4
- 5 Rom. 8:24,25.
- 6 Psalm 102:10.
- 7 Isa. 46:9,10.
- 8 Rev. 1:8.
- 9 Isa. 14:24.
- 10 J.M. Mewborn, Ed. "Elder Beebe did not Separate the Attributes of God's Diety," **Zion's Landmark**, CXV (1982), 59.
- 11 William C. Martin, "Predestination," **The Layman's Bible Encyclopedia**, 1964, 647. And 2 Pet. 3:9.
- 12 John Calvin, **Institutes of the Christian Religion**, trans. Henry Beveridge (Michigan: Eerdmans 1957), I, 466 Hereafter cited as **Institutes**.
- 13 II Thess. 2:13.
- 14 Calvin, **Institutes**, II, pp. 255,256.
- 15 I Tim. 2:19.
- 16 Calvin, **Institutes**, I, p.214.
- 17 Calvin, **Institutes**, II, p. 215.
- 18 John 15:16.
- 19 Matt. 1:21.
- 20 James Hastings, "Arminianism," **Encyclopedia of Religion and Ethics**, 1924-27, p.809.
- 21 Calvin, **Institutes**, II, p. 255.
- 22 Isa. 64:6.
- 23 Elder R.W. Rhodes, **Gospel Comments**, (Lillie, Louisiana: Third Printing), pp 32,33.
- 24 John Dillenberger Ed., **Martin Luther Selections From His Writings** (Garden City, N.Y.: Doubleday & Co., Inc., 1961), p.17.
- 25 Elder P.G. Lester, "Sovereignty of God," (1883; rpt. Benson, N.C.; 1982) J.M. Mewborn, Ed., **Zion's Landmark**, p.67. Hereafter cited as **Landmark**.
- 26 Prov. 16:4.

- 27 Elder Mewborn, Ed., "War In Heaven," **Landmark**, CXV (1981), p.10.
- 28 Calvin, **Institutes**, I, p. 173.
- 29 Rom. 8:28.
- 30 Elder Gilbert Beebe, "Predestination," (Feb. 6,1833; rpt. from **Signs of the Times**) J.M. Mewborn, Ed., **Landmark**, p. 60.
- 31 Jer. 10:23.
- 32 T.H.L. Parker, **John Calvin: A Biography** (Philadelphia, Pa.: Westminster Press 1975) p.16.
- 33 Matt. 10:30 and Luke 12:7.
- 34 Eccles. 3:1.
- 35 Heb. 12:6.
- 36 John T. McNeill, **The History and Character of Calvinism** (New York: Oxford University Press 1962), p.265.
- 37 John 3:7,8.

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CORRESPONDENCE

Dear Elder Mewborn,

It was pleasing to me to read and hear from our brethren by way of the "Correspondence" column in the last issue of **Zion's Landmark**, the September-October, 1990, issue. This especially included Brother and Sister Tom Simpson, Parker, Arizona, who are failing in health for the past two years. Their two children are watching over them at this time.

Another member, a most precious one, Sister Bertha Wright, has some one with her to take care of her in her home. Her mind has been taken away as we talk to her. The enjoyment is just not there anymore. I am sure that you will remember the nice living room we were blest to meet in when you were here in Bakersfield, California, in 1964. We do not meet there anymore because of her health. We meet now

at Bakersfield in the home of Brother Troy Smith or the home of Sister Thelma Bridges. There are just three members left at our Little Flock Church.

Also, you may recall Sister Etta Walker, who rode with us from Bakersfield to Los Angeles at that November, 1964, meeting. Sister Walker is 96 years old, and lives in a very nice rest home, but she seems to be failing in memory very fast.

Brother J.M., you can see we are very much like the brethren in Florida, at the Macedonia Church. The little churches, far and near, are precious in our memory. If they are to be restored to membership, our God will supply that need. "Except the Lord build the house, they labour in vain that build it." Psalms 127. Man may try, here and there, to put them back, but the Lord has said, "they labour in vain that build it." Also we read that Job said, "The Lord gave and the Lord hath taken away." Surely, we can say with him, when our eyes are opened as we witness with him, "Blessed be the name of the Lord."

There was enjoyment for me in reading Brother A.D. Alston's views on Job 41:8. Elder Silas H. Durand wrote of those things which I enjoy reading. **The Fragments**, his book, an autobiography, by Elder Durand was given to me. There was so much beauty in reading his experience.

We will always remember your visit here in November, 1964, when we were blessed to have our pastor, Elder T.R. Jefferson, Elder C.U. Landers, Coleman, Texas, and Elder John Simpson, who lived at Granite City, Illinois (now in Winter Haven, Fla.) with us. God favored us with a tie in blessed fellowship at that time that will never be forgotten by us, I am sure.

I am enclosing a check for the renewal of the **Landmark** for two years. Our sincere desire and hope is that a measure of God's love be over you in all of your travels in this life.

Walter B. Wilson,  
West Covina, California  
December 17, 1990

Dear Elder Mewborn,

We enjoy reading **Zion's Landmark**. We believe you are given to stand by the doctrine as set forth in the scriptures. We hope you will be blessed to continue with the publication of **Zion's Landmark** for many years to come.

A brother and sister in Christ, we hope,  
Clayton H. & Louona Bond  
Willis, Virginia, 24380  
October 19, 1990

Dear Brother Mewborn,

I hope this will find you doing well. I am sorry we overlooked our subscription renewal, but my wife or me, either, have not been well recently.

We are sorry about the way things went at the Lower Mayo Association on Friday, October 5, 1990. We just want you to know that we love you with a great Christian Love, and Lord's will, we will continue to do so. It is all in the Lord's hand, and He never does anything wrong. Just always remember there are great numbers of people out there who love you,

and are very much concerned about the way things have gone.

With this, I will close. We will hope to see you when we can.

A brother and sister in Christ, we hope,  
Jesse and Leola Moore  
Martinsville, Virginia, 24112  
October 17, 1990

Dear Elder Mewborn,

I want to thank you for mailing the two issues of **Zion's Landmark** to me. These are the ones that disappeared in my home. I received them on Monday, October 15, 1990. Aunt Alma (Dean) told me you checked to make sure you had my correct address. I appreciate all that you did. Thank you! I am sorry you had to go to that trouble. When they arrived on Monday, I showed everyone here what they looked like, and explained how important the **Zion's Landmark** is to me.

I get excited when Mom (Mary Edwards) tells me she received hers, and then I start looking for mine right then. I usually read it fast, but I keep them in a drawer and re-read back issues frequently. It is like getting to go to church. When I feel troubled, I find myself going through issues to find articles that pertain to my situation, and I find comfort there. They comfort me. And when I finally find that really true, real little hope in the Lord, I am comforted there for a little while. It makes me want to read the **Landmark** and my Bible for hours.

Elder Mewborn, this good feeling, I hope, I receive from above, and it must be that everlasting feeling that the children of God receive in their eternal home. Surely, it begins with His little children while here below. All praise and glory is God's. Man can do nothing on his own. I hope Mom (Mary Edwards) and I can come to your church soon.

My desire and hope is that the good Lord will continue to bless you in keeping the **Zion's Landmark** published. Many feel they cannot do without it for it is like hearing from **home**. I hope to see you and Mrs. Mewborn at church someday.

With love for the Church of God, I hope,  
Jackie O'Neal  
Silver Spring, Maryland, 20906

October 19, 1990

Dear Elder Mewborn,

Please find enclosed my check in the amount of \$50.00. Please renew my subscription for two years. You may keep the balance for the continuation of the **Zion's Landmark's** expenses. I love the dear old **Landmark**, and may the Lord bless you to continue to contend for the truth as you have through these many years.

Sincerely,  
Carl Keaton,  
Eden, N.C. 27288  
December 7, 1990

Dear Elder Mewborn,

I am enclosing my renewal for the **Zion's Landmark**. I love to read your paper. It means very much to me. I am now old and not well. I hope I may meet my Maker soon.

Yours in Gospel Truth, I hope,  
Victor D. Borst, Jr.  
Brooktondale, New York  
December 12, 1990

Dear Brother Mewborn,

Please renew my subscription for two years. I enjoy reading this paper very much.

Thank you,  
Pauline Stanley  
Coleman, Texas, 76834

Dear Brother Mewborn,

I am late in sending you my renewal to **Zion's Landmark**. I am doing very well, and do hope so much that you and your family are well. Again, please pardon me for being late, and keep the paper coming. I hope that you and yours will have a nice Christmas with a prosperous New Year, in 1991.

Your little brother, in hope,  
T.E. (Elton) Martindale  
Jasper, Texas 75951  
December 13, 1990

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## OBITUARIES

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### LOLA MARIE JOYNER

Lola Marie Kearney Joyner was the daughter of Brother Stephen L. and Sister Lola H. Kearney, and was born near Jason, Greene County, North Carolina on March 2, 1928. She passed away July 16, 1989. On August 13, 1946, she was married to Robert Edward Harris, and to them were born three children, Deborah Harris Sutton, LaGrange, N.C., Sister Donna Harris Fields, Snow Hill, N.C., and Robert Edward (Bobby) Harris, Jr., Snow Hill, N.C., all of whom survive her passing, along with one sister, Sister Emma K. Rouse, Snow Hill, N.C.

After her first husband's death, Robert Edward Harris, on January 25, 1964, she was married to Mr. Nelson Joyner, of the same community where she grew up, on October 4, 1967. We feel that no man could have been more faithful to any wife than Nelson was to Marie, after her stroke that occurred when she was 56 years old in March, 1984.

Marie, my youngest sister, Sister Edith M. Martin, and I all grew up together, and we carried many sweet memories of childhood days that will be with us forever. Marie's father and mother, Brother Stephen Kearney and Sister Lola Kearney, always lived next door to our church building and meeting site in Greene County, and our parents, Joshua E.

and Emma T. Mewborn, often visited in her parent's home because of the closeness and association of their church relationship as pastor and deacon of our church. As children, Edith, Marie and I played together, sang together and attended church together as we were growing up fifty years ago. (How wonderful are our childhood memories today!)

Many were the times when we sat together on those old hardback, home made, board benches, waiting for the last sermon of several to end, always at 1:00 p.m., so we could get on to our Sunday afternoon fun. It was my lot, sometimes, to create an amusing situation to keep all of us alert and content during those dull sermons, as we thought, until they finally sang that last song. I remember we used to watch the wasps in the old building start flying on a cold winter day after the old coal, pot-bellied stove had gotten red hot, and those closest by had to move away. We always waited for one to pitch on some brother's shiny, bald head over in the amen corner, who would be catching a nice nap, then see him raise his hand upward to strike the intruder, only to miss the buzzing object by degrees of an inch. We all watched with much apprehension.

The Apostle Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." 1st Corinthians 13:11. Never did I dream or believe that we would see the day come when we would see Marie come hobbling, almost seemingly impossible, down the aisle to the front of the church with tears streaming down her cheeks, begging for a home with poor sinners, God's humble poor in this world. This we witnessed on May 13, 1984, when

she was gladly received into the fellowship of Mewborn's Church. She was baptized on June 10, 1984, by Brother McKinley Gray and the unworthy writer. How wonderful is the mercy and grace of God to His little ones!

The Hymn, "A Sovereign Protector I Have," (Page No. 129 in the Hymn Book), had been made precious to her in those early years, when we sat together, as children, in church, and she requested that the congregation sing it during her funeral service on July 18, 1989. Her body was laid to rest beside the resting place of her husband in our church cemetery to await the final consummation of all things when Jesus shall come in the clouds of His glory to gather His elect home to dwell with Him for ever and ever.

Her husband, children, sister, church, community and neighborhood, have missed her greatly, but we could not wish her back to suffer again. May God remember them in that special way which He only has that power to do.

Written by the request of our church in conference.

J.W. Mewborn

### JOHN GRAYSON BEST

We, the Seven Mile Primitive Baptist Church, Sampson County, N.C., bow in humble submission to the will of our Heavenly Father, who removed from

our midst, Brother John Grayson Best, on April 16, 1990, in the Veteran's Hospital, Fayetteville, N.C., after an extended illness.

He was the only son of the late Lonnie and Lizzie Best. On May 19, 1937, he was married to Loistine Westbrook, a sister of the late Elder Millard F. Westbrook. To this union were born two daughters, Sharon Best Millard and Diana Best Vann.

Brother John Best united with Seven Mile Church on the third Sunday, July 20, 1975, and was baptized August 17, 1975, by his pastor, Elder Delbert F. Carraway.

The church called for the ordination of Brother Best for the office of deacon of Seven Mile Church. He was a quiet, gentle person, but strong in his belief that God's will be done, not ours. He served the church well as deacon, and we miss his presence there, yet we feel that our loss is his eternal gain. We have no desire to call him back.

He leaves behind his widow, Loistine Best; two daughters, Mrs. Sharon Millard, Goldsboro, N.C., and Diana Vann, Clinton, N.C., two grandchildren, Paula Vann McKenzie and Dan Roger Millard, Jr.; four sisters, Mrs. Ethel Best Holland, Jacksonville, Florida, Edna Bell Grantham, Four Oaks, N.C., Edith Adams, Clinton, N.C., and Myra Gray Keene, Salemburg, N.C.

His funeral service was held at Seven Mile Church on Wednesday, April 18, 1990, by his pastor, Elder Delbert F. Carraway, and Rev. Steve Cayton. His body was laid to rest in the Westbrook Family Cemetery, Newton Grove, N.C., to await the coming of our Lord and Savior Jesus Christ.

We, the Church at Seven Mile, extend to the family our deepest sympathy. Therefore, be it resolved, that a copy of this obituary be placed on the church record, a copy be sent to the family, and a copy be sent to Zion's Landmark for publication.

Done by order of Seven Mile Church in conference on August 19, 1990.

Elder Delbert Carraway  
Graham Jackson  
Callie J. Hinson, Clerk  
Committee

### MARY B. ANDREWS

It was requested in our August, 1990, conference at Cypress Creek Church, Onslow County, N.C., that my dear aunt, Minnie Jones (and sister-in-Christ), and I, Inez Humphrey, try to write the obituary of another dear aunt and sister-in-Christ, Mary Andrews.

Sister Mary Andrews was born June 8, 1899, to her parents, John and Lucy Batchelor. On December 24, 1924, she was united in marriage to John Leon Andrews. They were blessed with a loving son, J.L. Andrews Jr., in the year 1926. I shall always remember going to their home, and felt so much love there.

Aunt Mary was a person who thought of her neighbors, always having enough to share with them. She was most precious that human words can

hardly be found to express those God-fearing, humble qualities that were seen in her life. Yet, she was strong in her belief of predestination. She greatly rejoiced in hearing the Gospel proclaimed of our dear Lord and Savior Jesus Christ, who bled and died to save poor hell deserving sinners. She especially enjoyed singing those dear old hymns, and praising the Lord.

We feel that "the winter is past and gone" forever in her life here in the world, no more to feel the chilling wind, to awake on the morn of that final day and find all things anew, around the throne in that glorious Light that will shine on into eternity.

She lost her dear husband, John Leon Andrews, in May, 1985, but due to conditions at the time, she was unaware of it. She lay ill for a long time. She bore her afflictions with great patience, and had the loving care of a dear son and daughter-in-law, John L. Jr. and Oleta Andrews.

On November 13, 1985, our Heavenly Father saw fit to call her home to be with Him. Sister Mary's funeral service was attended by our dear pastor, Elder Johnny C. Carroll, Newport, North Carolina.

Minnie B. Jones  
Inez Humphrey

## Schedule of Meetings

### LOWER COUNTRY LINE UNION

The next Lower Country Line Union Meeting will be held with the Church at Mount Lebanon, Durham County, N.C., to begin on Saturday before the fifth Sunday in March, 1991.

Elder L.P. Martin was chosen to preach the introductory sermon, and Elder Burch Wray was chosen as alternate.

Elder Burch Wray, Moderator  
Bernard Whitefield, Clerk

### MILL BRANCH UNION

The next session of our Mill Branch Union will be held at Mill Branch Church, Columbus County, N.C., the fifth Saturday and Sunday in March, 1991, the dates being the 29th and 30th of March.

All of our elders, brethren, sisters and friends are invited to visit us.

Mill Branch Church is located on the east side of Hwy. 701, near Tabor City, N.C. Those coming Route 701 south from Whiteville to Tabor City, N.C., turn left at Sideny Crossroad. The church is about 1/2 mile on your left.

J.D. Wright, Clerk  
Tabor City, N.C.

1991  
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