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# ZION'S LANDMARK

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PRIMITIVE OR OLD SCHOOL BAPTIST

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J.M. Mewborn, Editor  
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Volume CXXIV

January-February 1991

Number 1

## ELECTION

(The Voice of God speaking to His Children or Elect)

You were predestinated before you were conceived,  
I knew on Whom you would believe.  
Since I chose you from beginning to end,  
Only on Me do you depend.  
To say you chose Me in your own way,  
Is blasphemous for you to say.  
That effectual calling will draw you to Me,  
My Gift to you is completely free.  
I alone hold your fate,  
(That begun in Me from that eternal date),  
And on your own will you do not wait.  
If it wasn't for My precious Grace,

The pits of hell is what you'd face.  
I say, "Whosoever will believe,"  
And believe Me, Mine elect will not only believe,  
but will receive  
A home in Heaven with the saints above,  
For I say unto you that I am "The beginning of  
Love."

Patty Sutherland  
Sanford, Florida  
(From *The Baptist Examiner*  
January 5, 1991)

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ary-February, 1986," issue.

J.M. Mewborn, Editor

## COMMENTS ON "TRAVAIL"

I would like to write or comment on the word "Travail." The dictionary defines its meaning as follows:

1. Toil; Labor.
2. Trouble; Hardship.
3. The pains of child birth.

I would like to go the scriptures. Isaiah, Chapters 53:10,11,12, reads, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the **travail** of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and bare the sin of many, and made intercession for the transgressors."

When a woman gives birth to a child, she suffers for that child. The child itself is being born; but the mother is suffering to bring it into the world. The question now is, "Did Christ suffer for the whole world, or did He suffer only for His people?" When Christ went to the cross, He went to give eternal life to His people.

Let us now go back to the scripture, "For He shall bear their iniquities." The word **shall** means it is going to occur, take place, or happen. The dictionary meaning of the word **shall** is as follows: In general **shall** in the first person expresses futurity, in the second and third determination or obligation.

Now let us go with this scripture, "He bare the sin of many." This means exactly

what it says. He did not bare the sins of the whole world, as many today would have you believe. (Many is only a portion or fraction of the whole.) He only bore the sins of His family.

Now, may we go on a little further. "And made intercession for the transgressors." The word **intercession** means to intercede which means to plead or beg in

another's behalf. When Christ was on the cross, He made intercession for His family only, not for the whole world. He made intercession only for the sins He knew His people had and would commit. He prayed the Father only for them.

The question is, "Did He do all this for someone who might believe in Him, or for those who were chosen in Him?" The word **travail** means to me, "He suffered for all His people that they **SHALL** have life everlasting."

A brother in hope,  
(Elder) David P. Minter  
Martinsville, Va. 24115  
January 5, 1991

## POSITION ON THE DOCTRINE OF ABSOLUTE PREDESTINATION OF ALL THINGS

(In keeping with the longstanding position of this paper in contending for the doctrine of Election and Absolute Predestination Of All Things, we are in this issue of **Zion's Landmark**, publishing one of the most God-honoring testimonies of divine truth in defense of it, other than the scriptures themselves, that we have any knowledge of. The intent of the publication of this article at this time is to show there has been no wavering from the truth on our part as it is in God our Saviour; further, to show that this paper, **Zion's Landmark**, has no grain or particle of the doctrine of conditionalism in its makeup or existence. May we not be misunderstood when we say this doctrine or teaching, as contained in this writing, is the holy truth as taught by Christ (Himself) and of His twelve apostles. May God ever keep us that we not deny it! In this editorial writing, Elder Gilbert Beebe does not preclude the existence of sin as being extraneous (outside) of the purpose of God, hence he was by faith a true, absolute predestinarian Baptist.

Based upon the sound doctrine set forth in the following article, the term, "Primitive Baptist," no longer identifies the true church of God here in the world. In fact, when measured by the doctrine of many bearing this name today, they would be a far cry, or no where about the New Testament Church of the Lord Jesus Christ in the scriptures, as set forth in this article.

I personally prefer Elder Beebe's designation of the name of God's true church as **PREDESTINARIAN BAPTIST**, since the name, "Primitive," can no longer be depended upon to identify the true church here in the world.

All bonafide, true Predestinarian Baptists are familiar with Elder Beebe's place in the history of the church of God here in the time world, and of the place he was blessed to occupy in 1832, when it was put to a 100% test by an opposition that would have wiped it (the church) off the face of the earth, if possible. Thank God for such gifts in men like Elder Beebe whom scripture refers

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to as "the righteous are bold as a lion," "wise as serpents," and "harmless as doves." Proverbs 28:1, and Matthew 10:16. The record they leave behind identifies them.

J.M. Mewborn)

(Last editorial on the subject by the late Elder Gilbert Beebe, in the "Signs of the Times," October 1, 1880.)

The Old School or Primitive Baptists in former years have been very definitely identified and distinguished from all other religious or ecclesiastical organizations as **PREDESTINARIAN BAPTISTS**, and as such have borne reproach and vituperation from those who hold more limited views of what we regard as the absolute and all-pervading government of God over all beings, all events, and all worlds. With deep solicitude and painful concern we have witnessed in the preaching and writings of some of our brethren a disposition to so yield or modify the doctrine as to limit its application to such things as the carnal mind of man can comprehend or the wisdom of this world can approve. While some will concede that all things that they regard as pure and holy are ordained or predestinated of God, they deny that the absolute government of God does dictate by absolute decree the wicked works of wicked men and devils, for that, they say, would make God the **author of sin**. They therefore set up their judgment, and set bounds for Infinite Wisdom to be restricted to, and beyond which limitation He must not extend His government, without subjecting Himself to their censure as an unjust God and the author of sin. But how lamentable is the infatuation of poor, blind mortals, when

"The vain race of flesh and blood  
Contend with their Creator, God;  
When mortal man presumes to be  
More holy, wise or just than He."

There are undoubtedly many of the dear people of God who feel jealous for the glory of God, and who, without any aspiring ambition to be wise above what is written in the sacred Scriptures, from inability to comprehend the two great parallel **mysteries of godliness** and of **iniquity**, have felt a commendable concern lest in our weakness we should impute to God aught that would reflect on His adorable perfections, or withhold from Him that which He has ordained for the manifesta-

tion of His glory. It certainly becomes us, as finite beings, to speak of Him and of His government with fear and trembling. He is the high and lofty One that inhabiteth eternity, and His name is Holy. His attributes are veiled in that infinity which no finite being can by searching find out. He keepeth back the face of His throne, the place and power of His government, and spreadeth His cloud upon it. As the Heavens are higher than the earth, so are God's ways higher than our ways, and His thoughts higher than our thoughts. The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God, for only to the standard or counsel of His own will and pleasure does He Himself conform. "He worketh all things after the counsel of His own will." — Ephesians i. 11. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." — Isaiah xlii. 10. In this connection He says, "I am God, and there is none like me." And in the revelation of the Lamb, in whom all the fullness of the Godhead dwells, "The four and twenty elders fall down before Him that sat upon the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things, and for Thy pleasure they are and were created." — Revelation iv. 10,11. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen." — Romans xi. 33-36.

When God created the Heavens and the earth no other power than His own was employed, no wisdom but His own was consulted, nor was there any other than His own will to dictate what, how, or for what purpose anything should be created. As a potter has power over the clay, it is his right to form his vessels as he please; and

if he forms of the same lump vessels to honor and vessels to dishonor, who shall dispute his right to do so? The prophet says God is the potter and we are the clay; then, "What if God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." — Romans ix. 21-23. Dare any of us poor, finite worms of the dust dispute the sovereign right of God to do all His pleasure in the armies of Heaven and among the inhabitants of earth? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" How appropriate and forcible are the words of Job, "Hell is naked before Him [God], and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" — Job xxvi. 6-14.

Can we contemplate the awful majesty, profound wisdom, deep and unsearchable counsel, infinite goodness, unerring workmanship in all that He has condescended to let us know of His great and marvelous works, from the spreading abroad and garnishing of the wide Heavens, down to the formation of the crooked serpent, and still stand in doubt of His predestinating power and unrestricted government over all beings, all worlds, and all events?

Are death and hell and all things naked before Him, and destruction uncovered to His all-seeing eye, and yet unlimited by His power and wisdom? Has He stretched out the north, and balanced the earth upon

nothing, without any design, purpose or decree concerning their subsequent destiny? Has God bound up the waters in His thick cloud, and "given to the sea His decree, that the waters should not pass His commandment" (Proverbs viii. 29), and yet left all to the vagary of chance? When He set His throne above the Heavens, was it to be the place of no power in controlling the destiny of all things in Heaven and earth and hell? For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation made all their revolutions, in obedience to the decree of the Creator. Is it by chance that "The Heavens [thus] declare the glory of God, and the firmament showeth His handiwork?"

But say some to whose minds the doctrine of the universal government is obscure, We admit that God has predestinated some things, but do not admit that He has predestinated all things which come to pass. Let us see how this partial or limited government would accord with the Divine record. Suppose that in what we have been contemplating of the Heavens we should find the sun and moon, and all the stars **but one**, held firmly to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of all the other stars? what would become of the predestination of those heavenly bodies intended to be preserved from hazard by the decree of God?

To us it has been a comforting thought that God has set the bounds of our habitation on the earth, and the number of our months is with Him, and our days are appointed to us as the days of an hireling, who cannot pass His bounds; but what assurance of safety would that afford, if He has left murderers and bloodthirsty men or devils unrestricted by His predestinating decree? To our mind, either everything or nothing must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man

shall praise God, and the remainder of wrath He will restrain."

"Pains and deaths around us fly —  
Till He bids we cannot die;  
Not a single shaft can hit  
Unless the God of Heaven sees fit."

For death and hell can do no more than His hand and counsel have determined shall be done. Does this make God the author of sin? or, in other words, does this make Him a sinner, or charge on Him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is He amenable to any law above Himself?

If so, by what law can He be indicted, in what court can He be tried or convicted? How preposterous! It is His eternal right to do all His pleasure, "Nor give to mortals an account, or of His actions or decrees."

It savors of atheism to deny that He is the self-existent, independent God who has created all things for His own sovereign will and pleasure. And if it be admitted that He had a right to create the world, and all worlds, it must then be also admitted that He had a right to create them according to His own will and pleasure. Worms cannot charge Him with error because He did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge Him for not creating them angels, nor angels because He did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to the most huge monster, as well as man, were all made for the pleasure of their Maker, and all must subserve the exact purpose for which they were made. Even the crooked serpent, as well as the harmless dove, all were pronounced good in their respective places; not good in the sense in which God is good, but good because they were precisely what He intended or predestinated them to be. Had the serpent been straight, or the dove crooked, or if the things made had been different from what the Creator intended, there would have been a defect in the workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of His own design or purpose in anything He has ever done. **The entrance of sin into**

**the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided-for event with Him, to whose eyes sin, death and hell have no covering.** The eternal purpose which God had purposed in Himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or He would not have declared the end of all things from the beginning. "Known unto God are all His works from the beginning of the world." — Acts xv. 18.

But there are many who admit the foreknowledge of God, and yet deny His determinate counsel, on which the certainty of all the events of time depends. Men may have a limited foreknowledge of things which God has made certain by His determinate counsel and irrevocable decrees, as it is said, "The living know that they must die;" but God's foreknowledge depends on nothing outside of Himself, for He has challenged the universe to tell with whom He has taken counsel, or who has instructed Him. To us it seems perfectly clear that nothing could be foreknown that was undetermined, **and that the foreknowledge and determinate counsel of God are inseparable.**

It is also generally admitted that in the salvation of His people, "Whom He did foreknow, them He also did predestinate to be conformed to the image of His Son" (Romans viii. 29); but that the well-beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God, is not so readily admitted. The wicked works of those who crucified the Lord of glory were not foreknown by His murderers; but it was foreknown and determined of God, Peter said, to those whom he charged with the wickedness of killing the Prince of life. "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." — Acts iii. 17, 18. "For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were

gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." — Acts iv. 27,28.

The wickedness of men in betraying and crucifying our Lord had been positively predicted from the days of Abel, in what God spake to the fathers by the prophets, and by what was signified by all the offerings which were made under the former dispensation. The pieces of silver for which He was betrayed were counted and declared hundreds of years before Judas was born; and the dividing of His garments, and the lot cast for His seamless robe, was determined of God and declared by the prophets. The history of Joseph, and the wickedness of his brethren, was in fulfillment of his dreams, and in accordance with the purpose in which Joseph said, God meant it for good.

It has been said by some that these great events which God has overruled for good were ordered of the Lord, but that the smaller matters, and the wickedness of men, were not predestinated. Our Savior has informed us that the determinate counsel of God in His all-pervading providence numbers the hairs of our head, so that not a hair can fall to the ground without Him; even the little sparrows are protected, and the ravens are provided with food by His determinate counsel. And Paul assures us that "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

It seems to us unreasonable, as well as unscriptural, to say that the government of God directs and controls some things, and that other things are left to the control of men or devils. If God's government extends only to the good deeds of men, then is His absolute government totally excluded; for "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." — Rom. iii. 10-12. We would not limit the government of our God, nor, because we cannot comprehend His designs, dare to say He has no designs.

"He in the thickest darkness dwells,  
Performs His work, the cause  
conceals;  
But, though his methods are unknown,  
Judgment and truth sustain His throne.

"In Heaven, and earth, and air and  
seas,  
He executes His firm decrees;  
And by His saints it stands confess'd  
That what He does is always best."

Men act voluntarily when they commit sin; they have no more knowledge of or respect for the purpose of God than Joseph's brethren or Potiphar's wife had in his case, for there is no fear of God before their eyes. It is even so with the princes of this world; if they had known Jesus, they would not have crucified the Lord of glory. But it was needful that Joseph should be cast into prison, and it was expedient that Christ should suffer; therefore that knowledge was withheld from the persecutors of Joseph and of Jesus, until they should fill up the cup of their wickedness. And it is thus in the wisdom of God that the world by wisdom shall not know Him. Yet such is the wisdom, power and righteous government of our God that He can and does set the exact bounds by which the wickedness of men and devils is limited, and beyond which they cannot go. Satan is bound a thousand years with a great chain, and after the thousand years he shall be loosed for a short time. With all his rage and malice he is restricted by the supreme power and decree of God, to do no more nor less than what God will overrule for the good of His people and for His own glory. And thus also, "God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction," as in the case of Pharaoh and the Egyptians, hardening the heart of Pharaoh until all the plagues and judgments were accomplished, and His own almighty power and glory were then made known in delivering the Hebrews, and in overwhelming Pharaoh and his host in the Red Sea. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O

man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" — Romans ix. 17-22.

The Apostle, fully aware of the disposition of the carnal mind to cavil and reply against the sovereignty of God in the execution of His pleasure, did not attempt to apologize for God, or so to modify the doctrine as to render it less objectionable to the carnal mind; but he called attention to the infinite disparity between the infinitely wise, holy and omnipotent God, who holds our everlasting destiny, and by whose long-suffering we are permitted to live, and poor, finite, depraved, short-sighted man, and the daring presumption and extreme folly of questioning the justice or wisdom of God in working all things after the counsel of His own will. We regard it as a very serious matter to charge that God cannot govern the world, by His own determinate counsel, wisdom and power, according to the eternal and immutable design or purpose purposed in Himself before the world began, without subjecting Himself to the charge of being the author of sin. Sin is the transgression of a law under which the transgressor was justly held amenable, and to the penalty of which he is subject. But we have endeavored to show that God is under no law but that of His own will and pleasure, and therefore He doeth His pleasure in the armies of Heaven and among the inhabitants of earth. He could by no law be held under obligation to leave the affairs of this world or any part of them to be governed by chance, or by the will of men. As He is in one mind, and none can turn Him, His purposes are eternal, like Himself. His decrees being perfect from everlasting, admit of no improvement or change. If He had not the right to predestinate all things pertaining to the events of time before He created the world, we ask what right has He acquired subsequently to execute the orders of His throne? **If it had been His pleasure to have prevented sin from entering into the world, can we doubt His power or wisdom or ability to have done so? If sin has entered this world in opposition to His will, or because He had not the wisdom and power to prevent its entrance,**

**what assurance have we that it will not also enter the world to come? But it is to our mind far more consistent with what God has graciously made known to us of His being and attributes to believe that God had a purpose worthy of Himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else. He bids us "Be still, and know that He is God." To our feeble mind the conclusion is unavoidable, that the predestination of God either controls all things or nothing.**

We look at a vast complicated machine, with its ten thousand wheels. We cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one; there is a definite use for every wheel and spring, but one is held in the machine which has no certain motion or definite use. How long could that machine run in safety, with the unruly part liable at any moment to throw the whole into confusion? We cannot see how any part of the government of God can be absolute and secure, if God has not the undivided government of the whole in all its parts; and if He has to-day the full control, had He not the same control yesterday and forever? If He has not the full control to-day, is there any certainty that He will have to-morrow or at any future period? If we admit that God absolutely governs all things according to the counsel of His own will, and that He is immutable, then we must admit that He has determined what shall and what shall not transpire in time or in eternity. But to deny His universal control of all things, including all principalities and powers, thrones and dominions, things present or to come, whether they be visible or invisible, is to deny that He is the God of the whole earth, and virtually deny His eternal power and Godhead. If He has not the power and wisdom to determine all events, how can He cause all things to work together for good to them that love Him?

But while we hold that He is supreme in power, and that He works all things after the counsel of His own will, we are certain that He reigns in righteousness, and that

there is no unrighteousness with Him. To admit the universal government of God, is to admit the predestination of all things, from the falling of a sparrow to the dissolution of a world. In the absence of predestination, with what certainty could the Holy Ghost inspire the holy prophets and Apostles to foretell all that should ever come to pass? If it were undetermined in the purpose of God, how could the Apostles tell us of perilous times that should come in these last days, of apostasy from the faith, and spiritual wickedness in high places?

But we will submit these remarks to the consideration of our readers, and desire that what we have written may be carefully tested by the infallible standard, the Scriptures, and received only so far as they are sustained by the word and Spirit of our God.

(Elder) Gilbert Beebe  
October 1, 1880

## THE ORIGIN OF MAN (Creation vs. Evolution)

### THE BANANA TREE

Three monkeys sat in a banana tree,  
Casually discussing things which are said  
to be.

When one monkey said listen you two!  
There is a certain rumor goin 'round that  
cannot be true.

This thing how man descended from our  
noble race,  
Why the very idea is a terrible disgrace!

To begin with, there ain't no monkey gonna  
leave his wife,  
Starve his babies and ruin her life.  
And there ain't no mother monk gonna  
leave her monks,  
With some other monkey to bunk,  
Or toss them around from one to another,  
Till they scarcely know which ones their  
mother.

Another thing you'll never see,  
Is a monkey build a fence round his  
banana tree!  
And just leave all those bananas go to

waste,  
Forbidding all other monkeys to taste.  
He said if I build a fence around my  
banana tree,  
Hunger would force you to steal from me.

Nor will a monkey go out at night, get in a  
stew.  
And with a gun or a knife,  
Take another monkey's life.

Yes man descended, all right, the onery  
cuss,  
But he never descended from one of us!  
— Author unknown

## Contributions to Fund For Those Unable To Pay and For The Support and Maintenance of Zion's Landmark (January 1, 1990 to January 1, 1991)

(May we again take this opportunity to thank you for your kindness and assistance in supporting the paper. Were it not for your assistance in this manner, we would not be able to continue the publication of it since the regular subscription rates would not pay for the cost of publication. Your outside, additional help makes the difference in keeping the expenses and cost of mailing or postage paid on a current basis. Expenses, both printing and mailing, continue to rise. Many have expressed their pleasure in reading the ZION'S LANDMARK and of their desire that it be the Lord's will that it continue to be published. Thank you for your help and interest in this cause. J.M. Mewborn.)

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Cecelia Ransdell, W.Va.	2.00	Mrs. S.G. Harralson, Ky.	7.00
Jessie B. Mitchell, Sr., Va.	5.00	Martha L. Newnam, N.C.	5.00
Carrie S. Hopkins, N.C.	2.00	Rachel Lanier, N.C.	5.00
Lorraine H. Taylor, S.C.	5.00	Jimmy M. Tucker, N.C.	5.00
J.M. Raper, N.C.	7.00	Rachel Lucas, N.C.	5.00
John R. Green, N.C.	2.00	Everett Hill, N.C.	2.00
Alma B. Scott, N.C.	5.00	Laura S. Kearney, N.C.	5.00
Jackie O'Neil, D.C.	8.00	E. Wade Watson, N.C.	12.00
Norman N. Bird, W. Va.	5.00	Hettie Holmes, N.C.	2.00
Almeta N. Base, N.C.	2.00	Mary Lou Lawrence, Va.	5.00
James H. Rose, N.C.	5.00	Nellie Dupree, N.C.	2.00
Betty J. Stone, N.C.	2.00	Elder John F. Simpson, Fla.	10.00
Earl E. Vaught, S.C.	5.00	Melvin W. Long, N.C.	12.00
Elder Wilbert J. Pyrtle, N.C.	10.00	J.C. Oakley, Va.	12.00
Carl Hackney, N.C.	2.00	A.B. Whitfield, N.C.	12.00
June Cox, Va.	7.00	Elder E. H. Gunter, N.C.	3.00
		Elder Curtis Parrish, N.C.	3.00
Alice Hill, N.C.	2.00	Coy Whitfield, N.C.	2.00
Elmo Dean, N.C.	2.00	Lessie G. Phillips, Va.	2.00
Elder Burch C. Wray, N.C.	3.00		
Fred Teague, N.C.	4.00	O.C. Parham, Jr., Ga.	2.00
Mary Edwards, Md.	2.00	Annie H. Solomon, Va.	2.00
J. Issac Hill, N.C.	2.00	Frank W. Stokes, N.C.	10.00
Cecil D. Jenrette, N.C.	5.00	Ned Matthews, N.C.	2.00
Louise C. Fenwicke, N.C.	5.00	G. Rommie Mills, N.C.	15.00
Greetice Thomas, W.Va.	5.00	Mrs. J. Robert Malone, N.C.	2.00
A friend , N.C.	100.00	W.A. Howerton, N.C.	2.00
Clyde Dupree, N.C.	5.00	Elder L.P. Martin, N.C.	3.00
Bill G. Clinton, Ca.	2.00	Clarence Owen, N.C.	2.00
Alma M. Davis, N.C.	5.00	Annie B. Hawkins, N.C.	2.00
Beverly K. Brothers, N.C.	13.00	Annie Mae Currin, N.C.	2.00
Foy R. Bowes, N.C.	5.00	Mete B. Rohrbaugh, Va.	12.00
Elizabeth S. Hooks, N.C.	2.00	Miss Nada Ball, Ohio	7.00
Jack and Mary Tait, Va.	17.00	Clyde W. Boyd, S.C.	10.00
Doris P. Wood, N.C.	2.00	Beatrice L. Morse, Va.	2.00
Lucille Beadsley, S.C.	5.00	Iola W. Baker, N.C.	2.00
Martha Kirby, N.C.	2.00	Sylvia H. Dobbins, Va.	2.00
Lena P. Cox, S.C.	7.00	Elder L.G. Mishoe, S.C.	5.00
Gwynn Byrd, Al.	2.00	Nellie Snider, N.C.	2.00
Sally I. Duncan, N.C.	2.00	Lloyd Williams, N.C.	2.00
Alseberry E. Smith, Va.	4.00	Mrs. B.W. Owens, N.C.	5.00
J.N. Cobb, Fl.	10.00	Hassell A. Hale, Va.	5.00
Elder Walter W. Horne, S.C.	3.00	Lloyd Delp, Va.	2.00
Thomas F. Terry, N.C.	2.00	Elder Woodrow Lake, N.C.	5.00
J.K. Duncan, N.C.	2.00	Bessie M. Gilliam, N.C.	7.00
Arlen Brown, N.C.	2.00	Lillian N. McLamb, N.C.	2.00
Delta Boyd, S.C.	5.00	Dorothy N. Jacobs, S.C.	2.00
Rachel C. Manuel, Va.	3.00	Warren Hawkins, N.C.	5.00
Buford R. Thornton, W.Va.	7.00	Nolan Lanier, N.C.	10.00
Mrs. J.C. Ellis, N.C.	5.00	Paul C. Allen, Ga.	2.00
Alma E. Mewborn, N.C.	2.00	Eula C. Kearney, N.C.	4.00
Joyce Farley, Tx.	42.00	Bertha S. Cox, S.C.	2.00
J.M. Stevens, N.C.	4.00	Jesse R. Rhue, N.C.	5.00
Morris A. Apple, N.C.	17.00	Elder J.C. Carroll, N.C.	20.00
Mrs. Madge Graham, W.Va.	7.00	Raymond J. Bibey, N.C.	7.00
Vestie Shumock, Al.	2.00	Tommy Middleton, N.C.	3.00
Vernon M. Hopkins, Va.	2.00	Nola Walley, Tx.	2.00
Arthur Dean, N.C.	5.00	Launa D. Miller, Ga.	5.00
A Friend	100.00	Ethel C. Clayton, N.C.	5.00
Clarice C. Moore, N.C.	3.00	Allie McCullen, N.C.	5.00
Eula A. Gates, N.C.	5.00	Joe Rice, N.C.	2.00
Annie Higgins, N.C.	2.00	Beatrice Pulliman, N.C.	2.00
Elsie C. Turner, Va.	2.00	Lowell B. Hutchens, Va.	5.00
Mrs. F.D. Long, N.C.	2.00	Harry Mabe, N.C.	2.00
J.O. Bradsher, N.C.	2.00	Gladys Payton, Ky.	2.00

Arthur N. Martin, Va.	5.00
James M. Tester, N.C.	2.00
Jerry Whittington, N.C.	2.00
Lessie S. Sladky, N.C.	10.00
Georgia Edwards, N.C.	5.00
Anna W. Stott, N.C.	4.00
Lillian Havner, N.C.	2.00
Earl W. Hall, Tx.	5.00
Tom W. Swindle, Ga.	2.00
Jeffie Fitzpatrick, Ga.	2.00
Eula Pope, N.C.	5.00
Edwin S. Smith, Ky.	5.00
Ruth T. Young, N.C.	10.00
G. Wilbur Martin, N.C.	10.00
Mrs. D. J. Wright, Va.	2.00
Mrs. V.C. Farely, Tx.	42.00
James W. Keesee, Ky.	2.00
Janet K. Lamm, N. C.	3.00
Jesse N. Moore, Va.	5.00
Mabel O. Rhodes, N.C.	7.00
Madeline Lowry, N.C.	2.00
Stella K. Caudle, N.C.	12.00
Mary B. Aiken, N.C.	12.00
Evelyn Lee, N.C.	2.00
Rudy L. Ogburn, N. C.	5.00
Rachel Gore, N.C.	5.00
Clayton H. Bond, Va.	5.00
Jimmie E. Whitfield, N.C.	7.00
Ben F. Preston, Oregon	12.00
Elizabeth Reed, Ohio	42.00
Mr. & Mrs. Robert E. Short, Mich.	25.00
Helen Hylemon, N.C.	2.00
Leland Oliver, N.C.	2.00
Mary S. Macemore, Va.	10.00
Dahlia A. Lautares, N.C.	20.00
Emma W. Rouse, N.C.	2.00
Marie K. Southern, N.C.	5.00
J.G. Matthews, N. C.	10.00
Paul Kirby, N. C.	2.00
Margaret B. Lunsford, N. C.	4.00
Thomas C. Simpson, Az.	35.00
Rosalie J. Bianco, Tx.	7.00
Gladys T. Noyes, N.C.	2.00
Sudie M. Taylor, N.C.	2.00
George H. Gray, N.C.	2.00
Edna L. Ogburn, N.C.	2.00
Opal Boyd, Tx.	5.00
H.C. Lax, N.C.	2.00
Willie H. Clayton, N.C.	2.00
In Memory of: Elder Albert H. Doss, Evrington, Va., By his Family.	20.00
I.L. Lunsford, N.C.	8.00
Thelma Q. Jones, N.C.	4.00
Inez H. Tilley, N.C.	5.00
J.B. Kearney, N.C.	5.00
Carl Keaton, N.C.	35.00
Annie H. Hunt, N.C.	2.00
Hazel F. Jackson, N. C.	5.00
Lerah J. Parker, N.C.	2.00
W.E. Pollard, N. C.	20.00
Sarah H. Godwin, N.C.	5.00
Robert E. Corn, Va.	2.00
Mary S. Smith, N.C.	2.00
C.J. Wilson, N.C.	4.00
Eva Deaton, N.C.	7.00
E.H. Washington, N.C.	5.00
Elder H.F. Dagenhart, N. C.	3.00
Eula A. Gates, N.C.	2.00
N.L. Paul, N.C.	2.00
T.E. Martindale, Tx.	3.00
Victor D. Borst, Jr., N.Y.	10.00

A.V. Watson, N.C.	85.00
J. Cline Chandler, N.C.	2.00
Nannie M. Fields, N.C.	4.00
Elder Walter B. Wilson, Ca.	10.00

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## OBITUARIES

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### (REQUEST) IN MEMORY OF ELDER McLANE HORNE

Dear Elder Mewborn,

If you should have space in the **Zion's Landmark**, I would appreciate it if you would publish this article in memory of my dear husband, Elder T. McLane Horne, who passed away September 2, 1990. The article entitled, "Elder Horne Preached

The Gospel To 'Hardshell' Primitive Baptists," was first published in **The News Reporter**, a local newspaper, in Whiteville, N.C., in November, 1990.

My husband, Lane, and I, always enjoyed reading the **Landmark**. After his eyes began to fail and his sight became dim because of his illness, I would read it to him. I believe you know that McLane loved the doctrine for which the Primitive Baptist uphold and contend. As long as he was able, he went around to the association meetings. In his faith and principle, he was really an Old School Baptist!

Your sister in Christ, I hope,  
Robert L. Horne  
Route 4, Box 192  
Loris, South Carolina 29569  
February 5, 1991

(Editor's Note: This story is about Tilman McLane Horne, a man who roamed and preached much of southern Columbus County and adjacent Horry County, S.C.)

He was the son of Joseph Melton and DeLessie Todd Horne. Grandparents were Joseph and Temperance Grainger Horne, and Rev. Walter and Stella Gause Todd.

One of his great-grandparents was "Big John" Grainger, who, by chance, was also a great-grandfather of McLane's wife, Roberta Livingston.

This is a tribute to the 74-year-old minister, who though very sick, preached a sermon the day he died, by Lou Floy Milligan of Tabor City.)

#### By Lou Floy Milligan

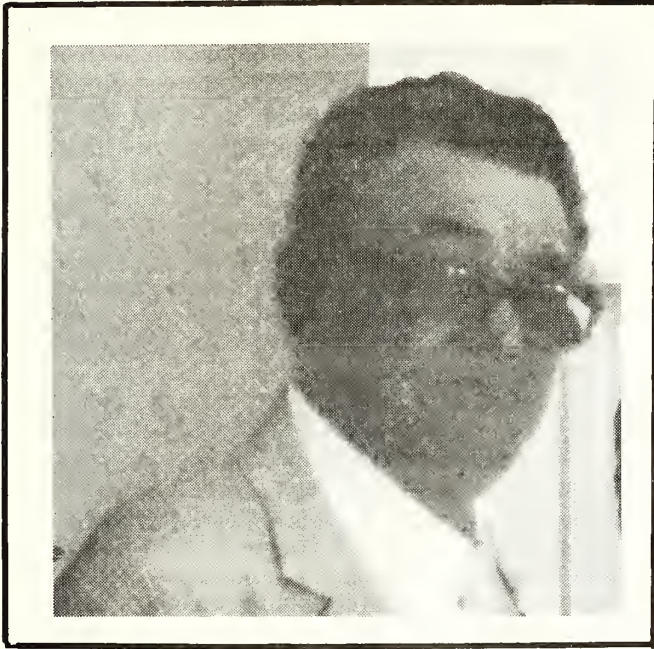
Elder Tilman McLane Horne, the pastor of Mill Branch Primitive Baptist Church since July 1964, died Sept. 2, 1990, following 11 years of heart problems and diabetes.

Many times Elder Horne preached at Primitive Baptist churches in Pireway, Tabor City, Mill Branch or Simpson Creek, S.C., when he could hardly stand.

Preacher Horne and I have enjoyed many associations together, since several of my ancestors, including my 90-year-old mother, have been Primitive Baptists, otherwise known as "Hardshells."

When I taught in Loris High School, I became acquainted with many of the Horne family, especially Elder Horne's son, Rex. I consider Rex one of the most outstanding young people I have ever known.

Elder Horne was born March 27, 1916, to parents Joseph Melton and DeLessie Todd Horne. He grew



up on a farm not far from Loris, S.C.

Elder Horne followed in his father's footsteps by becoming a farmer, carpenter and "hardshell."

Tilman Horne's grandfather, Joseph Horne, was also Primitive Baptist, and one of his great-grandfathers, Jacob Horne, was a "Hardshell" preacher.

McLane was especially fond of his grandfather Walter Todd, who was a Missionary Baptist minister.

He told he was "shaken" one night when he awoke from a dream and had a vision of his Granddaddy Todd on his knees by the bed, praying for his grandson.

McLane was one of 12 children, with 10 growing to be of age. One died as a baby and another was killed in an automobile at 21.

The family members were Brice, McLane, Don, Walter Wells, Carl, Erlane Dale, Cecil, John D., Faye Williams, Joseph and Sandra Wright.

Many pursued careers ranging from nursing to law, leaving only a few living near the homeplace.

This family's reputation was sensitive, intelligent, handsome, hardworking and personable.

Most of the males served in the military, one with a Coast Guard career, two overseas during World War II, and McLane served two years in the Air Force, and one in the Army.

Alcohol played havoc in the lives of many of this fine family.

McLane told me how he went to the neighborhood school house and got Roberta Livingston and they eloped. She told how she thought, at age 15, that McLane was the most handsome man she had ever seen in his uniform.

They had six children: Myrna Loy Gause, McLane Jr., David, Diane Harbin, Rex and Kathie Cooper. There are now 14 grandchildren and five great-grandchildren, all helpful and supportive in McLane's illness.

As the children were growing, they helped Roberta farm while McLane was off supplementing the income by being a carpenter. He worked hard all

week and on the weekend, he wanted to party.

About 1956, when McLane was 40, debts needed attention. Weekend drinking had taken a toll, and emotional swings left him depressed. He didn't know which way to turn.

McLane often told how he buried his face in the river mud for three days and nights, crying out to God, who heard him and changed his life.

When McLane told Roberta that God had taken away his desire for alcohol, it was difficult for her to believe.

Two years later, a month after his father died, McLane and brother Walter Wells Horne joined the Simpson Creek church.

It was six years later, after being ordained and made to give his life to the ministry, that McLane was called to pastor at the Mill Branch church. This was 1964. He became involved with the other churches in later years.

There's more about McLane Horne's background. His father-in-law, Thomas Livingston, was teaching at the age of 17, and then went into business at Red Bluff in Horry County, S.C.

Thomas and Claude Livingston had a huge store, two turpentine stills, a cotton gin, a cooper shop, operated a ferry on the Waccamaw River and had extensive timber interests.

Thomas Livingston had the neighborhood's first radio and people from all over the area would come and hear the marvel of the age.

Two of Mr. Livingston's grandfathers were "Big John" Grainger and Col. John Gore, part of the large Gore clan which settled much of western Brunswick, eastern Horry and southern Columbus counties, in both North and South Carolina.

Col. Gore is reported to have been married three times and fathered 25 children.

Back to Elder McLane Horne. The Primitive Baptists don't pay their preachers for their services, so McLane worked for a Florence, S.C., laboratory checking soil and concrete at building sites on the Grand Strand.

Now, McLane is gone. In his stead is a group of "Hardshell" preachers led by his brother, Walter Wells Horne, Gardner Mishoe and three new, young men.

These elders are reaching out like "radio stations" to their flock, being used by the Holy Spirit to administer to the "salt-of-the-earth" people.

### DR. CHARLES BAYNES HALL

The dear Lord saw fit on September 7, 1990, to call from our midst our precious brother, Dr. Charles Baynes Hall of Bethesda, Maryland. He was born April 22, 1906. He married Florence Hall on December 23, 1933. To this union were born two daughters, Mary E. Clark, Helena, Montana, and Linda E. Banks, Pebble Beach, California. One brother, A. Parker Hall, and one sister, Estelle Haley of North Carolina, are left behind to mourn his passing, along with seven grandchildren and five great-grandchildren, who mourn his passing. Brother Hall was the son of the late Elder C.B. Hall and Sister Eva Malone

Hall.

Brother Hall united with Mebane Primitive Baptist Church, and was baptized October 17, 1982, where his father, Elder C.B. Hall, helped to organize and served as their pastor until his death. Brother Hall was baptized by his pastor, Elder Burch Wray, and Elder J.M. Mewborn.

Brother Hall was an humble, tenderhearted and generous man. He was given to walk softly before God and among men. As a friend in Maryland said, "There was a difference in his walk." We trust we know that God made that difference. Brother Hall will be greatly missed, but we feel our loss is his eternal gain. His funeral was conducted in Maryland.

We, at Mebane Church, extend our love and sympathy to his family. Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church record, and one for publication in **Zion's Landmark**.

Approved in conference of Mebane Church this 5th day of January, 1991.

Elder Burch Wray, Moderator  
Victor Walters, Clerk  
Lucille Walters, Committee

(Brother C.B. Hall was from a family of dentists. His father, better known as Elder Charlie Hall, was a practicing dentist at Cedar Grove, N.C., and Goldsboro, N.C., for a number of years. Brother Charles Baynes Hall, better known as "Baynes," practiced dentistry in Washington, D.C., where he was very successful in his profession. His uncle, Dr. Ralph Malone, an Admiral in the United States Navy, was the personal dentist of the late President Franklin Delano Roosevelt when he served as our president of the U.S.A. and resided in the White House. Dr. Malone was a brother of the late Sister Eva M. Hall, a lifetime member of the church and a mother-in-Israel to those who knew and loved her. If not deceived, this was a God-fearing family. J.M. Mewborn.)

## VERNON D. HONEYCUTT

Brother Vernon Dowd Honeycutt was born May 22, 1905, the youngest child of seven children of William Thomas and Sister Lydia Adams Honeycutt of Wake County, N.C. He died October 17, 1990, at the age of 85. Brother Honeycutt was married to the former Marie Bradley (Honeycutt) of Harnett County, N.C., on December 1st, 1934. To them were born two fine sons, Roger Honeycutt, Raleigh, N.C., and Jerry Thomas Honeycutt, Willow Spring, N.C.

I was personally acquainted with Brother Honeycutt practically all of my life. For many years, we were next door neighbors, and were good friends, as I was given a great love and respect for him. He was a man who attended to his own business, worked hard as a farmer, making his living by the sweat of his brow from the soil of the earth, and would accommodate you, especially when he thought you were in need, if he possibly could. He was a man who did not talk much, but when he spoke, you may be assured that his words had deep meaning with wisdom. He was a wonderful provider for Marie and his two boys, who miss their husband and father, as they were a closely knit family.

Brother Honeycutt attended Willow Spring Primitive Baptist Church all of his life. He missed but few meetings during his 85 years upon earth, as his parents were of the faith of God's elect. The church

members had a great love for him and confidence long before he came asking for a home with them on July 24, 1983, when he was gladly received among us. He always manifested a keen interest in our church affairs, and did more than his part in the upkeep and necessities.

Brother Honeycutt's everyday principle in life was that his word was his bond. He was one of the kind of that old generation, who honored by God's help, what he promised you. His life and conduct were a blessing to the community in which he lived a lifetime. He carried a respect that would be enviable of any man.

His funeral service was conducted by our pastor, Elder J.M. Mewborn, on October 19, 1990, at Willow Spring Primitive Baptist Church, and his body was laid to rest in the church cemetery. We know that the separation has been difficult for his companion, Marie, and Roger and Jerry. May God fill their hearts with his peace.

We greatly miss him at our church meetings, as he attended so regularly and faithfully on all fourth Saturdays and Sunday, but may God console us with that blessed hope of His people of whom He said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 15:13.

Carl T. Hackney  
For Willow Spring Primitive Baptist Church

## REQUEST

Brother Alonzo Barefoot requested that the Black River Union appoint a committee to write the obituary of Sister Merdie Morgan, Sister Vera Morgan and Brother Daniel Noles. It was moved, seconded and agreed that Brother Gauldin and Sister Lois Barefoot, Committee, and Brother Graham Jackson, Moderator, write these obituaries.

Done in conference at the Black River Union while held with the Church at Seven Mile, in -----, July, 1990.

Graham Jackson, Moderator  
Alonzo Barefoot, Honorary Clerk  
Jerry Whittington, Clerk  
Robert Gauldin and Lois Barefoot,  
Committee

## MERDIE DENNING MORGAN

It is with great sorrow that Brother Robert Gauldin and I, Lois Barefoot, try to write the obituary of Sister Merdie Morgan. She was born in the year 1898, and passed away February 25, 1990. Survivors are four sons, Jader, Jr., and Everette Morgan, Raleigh, N.C., Truit Morgan, Wilmington, N.C., Curtis Morgan, Richmond, Va., and several grandchildren.

Her funeral was conducted at Bryan-Lee Fu-

neral Chapel, Garner, N.C., by her pastor, Elder Jasper W. Hawkins.

Sister Merdie was received into the Church at Hickory Grove, Johnston County, N.C., in August, 1948, along with her late husband, Brother Jader Morgan. She had a smile, love and fellowship for all who knew her. She was a precious friend, and, we feel, a dear sister in Christ. She always enjoyed having church members and friends in her home. She was understanding in trouble and sorrow, and was always there when needed as long as her health permitted.

Our desire is that a copy of this obituary be placed in Hickory Grove Church records, a copy sent to her family, and one sent to **Zion's Landmark** for publication.

Done by order of the Black River Union in conference, July, 1990.

Graham Jackson, Moderator  
 Jerry Whittington, Clerk  
 Alonzo Barefoot, Honorary Clerk  
 Robert Gauldin, Lois Barefoot,  
 Committee

### VARA BAREFOOT MORGAN

The Black River Union appointed Brother Robert Gauldin and I, Lois Barefoot, to write a few words in memory of Sister Vera Barefoot Morgan. She was born May 2, 1895, in Johnston County, N.C., a daughter of the late Isaac and Elendar Eldridge Barefoot. She was the widow of Elder Harold Morgan.

She and Elder Morgan were blessed with one son, Hooper, and two daughters, Lois M. Overby and Myra Jean Thompson, several grandchildren and great-grandchildren.

Sister Vera was received in Hickory Grove Church in October, 1931, and was faithful to her church until her health did not permit her to attend. She was a firm believer in the eternal truth which was in Christ before the foundation of the world. The life she was blessed to live among us was a witness and testimony of this truth. She had a smile, love and fellowship for everybody. She believed in the glorious doctrine of Salvation by the Grace of God, and if she was saved, it was only by His Grace, and not by any good things that she had ever done.

She passed from this life June 23, 1989. The funeral service was held at Parrish Funeral Chapel, Selma, N.C., by Elder J.W. Hawkins and Elder Calvin Harward for whom she had been given a strong love for many years.

Our desire is that a copy of this obituary be placed in Hickory Grove Church record, a copy be sent to her family, and one to the **Zion's Landmark** for publication.

Done by order of the Black River Union in conference, July, 1990.

Graham Jackson, Moderator  
 Jerry Whittington, Clerk  
 Alonzo Barefoot, Honorary Clerk  
 Robert Gauldin and Lois Barefoot,  
 Committee

### DANIEL NOLES

On May 28, 1990, the God of Heaven called from our midst Brother Daniel Noles. He was born October 11, 1908, in Johnston County, N.C., a son of the late W.T. and Celia Ann McLamb Noles.

Survivors are his wife, Armatha Jernigan Noles; two sons, Shelton and Carlton Noles, both of Route 2, Dunn, N.C.; a daughter, Celia Erline Noles, Fayetteville, N.C., with two grandchildren.

The funeral was held in Skinner and Drew Funeral Chapel, Dunn, N.C., by Rev. Steve Lawson. Burial was in Devotional Gardens.

Brother Noles was received in the Church at Hickory Grove, in December, 1977. Due to his health, he was never able to be baptized. By the Grace of God, we all hope one glorious day to meet him on Heaven's bright shore where parting and sorrow are felt no more.

Our desire is that a copy of this obituary be sent to his family, one to **Zion's Landmark**, and one placed in Hickory Grove Church record.

Done by order of the Black River Union in conference, July, 1990.

Graham Jackson, Moderator  
 Jerry Whittington, Clerk  
 Alonzo Barefoot, Honorary Clerk  
 Robert Gauldin and Lois Barefoot,  
 Committee

### WILCIE C. CHAMBERS

We, the members of Rougemont Primitive Baptist Church, Rougemont, 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 brother, Wilcie C. Chambers, born January 6, 1894, in Durham County, N.C., the son of Will H. Chambers and Mary Nutt Chambers. He was married to Etta Whitt on January 23, 1921, and she preceded him in death on February 10, 1973.

Brother Chambers is survived by four daughters, Mrs. Ethel C. Aiken, Bahama, N.C., Mrs. Lorena C. Winburn, Burlington, N.C., Mrs. Irene C. Mooney,

Durham, N.C., and Mrs. Ann C. Abernathy of Miami, Fla. Two sons, Mack Chambers, Rougemont, N.C., and John Chambers, Burlington, N.C.; a sister, Mrs. Etta Huff, Roxboro, N.C.; two brothers, Marion Chambers, Rougemont, N.C., and Sterling Chambers, Timberlake, N.C., with 22 grandchildren, and 23 great-grandchildren with one great-great-grandchild who are left behind to mourn his passing.

Brother Chamber asked for a house with Rouge-mont Primitive Baptist Church, the 3rd Sunday, March 18, 1973, and was received in full fellowship. He was baptized at Roxboro Primitive Baptist Church

by his pastor, Elder L.P. Martin.

He was a strong believer in the doctrine of Salvation by God's Grace and in the predestination of all things. He was a faithful member and attended his church as long as he was able. This dear brother will be greatly missed by his family, friends and members of Rougemont Church, but we feel that our loss is his eternal gain.

The children did all they could for his comfort in caring for him. May God bless them and reconcile them to His will. How blessed they were to have had a father who lived 96 years!

His funeral service was conducted at Rougemont Primitive Baptist Church, Friday, November 23, 1990, at 11:00 a.m. by Elder L.P. Martin who was wonderfully blessed to set forth the doctrine that he believed, and spoke comforting words to the family.

**"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." II Timothy 1:9.**

"It is not death to die

To leave this weary road;  
And midst the brotherhood on high  
To be at home with God.

"It is not death to close

The eye long dimmed by tears;  
And wake in the generous repose  
To spend eternal years.

His body was laid to rest beside his companion in the Aiken-Blalock Family Cemetery.

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

Done by order of the church in conference, January 19, 1991.

(Written by the least, if one at all,  
Blanche Garrett.)  
Elder L.P. Martin, Moderator  
John Blalock, Clerk  
Gladys Allen, Assistant Clerk

### **GLADYS KNIGHT NEWNAM**

Sardis Primitive Baptist Church, near Madison, Rockingham County, N.C., bows in sorrow to the will of our Heavenly Father who called Sister Gladys Newnam from this life November 15, 1990, after a long illness and many afflictions. "Precious in the sight of the Lord is the death of His saints." Psalms 116:15.

Sister Newnam was born February 26, 1907, making her stay in this timely world 86 years, 8 months and 21 days. Her parents were the late Emory and Ruth Knight.

She came forward at the water's edge, and asked for a home with Sardis Church the fourth Sunday in July, 1967, and was baptized at that time. Always attending her church as long as she was able, she was the widow of the late J.D. Newnam who in his lifetime attended with her.

To this union no children were born. She leaves

to mourn her death three sisters, Bernice Porterfield, Mildred Hobbs and Katie Comer, all of Greensboro, N.C., along with a host of friends.

Sister Newnam had many afflictions in this life, and was confined at her home for many months. In my visits with her, she always wanted to know about her church, and spoke of the Heavenly Father, begging for His mercy. He was her Shepherd that led her through the Valley of the Shadow of Death when the storm clouds were dark and hanging low. She always talked about the Lord. On one visit when she was very sick, she wanted us to pray, and then we sang "Amazing Grace, How Sweet the Sound." Not long afterwards, she was taken to the hospital, where she was called Home.

We believe her soul is resting in the Arms of her ever living Savior in the glorious paradise of God, awaiting that day when King Jesus carries His Saints home, where there will be no more sufferings, afflictions or sorrows, when the Angel that John saw shall stand upon the sea and upon the earth and declares that time will be no more. (See Rev. 10:5,6.)

Her funeral was conducted by her pastor, Elder David Minter, assisted by Elder O.J. Wray. Her body was laid to rest beside her husband in Sardis Church Cemetery. "Not our will but thine be done, Oh! Lord."

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

Done by order of the church in conference February 23, 1991.

Elder David Minter, Moderator  
Mildred L. Middleton, Clerk

### **MARTHA LYNN NEWNAM**

We, at Sardis Primitive Baptist Church, are again saddened by the passing of another dear sister, Sister Martha Newnam. Sister Newnam came forward and asked for a home at Sardis Church the fourth Sunday in July, 1976.

She was born May 27, 1914, and passed from this life November 19, 1990. She was the widow of Brother Ike Newnam. Her parents were the late Thomas and Ida Carroll Lynn of Reidsville, North Carolina. She leaves no children or immediate survivors.

As we reflect on the sweet memories of Sister Newnam, we remember her sweet smile and loving ways, her soft handshake, as she always greeted her brethren and sisters. She was a faithful member of her church, and was always ready to help her loved ones.

Sister Martha was loved by all who knew her. She was a firm believer in the doctrine of election and predestination, and was often seen rejoicing under

the sound of that Heavenly Gospel note from on High.

Her funeral was conducted in Sardis Church by her pastor, Elder David Minter, assisted by Elder O.J. Wray. Her body was laid to rest in Sardis Church cemetery beside her husband, and may we who are left behind be given Grace in Christ the Savior to walk

in the way of righteousness, and be given always to say, "Thy will be done."

The church requests a copy be sent to the family, one to **Zion's Landmark** for publication, and one for the church record.

Done by order of Sardis Church in conference February 23, 1991.

Elder David Minter, Moderator  
Mildren L. Middleton, Clerk

**COSBY LEN FORD**

It is with a sad heart that I shall attempt to write the obituary of Brother Cosby Len Ford.

Brother Ford was born July 22, 1928, in Gainesville, Georgia, and died at his home 230 Weatherly Woods Drive, Winterville, Georgia, 30683, January 20, 1991. He was married to Betty Jones Ford May 21, 1949, and to this union was born one daughter, Jacquelyn D. Adkins. He also leaves to mourn his death one grandson, Nathan J. Brooks, and one brother and one sister.

My wife and I spent the night before the third Sunday in September, 1975, with Brother and Sister Ford. We talked about the baptizing of Brother Hewatt Fleming that was to take place the next day at East Atlanta Church, Atlanta, Georgia. With tears in his eyes and with a soft voice, Brother Ford said to me: "Elder Edwards, I don't feel like I can go to the baptizing without going into the water with Brother Fleming." I said: "If that is your feelings, take clothes and be prepared to be baptized at that time." "What if they will not have me?" he asked. I said: "Brother Ford, that just shows more evidence that you are worthy to go into the water and be baptized." He was baptized the next day, September 21, 1975, along with Brother Fleming.

Brother Ford was a precious brother who always met you with a smile and kind embrace. He was always ready and willing to help his fellowman. He was paralyzed on the left side for approximately four years prior to his death, and could not walk (or even turn over in the bed by himself), but he did not complain. He had a great love for his family and his church (his membership was at Mt. Zion, Clarke County, Georgia). He will be greatly missed by all who knew him.

His funeral was conducted January 21, 1991, by his pastor, Elder W.C. Edwards, at Union Primitive Baptist Church Cemetery, Madison County, Georgia, with graveside services.

Written by Elder W.C. Edwards  
Charlotte, N.C. 28227

**HETTIE MAE HOLMES**

We, the members and friends of Primitive Zion Church, Harnett County, N.C., are grieved by the death of our beloved sister, Hettie Mae Holmes. However, we desire to bow in humble submission to the will of our Heavenly Father in her passing from

us. She was born August 22, 1907, in Hoke County, North Carolina, to the late Thomas E. and Hallie Livingston Stone. Sister Holmes was eighty-three years old at the time of her death.

She was a firm believer in the doctrine of Salvation by Grace and Grace alone. She was a faithful member, and attended church meetings when not providentially hindered. She was dearly loved, and will be greatly missed by those who knew her. She loved to see the time come that she was blessed to attend her meetings at her home church. She was a great person, whom all the people who knew her always had nothing but great, wonderful things to say about her. No matter where she would go or whom she saw, she was always the same, greeting each one with love and kindness in her heart. She was truly a little sister in hope, we feel.

She was married on October 29, 1924, to Elijah Lester Holmes, and to this union were born seven children. The four sons are Horace "Mack" Holmes, Route 3, Dunn, N.C., Leroy Holmes, Garner, N.C., Brother Thomas Holmes, Coats, N.C., Ronzie Lester Holmes, Garner, N.C.; the three daughters are Mrs. Jean Norris, Mrs. Verlone Barbour, Mrs. Diane Matthews, all of Route 3, Dunn, N.C. Also left to mourn her passing are one sister, Mrs. Brent Crane, Dunn, N.C., with twenty grandchildren and twenty-four great-grandchildren.

Sister Holmes united with Bethsaida Church, Harnett County, N.C., on the first Sunday in February, 1952. She was baptized by Elder Lester Lee. She joined Primitive Zion Church by letter of dismissal in May, 1961.

Her funeral service was held at Primitive Zion Church by her pastor, Elder Woodrow Lake, Elder W.C. Noles, Elder R.L. Fish, and Rev. Ralph O. Byrd; her body was placed beneath a beautiful mound of flowers in Devotional Gardens near Dunn, N.C., to await the second coming of our Lord.

Now, therefore, let it be 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 copy for our church record.

Done by order of Primitive Zion Church in conference this twenty-seventh day of October, 1990.

Elder Woodrow Lake, Moderator  
Glenwood Whittington, Clerk  
Thomas Holmes, Deacon  
Robert Gauldin, Deacon

**LENA BATCHELOR**

It was requested in our August, 1990, conference at Cypress Creek Church, Onslow County, N.C., that the obituary of our dear sister, Lena Batchelor, be written by a dear sister in Christ, Minnie Jones, and an unworthy sister in Christ, I hope, Inez Humphrey.

Sister Lena Batchelor was born April 24, 1898, to Steve and Sally Batchelor. In May, 1920, she was united in marriage to Johnnie Batchelor. They were blessed with two boys and one girl, John L. Jr., Troy, and Joyce (twins).

Sister Lena was a special sister. She loved the

doctrine of Salvation alone by the grace of God, as upheld by the Old School Primitive Baptists all her life. She united with the church in 1942, and was baptized by Elder R.P. Batchelor. She was a faithful member. She was a blessing to everyone that knew her, always having a smile and a good word, rejoicing in the love of Christ. She always desired that Spiritual food.

She lost her dear husband, but through the loving mercies of our Heavenly Father and three children, she was blessed to labour on. She lived with her oldest son, John L. Batchelor, Jr., and daughter-in-law, Helen, until January 19, 1986. God saw fit to call her home. She is missed by all who knew her. Our loss is God's eternal gain.

Her funeral service was attended by our dear pastor, Elder Johnny C. Carroll, Newport, N.C.

Minnie B. Jones,  
Inez Humphrey

### NOTE OF APOLOGY

To our subscribers and readers, I offer my sincerest apology for being late with this issue of the paper, especially to the Lower Mayo, Black River and Yellow River Union meetings, held the fifth weekend in March, 1991. Reversals in the insurance business in these economic times have caused me to have to work at times day and night. Consequently, I have gotten behind with the paper. I hope you can forbear with me, as I hope to be caught up again soon.

Humbly,  
J.M. Mewborn

## MEETING NOTICES

### LOWER COUNTRY LINE ASSOCIATION

The Eighty-Fifth Annual Session of the Lower Country Line Primitive Baptist Association will convene, the LORD willing, on July 6, 7 and 8, 1991, at the permanent meeting site, located near Surl Church, about five miles East of Roxboro, N.C., just off Highway #158.

Elder Burch Wray was appointed to preach the Introductory Sermon, and Elder Wallace Oakley as his alternate.

All lovers of the truth of the doctrine of Salvation by Grace was invited to join with us in this meeting, and we especially invite our ministering brethren.

Reuben Bowes, Assn. Clerk  
Roxboro, N.C.  
March 7, 1991

### LOWER MAYO UNION MEETING

Dear Brother Mewborn,

Please state in the Landmark that the Lower Mayo Union will meet the fifth Sunday in March at Mayodan Church. Meeting site is just west of U.S. 220, going toward Mayodan, N.C.

Cletus Turner  
Bassett, Va. 24055

## BLACK RIVER UNION MEETING

The Black River Union Meeting will meet with Reedy Prong Church, located on S.R. 1124 between Hwys. 50 and 55, 12 miles east of Dunn, N.C., and ten miles east of Benson, N.C., the fifth Saturday and Sunday in March, 1991.

Elder D.F. Carraway was chosen to preach the introductory sermon, and Elder W.C. Noles, his alternate.

Jerry Whittington, Clerk  
P.O. Box 218  
Willow Spring, N.C. 27592

## YELLOW RIVER UNION

The next session of the Yellow River Union Meeting will be held at Mt. Zion Church, Clark County, Ga., on the 5th Sunday and Saturday before in March, 1991, dates being March 30th and 31st.

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 ext. at the North By-Pass (South 29, North 129). Travel 5.5 miles and exit at the Winder-Atlanta exit. Turn right on to Hwy. 78. Travel about one mile to church on left of highway (across from Georgia Square Mall).

We invite all brethren, sisters and friends to meet with us, especially our ministering brethren.

Hewatt L. Fleming, Clerk  
Route 1, Box 1028  
Homer, Ga. 30547

## THREE DAYS MEETING AT MT. ZION CHURCH MOBILE, ALABAMA

Dear Elder Mewborn,

Would you please announce our three-days meeting at Mt. Zion Church, Mobile, Alabama, as follows,

The next three day's meeting at Mt. Zion Church, in Mobile, Ala., will be held, Lord willing, the third weekend in April, 1991, beginning on Friday before, the dates being April 19, 20 and 21.

Take Int. 65 to Mobile. Take Air Park Blvd. west for about eighteen miles. Go past Mobile International Airport. It will be on your right. Go past Baker School on your left. Go to next intersection. There will be a caution light with a Junior Food Store on your right. Take left. It will be Snow Road. Go through another caution light. Church will be on right at next caution light. Those coming from westerly points, take Int. 10. Get off at Grand Bay Exit. Go about ten miles. You will see a church and cemetery on right (Union Church). Take next right after you pass church. Go to first caution light. Take right. Mt. Zion will be on right at next caution light.

Leonora Jones  
(Telephone 601-588-3392)  
Pascagoula, Miss. 39567

# ZION'S LANDMARK

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J.M. Mewborn, Editor  
P.O. Box 277  
Willow Spring, NC 27592

Volume CXXIV

March-April 1991

Number 2

## THE AFFLICTIONS OF GOD'S CHURCH

O Zion! afflicted with wave upon wave,  
Whom no man can comfort, whom no man  
can save;  
With darkness surrounded, by terrors  
dismayed,  
In toiling and rowing, thy strength is  
decayed.

Loud roaring, the billows now nigh over-  
whelm;  
But skillful's the Pilot who stands at the  
helm;  
His wisdom conducts thee, His power  
defends,  
In safety and quiet thy warfare He ends.

"O fearful! O faithless!" in mercy He  
cries,  
"My promise, my truth, are they light in  
thy eyes?  
Still, still I am with thee, my promise  
shall stand,  
Through tempest and tossing I'll bring  
thee to land.

"Forget thee, I will not, I cannot, thy  
name  
Engraved on my heart, doth forever  
remain;  
The palms of my hands, whilst I look on  
I see  
The wounds I received when suffering for  
thee.

*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

"I feel at my heart all thy sighs and  
thy groans,  
For thou art most near me, my flesh, and  
my bones;  
In all thy distresses, thy Head feels the pain,  
Yet all are most needful, not one is in vain.

"Then trust me and fear not, thy life  
is secure;  
My wisdom is perfect, supreme is my  
power;  
In love I correct thee, thy soul to refine,  
To make thee at length in my likeness to  
shine.

"The foolish, the fearful, the weak are  
my care,  
The helpless, the hopeless, I hear their  
sad prayer;  
From all their afflictions, my glory shall  
spring,  
And the deeper their sorrows, the louder  
they'll sing."

(I remember hearing Elder J.W. Wyatt sing these words many years ago during a time of distress. They came back to me recently, and their meaning still carries great strength to us. The Church of the Living God does have A COMFORTER, One that is Holy, who brings a comfort to Zion, like none other ever found in this sin-cursed world. What a joyous feeling He brings when He comes to Zion! (JMM.)

## MEMORIES FROM EARLIEST CHILDHOOD

Sometime in March of this past year, 1991, I came across a copy of **The Benson Review**, a weekly newspaper publication published in Benson, N.C., when I noticed the headlines of a lead article on the front page entitled, **Church on Historic List**. The nature of this wording caught my attention that was in the February 27, 1991, issue.

As I began reading this article, I discovered that Hannah's Creek Primitive Baptist Church (The Building or Meeting House) had been placed or listed January 25, 1991, in The National Register of Historic Places of the United States Department of Interior. Such national recognition bespeaks a mark of historical quality of a site that is far beyond the average of timely observation.

While reading this interesting article, my mind went back to the second most significant memory of my lifetime. It was during the week just preceding the fourth Sunday in September, 1938, 52 years ago, that I remember entering school at the first grade level. There is no doubt that many of us still carry these earliest childhood memories or recollections. On the following Saturday morning (4th Saturday in September), my daddy took one of my brothers who had just learned to drive and myself with him, and away we went to the Little River Association that was to be held at Hannah's Creek Church, near Benson, in Johnston County, N.C.

I do not remember much about the trip, but I do remember his 1973 Ford, and seeing the mass of people at a church that had an unusual look about it. That memory stuck or lodged in my mind, as I wandered about on a sprawling yard looking at the largest crowd of people that a little boy, wearing knee

pants, had ever seen. I had worn them to school two days earlier. There were people everywhere, everywhere. A large stand stood across the road with cars parked in endless lines in all directions. My greatest desire at the time was to get to the nearby railroad track to see the steam locomotives that came whistling and roaring through about every 30 minutes, and how my heart ached that the tracks were not quite in sight. My little heart hurt badly that no one would take the time to let me see just one of those trains as they rumbled through.

All of these memories were brought back to mind as I read this interesting article to think that the site of the first Primitive Baptist Association that I ever attended in my life in my second life's memory had come back to mind.

We believe that the publication of this article will be of interest to many of our readers that is being followed by the republication of an article that appeared in the **Smithfield Herald** September 20, 1938, when all of this took place that describes this association and also gives an interesting historical account from the time Hannah's Creek church was organized in 1817. We feel that these things should be left on record for the benefit of those who are interested now as well as for those who may yet come forth in what little time that is left for this old time world.

It is good to know that our Federal Government would take this interest in the preservation of a local landmark that was on the verge of being destroyed. Please read this interesting article that follows.

J.M. Mewborn

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**Church on  
historic list  
By Robert Harris  
Staff Writer**

When many people think of significant historical landmarks, modesty isn't a qual-

# HANNAH'S CREEK MEETING HOUSE (Church Organized 1817)



(Front Yard Marker)



(Hannah's Creek Meeting House as it appeared in its original state, prior to addition about 1980.) (This photograph was made possible through loan of Sister Eunice Clayton, Cary, N.C.)



(As it appears today)



(As it appears today)

ity that comes immediately to their minds.

But the modesty of a church site in Banner Township didn't keep a couple of concerned citizens from touting it recently, and, as a result, the Hannah's Creek Primitive Baptist Church was listed Jan. 25 in The National Register of Historic Places, a state Division of Archives and History official learned last week.

"We have great diversity in our history," said Linda Edmisten of Raleigh, who completed the National Register nomination for the church, located off U.S. 301 near South Johnston High School. "All our history isn't grand, white-columned mansions."

Indeed, Hannah's Creek is a reminder of much simpler time in Johnston County, and it took the march of progress to see to it that the church, whose membership has dwindled nearly to the point of dissolution, was honored for its understated historical significance.

#### **A neighbor's concern**

When Carol Goss of Route 3, Four Oaks, heard that Johnston County was looking for a site on or near the Hannah's Creek Church site to locate a water tower for its Benson-Four Oaks waterline project, she became concerned that the project might threaten the historic church.

"My interest in this was historical," said Mrs. Goss. "There's other land around it (the church) that could be bought or taken."

Mrs. Goss said that a church member had told a neighbor of hers last spring that officials had approached the church asking whether it would be willing to sell or lease its land for the water tower site.

As it turned out, the county pursued the matter with the church no further after its members said they weren't interested, said County Manager Richard Self, and the tower will be built on farmland near the church.

Nonetheless, Mrs. Goss sprung into action. She called the state Division of Archives and History, which sent her the paperwork to nominate Hannah's Creek for the National Register.

#### **Bringing in a pro**

Mrs. Goss was going to try to do the nomination herself after getting the church membership's approval to do so, but the state later referred her to Mrs. Edmisten,

who was the preservation planner for the city of Raleigh from 1973 to 1986 and who now does private consulting work.

Mrs. Edmisten agreed to take on the project free of charge — "I was looking for something like this to do," she said — and the church membership embraced the idea of having an outside professional complete the nomination. About seven months after Mrs. Edmisten began working on the nomination, it received its final approval from the U.S. Department of the Interior.

"I knew this church was of local significance when I started," said Mrs. Edmisten, noting that Hannah's Creek is one of the few remaining links to the old-line, conservative Baptist faith of Johnston County's original Scotch-Irish settlers. "But my further investigation revealed that it is of statewide significance, too."

#### **What sets it apart**

Believed to have been built in the 1830s, some 20 years after Primitive Baptists founded the Hannah's Creek Church, the building is one of the oldest Primitive Baptist churches in the state. Singling the church out further for recognition from an architectural standpoint, noted Mrs. Edmisten, is its retention of the "meetinghouse" floor plan in contrast to the much more common "nave" plan.

Mrs. Edmisten said she knew of just one other surviving church in eastern North Carolina that has retained the meetinghouse plan, which has pews lined up on either side of the altar and directly opposite the altar rather than all directly facing the front of the altar, as in the nave plan.

As with the separation of the congregation into men and women during worship, Hannah's Creek also retains separate doors on the east and west sides of the church, for men and women, respectively, in addition to its front entrance.

#### **A rare faith**

Such historical quirks now seem amusing, yet the Primitive Baptist denomination is slowly becoming history itself.

Primitive Baptists, unlike the now-dominant Baptist State Convention of North Carolina, adhere to the Calvinistic doctrine of "the elect" and thus are not evangelical. Nor do they have Sunday schools to bring along younger members of the faith.

As such, Primitive Baptist congregations have grown elderly, and the Hannah's Creek membership is no exception: the church has eight members on the books, five of whom are currently active.

But church clerk Della Weaver, whose father, D.E. Parker, was the only home member to have served as the minister at Hannah's Creek, remains optimistic.

"We still believe the Lord will work things out for the best," she said. "It (the church) is declining a great deal, but it's still strong."

She said that church members reacted with "dismay, disgust and anxiety" to the county's overture to them to sell or lease the church land.

"It's a part of every person who's lived in this community in the past 100 years," said Mrs. Weaver. "Just about everybody's got ancestors in it."

The church hold services once a month, and its members travel to other Primitive Baptist churches in an area covering several counties on the other Sundays. Hannah's Creek is part of the nine-church Little River association, which congregates to hear the preachings of the ministers of the various churches.

### Facing the future

While the remaining Primitive Baptists seek strength in numbers, the Hannah's Creek Primitive Baptist Church now has the strength of a National Register listing behind it.

Although the listing doesn't provide outright protection to the building against encroaching development, it does require that any public project undertaken nearby "mitigate any adverse impact on the historical character of the property."

Legend has it the original building was burned by Yankee soldiers on their way from Bentonville to Raleigh in 1865. Then, in the 1930s, the church had to be moved about 50 yards north of its original location to make way for U.S. 301. Hannah's Creek has rebounded from change before.

As Johnston County, especially the area around Interstate 40, promises to expand in the times to come, Hannah's Creek can now face these new, changing times with the dignity of national recognition.

## HISTORY OF HANNAH'S CREEK PRIMITIVE BAPTIST CHURCH

The following is a reprint of an article concerning Hannah's Creek Primitive Baptist Church which was published in the **Smithfield Herald** in their issue of September 20, 1938. The article was written by Stella Creech of Benson, N.C.)

The banner headline, reaching across the entire width of the Herald's page 2 was: **"HANNAH'S CREEK CHURCH FOUNDED 121 YEARS AGO,"** followed by smaller headlines: **"Association Will Meet This Week At Historic Church."** **"Little River Primitive Baptist Association Plans Three Day Session For Friday, Saturday, and Sunday."**

The body of the article follows: "One hundred and twenty-one years ago Hannah's Creek Primitive Baptist Church near Benson was organized. This year on its 121st anniversary the church will be host to the Little River Primitive Baptist Association of which it is a member, at a three-day meeting scheduled to take place on Friday, Saturday and Sunday, September 23, 24, and 25.

Elder E.F. Pearce of Princeton is moderator of the association, Elder T. Floyd Adams of Willow Springs is clerk, and D.E. young of Angier is assistant clerk.

The associational meeting will, no doubt, bring the customary thousands of people in attendance to this interesting old church which, according to an old record, was "constituted by Elders George Nance and Nathan Gulley on the 3rd Saturday in September, 1817, upon the following Articles of Faith, viz: Believers in baptism by immersion; justification by the imputed righteousness of Christ; the final preadvocate of the saints through grace unto eternal life; that the saints have an advocate with the Father, Jesus Christ, the righteous, who we believe is eternal, and that the love of God to us through this Mediator was the only and entire cause that we were ever brought to experience His favor; that all men are fallen and in unbelief which is in-

herent in the human family, and is the primary cause of condemnation; that we are called from that state of unbelief with a holy calling of God, not according to our works, but according to His own purpose and grace which he hath given us in Christ Jesus from before the world was; who in due time reveals these things to our minds by the teaching of the Holy Ghost, together with the resurrection of the dead, eternal judgment and an endless duration of happiness or misery."

### Desecration of Records

The Union Army, in its triumphal march through the county in 1865, found this little gem of church records mentioned in a Book of Record, with yellowed pages and faded ink, dating from 1851. In the old book the following statement is found, evidently written with a quill pen, in a beautifully uniform hand: "This Book of Record is taken in part from an old book, and partly from the memories of living members of said church (the book containing all the records of recent date having been destroyed by the Yankee Army when they passed through this country in 1865). From the best account, Hannah's Creek Church was a branch of the Old Mill Creek Church in this county (Johnston) which church finally was dissolved, and a new house built and occupied by the Free Will Baptists. Hannah's Creek was for many years under the ministry of Elder Lewis Cordell. He was succeeded by Elder George Nance who lived in Wake County, N.C. He attended quarterly for many years until Elder James H. Barbour (father of the late Johnston County Sheriff, R.U. Barbour) was raised up in the church and came to ordination. He took the pastoral care of the church until he got into a state of derangement. After this, the church called Elder James Lassiter who was raised up in this church, and attended it until he died."

### High Spiritual Standard

The Hannah's Creek Church has throughout all the years of its existence maintained a high spiritual standard. The activities of the church have been of no great outstanding importance as the world regards human events, but always Hannah's Creek Church **has been a power for good** and has served and is still serving a real need in the life of the community.

It has been a source of comfort and an inspiration to bereaved hearts, and has aided in guiding the lives of many families, helping untold individuals along the path into the great unknown realms of eternity. Men and women, staunch, strong, and steadfast constitute the church body today as in the days past when its membership was more extensive and was composed of the majority of men and women, heads of families, in an area of many miles surrounding the church. It is a great thing to be a descendant of the members of this sacred organization for the lessons of strict adherence to the exalted principles of truth and honesty, reverence for all things holy, devotion to one's church affiliation, the fellowship, the far reaching influence and example set by the venerable men of God who filled the pulpit and blessed where they touched, all are connected with the never-to-be-forgotten scenes as high occasions of childhood and youth are relived.

### Service of Pastors

A distinguished feature of the church is the long unbroken service of its pastors when not interrupted by ill health or death. In the early years of the 19th century, several pastors served the church, notations being made in the church records that release from pastoral duties was requested on account of declining health. About the middle of the century, to be exact, in 1848, Elder James Wilson was called as pastor, and served for 26 years when he asked to be relieved of his duties. In December of 1874, Elder Joe Bright Parker (father of the late Dr. G. E. Parker of Benson and grandfather of Mrs. Moses A. Peacock of Benson) accepted the care of the church, filling the pulpit regularly for 16 years. Elder Parker was the father of 76-year old Dr. George E. Parker, dean of practicing physicians in Johnston County and widely known citizen of Benson, where he had resided and practiced his profession since his graduation from the School of Medicine of the University of Maryland.

Elder Parker was followed as pastor by Elder J.E. Adams who, according to the minutes of the meeting held in April 1891, agreed to "attend as often as he could and when he could not attend he would get some other preacher to attend". By his re-

quest the church released Elder Adams in June, 1892. The next pastor was Elder L.P. Adams who served about 15 years. Then in November 1908, Elder J.H. Johnson, a much loved and highly regarded minister of upper Johnston County, accepted the pastorate and served until his death in 1916.

Immediately the church called Elder Xure Lee of Sampson County, who has for the past 22 years faithfully preached and cared for the church. Mr. Lee, by his gentle spirit, his purity of character, and his religious zeal, has endeared himself to the church body, and to many others in the Benson, N.C. community whose lives he has touched.

Guest minister on numerous occasions was the late Elder J.T. Coats, who established the Town of Coats in Harnett County, N.C., and for whom the town is named.

During the last half of the 1800's, a number of men were liberated by the church to preach, among them being Major Surles, Rom H. Creech and James Allen.

#### **Old Conferences**

The oldest available record of conferences held in this more-than-a century old church is dated Saturday before the 3rd Lord's Day in August 1866 and reads: "Found all in peace. Then the door of admission was opened when Cynthia Hodges came forward, related her experience and was received to baptism (and was baptized on the Sunday following). Then agreed to commune and wash feet tomorrow. Then Elder J. Coats laid before the church a circumstance of his attending a school house in Sampson County called Spring Hill, and as it is distant from any Primitive church asked liberty to open the way and receive members (if any came forward) **as a branch of this church**, requesting as many members of this church and of the sister churches as can conveniently to attend with him, which liberty was granted. Then received corresponding messengers from Juniper Church. Then appointed brethren Merritt Woodall, J. Coats, and R. Ryals to correspond with them at their next quarterly meeting. Then dismissed."

Merritt Woodall, mentioned above, was the grandfather of Preston Woodall, who is

now a prominent Johnston county, N.C. merchant, and was formerly a member of the Legislature of North Carolina. Preston Woodall's father, Billy Ransom Woodall, was a member of the Hannah's Creek Church. For many years before he united with the church, he was a regular attendant at the services on every third Saturday and Sunday, and the preachers spent much time in his home, it being more or less headquarters for itinerant preachers. For several years before he joined the church, Billy Ransom Woodall carried the key to the church meeting house, and Preston Woodall recalls that on one occasion when his father was ill, he, a small boy, was sent to unlock the building for services. He also relates that his father wrote out his religious experience, and had the boy read it to the assembled family one night prior to his joining the church.

#### **Black Members**

It is interesting to note that several blacks presumably slaves, held their membership in this old church. One long pew in the back of the building was reserved for colored attendants as late as the first few years of the 20th century. At a meeting in August, 1876, it is recorded "Arley Surles, colored, asked for her letter to go to Rehobeth Church. The letter was granted.

Beginning with the conference of April 15, 1868, the proceedings of the conferences are recorded by B. Godwin, who had joined the church the previous year. Mr. Godwin, father of the late Benjamin and Part G. Godwin, was the grandfather of the late H.H. Godwin, Mrs. Alex Gregory, and Miss Lerma Godwin of Benson, N.C. According to granddaughter, Lerma Godwin, who stated that her father, Benjamin Godwin, told her of the circumstances during his last illness, B. Godwin was a staunch and loyal member of the Masonic order, but when he was converted and wished to unite with Hannah' Creek Church, he immediately withdrew from the Masonic order, realizing that the Primitive Baptist Church permits no affiliation with secret orders. Mr. Godwin, well known citizen of Elevation township, who loved Masonry, loved the church vastly more, and was a loyal member, serving as clerk from 1868 to 1872, which is supposedly the year of his death.

At the November, 1868, quarterly conference, the activities recorded end with the following: "It was agreed in conference that Sister Dolly Barbour be allowed for three months 50 lbs. bacon and 2 bushels of corn. Amount from following members: Bro. R. Ryals, half bushel corn and 12 lbs. bacon; Bro. Wm. Lassiter, \$1.00; Bro. J.L. Morgan, 13 lbs. bacon; Bro. Merritt Woodall, \$2.00; B. Godwin, 7-1/2 lbs. bacon and half bushel corn." In later records amounts of money, \$1.50 and \$2.00 were voted to Mr. H. Capps and to a Mr. Wallace to take care of Sister Dolly Barbour."

J.L. Morgan, above, was the grandfather of Benson's postmaster, Jesse T. Morgan and Eli J. Morgan, County Farm Agent in Sampson County, N.C.

### Church Clerks

On Saturday before the 3rd Lord's Day in July, 1873, the church appointed Isaac J. Smith clerk. Mr. Smith, who was also a Justice of the Peace for many years, was a pillar of the church for several decades, and was acting clerk for 39 years. He was a member of one of the outstanding families of Johnston County, and has many family connections in this section of the county who are prominent in the civic, social, and religious life of the community. He was an uncle of R.F. Smith and Milton Smith, business men of Benson, and of Mrs. George Holland of Smithfield, N.C.

Following the death of Isaac J. Smith in 1912, the church chose for clerk Jesse D. Morgan who had joined the church in 1903. His wife, Mrs. Tobitha Turlington Morgan, now a resident of Benson, was united with the church the previous year. Mr. Morgan, father of the local postmaster, and Mrs. Dallas Langdon, and Miss Esther Morgan, who is a teacher in Harnett County schools, was a former Register of Deeds of Johnston County. He was one of leading citizens of Elevation Township, and was a Christian gentleman of high caliber. He served as clerk until his death in March, 1923.

The clerkship of the church was next held by J. Willis Creech, who with G.W. Johnson and D.G. Allen (father of Mrs. Hunter Poole of Benson), was a trustee of the church property for many years. Mr. Creech one of the most loyal and dependable members of the church, served as

clerk until his death in May, 1927. His funeral, preached by the pastor, Elder Xure Lee, is said to have been the most largely attended of any funeral ever held at the church. The crown was estimated at 2,500 people, and **The Benson Review**, in its account of the occasion, stated that the funeral procession from the residence in Benson was three miles long. The bodies of Mr. Creech and his wife, Mrs. Maggie Ellen Creech, whose death occurred in November, 1932, are laid to rest in the church cemetery. In the minutes of the church meeting on the 3rd Sunday in May, 1892, is this notation: 'After preaching it was made known that Maggie E. Creech wanted to talk with the church. She came forward when the church went into conference, related her experience and was gladly received.'

The present clerk, Charlie Johnson, well know farmer of Elevation Township, has been acting clerk since 1927. He is a true son of his father, the late George W. Johnson, who also was a prominent farmer of Elevation Township, known for his integrity and wholesome principles of living. Possessor of a deep bass voice, Mr. Johnson was for, perhaps, two score years, leader of the song service in the church.

### A Leading Layman

Another saintly old gentleman whose name should not be omitted from any mention of Hannah's Creek Church was the venerable James W. Creech Sr., who for years was one of the leading laymen of that body. A man with an unusually kind disposition, gentle spirit, and understanding heart, "Uncle Jim" was the "Southern gentleman" type. His counsel was sought by numerous people and he repeatedly served on church committees to adjust difficulties. Following him in the church was his son, W.P. Creech (father of Carson and Earl Creech of Benson) who was a devoted member of the church for over 30 years prior to his death which occurred in August of the present year. (1938).

Found in the old records are many names of many families now prominent and active in church work in different communities of Johnston County, albeit in many instances these descendants are affiliated with denominations other than the Primitive Baptist. Among those who gave

unstinted devotion and time to the Hannah's Creek Church in the 1800's is the name of John Woodall, an ardent Baptist of the Old School, who related his experience and was received to baptism on Saturday before the 3rd Lord's Day in August, 1873. Mr. Woodall was the father of W.C. Woodall, progressive business man of Benson and of J.F. Woodall who has conducted a successful mercantile business in Benson for more than 30 years, and has served as deacon and as teacher of the Men's Bible Class of the Benson Missionary Baptist Church for many years.

### Descendants

Living in and around Benson today are several men and women who have held membership a long time in this much loved old church, among them being Mrs. Ellie Turlington, widow of Dr. Willis Turlington, and mother of Misses Mary and Sarah Turlington of Benson; Dr. Turlington, a brother of Eli S. Turlington, was for many years a practicing physician in Benson; Mrs. Lillie Langdon, widow of Henry Langdon, merchant here until his death about 7 years ago; (Mrs. Langdon is the mother of Mrs. Mack Overby and Mack Langdon of Benson); Tom E. Johnson, genial well-to-do farmer and lumberman and untiring laborer for the interests of his church and in whose care the saved old, faded records are found; (Mr. Johnson's son, Gardner, who lives in Benson, has for many years provided ice water for the crowds who attend the yearly meeting at Hannah's Creek); Mr. and Mrs. Shepherd Penny who joined the church together in 1915; Mrs. Dallas Langdon, Mr. and Mrs. Roger Langdon, Mrs. Harriett Barbour, one of the oldest members who resides in Benson with her son, Thaddeus Barbour, and numerous other good Johnston County names may be included in the list, such as Allen, Adams, Lee, Smith, Surles, Stancil, Stewart, Holmes, Wood, Lassiter, Parker, Byrd, Ryals, Woolard, Morgan, Stevens and Johnson.

Now after more than a century, Hannah's Creek Church is still inspiring, still providing spiritual blessings and experiences in fellowship, and is still maintaining the sincere desire of the blessing of the incarnation of the spirit of Christ in the midst of a rushing world. Those forward-looking men

whose vision in 1817 made possible the founding of the church would, if it were possible, rejoice that with the blessing of Almighty God in behalf of their heroic efforts caused this old church to be established, and throughout these 121 years enabled and kept it to function in the cause of Christian religion. (End of Article)

According to the record, Hannah's Creek Church had 81 members in 1938, when the association was held there. This was more than any sister church at that time. Elders who spoke on that Saturday were F.W. Rhodes, Durham, N.C., James T. Jones, Peachland, N.C., J.D. Fly, Rocky Mount, N.C., J.E. Mewborn, Snow Hill, N.C., Oscar Broom, Monroe, N.C., W.H. Freeman, T.A. Stanfield, Reidsville, N.C., E.F. Pollard, Jacksonville, N.C., F.E. Honeycutt and J.T. Williams. Messengers who represented Hannah's Creek were J.V. Penny, W.W. West, and C.A. Johnson.

### RECORD FROM THE PAST

Questions are constantly being asked today concerning points of doctrine and order of the Church of God when apparent necessity or need arises. We sometimes hear the question asked, "What did they use to do?" What would our forefathers have done in this situation?" "How did they go about to obtain their information?" We know that only the true revelation can come through the Holy Ghost. But, what did the Holy Ghost reveal to our forefathers and those who have gone on before? Let us now see some of the things they did!

It is for this reason that we are publishing in this issue of the **Landmark** all of the questions or queries that came from the churches of the old Kehukee Association from the year 1777 to 1853, period of 76 years. In those days when problems and questions arose within the churches and the members felt unqualified to handle the problem, they would address (or go to) the association for an answer to their dilemma. It is wonderful that a record was kept of these questions (or queries), and we are publishing them, as they appear in the pages of Hassell's Church History, Chapter 24, pages 829-834.

Particular attention is requested for Queries 41 and 49, since they address

points of order and matters of current concern. We realize that only the scriptures are the infallible record, but it is still good to observe the path of our forefathers and the footprints of the flock. These answers from the association's judgment to the questions of the churches were never considered as binding or mandatory, but were only rendered as a matter of help in necessity and assistance since associations have never been an authority over the local church.

It is to be noted and emphasized with regard to Query 49 that "members from other churches could only **ASSIST** members of a church with no male members to hold a conference, " not hold it for them. In reading these queries (or questions) from churches that first composed the oldest Primitive Baptist Association in the United State of North Carolina, it must be pointed out that some of the questions relate to slaves, who in that period of time (1765 to 1840) were members of these same churches.

Editor

## CHAPTER XXIV. QUERIES

It appears that *Queries* have been common among Baptists for a long period of time, and have appeared in the proceedings of their Associations, Union Meetings and monthly church meetings. We proceed to notice some of those that have appeared in the proceedings of the Kehukee Association since it was organized. They may be both interesting and instructing to the reader, as showing the views of brethren, on various subjects, at different periods of time. The first we notice was submitted in the year 1777.

Query 1 (from the church in Chowan): Suppose a man to be a member of the Presbyterian Church, and therein ordained a minister of the gospel, and administrator to the ordinances thereof, with approbation of them in their way, afterwards submits to believers' baptism, — is his ordination valid to the Baptists? Answer: No.

Query 2 (from the church in the Isle of Wight): What shall a church do with a minister who labors to make them believe that

difference in judgment about water baptism ought to be no bar to communion? Answer: Such a practice is disorderly, and he who propagates the tenet ought to be dealt with as an offender.

Query 3 (from brother Thompson's church): What shall a church do with a member who is suspected to be guilty of a fault and denies it, and no plain proof can be had, and yet circumstances appear very plainly that he is guilty? Answer: That if the church shall think the circumstances are good, they ought to act accordingly and deal with him.

Query 4 (1778): by what rule shall a church approve or disapprove of a minister's gifts, who thinks he is called to the work of the ministry? Answer: We give it as our opinion that if the following things attend the ministry of a brother, the church may approve of his gifts, and encourage him to go on in the work: 1. If he preach the truth. 2. If his preaching tends to the conviction and conversion of sinners. 3. If it be instructive and consolatory to the people of God; and, if need be, we advise the church to call other ministers to the examination of his call to that work.

Query 5: Is the marriage of servants lawful before God, which is not complied with according to the laws of the land? Answer: Yes.

Query 6: Is it duty to hold a member in fellowship who breaks the marriage of servants? Answer: No.

Query 7: Suppose a member is accused of a fault and denies it, and a person who is not a member, and is not interested in the matter, has made oath before a Justice of the Peace that he is guilty — what shall a church do in that case? Answer: That the church shall judge of the veracity of the person who swore, and the circumstances attending it, and act accordingly.

Query 8 (1782): Is washing feet an ordinance of Christ's church which ought to be continued in the church? Answer: We look upon it a duty to be continued in the church.

Query 9: Has a church of Christ any right to try causes of a civil nature? Answer: We look upon it that the church has a right from God's word to try all causes which may arise amongst themselves.

Query 10: Has a church any right to sus-

pend a member from communion who has been guilty of a crime, and still hold him as a member of the church? Answer: As our Lord, in the eighteenth of St. Matthew's gospel, has given a sufficient rule to deal with offending members, we generally think there is no degree of church censure to be inflicted on an impenitent member, after a public hearing in the church, besides excommunication; which we believe consists in putting him out of communion and membership.

Query 11: Has a church any authority from God's word to lay it upon their minister to get in a congregation and publish the excommunication of a disorderly member? Answer: We think that the offending member, being dealt with in public conference, is sufficient without any more publication.

Query 12: What way is thought best for a church to act in supporting their minister? Answer: That each member ought to contribute, voluntarily, according to his or her ability, and in no wise by taxation or any other compulsion.

Query 13: What method shall be taken with a member who shall rend himself off from his own church and join another? Answer: We think it is disorderly for a member to rend himself off from his own church, and disorderly for a church to receive him.

Query 14: What shall a church do with a member who shall absent himself from the communion of the Lord's Supper? Answer: That it is the duty of the church to inquire into the reason of his thus absenting himself from the communion, and if he does not render satisfactory reasons, the church shall deal with him.

Query 15: It is agreeable to God's word for Christians to marry unconverted persons? Answer: We do not know that God's word does actually forbid such marriages, but we would advise the members of our churches to comply with Christian marriages, as nearly as they can judge, for their own comfort and satisfaction.

Query 16: What shall the master of a family do with his slaves who refuse to attend at the time of public prayers in the family? Answer: We think it is the duty of every master of a family to give his slaves liberty to attend the worship of God in his family, and likewise it is his duty to exhort them to it, and endeavor to convince them

of their duty; and then leave them to their own choice.

Query 17: It is thought regular for a church to restore a Deacon, upon repentance, from suspension to office, as well as to membership? Answer: It is our opinion that if the church be fully satisfied with his conduct in executing his office before, they may restore him to office again, as well as to membership.

Query 18: What way is thought best for a church to put members upon a trial of their gifts who think they are called to the work of the ministry? Answer: We judge it necessary that all ministers should be called of God to preach the gospel, and when any member thinks he has a call to preach, he ought to inform his church of it; and then we would advise the church to deal very tenderly with him, and give him all the encouragement necessary; and we would advise that brother to follow the direction of the church with respect to the manner of beginning to preach.

Query 19: What shall a church require of a person for satisfaction, who had been excommunicated from another church at a great distance, and now, being removed convenient to them, desire fellowship with them? Answer: That such a person ought (if possible) by a letter of recommendation from the church where he lives, apply to the church from which he was excommunicated, and regain fellowship with them, and then take a letter of dismissal from them and join the church amongst whom

Query 20: What are the essentials of church communion? Answer: That a person shall, before being admitted to commune, give a satisfaction account of being savingly converted to the Lord Jesus Christ, and publicly declare the same by being regularly baptized by immersion.

Query 21 (1784): Is it thought that a Bishop or Pastor of a church stands upon the same footing in the church as any other member with respect to his having a right to a dismissal at his request? Answer: It is our opinion that as a member he is accountable to the church, and as a minister he is accountable to God.

Query 22: Is it agreeable to gospel rule and order to call a minister to take the pastoral care of a church without the unanimous consent of the members of said

church? Answer: We think they ought to be unanimous.

Query 23: Has a woman any right to speak in the church in matters of discipline unless called upon? Answer: We think they have no right unless called upon, or where it respects their own communion.

Query 24 (1786): Is it legal to administer the Lord's Supper to a single person, in case of inability to attend worship? Answer: We believe it may be lawful in some cases.

Query 25: Is it orderly for a church to hold communion with a member who frequents the Free Mason Lodge? Answer: We think it disorderly.

Query 26: Has a church a right to excommunicate a member on the single testimony of a worlding, in a single case? Answer: Not unless corroborating circumstances be sufficient to induce the church to believe the testimony to be true.

Query 27: What number of ministers are sufficient to compose a Presbytery. Answer: Two or more.

Query 28: What measures shall a Deacon take who sees the necessity of the minister's support, and his conscience binds him to do his duty, in consequence of which he frequently excites the brethren to their duty; yet after all, he finds they neglect their duty? Answer: It is our opinion that it is the members' duty voluntarily to contribute to the minister's support; and if the Deacon discovers any member remiss in his duty that he shall cite him to the church; and if the church finds him negligent in his duty, we give it as our advice that the church should deal with him for covetousness.

Query 29 (1788): What is the real work of a Deacon? Answer: We think there ought to be such officers in the church as Deacons, and that their work is to serve tables. That is the table of the Lord; the table of the minister; and the table of the poor. And to see that the church makes proper provision for them.

Query 30: How far can a church that has no pastor or ordained minister (though they have some other ordained officers) proceed in discipline to receive or turn out members, and be orderly in their proceedings? Answer: We think that such an organized church has full power to receive persons to baptism, and call upon an authorized minister to baptize them; and that

such a church has full power to excommunicate disorderly members.

Query 31 (1789): Is it the duty of a minister to take little children in his arms (at the request of their parents or others) and name them and pray to the Lord to bless them? Answer: We think it duty for ministers to pray for infants as well as others, but not take them in their arms at that time.

Query 32: Is it orderly for a minister to withdraw from a church he is pastor of, and refuse to preach or administer the ordinances amongst them because they do not pay him? Answer: By the law of Christ ministers are required to watch for souls as they that must give an account, and their hearers are required to communicate unto them all good things. Heb. xiii. 17; Gal. vi. 6. We believe that no minister can justly refuse to feed the flock he had taken the charge of, without either having their consent therefor, or else referring the case to the judgment of impartial brethren.

Query 33 (1797): What shall a church do when one member brings an accusation against another member, and he denies the charges; shall the testimony of the accuser, unsupported by any other evidence, be received by the church or not? Answer: No.

Query 34 (1799): Is it not wrong for a man who is a member of a church and the head of a family, wholly to neglect family worship on account of the smallness of his gifts in prayer? Answer: It is wrong.

Query 35: Ought not Deacons to be regularly ordained before they use the office of a Deacon in any respect? Answer: Yes.

Query 37: Are professors of religion, whose children live with them as members of their families, justifiable in allowing or even suffering them to go to dances, or associating with those who delight in the evil practice and its concomitants? Answer: Let parents under such circumstances not forget the case of Eli (1 Samuel), nor the express word of God elsewhere; that children should be trained up in the way they should go, and brought up in the admonition of the Lord; for we think it inconsistent with their religious professions to indulge their children in that which they cannot allow them to participate.

Query 38: Is it right for a church in this

Association to hold in fellowship a member who openly avows the Arminian tenets, or that person should be appointed a delegate to the Association to represent the church in its deliberations? Answer: We suppose it is not right to hold such person in fellowship, and therefore of course it would be improper to appoint him a delegate to the Association.

Query 39: Is it right for a church, in our connection, repeatedly to send her letters to this Association without representing herself by delegates? Answer: It is not regular.

Query 40 (1807): Is it right for the ministers or the members of the Baptist denomination to publish meetings for preaching for such whose religious principles or practices they have no fellowship with? Answer: No

**Query 41 (1809): Is it thought disorderly in a member of one of our churches to attend the preaching of such a person as may be excommunicated from other churches of the same faith and order? Answer: The Association give it as their opinion that, as it highly favors confusion, it would be disorderly.**

Query 42 (1819): When a church has made an order for a letter of dismissal for a member, and he, before he receives it, proves guilty of misconduct which breaks fellowship, ought the letter to be given by the person appointed? Answer: We think member churches, being once so, are always so, until excluded, or when joined to another church of the same faith and order; wherefore a member who has received a letter, or is about to receive one, is still amenable to the church, and if fellowship is broken the letter should be withheld; or if given, regained.

Query 43 (1821): What shall a church do with a member who believes himself called to preach, when, after hearing him for twelve months or more, she receives no edification; shall she stop him or not? Answer: As a direct question requires a direct answer, we therefore say such a member ought to be stopped.

Query 44 (1822): How shall a church proceed, who knows that two of her members are not in fellowship with each other? Answer: Let the parties comply with the di-

rections given in the eighteenth chapter of St. Matthew's gospel; and should they refuse to comply, and yet be unreconciled, let them be called before the church, and the church enter into an investigation of the subject or matter of difference, and deal with the parties as they appear to deserve.

Query 45 (1823): Is it thought proper to retain in fellowship a member who clears out race-paths, or suffers it to be done on his land, or who erects five batteries? Answer: No.

Query 46 (1824): Is it agreeable to gospel order for members of a Baptist Church to withdraw themselves from the church to which they belong, or join another of the same faith and order, without a regular dismissal? Or for another church to receive such members without such dismissal? Answer: On gospel principles we think that in each case it is wrong.

Query 47 (1834): Is it according to gospel order for any member or church of our Association to invite into our pulpits, to preach, any minister of any other order? Answer: No.

Query 48 (1835): Can the Lord's Supper be rightly or scripturally administered by any man but an ordained minister of the gospel? Answer: No, as he who does so acts unscripturally.

**Query 49 (1845): Is it agreeable to the word of God for a church that has no male member to ask visiting brethren to assist them to hold a conference and receive and baptize members? Answer: Yes.**

Query 50 (1853): Does this Association think it right for an Old Baptist Church to receive a member on a written experience, written out by a "Missionary," when the member is present, and refuses to relate his experience? Answer: No.

## CORRESPONDENCE

Dear Brother Mewborn,

Please renew my subscription for the *Landmark* for one year. My check is enclosed for one year in the amount of \$20.00. Please keep the rest and use you wish. I wish you continued success in publishing the paper.

I especially enjoyed all the articles that you have published and written in the past year on the mark and identification of the Old School Primitive Baptist Church which I hope to be a part of. As I read and

reread them, I couldn't help wishing that every Primitive Baptist everywhere would read them. If am not deceived, I love the faith and order of the true church here in the world. I sympathize with our old forefathers who had many trials and tribulations while being made to contend for the faith that was once delivered to the saints of God.

I hope that you and your family are well. May the Lord bless you and keep you in your endeavor or labours that you have undertaken for the welfare of our churches of late.

A sister in hope,  
Vestie Shumock  
(Mt. Zion Church, Mobile, Ala.)  
June 11, 1991

Dear Elder Mewborn,

My subscription to the **Landmark** has expired, and I enclose check for \$108.00. Eight dollars is to renew my subscription for one year, and \$100.00 is to be applied toward the expenses of the publication.

From letters published over the years, I know there are subscribers who are homebound in nursing homes and rest homes, unable to attend church, and who look forward to receiving each issue of the paper. To these precious people, the **Zion's Landmark** is a blessing and the only means of feeling they have a tie to the church, and I hope, beyond all doubt, they will never be deprived of the consolation the paper brings to them.

Elder Mewborn, the last several issues, especially those published during the year 1990 that treated on doctrine and practice of the church have been most interesting and informative. The truth stated in them, backed with scripture by scripture, are an evidence of the carefulness that you maintain in editing the paper and the effort you have expended in preparing each issue, as you are required to make a living for your family at your occupation. We are indebted, the subscribers, to you for your willingness to do this.

Humbly,  
John R. Green  
Raleigh, NC 27607  
February 2, 1991

Dear Brother Mewborn,

I am enclosing \$20.00 for **Zion's Landmark** to renew my subscription for one year. You may use the other as you need. My sister, Lena, and I enjoy reading them. They stand as we believe. They carry us back to where we came from, **the dust**. This is a grand and glorious faith!

We hope you and your family are all well. If not asking too much, please have one of your pictures put in the **Landmark**. Lena, my sister, and I surely enjoy your writings very much. We would like to see you. May God bless all of you.

Miss Irene Griffin,  
Eden, North Carolina, 27288  
January 13, 1991

## PERMANENT FUND ESTABLISHED FOR ZION'S LANDMARK

Dear Elder Mewborn,

I am enclosing a check to renew my subscription to **ZION'S LANDMARK** for ten years in advance in the amount of \$75.00. I will be 80 years old, if I live to my next birthday, and, Lord willing, I hope to enjoy it for years to come.

You will also find enclosed my personal check in the amount of \$1,000.00 to set up what will be know as the "FRIEND'S FUND FOR ZION'S LANDMARK, J.M. MEWBORN, EDITOR." I ask that you use the interest accumulated from this fund to supplement your expenses of the paper and in cases of dire emergency, you may use this principal, if that event should make it necessary.

My great, great grandfather, Elder Burwell Temple, who lived in Wake County, North Carolina, in the 19th century, was for many years the editor of the first paper of the Primitive Baptist faith in this area. This paper, called **THE PRIMITIVE BAPTIST**, begun in 1830, was in publication long before the **ZION'S LANDMARK** which commenced in 1867. It is for this reason that I desire to see a paper of the Primitive Baptist faith kept in circulation that contends for the truth today as it did 160 years ago. May God continue to bless you to this end as He has since you became editor in 1973. If not deceived, the paper has been kept sound and strong in upholding the truth in context of both editorials and articles for which I am glad.

I remember hearing my father, J.P. Temple, Sr., Selma, N.C., say that our great grandfather, Elder Burwell Temple, had difficulty many times in getting up enough money to even pay the postage for mailing it during those trying Civil War days, even more so in paying the cost of printing. He had a friend, a Mr. N.W. Poole, a printer of Eagle Rock, in Wake County, N.C., who helped him to get it printed. I have a feeling for you and want you to know it.

I hope the Primitive Baptist people will take an interest in the paper by keeping the circulation maintained by helping with new subscribers, and supporting in this manner.

Thank you and with an interest in your behalf, I desire to remain,

A friend in the truth, I hope,

J.P. Temple,  
Goldsboro, N.C. 27530  
November 30, 1990

## OBITUARIES

### HALLIE S. PEGRAM

Hallie Shelton Pegram, wife of Elder Frank Pegram, was born May 1, 1915, and died March 27, 1991. She leaves behind to mourn her passing besides her husband, Elder Frank Pegram, two sons, Thomas Clifton Pegram and Ronnie E. Pegram; one sister, Mrs. Alma Shelton Spicer with four grandchildren and two great-grandchildren.

Her funeral service was held Friday, March 29, 1991, at 2:00 p.m., at Old Center Primitive Baptist Church by Elder Kenneth Hopkins and Elder Paul Clark, officiating. Burial was in Old Center Church Cemetery.

Many will always remember her faithfulness to her husband, family, and Thomas Grove Church. May the Lord in His infinite mercy reconcile all of them to His will to say, "Thy Will Be Done." Also, we will always remember Brother's Pegram's faithfulness to her in her afflictions.

J.M. Mewborn

### ANNIE W. PULLIAM

Sister Annie Pulliam was one of thirteen children born to Mr. and Mrs. J.R. "Bob" Warren. She was born November 14, 1929, and died February 12, 1991, making her stay on earth 61 years, 2 months, 28 days.

On October 18, 1961, she was married to David Cecil Pulliam who survives her along with one daughter, one son, one stepdaughter, three stepsons, four sisters, four brothers, one half brother, three grandchildren and five step grandchildren.

Although she had lived in the Burlington N.C. area all her life, Annie was given a deep love for the people in the Lower County Line Association, and had attended services at Surl Church quite regularly for several months. During the month of October, 1977, Sister Annie had a dream of a church she had never seen and it troubled her deeply. On third Sunday in October she told David, she realized services at Surl were on second weekend, but she would like to attend services that day at one of the other churches that Elder Martin served in Lower Country Line. She said at first he was a little reluctant, but then agreed that they would go to Rougemont and that was fine with her. She'd never visited that section of Durham County, but when they got in sight of the church she realized that was the church she had seen in her dream. She just shouted from within, hoping that was more evidence that this was the path she should take. She enjoyed the meeting immensely, and at closing of services when Elder Martin announced an open door for membership Annie came forward and was lovingly received. She requested that her membership be with the church at Surl. We at Surl Church were so happy, and gladly received her. Sister Annie was baptized the following second Sunday morning, November 13, 1977, by her pastor, Elder L.P. Martin. She attended services as often as possible, and was such a loving member, esteeming each

brother and sister higher than herself. To know her was to love her. It was such a joy to visit her in her home for she felt that she could never do enough for her friends and loved ones.

It is with a feeling of mixed emotions that I endeavor to comply with the request of Sister Annie. She held such a dear place in my heart. If not deceived, the first time we ever met, there was a bond of love between us that grew stronger with the passing of time.

James and I were on vacation when Annie was diagnosed as having that dreaded disease, Cancer. It was in the advanced stages, and after surgery they learned that there was nothing medical procedures could do to help her. We visited her as soon as we heard about it, and as always she greeted us with outstretched arms and that beaming smile of love that glowed throughout her. We hadn't talked long when she told me she realized her condition, and when that time came she felt that she had been made reconciled to God's will and she wanted me to write her obituary. Such a feeling of sadness came over me that I told her "let's not talk about it, she might be given a change of mind". She insisted that she wouldn't, and it would be such a burden lifted if she could have all her arrangements made. I promised her that if it was God's will, I'd do my best. I was so burdened, I didn't mention it to anyone, but at conference when Surl Church appointed me to write it, I was again made to know how God works in mysterious ways. She wanted nothing good said of her for she believed if she was saved, it was by free and unmerited grace, and that alone, and by nothing she had done or could do.

During the last few months of sister Annie's illness, our telephone conversations were frequent, and our visits as often as possible. As long as she knew anything, we were always greeted with that lovely smile and sweet embrace. She would always say "Tell all my church people and friends down there how much I love them, miss them, and long to be with them". As she became semi-conscious and later went into a coma, she kept referring to "That Paper", I guess I was really the only one who knew what she meant. As much as we loved her we couldn't call her back for I feel our loss is her eternal gain. She has paid the debt that yet faces us.

Sister Annie had long looked forward to retiring from Kyser-Roth Hosiery and her husband, David, from the State so we could attend some of our corresponding Associations together, but little did we know that was not to be. But I feel she fought a good fight, and has finished the race that was set for her. There's no doubt in this sinner's mind that she has a crown of Righteousness awaiting her when her Father call's "Come Home".

We at Surl have an aching void and shall miss her deeply and especially at our associations. She and David had a place on the Association grounds where they moved in and invited visitors. Annie so much enjoyed mixing and mingling with all the visitors as well as our home people.

Sister Annie's funeral was conducted at Surl Church by her pastor Elder L.P. Martin. She was laid to rest in the church cemetery beneath a lovely array of floral arrangements. She was buried on February

14, 1991, a day that the world observes as St. Valentines Day, a symbol of love, but I feel she receive the greatest Valentine of all and is basking in the sunlight of **God's eternal Love** to await the coming of her Lord and Savior.

We at Surl Church extend our deepest sympathy to her family and loved ones.

We also request that a copy of this obituary be sent to the family, one to **Zion's Landmark** for publication, and a copy be put in our church records.

Written by One Who Love Her Dearly,  
Virginia A. Rose  
L.P. Martin, Moderator

## OPHELIA MOORE

I will try in my weak way to pen down a few words concerning her, at the request of Ross Church. She loved the Old Baptist right up to the end of her days on earth, always going to church everytime she had a way. Being a faithful member with a beautiful smile, she filled her seat at Ross everytime until one month before her death and other churches also. Near the end, she asked that nothing be done to prolong her suffering, as she wanted to go on. She never complained of her lot here on earth, always saying how good the Lord had been to her. She was a firm believer in the doctrine of Salvation by the Grace of God. We have a bright hope and strong consolation of knowing that she 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, sorrow, tears, or grief. There she shall be with Him forever.

She united with Four Oaks Primitive Baptist Church, Four Oaks, N.C., in the year 1916, and late moved her membership to Ross Church, Durham, N.C., on December 12, 1954. At that time she had moved to Durham to live with her brother and wife, Ira and Lola Temple, after the death of her husband. She was blessed with a long life, being in the church 75 years, enjoying going to the various churches and associations when she had a way. She never grew tired of sitting under the sound of preaching. She loved all the ministering brethren, spoke no harsh words of anyone. That smile and tears, while under the sound of preaching, showed forth her love for the truth. 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. We will miss her greatly at Ross, her beautiful voice, singing all the songs.

Ophelia Moore was born October 9, 1895, in Johnston County near Four Oaks, N.C., and passed away January 4, 1991, at Hillhaven Rose Manor Convalescent Center in Durham, at the age of 95 years old. Her parents were Burwell Epsie Temple and Nancy Blackmon Temple. She married John Leslie Griffin April 7, 1916, and divorced, and later married James Moore who died July 18, 1953. She is survived by a son, Leon B. Griffin of Mebane, six grandchildren, 10 great-grandchildren and one great-grandchild.

Her funeral was conducted in the Clements Funeral Home Chapel in Durham, N.C., by Elder L.P.

Martin and Elder Burch Wray. Entombment was in Woodlawn Memorial Park Mausoleum.

May God reconcile us to His will and give us to know that He does all things according to His will. May His love and keeping power be with all of us. Our hope is that we will be gathered one glorious day with those that have gone on before, where there will be no separation, and all will be peace and joy forever.

A Friend, I Trust,  
Ethel O. Blalock  
Stem, N.C.  
February 7, 1991

## MEETING NOTICES LOWER COUNTRY LINE ASSOCIATION

The Eighty-fifth Annual Session of the Lower Country Line Primitive Baptist Association will convene, the Lord willing, on July 6, 7 and 8, 1991, at the permanent meeting site, located near Surl Church, about five miles East of Roxboro, N.C., just off Highway #158.

Elder Burch Wray was appointed to preach the introductory Sermon, and Elder Wallace Oakley as his alternate.

All lovers of the truth of the doctrine of Salvation by Grace was invited to join with us in this meeting, and we especially invite our ministering brethren .

Reuben Bowes, Assn. Clerk  
Roxboro, N.C.  
March 7, 1991

## SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN JUNE, 1991

**Black River Union** will meet with Primitive Zion Church, Harnett County, N.C., located between Benson, N.C., and Erwin, N.C., Elder W.C. Noles is appointed to preach the introductory sermon. (Jerry G. Whittington, Union Clerk, Willow Spring, N.C., 27592.)

**Mill Branch Union** will meet with Simpson Creek Church, Horry County, South Carolina. Follow S.C. Route No. 9 from Loris, S.C., in the direction of North Myrtle Beach, S.C. Go about 6 miles to Gortown; turn right, first hardtop road; go to next hardtop road, turn right to church on your right. (J.D. Wright, Union Clerk, Tabor City, N.C., 28463.)

**Lower County Line Union** will meet with Rougemont Church, beginning on Saturday before the fifth Sunday in June, 1991. Elder Burch Wray was chosen to preach the introductory sermon, and Elder L.P. Martin is his alternate. (Elder L.P. Martin, Moderator, Bernard Whitefield, Union Clerk.)

**Lower Mayo Union** will meet with Macedonia Church **ON SUNDAY ONLY**. This church is located on **Old N.C. 87** Highway between Eden, N.C., and Leaksville, N.C. (Cletus Turner, Union Clerk, Bassett, Va.).

# ZION'S LANDMARK

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Number 3

## THE GREAT ROCK IN A WEARY LAND (For The Weary Traveler)

("And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.)

Great Rock, for weary travelers made,  
When storms of sin infest the soul;  
Here let me rest my weary head  
When lightnings blaze, and thunders roll.

Within the cliffs of His dear side,  
There all His saints in safety dwell;  
And what from Jesus shall divide?  
Not all the rage of earth or hell.

O sacred covert, from the beams  
That on the weary traveler beat,  
How welcome are thy shade and streams,  
How blest, how sacred, and how sweet!

And when that awful storm takes place,  
That hurls destruction far and near,  
My soul shall refuge in thy grace,  
And take her glorious shelter there.

To shake this Rock thy saints are in,  
Tempest or storms shall ne'er prevail;  
'Twill stand the blast of hell and sin,  
An anchor sure within the veil.

(Selected)

(The above words have been made very precious to me in recent days and months, and have been of great comfort and strength at times. JMM.)

### 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

## REQUEST FOR PUBLICATION

Dear Elder Mewborn,

Mother and I are doing very well at this time. We had overlooked sending our renewal for the **Zion's Landmark** for another year. Mother and I were sitting here at our table, talking about it. So, I am sending my check for \$10.00 for another year, since we want to keep our subscription in force. Please use the balance as you see fit.

Also, I am enclosing an interesting newspaper article that was clipped from the **Houston Chronicle**, a daily paper published in Houston, Texas, and contains a write-up of the oldest non-Catholic Church in the State of Texas; it was organized in 1833 in Illinois. This church called **Pilgrim**, came from Palestine, Ill., to what is now Elkhart, near Palestine, Texas, by way of a wagon train, because the word "Pilgrim" means a congregation on the move. There was no State of Texas in 1833, hence, it settled in a foreign country at the time, Mexico. It was "Old Baptist."

This article came to us by friends living in that area,

and we ask that you publish it in the **Landmark**. It appeared in the August 16, 1980, issue of the paper. We believe it will be appreciated and enjoyed by the Old Baptists, everywhere. It sounds like these people are Old Hardshell Baptists, in every sense of the words.

Elder Mewborn, my precious mother, Lena P. Cox, is not able to read anymore due to such bad eyesight. So, she said if you did not mind, please have the paper changed to my name. We will appreciate it very much. And Mother said for you to remember us in yours prayers, and to tell you that we love you and yours very much. Also, please come see us when you can.

Love always,  
Lena P. and Shirley Ann Cox  
Loris, South Carolina 29569

March 19, 1991

(Note: Sister Lena P. Cox and Shirley Ann Cox, are the widow and daughter, respectively, of the late Elder H. Grady Cox, deceased, who was the Moderator of the Mill Branch Association, Loris, South Carolina, for many years. The memory of this gracious, kind and good natured man still lives on in the hearts of all those who knew him. JMM.)

## PRIMITIVE BAPTIST CHURCH A MICROCOSM OF TEXAS HISTORY

By Louis Moore

Chronicle Religion Editor

Elkhart, Texas — Pilgrim Primitive Baptist Church, three miles southwest of here, is one of the state's more colorful out-of-the ordinary Baptist churches and a testimony to the variety of Baptist life in the state as well as a microcosm of some fascinating Texas history.

When you mention Baptists in the state of Texas, it's almost automatically assumed that you are talking about Southern Baptists.

While the 2.3 million Southern Baptists in Texas are numerically the largest religious group in the state, they are by no means the only Baptists here. There are all sorts of other Texas Baptists — including National Baptists Unincorporated; National Baptists Incorporated; Progressive Baptists, Seventh-day Baptists, Missionary Baptists, Landmark Baptists, and Independent Baptists.

If all of these unusual brands of Baptists were grouped together, they would form a denomination third only in size to the Southern Baptist Convention and the Roman Catholic Church in the state. But don't count on all these different types of Baptists

ever getting together in one large church body. What makes them distinctly different will also keep them forever apart.

Like many of these unusual Baptist churches in the state, Pilgrim Primitive Baptist church is ruggedly independent. You'll not find the seven members of this church involved in any united church effort — Southern Baptist or otherwise.

Pilgrim Primitive Baptist Church near here claims to be the oldest non-Catholic church in the state. The story of how it came to be is intertwined inseparably with early Texas history.

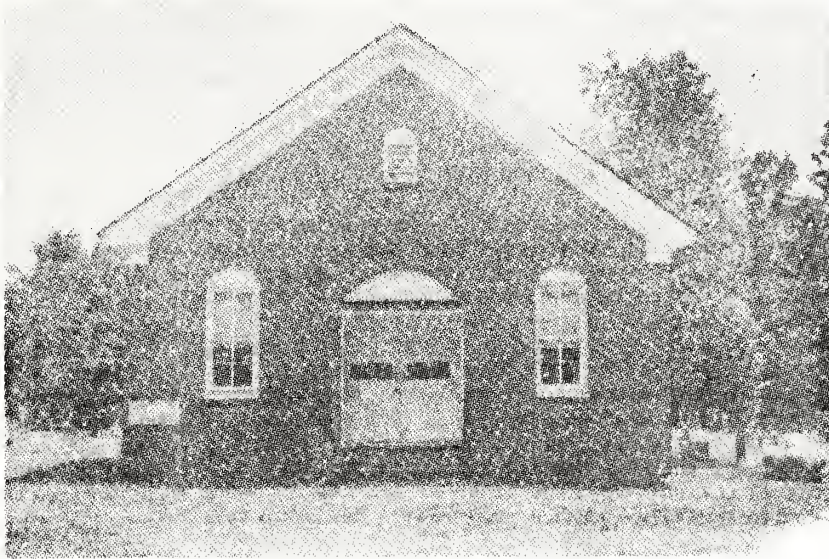
The church dates to the early 1800s when settlers were first working their way into Mexico's Texas. One of those early settlers was a young Primitive Baptist elder named Daniel Parker. Like members of the Church of Christ, Primitive Baptists reject the title "the Rev." for their ministers. Primitive Baptists insist on calling their preachers "elders."

A self-described uneducated man, Parker first resisted his "call" into the ministry, but in 1803 he was ordained a Baptist preacher. His first preaching posts were in Tennessee and then in Illinois.

Parker was a predestinarian who preached from a form of that doctrine known as the "two-seed theory." Predestinarians teach that God predetermined certain people to be saved. Parker carried it a step further with his two-speed theory and preached that from conception one is either "good seed" or "bad seed" and nothing can be done to change the situation.

By 1830 Parker was a prosperous land owner in Crawford County, Ill. He came to Texas in 1833 with plans to establish the first non-Catholic church in the area. He soon discovered that Mexican law forbade establishing a Protestant church anywhere in the

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**PILGRIM CHURCH  
ELKHART, TEXAS**

Present day building or "meeting house" of Pilgrim Primitive Baptist Church, Elkhart, Texas.



**REPLICA OF ORIGINAL BUILDING  
(CONSTRUCTED IN THE WILDERNESS)**

(This Replica of the original Pilgrim Predestinarian Church building was the first church organization, other than non-Catholic, to exist in the State of Texas. It is still visited by descendents of the charter members every year. The building is located on

State Highway No. 861.)

(Inside the replica of the original 1839 Pilgrim Primitive Baptist Church are copies of the split-log benches and the rough-hewn pulpit.

country, including Texas. Not one to give up easily, Parker discovered a loophole in Mexican law: There was no reason why a Protestant church established elsewhere could not be moved intact into settler-hungry Texas.

Armed with his plan to bring his two-seed predestinarian Primitive Baptist faith to Texas, Daniel returned to Crawford County, Ill., to form, on July 26, 1833, the Pilgrim Primitive Baptist Church. The name Pilgrim was chosen because this would be a congregation on the move. There were seven charter members. Two weeks later four new members were added. Soon Daniel, his family and his church were ready for the move to Texas. On their way here they added several more members. They arrived at Stephen F. Austin's camp on Jan. 28, 1834.

The Parkers and their church settled in the Elkhart-Palestine area of East Texas.

A history of the church says, "On Oct. 11, 1834, the church in regular conference at the home of Elder Daniel Parker agreed that inasmuch as their members were being scattered in a wilderness, that when a majority of their members settled, they would meet and hold a meeting to the glory of God."

Texas history books focus on one fascinating account in the lives of the descendants of Daniel Parker. Cynthia Ann Parker, who at age 8 was captured in an Indian raid on Parker's Fort on the headwaters of the Brazos River and lived as a squaw for 25 years, was Daniel Parker's granddaughter. Cynthia Ann Parker was eventually returned to her family, after giving birth to Quanah Parker, the Commanche chief who first fought the white man and then became a great peacemaker between the Indians and the white settlers.

The minutes of the Pilgrim Primitive Baptist Church say its first building was constructed of logs in 1839 on a 2.5-acre site "on the north side of the bluff of Harrison Fork of Bayou Blue near Daniel Parker's house." The church still owns that site, but has added another 10 acres to it. On the site today are a modern structure, where meetings are held, and a replica of the original 20-by-20 log church including its split-log benches, rough-cut wood pulpit and open-hearth fireplace.

Much of the acreage surrounding the church buildings is used as a cemetery. The oldest grave in the cemetery is that of Rachael Parker, Daniel Parker's daughter, who died in 1843. Daniel Parker, who died in 1846, is buried there, too.

The church's doctrine and practices are as unusual and interesting as its history.

One of the seven living members of the church today is J. Cullen Allen. He is a deacon of the church and a Parker descendant. "We believe in absolute predestination of all things," he says. "All the other churches believe God predestined the good, but not the bad things. But we believe He predestined all things."

The church meets once a month, on the third Sunday. The day begins at 9:30 a.m. for fellowship and coffee. The worship service starts at 11 a.m. There is no Sunday School. "If you are qualified to teach, you're qualified to preach," says Maurice

Brooks, 85, another member and deacon of the church and Parker family descendant.

The pastor of the church is Elder U.V. Wallace, who drives here from his home in Fort Worth. The church reimburses Wallace for his gas and other expenses, but Primitive Baptist doctrine forbids paying him a salary or honorarium. Primitive Baptist doctrine also teaches that any time a member feels a minister has preached heresy, the member should challenge him immediately from the floor of the church, says Brooks. When that happens, a special meeting is called to air the dispute and decide whether the church should silence the errant minister.

No collection plate is ever passed at the church and money is never mentioned, says another member, Joe Bailey Parker, 78. Contributions are made quietly and privately to the treasurer.

The church does not believe in supporting missionaries or giving to any type of foreign or home missionary program.

Members cannot belong to the Masons or any other "secret organization."

Its worship services consist of prayers, hymns and one or more sermons. No musical instruments are allowed, and the church does not teach the practice of glossolalia (speaking in unknown tongues) or any other Pentecostal gift.

"We don't ask people to join (the church)," says Brooks. "The church door is open at all times and no one can close the door." Converts are baptized by immersion in an available stream, lake or other body of water. The old spring at the back of the church's property, which used to serve as baptistry, is too shallow now for an immersion.

Once a year on the third Sunday in June, the church holds its annual "foot-washing" ceremony, where members model Jesus' actions the night before his crucifixion and wash each others' feet.

Unlike most Baptist churches, the Lord's Supper is celebrated with real wine. The church teaches restraint, but not total abstinence from alcoholic beverages. Members say Jesus drank fermented wine.

Says Brooks, "This church here is strictly like the Bible says. It doesn't add to or take away one bit." He says sermons must come from the Bible and not from any theological commentary on the Bible.

"Primitive Baptists are old school Baptists," he says. "People gave us the nickname Hardshell Baptists because of the hard doctrine we believe."

Says Allen, "We believe in one church, the church of the living God."

Pilgrim Primitive Baptist Church is considered the "mother" church for the dozens of other Primitive Baptist churches throughout the state, including one in Houston and one in Dallas. At least nine other Primitive Baptist churches in the state can trace their roots directly back to Pilgrim Church.

The membership of Pilgrim Church has fallen from 12 to seven lately because of the death of five of the older members. The seven that remain say they will stay on and work to keep the church alive so long as there is just one member remaining.

**ARE WE NEARING THE END**

The following interesting article appeared in the March 1, 1958, issue of *Zion's Landmark*, by Brother Ben B. Walston, Kinwood, Texas. At that time, he calculated, based upon close scriptural examination, that the world had stood for 5,971 years. If we were to add the 32 year period of time that has elapsed since March 1, 1958, would total approximately 6,003 years. From what we see and observe now on a daily basis in many, many ways correlates in a most positive way the fulfillment of the scriptures and that his calculation appears to be true.

Brother Walston in closing his article mentions March 1, 1958, as being the Atomic Age. Since then we have entered the Nuclear and Jet Ages, which have impacted upon man in the process of time in many unknown, immeasurable terms and ways. No doubt, many of our subscribers and readers will appreciate reading this article again.

J.M. Mewborn  
July 24, 1991

**LANDMARKS OF TIME**

Dear Brother Adams and The Readers of *The Landmark*.

I desire to set forth some of the landmarks of time according to the word of truth. God is His own time keeper, and has left on record for our learning the period of time according to the count of record, of which I desire to set forth some of the finding of time as to the human relations. God is an accurate time keeper in the fulfillment of His purposes. Until God reveals it to His servants, it is impossible for us to know the times or the seasons, which the Father hath determined in His own power. He appoints the time for each of His purposes to mature, and at the fullness of the time it is fulfilled.

When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4:4-5. To everything there is a season and a time to every purpose under Heaven. Eccl. 3:1.

The divine word of truth shows that man has been upon this earth the exact numbers of years, as given after the flood. God's word counts the time through the generations of Noah's son, Shem. But before the flood the time was counted from Adam through the line of Seth; by his it is easy and simple to prove that the time from Adam's creation to the flood was 1,656 years as follows:

From Adam's creation to the birth of Seth was 130 years.

Then to the birth of Enos	105 yrs.
Then to the birth of Cainan	90 yrs.
To the birth of Mahalaleel	70 yrs.
To the birth of Jared	65 yrs.
To the birth of Enoch	162 yrs.
To the birth of Methuselah	65 yrs.
To the birth of Lameeh	187 yrs.
To the birth of Noah	182 yrs.
To the flood	600 yrs.

From Adam's creation to the flood according to Gen. 5:3-29; 7:6 was 1,656 years. From the flood to

the birth of Shem's son, Arphaxad was 2 years.	
To the birth of Salah	35 yrs.
To the birth of Eber	30 yrs.
To the birth of Peleg	34 yrs.
To the birth of Reu	30 yrs.
To the birth of Serug	32 yrs.
To the birth of Nahor	30 yrs.
To the birth of Terah	29 yrs.
To the death of Terah at which time his son, Abraham, was 75 years old and crossed the Euphrates river into the promised land	205 yrs.
From the flood to God's covenant with Abraham in Canaan according to Genesis 2:10-32; 12:1-7 was	427 yrs.
Exodus 12:40-43 and Galatians 3:17 are in agreement that from the Abrahamic covenant to God's law covenant with the nation of Israel at the time of their exodus from Egypt was 430 years. Thereafter there was a trick of the Israelites through the wilderness to the land of Canaan for 40 years, followed by six years of fighting with the Canaanites before apportioning out all the land to the Israelites by Joshua. Joshua 14:5-10; Numbers 1:1; 10:11; 12:12; 16:13. After Joshua's death there was a broken period of Judges, all according to the time length of which the Bible is not definite. Concerning this the Apostle Paul says, Acts 13:19-22, And when He had destroyed seven nations in the land of Canaan, He gave them their land for an inheritance for about 450 years, and after these things He gave them Judges until Samuel, the Prophet; and afterward they asked for a king, and God gave unto them Saul, the son of Kish, a man of the tribe of Benjamin, for the space of 40 years. And when He had removed him He raised up David to be their king. After David reigned 40 years, his son, Solomon, became king and in the 4th year of his reign he began building the temple of Jerusalem. In the record concerning the temple construction, the great Time keeper supplies that which fills the gap between the Israelites' exodus from Egypt to the beginning of the work on the temple.	
"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Soloman's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord." Thereafter, Solomon reigned 36 years. I Kings 6:12; 11-42. Without any other definite scripture time statement, we accept I Kings 6:1-2 as correct and proceed with measuring the time.	
From God's covenant with Abraham to the exodus was	430 yrs
From the exodus to the beginning of the temple	480 yrs.
Solomon's death and Rehoboam's reign	36 yrs.
To Abijah's reign	17 yrs.
To Asa's reign	3 yrs.
To Jehoshaphat's reign	41 yrs.
To Jehoram's reign	25 yrs.
To Ahaziah's reign	8 yrs.
To Athaliah's reign	1 yr.
To Joash's reign	6 yrs.
To Amsziah's reign	40 yrs.

To Uzziah's reign	29 yrs.
To Jotham's reign	52 yrs.
To Ahaz's reign	16 yrs.
To Hezekiah's reign	16 yrs.
To Manasseh's reign	29 yrs.
To Amon's reign	55 yrs.
To Josiah's reign	2 yrs.
To Jehoahaz's reign	31 yrs.
To Jehoiakin's reign	3 mo.
To Jehoiachin's reign	11 yrs.
To Zedekiah's	3 mo.
To Jerusalem's desolation	11 yrs.
To the end of seventy years' desolation in the first year of King Cyrus of Persia	70 yrs.
To the end of the year B.C.I.	536 yrs.
From the Abrahamic covenant through B.C.I.	1,945 yrs.

The above figures are based upon the record of Israel's kings as given in 2 Chronicles, chapters 12 to 36. Both 2 Chronicles 36:19-23 and Ezra 1:16 and Daniel 5:28-31, agree that it was in the first year of Cyrus' reign that He permitted the Jews to depart from Babylon and return to Jerusalem to build the temple, thus ending the seventy years desolation of the land of Judea. It is well established that two years after the overthrow of Babylon in 538 B.C. by Darius the mede and his nephew, Cyrus, the Persian, the first year of Cyrus' exclusive rule began, which year was 536 B.C. So putting together the three great periods of time from Adam's creation onward, we get the following results.

From Adam's creation to the flood was 1,656 years.

From the flood to the Abrahamic covenant, 427 years.

From the Abrahamic covenant to the end B.C., 1,945 years.

From Adam's creation to the end of B.C.I., 4,028 years.

Thereafter the Anno Domini or A.D. period began. From the beginning of A.D.I. or year of the Lord to the current date of 1956 A.D., yields 1,956 years. Therefore, from the time of Adam's creation to 1956 A.D. is 5,971 years. Thus the end of the six thousand years is nearing. The Apostle Peter said, A day with the Lord as a thousand years, and a thousand years, as one day. Then we are living in the end of the sixth day.

And things are changing so fast I cannot tell what will come next in this atomic age of the world. It seems that perilous times are ahead.

Yours in hope,  
Ben B. Walston  
Kinwood, Texas

## HOME

The sun was shining brightly on that warm Sunday morning as the trek up the mountain began. Curve after curve, the tires on the old black pickup truck cried and squealed as it climbed that beautiful

mountain to home.

**Home**, yes, as we drew near, and I could hear the lovely, melodious sound coming from afar. Voices were singing in harmony inside the walls of **home**.

We pulled into the graveled driveway. As everyone got out, I stood looking at the old white church building, a place where my great-grandparents attended and others of my family down through generations. We walked closer, nearing the stone steps and door.

She was a white shingled church building, built in the 1800's. Just a plain white church, as we sometimes refer to our home in this world. Nothing was **convoluted** to the natural eye, while **diversified** completely from other churches. But to its people it is like the snow white dove which flew down from the open heaven when Jesus was **purged** into water for the reason of setting an example for His people to follow.

As I stepped inside, I knew this church people would never change. There were wooden pews and five large windows on either side. Three long lights hung from the A-shaped high ceiling. In the center of the church was the old wood stove that had heated the church through many long winter months. At the front of the small church was the pulpit where many preachers, after working laborious jobs during the week, drove a **myriad** of miles to preach the Gospel on Sunday, always without pay for preaching. There are no **exorbitant** charges. Any amount given is purely voluntary. A money plate is never passed around. The members, who are small in number, try to help with the gas and the upkeep of the grounds.

The preachers are a very humble and **diffident** people. They did not plan to preach (they always feel they are not good enough), but they have a call to the ministry and are made to **adapt** to it. They sometimes relate an **anecdote** of their experiences of how they were made to preach. For of themselves they cannot preach. They are an **apt** people, taught and guided by the all powerful God. There is no written sermon, but when blessed to preach the Gospel, it is a **cornucopia** of food for the children of God.

There was, and still is, known to be

sometimes three to five preachers on any given Sunday when the weather is not icy with snow on the ground.

I sat down on the right side beside my precious mother and dear Aunts. Most of the people followed the old tradition — men on the left of the church, and women and children on the right.

One of the members said, "Hymn #162," and the humble people began singing **Amazing Grace** to the only musical instruments ever needed — their voices, in the sacred, solemn worship of our Lord and Savior.

I sang low so I could listen to the beautiful harmony. I felt so very fortunate to be among these good people, a place where every Sunday they could forget their troubles and sorrows and arrive safely home, and finally, at last in hope of that **Home** above where they will never have to separate anymore.

Signed: "Jackie"  
(Jackie O'Neil)

Silver Spring, Maryland 20906  
May 10, 1986

(Submitted for publication, June, 1991)

(Jackie O'Neil is the author of the article entitled, "**Predestination**," published in the "November-December, 1990," issue of **Zion's Landmark**, for which so many of our subscribers and readers expressed great pleasure and satisfaction in reading at that time. Some said it was the best on that subject they had ever read.

The church in the above article to which she refers as **HOME** is Little Vine Primitive Baptist, near Sylvatus, Va., (in the New River Association), now pastored by Elder Sydney E. Rakes, Dublin, Va. We sincerely hope it is the Lord's will for Jackie to continue to write in the future, as she has been blessed in the past, for the edification and comfort of God's afflicted, humble and poor people. We believe we see the gift, if not deceived.

J.M. Mewborn)

### RECIPE FOR MAKING UNLEAVENED COMMUNION BREAD

Take about one-half cup of Plain (not self rising) flour. Sift into a small bowl, and add only just enough cold water to barely

moisten the flour. The dough needs to be **STIFF**. At first it will hardly cling together but, after kneading, the dough gets smoother, and almost "Shiny."

Knead until perfectly smooth, sometimes until you hear the dough begin to "crack", (too much kneading will cause the dough to "blister").

Make out in four small biscuits and roll about as thin as ordinary pie crust, turning round and round to keep it sharply.

Check off with wheel pastry cutter or a dull knife into 3/4 inch squares, which makes it easier for breaking; prick rather closely with fork and bake in **NOT** too quick an oven. I usually sit right by oven to watch. The bread is nicest when baked to a deep cream shade.

The cakes may be cut square or in banquet cracker shape, if you prefer, but I have liked to make the little round cakes as my mother used to do.

If it should be necessary to make the bread a day or so ahead, by putting it in oven a moment till hot, it will be as fresh and crisp as if freshly baked.

(Someone recently sent the above article to me saying that the origin of this recipe came out of antiquity. We appreciate their kindness and thoughtfulness. It is one that has been handed down for many generations, as I understand. Ed.)

### "RECEIVE THEM NOT INTO YOUR HOUSE, NEITHER BID THEM GOD SPEED."

II John 10

I answered my door bell one morning to find two ladies standing there with their Bibles in their hands. They said, "We know it is early, and we have not made an appointment with you, but would you mind if we came into your home to tell you how you can get right with the Lord?"

Something boiled up inside of me. I said to them, "I have my own belief and church I attend, and I absolutely do not care to hear a word you have to say. I closed the door, Bang!"

Signed: A believer in the doctrine of the Sovereign Grace of God,

(No name Signed)

### "TO HIM THAT WORKETH IS THE REWARD NOT RECKONED OF GRACE, BUT OF DEBT."

(Romans 4:4)

While having lunch with a friend recently, she mentioned that they were having a contest in her church to see who could raise the most money.

Curiously, I asked, "What For?" Well, she said, "We are working for the Lord. Don't you ever do that in your church?" I replied, "No, I do not believe in that." Well, she said, "I surely hope you will get to

Heaven, but you won't have a high seat like me, for I will have more stars in my crown than you."

(No Name Signed)

(I received the above two experiences or encounters of a believer with a non-believer earlier this year with no name signed to them as indicated. They came in separate envelopes. Some may have had like experiences in the past and would appreciate reading them. Ed.)

## LETTERS FROM OUR SUBSCRIBERS

Dear Elder Mewborn,

Thank you for continuing to send me the **Landmark**, even though I am this late sending you my check for another year's subscription. The remainder is for the fund for the paper.

The writings in the **Landmark** are very comforting to me. It is wonderful to read them and feel in perfect agreement. Your articles about historical events are so very interesting, and the one you wrote (An Editorial) in the "September-October, 1986" issue, "The Second Coming of Christ, etc." I have read many times. This article has helped me to understand events for the past eight months in the Mideast War of the United States and other Nations with Iraq with regard to prophecy as it is taking place in the world at this time.

My good wishes to you and family, and may you continue with the publication of the **Landmark**.

Yours in hope,

June Cox

Charlottesville, Va. 22901

February 15, 1991

Dear Elder Mewborn,

Enclosed is a check to extend my subscription of **Zion's Landmark** for two years. The remainder may be used in any way you choose.

The article on "Predestination," written by Jackie Rucker O'Neal (November-December, 1990, issue), was one of the best I have ever read. It spells out the sovereignty of our God in all things, times and events of time. The carnal mind of professors of this world cannot place a grade value upon God's work, for it is enmity against God, and the truth has no resting place with one to whom this truth has not been revealed.

But, Oh! how sweet, precious and refreshing it is to one who has tested of God's grace. It was a season of joy while this poor boy read this composition. I humbly submit a triple "A" (AAA) rating to this article, as written by Mrs. O'Neal. She was surely "blessed in it" and not for it, and so was I, if not deceived.

V.B. Linn

Buckhannon, W.Va. 26201

January 31, 1991

Dear Elder Mewborn,

Please renew our subscription to the **Zion's Landmark** for two more years. I have enclosed a

check for \$30.00. Please use the extra as you need to help the fund for publishing costs, etc.

Thank you,

Carlton Brown

Elkin, N.C. 28621

February 25, 1991

Dear Brother Mewborn,

I really do enjoy the **Landmark**. I have not been able to go to church lately due to my afflictions with very bad back and leg trouble. I lie on my bed, as sitting is so hard for me, but am so thankful I can see to read.

I sincerely hope the dear Lord will bless you to be able to keep up the work a long time yet. I am sure there are lots like me that cannot attend church meetings, and look for the wonderful paper.

Living in hope of a better place,

Addie C. Wright,

Route 4,

Stuart, Va. 24171

April 26, 1991

Dear Elder Mewborn and Wife,

Enclosed is check for one year renewal for **Zion's Landmark**. Use the remainder as you see fit. I enjoy the paper so very much, and look forward to reading it each time it comes. The last issue was so wonderful. The Doctrine of Absolute Predestination of All Things is the way I believe the scriptures teach. To me, your paper, **Zion's Landmark**, is so good and sound.

I wish I could hear you preach, and meet your wife. I have never met either of you. I feel this would be a real joy to me! I know how hard things can be sometime for a minister and his family, but I have many sweet memories of my sweet parents.

May God's richest blessings rest upon you and family. Pray for me, I need your prayers.

Gwendolene Harralson

Madisonville, Kentucky, 42431

May 14, 1991

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## OBITUARIES

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### HENRY F. OWENS and ETHEL G. OWENS

Brother Henry Freeman Owens was born May 19, 1899. He was the son of Dempsey F. Owens and Lydia Everette Owens, Edgecombe County, N.C. Sister Ethel G. Owens was born July 25, 1902. She was the daughter of B.F. Goff and Amanda Moore Goff. They were joined in marriage June 8, 1921.

They enjoyed life, and had very high standards which they lived by, and taught their family to live by the same standards. They believed in a true and living God. They were a quiet couple whose nature

never varied.

Brother Henry joined Autrey's Creek Primitive Baptist Church, near Fountain, Edgecombe County, North Carolina, in August, 1926, and Sister Ethel joined in May, 1946.

Brother Henry was ordained a deacon at Autrey's Creek in January, 1951. He was a faithful deacon. Brother and Sister Owens attended church as long as their health permitted. Brother Owens, in a very weakened condition, served communion to his fellow brothers and sisters just one year prior to his death.

They departed this life, headed for their Heavenly Home, just one month and two days apart. Sister Ethel on April 28, 1991, and Brother Henry on May 30, 1991.

They are survived by seven daughters: Gertrude Brann, Ellen Parker, Pauline Tugwell, and Betty Oakley, all of Farmville, North Carolina; Wilma Tyson, Greenville, N.C.; Frances Lloyd, Roanoke Rapids, N.C.; and Margaret Hobgood, Old Sparta, N.C.; and one son, Alfred Henry Owens, Farmville, N.C., along with 22 grandchildren and 26 great-grandchildren.

Their funerals were conducted by Elder Kenneth Windham and Elder Joe Sawyer at the Church Street Chapel of Farmville Funeral Home, Farmville, N.C. Interments were in Autrey's Creek Primitive Baptist Church Cemetery.

Requested in conference on Saturday before the first Sunday in June, 1991, that three copies be made, one copy for publishing in **Zion's Landmark**, one copy for the church records, and one copy for the family.

Written by one who loved them both very much.  
Myra G. Wooten

### THELMA L. SIMPSON

Dear Brother Mewborn,

I will appreciate it very much if you will state in the **Landmark** this brief notice of the passing of our beloved sister, Thelma La Verne Simpson, a beloved member of the Seclusia Predestinarian Baptist Church of California. She was a native of Pittsburg, Kansas, was born November 9, 1908, and passed away April 21, 1991, at Phoenix, Arizona. A graveside service was held at 1 p.m., Wednesday, April 24, 1991, at Parker Cemetery, Parker, Arizona.

Sister Simpson is survived by her husband, Deacon Thomas C. Simpson, who is a natural brother of Elder John Simpson, Winter Haven, Fla.

Thank you for publishing, I am,  
In hope of His mercy,  
B.K. (Bud) Smith  
Sun City, California 92586  
May 6, 1991

### ADDIE A. FARMER

Addie A. Farmer, age 92, widow of George Farmer, died Thursday, Dec. 27, 1990, at Byerley Hospital. She was born in Lee County, S.C., the daughter of the late Cornelious and Ida Brown Atkinson. She was a member of Mt. Pleasant Primitive

Baptist Church, Browntown, near Bishopville, S.C. She joined Mt. Pleasant Church the second Sunday in April, 1967, was a faithful member, and attended until her health would not permit.

Survivors include four sons, Herbert Farmer, Alamo, Tennessee, J.C. and Clifton Farmer, Bishopville, S.C., and Jimmie Farmer, Hartsville, S.C.; a daughter, Belle Magaw, Camden, S.C.; a number of grandchildren and great-grandchildren; and a brother, Lorain Atkinson, Sumter, S.C.

Funeral services were held at 3 p.m., Friday, Dec. 28, 1990, at Hancock-Elmore Hill Funeral Home with Elder L.M. Davis and Elder L.G. Mishoe officiating. Burial was in Mt. Pleasant Church Cemetery at Browntown.

Sister Addie was a very humble person, and was always afraid she would be too much trouble. Her thoughts were always of the other person. She loved company, and was appreciative of visits or anything that was done for her. If you went to see her, you always came away being cheered yourself. Addie was a true friend. She was always happy to see you and always listened to what you had to say. She loved to talk about current events, as well as past happenings. She loved her **GOD**, church and family, and was pleased to talk about all of them. She never gossiped, and always made allowances for other's shortcomings. Romans 3:23, "For all have sinned, and come short of the glory of God."

Her last years were spent in nursing homes, first in Sumter, S.C., then in the end at Bishopville, S.C. She never complained about her condition, knowing that God was with her each and every day. Psalms 27:1, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Also, Psalms 62:6, "He only is my rock and my salvation; He is my defense; I shall not be greatly moved."

Even when her health failed, she would ask about others and would not dwell on herself and her own troubles. She was truly a Ray of Light and Sunshine that is greatly missed by her family, Mt. Pleasant Church and her friends.

Elder L.M. Davis, Moderator  
Diane Tidwell and Lucille Beasley,  
Committee

### CARRIE H. MONK

God in His infinite love has seen fit to call from this earthly tabernacle our dear sister, Carrie Hawkins Monk. She was the daughter of the late David Samuel and Phoebe Rimmer Hawkins. She was the wife of the late Elder Roy Monk, and a loving member of Helena Primitive Baptist Church. She united with Helena Church the first Sunday in July, 1918, and was baptized the next day by Elder J.J. Hall.

Sister Monk was a devoted, loving member of Helena Church. She attended her meetings as long as she was able. Many times after she was stricken with her dreaded disease, she would call to see if she could go to church with my wife and me. We gladly went by to pick her up. She would say that she felt she was putting a burden on us, but she loved

Helena Church and the people there, so she wanted to go as long as she could. The writer believes that she loved this precious truth, the **Good News** from a far country. She was truly blessed to walk (and talk) her life here, and was a precious member and friend.

Sister Carrie Monk died in Roxboro Nursing Center, Roxboro, N.C., on March 7, 1990. Her funeral service was held at Brooks and White Funeral Home by her pastor, Elder Wallace Oakley. Her body was laid to rest beside her husband at Berry's Grove Baptist Church.

Surviving her are two brothers, Issac Hawkins, Roxboro, N.C., and Luther Hawkins of Maple Heights Rest Home. Also surviving her are a large number of nieces and nephews.

And now we must say, "Sleep on dear sister and take thy rest. We love you, but God loved you best." Be it, therefore, resolved, that a copy of this notice be placed on our church record, a copy given to the family, and one sent to **Zion's Landmark** for publication.

Done by the order of Helena Church in conference.

(Elder) Wallace Oakley,  
Roxboro, NC

### HALLIE MAUDE PEGRAM

Sister Hallie Maude Shelton Pegram was born on May 1, 1915, in Henry County, Va., where she resided her entire life. Her father, Tom J. Shelton, and her mother, Minnie Turner Shelton, preceded her in death. According to the Wisdom and Foreknowledge of God, who does all things after the Counsel of His Own Will, did call our Precious Sister from this life on March 27, 1991. May the Church here below be reconciled of its loss of an humble and precious sister.

On March 4, 1939, Sister Hallie Maude Shelton was married to Elder Frank Pegram in Martinsville, Va. To this union were born two sons: Thomas Clifton Pegram Sr. of Horse Pasture, Va., and Ronnie E. Pegram of Bassett, Va. Both are left to mourn her passing. Also surviving in addition to her faithful husband, Elder Frank Pegram, is one sister, Mrs. Alma Spicer of Martinsville, Va., four grandchildren, two great-grandchildren and several nieces and nephews. Brother and Sister Pegram first resided in Philpott, Va., but later they built a home near her father and mother's home on Trent Hill in Bassett, Va., and remained there until her death. Her funeral service was conducted at Old Center Meeting House in Bassett, Va. by Elder Kenneth Hopkins and Elder Paul Clark. The congregation most fittingly sang Hymn Number 280, "Sister Thou Was Mild and Lovely" and closed with Song Number 279, "O Sing to Me of Heaven When I am Called to Die." Then her body was laid to rest in the family plot in Old Center Church Cemetery.

Sister Hallie Maude Pegram made her hope known to the Church at Old Center in Bassett, Va., on the third Sunday in August of 1943. She was baptized the third Sunday in September of 1943 by Elder D.P. Helms. On June 7, 1975, she moved her

membership by letter to Thomas Grove Church in Floyd County, Va., where she remained a member until her death.

She was blessed to be a faithful and precious member to all that love peace and live in the fear of God, and especially to Thomas Grove Church. Sister Pegram is fondly remembered for her kind and gentle ways and her willingness to do anything in her power for the benefit of the Church. Many times, we have observed her pleasant expression of contentment as she went about preparing and setting her lunch before the Church. Her home was a very beloved place also. She was already ready and willing to share whatever she had with the Lord's People as they came to visit in her home. Even in the latter years of her life when she was much afflicted, she was blessed to wait with patience upon the Lord, seemingly to know that her Redemption Draweth Nigh. Sister Pegram was a part of the calling of her esteemed husband, Elder Frank Pegram, right from the start. She was blessed to love, labor, support and encourage him in his burden throughout their life together. Although Sister Pegram asked for a home in the Church several years before her husband, she was blessed to wait patiently upon the Lord until his deliverance came. Many times have I observed her rejoicing as the Spirit of God rested upon her dear companion, and they shedded tears of joy together in Praise to the God that loved them with an everlasting love. We, at Thomas Grove, miss her very deeply, but cannot wish the wheel of time to turn back, as we feel that our loss is surely her Eternal Gain. We will always remember **the Walk, the Patience, the Hope, the Love and the other many ways** that she was blessed to express her love for Almighty God and His People. We can only say to her, "Sleep on and take thy rest," and hope that we will be in that number that will be called together to Praise our Redeemer God forever in that world that will never end.

Submitted by Request of Thomas Grove Church,  
An Unworthy Brother (I Hope)  
Kenneth D. Hopkins  
Thomas Grove Church

### MARY ALICE STEPHENSON WALTON

Sister Mary Alice Stephenson Walton was born December 18, 1906, the daughter of Mr. Jerrette and Mrs. Mary Elizabeth Stephenson of Johnston County, North Carolina.

She was married to Mr. Amos Ander Walton on December 22, 1923, and they lived on Route 1, Willow Spring, Johnston County, N.C., for all of their lives. To their union were born seven children; three sons, Maylon Walton, Rosyval Walton, and Laverne Walton, all of Route 1, Willow Spring, N.C.; four daughters, Mrs. Omalene W. Barefoot, Route 1, Willow Spring, N.C.; Mrs. Elizabeth W. Wedding, 903 Frances Drive, Garner, N.C., Mrs. Katherine W. Pope, Route 5, Dunn, N.C., and Mrs. Charlona W. Gregory, Route 3, Benson, N.C., also 18 grandchildren, ten great-grandchildren, and one great-great-

grandson. One brother, Mr. Ransom T. Stephenson, Route 1, Willow Spring, N.C., also survives her passing.

Sister Alice came before the Willow Spring Primitive Baptist Church on the fourth Sunday in August, 1943, and asked for a home. She was received into the fellowship of the church, and was baptized by her pastor, Elder T. Floyd Adams, the fourth Sunday in September, 1943, following.

She was a loving, faithful member as long as her health permitted her to go. One of her daughters stated it very well when she said her mother had a full, long, good life of 84 years, even though the last few years were very hard for her. She took care of her husband, Mr. Amos Walton, as an invalid, for several years, and after his death, her health failed and she was unable to go to church as she would have liked.

On Friday, March 22, 1991, the Angel of the Good Lord came to Rex Hospital and took Sister Alice home, where there will be no more sickness or suffering for her. May the God of all Grace and Love be with her family, and comfort and reconcile them to His righteous Will.

Her funeral was held at Willow Spring Primitive Baptist Church on Sunday, March 24, 1991 at 3 p.m. by Rev. L.E. Godwin Jr., and her pastor, Elder J.M. Mewborn. Her body was laid to rest beside her husband in the church cemetery beneath a beautiful mound of flowers.

The members of Willow Spring Primitive Baptist Church extend to the family our heartfelt sympathy. We wish three copies of this notice be made, one for the family, one for the church, and one for **Zion's Landmark**.

Written by request by Willow Spring Primitive Baptist Church, Wake County, N.C., this 22nd day of June, 1991.

Elder J.M. Mewborn, Moderator  
 Carl T. Hackney, Clerk  
 Lillie Kearney and Annie D. Dean, Committee

**TO MY GRANDMOTHER  
 (Alice Stephenson Walton)  
 1906-1991**

Sometimes I get too busy to see  
 What a Grandmother means to me;  
 Then I see her, hear her speak,  
 While all the lost time makes me weak.

I sit and listen to the stories she tells,  
 When she was up and about and all was well;  
 She talks about the hard times, and the good,  
 I would change all the hard, if I could.

But now it's time for her to sit back and rest,  
 Even though it's tough, she knows it's for the  
 best;  
 She means so much to me, and in my heart,  
 There'll always be a place  
 For my "Nanny," who's as precious as silk and lace.

On the farm she has dropped a lot of soda,  
 Hoed a lot of rows,

There's mules she has walked behind,  
 Those things will always stay in my mind.

She's made homemade biscuits for us to eat,  
 Punched a hole, poured molasses,  
 It's sure hard to beat.

Memories of my Grandmother Walton are mine  
 to forever hold;  
 Money will never buy these because they are like  
 Gold.

With all my love  
 Alice Faye (Walton) Hinton  
 Written to her, January 1991

The above poem, written and given to her prior to her death, was recited by Sister Walton's granddaughter, Alice Faye (Walton) Hinton, during her funeral service at Willow Spring Primitive Baptist Church on March 24, 1991. Sister Mary Alice Walton was a true soldier of the cross, faithful to her family and church, and in the rearing of her seven children in this life, well knew the meaning of God's words to our forefather, Adam, of old when He said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread," etc. Genesis 3:17, 18, 19. She knew and understood the meaning of hard work, if anyone ever did. J.M. Mewborn

**PENDER DODSON COPLEY**

It is with a feeling of sadness that I make the attempt to write something of the life of Brother Pender Dodson Copley. Brother Copley was born June 1, 1919, in Durham County, North Carolina to the late Robert and Lura Hill Copley, and was called from the shores of time on December 29, 1990, at Durham County General Hospital, Durham, North Carolina, following a period of declining health. His funeral service was conducted at Howerton-Bryan Funeral Chapel, Durham, North Carolina, on December 31, 1990, by his pastor, Elder Thomas Whitley and Elder L.P. Martin. His body was laid to rest in Person Memorial Cemetery, Roxboro, North Carolina.

Brother Copley united with and was gladly received into the fellowship of Mount Lebanon Primitive Baptist Church in Durham County, N.C., on January 4, 1987, and was baptized Sunday, February 1, 1987, by his pastor, Elder Jasper Hawkins. He was faithful to attend meetings at his home church as well as area churches of like faith and order as long as his health permitted. He was blessed to bear his afflictions with patience, and was always concerned for the welfare of those whom he had been given to love for Christ's sake.

Brother Copley was first married to Irene Bowen, December 25, 1941. She passed from this life in May 1978. On August 5, 1978, he was married to Virginia White who survives along with step daughters, Phyllis D. Jones of Dunn, North Carolina, and Bonnie D. Wrenn of Wake Forest, North Carolina, five step grandchildren and two step great grandchildren.

We, at Mount Lebanon Church, miss him and extend our heartfelt sympathy to his loving family, relatives and friends and trust that the God of all grace will comfort them in their bereavement. We share their loss, but bow in humble submission to God's will, being given to feel that our loss is his eternal

gain.

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

Done by order of Mount Lebanon Church in conference January 6, 1991.

Humbly submitted  
Inez H. Tilley  
February 1, 1991

### JOHN MANLEY MOON

It was requested in our April 1991, conference at Mt. Zion Church, Clarke County, Georgia, that we write the obituary of our dear Brother in Christ, John Manley Moon.

Brother Moon was born January 29, 1901, in Elbert County, Georgia, and died June 18, 1990. He was from a family of twelve children born to James Bell Moon and Nancy Elizabeth Hall Moon. He is survived by his wife, Commie Jenkins Moon, and several nieces and nephews.

Brother Moon joined East Atlanta Church, Atlanta, Ga., the third Saturday in August, 1949, and was baptized the next day by Elder H.O. Nash. He was ordained as Deacon on the fifth Saturday in May, 1966. After his retirement from the U.S. Postal Service in 1968, he and Commie moved from Atlanta to Hartwell, Ga., and from there to Athens where he resided when he died. When he moved to Hartwell, he moved his letter from East Atlanta Church to Mt. Zion Church, at Athens, Ga.

Brother Moon was very firm in his belief in God. When he discussed things pertaining to this, he became teary-eyed and sometimes cried having to wait a few moments to regain his composure in order to continue his conversation. He was a great gardner. He transplanted cedars from the wooded area of Mt. Zion Church grounds to the street side, and planted many dogwoods around the Church which bloom beautifully now and remind us so much of him.

His funeral was conducted June 20, 1990, at Bernstein's Funeral Home Chapel, Athens, Georgia, with interment in Evergreen Memorial Park Cemetery.

Written by: Rachael Chandler,  
Hewatt Fleming,  
Betty Ford

### DOROTHY NELL KIDD JACOBS

It was requested in our April, 1991, conference at Mt. Zion Church, Clarke County, Georgia, that we write the obituary of our dear sister in Christ and Niece, Dorothy Nell Kidd Jacobs.

"Little Dot," as she was lovingly called, was born May 6, 1927, near Bostwick, Morgan County, Georgia, and died March 14, 1991. She was the eldest of three children born to Roy Fambrough Kidd and Ruth Gladys Jones Kidd. She is survived by her husband, Dr. Donald Jacobs; a son, Roy Elmer Murrow; two daughters, Patricia O'Neal and Linda Owens; a brother, Lamar Kidd; a sister, Sue Fields, four grandchildren; and triplet great grandsons.

Sister Jacobs joined Mt. Zion Church March 10,

1974, and was baptized March 31, 1974, in East Atlanta Church pool.

"Little Dot" was a vivacious person who always had a smile and a kind word for you. She was always willing to share with others.

Her funeral service was conducted March 16, 1991, by Elder W.C. Edwards at Stuhr's Greenridge Road Chapel, Charleston, S.C., and her body was laid to rest in the Plantation Memorial Gardens Cemetery, Moncks Corner, SC.

She and her husband moved from Tuscaloosa, AL. to Moncks Corner approximately 18 months ago to be near her husband's people, and resided there at the time of her death.

Written by: Belle Massey,  
Betty Ford

### ROSABELLE RIGGS

We, the Primitive Baptist Church at Rougemont, N.C., bow, as we hope, in humble submission to the Will of our Heavenly Father who took from our midst our precious sister, Rosabelle Riggs, on Wednesday, January 9, 1991. We miss her mild and lovely

presence amongst us, but feel that our loss is her eternal gain. During these last few years, her health had not been good, and her eyesight was almost gone; but she still had a zeal to meet and worship with the Lord's humble poor. Her children were faithful to attend all her needs lovingly, and took her to church whenever she felt like going.

Sister Rosabelle was born in South Boston, Virginia, on July 13, 1905, to Hubert and Rosa Murray Cole. She moved to Durham County, N.C., at age 5, and lived there the rest of her life.

On October 16, 1923, she married Ralph Clements at Halifax, Virginia. He died on February 7, 1927. To this union was born one son, Ralph Clements, who also preceeded her in death. Her second marriage was to John K. Riggs who died April 30, 1973. She is survived by their three sons: John B. Riggs, James K. Riggs and Clyde G. Riggs. She is also survived by one sister, Mrs. Addie James, one brother, Irby Cole, with 12 grandchildren and 14 great-grandchildren.

Sister Rosabelle asked for a home with the church at Rougemont, and was received with joy. She was baptized in the pool in Roxboro Church by Elder L.P. Martin. She moved her membership to Mt. Lebanon Church April 14, 1979. On December 20, 1981, she moved her membership back to Rougemont Church where she remained a faithful member until her death.

Her funeral was conducted on Friday, January 11, 1991, at Clements Funeral Chapel by her pastor, Elder L.P. Martin. Burial was in Woodlawn Memorial Park.

We would say to the family that we sorrow with you now over our loss, but feel she is resting in the Paradise of God where we hope to join her some sweet day and "drink forever of the sweet Rivers of Redeeming Love" and "There behold our heart's delight."

Done by request of the church on January 21, 1991.

Christine Woodlief

### LOLA TEMPLE

At the request of Ross Church, Durham, N.C., in conference, I hope to pen down a few words concerning her life and what she stood for, for she was a dear friend to me. We were blessed to have many hours of conversation together when she spoke so much of her hope in an all wise God and how good this God had been to her all the days of her life. In visiting her in her last days, she continued to speak of Ross Church, saying to tell the people there that she loved them, and if she never saw them again in this world, she hoped to meet them in the world to come. Her memory had gotten bad, but she remembered the church. Mrs. Ophelia Moore and Mrs. Temple, who were sisters-in-law, had lived together for about 35 years, and passed away within three weeks apart.

I have a note she wrote many years ago which were her words that she wanted said for her at her death: "Believed in a God that had all power in Heaven and earth and none can stay His hand, loved the Primitive Baptist doctrine and people. Believed you are saved by the will and grace of God, not of yourself." I remember so well the last Lower Country Line Association that she was blessed to attend, as she knew her health condition, and felt it would be her last. Elder Ruben Hawks was blessed to speak wonderfully that day, and it was her first time hearing him. The expression on her face of a smile and tears showed forth what I feel she hoped then, and now I feel she has come into full possession of her hope. She was a faithful member and attended her church and others regularly until her health did not permit her to go. She was a firm believer in the doctrine of Salvation by the Grace of God. We have a bright hope that she is peacefully asleep in the everlasting arms of our dear Savior, awaiting to be gathered with His jewels to a home where there will be no more death, sorrow, tears or grief. There she shall be with Him forever.

She united with Ross Church the second week-end in September, 1949, and was baptized October 23, 1949, by Elder N.D. Teasley in Eno River on old 75 Highway in Durham County. Zelma Summlin came forth at the water, asking for a home at Mt. Lebnam Church. She was received by the church, and her request was to be baptized at that time. Mrs. Temple said she gave Zelma her clothes, and Elder Teasley gave Elder Fred Rhodes his clothes, and he did the baptizing at her request.

Lola Chisenhall Temple was born November 25, 1904, and passed away January 28, 1991, at Mt. Olive Medical Nursing Center in Mt. Olive, N.C., at the age of 86 years. Her parents were Frank and Julia Rigsbee Chisenhall. On November 16, 1946, she married Ira V. Temple who died on May 27, 1965. He had three sons and a daughter whom she helped raise. She did not have any children. The two step-

sons living are Billy Temple of Columbia, S.C., and Earl Temple of Dudley, N.C., eight step-grandchildren and several step-great-grandchildren.

Her funeral was conducted on January 30, 1991 at Hudson Funeral Chapel by Elder Burch Wray. Burial was in Woodlawn Memorial Park in Durham, N.C., along beside her husband. They both were very faithful to Ross Church as long as health permitted. They did the Clerk's work for a long time. We greatly miss all the ones that have passed on from Ross Church, leaving only three members now, but we know God has a purpose in all things. While we are sorrowful, we feel they are so much better off. We would not call them back if we could. We have so many wonderful memories of the sweet meetings here at Ross with those that have gone on, how they loved the truth and stood firm and believed in the doctrine of Salvation by the Grace of God, solid pillars in the church. May God reconcile us all to His will and give us to know He does all things according to His will.

A friend, I trust,  
Ethel O. Blalock  
Stem, N.C.  
February 20, 1991

### MILLIE A. BAIRD

The members of Willow Spring Primitive Baptist Church, Willow Spring, Wake County, N.C., requested that I attempt to write a memorial for our dear, departed sister, Sister Mille Snow Austin Baird, Willow Spring, N.C., who passed from this life on Friday, January 11, 1991. She was born on December 3, 1898, making her stay on earth 92 years.

She was the daughter of Samuel and Sophronia Myatt Austin. Sister Baird was married to Mr. William H. Baird on October 22, 1917, who preceded her in death on February 17, 1973.

To this union were born five children, Eunice Kronstadt, Salt Lake City, Utah, Mabel Jackson, Jacksonville, N.C., James Baird and Shirley Baird, Willow Spring, N.C., and Paul Baird, Cary, N.C. She also had fifteen grandchildren, twenty-one great-grandchildren and five great-great-grandchildren. She had a very close family, and they did all they could to make her comfortable and to care for her in her illness. After she suffered her last stroke, she was taken to Rex Hospital. After leaving the hospital, she was taken to Britthaven Nursing Home, Raleigh, N.C., and was there about thirty days and had to return back to Rex Hospital, Raleigh, N.C., and was there when she died.

On the fourth Sunday in August, 1953, Sister Millie asked for a home in Willow Spring Primitive Baptist Church. She was gladly received, and was baptized by Elder T. Floyd Adams. Sister Millie attended church as long as her health permitted. She was

blessed with a good hope that one day she would be carried to her Heavenly home to be with her Lord and Savior Jesus Christ.

Her funeral was conducted on Monday, January 14, 1991, at 11:00 a.m., at Willow Spring Primitive Baptist Church by her pastor, Elder J.M. Mewborn. Her body was laid to rest in the church cemetery by

the resting place of her husband.

We, the church family, extend to her family our love and sympathy, and would ask the good Lord to keep them in His tender care.

May three copies of this memorial be made, one for the family, one for the church record, and one sent to **Zion's Landmark** for publication.

Written, as requested, for Willow Spring Church, while in conference on Saturday, February 23, 1991.

Elder J.M. Mewborn, Moderator

Carl T. Hackney, Clerk

Written by Annie D. Dean

## NINA M. GOAD

In the beginning, God created the heaven and the earth, and the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, and God said, "Let there be light, and there was light." So was it with Sister Nina Mary Lawson Goad, in the day that God showed His light to her — **There was light.**

Back before the dawning of time, before the first dust of the highest hills was laid, it was decreed by almighty God that a certain child (not just any child), be born to her earthly parents, Charlie Thomas Lawson and Ada Eliza Hall Lawson, on November 6, 1910, and that her name would be Nina Mary. She budded and came forth as a flower for a season, bearing a sweet fragrance that will ever remain in the memory of all who were blessed to have known her; her touch brought an unforgettable feeling.

To mourn her loss, she leaves her husband, Walker Goad, Route 3, Stuart, Va., and one son, Charles F. Goad, Lawsonville, N.C., and two grandchildren, Teresa Ann Goad and Bruce Lee Goad of Lawsonville, N.C. She leaves two sisters, Sister Bessie Burge of Martinsville, Va., Mrs. Janie Johnson of Morgantown, N.C., and one half-sister, Mrs. Hazel Campbell, Stuart, Va. She also leaves three half-brothers, Glen Lawson of Kernersville, N.C., Clyde and Ray Lawson of Westfield, N.C.

At the request of Sister Bessie Burge (sister of Sister Nina), I have been asked to prepare a memorial in memory of Sister Goad. I feel my inability, not knowing if the Lord will give me words that are adequate to pen down; if not, it will not be worthwhile. I have never believed, and do not believe, that the carnal mind of man has ever touched and will never touch anything that be of a spiritual sense, whether it's speaking or writing.

I first met Sister Nina several years ago at Aaron's Fork Church, after that I had been in her presence on several occasions at Sister Burge's home. I found Sister Nina to be a small person, not just of a small stature, but small in feelings, carrying a low head, which manifested evidence that she was carrying something heavy inside not seen by mortal eye. If a head of wheat does not contain solid grain, it stands up straight and high.

Sister Burge related to me that Sister Nina came before Aaron's Fork Church on Saturday, June, 1957, cast her lot with them, was received and bap-

tized on Sunday, July, 1957, by Elder Bob Dalton, assisted by Deacon Brother Noah Lawson. Her lot was not too small to be unnoticed, and not too large that there was no space, or room, to contain it, but it always fitted into the place where it was received.

As related to me by several dear ones, Sister Nina's road was rough and narrow, suffering many hardships, but she was blessed to endure unto the end. "Blessed are the poor in spirit, for their's is the Kingdom of Heaven." Matt. 5:3. She worked hard, in that she canned lots of vegetables and shared with neighbors and friends. She left behind a wonderful testimony, her candlestick was not put under a bushel, but was shown to her relatives and neighbors, as well her brethren and sisters. She shared whatever she had, be it little or heap. Whenever she visited the sick or needy, she came with her handful of purpose, and when visitors left her home, they most often did not come away empty. Her token of love was a handful, and a handful can hold no more.

Sister Nina departed from this time world on November 1, 1990, making her stay on earth 79 years. She passed away in Baptist Hospital, Winston Salem, N.C., after suffering from a broken hip and a massive heart attack. Her funeral was held at Moody's Funeral Home, Stuart, Va., on November 3, at 2:00 p.m. It was conducted by Elders Kenneth Hopkins, Frank Pegram and David Minter. Her body was laid to rest in Patrick Memorial Gardens to await the moment when King Jesus shall dismount His majestical throne and call for the sleeping dust to be changed into an Immortal Body, to reunite with the soul and Spirit that Christ brings back with Him in the air.

Sister Nina's walk and talk manifested her belief in the Sovereignty of God, eliminating any help from a mortal man in performing His will in the Army of heaven, and among the inhabitants of the earth, leaving man completely out of the picture.

We, who have known her, will miss her. "The memory of the just is blessed." We feel our loss is her gain. (See Proverbs 10:7.)

"There is a stream whose current flows,  
As ceaseless as the sun;  
Onward, with sorrows, pains and woes,  
Its troubled waters run.

"Soon shall its current land us there,  
Soon shall our days be o'er;  
And the Archangel shall declare,  
That time shall be no more!  
(Goble Hymn Book, No. 296)

Written by one who loved her,  
Rachel Clark Manuel  
Rocky Mount, Va.

## MALISSA OAKLEY ALLEN

Malissa O. Allen was born June 17, 1904 and died October 28, 1990. We are thankful to God for sharing her with us these eighty-six years. She was married to Daniel A. Allen, Sr., for fifty-five years. He preceded her in death in February, 1983. She and Daniel were blessed to have five children: Clarine A. Norris, Pauline A. Whitfield, Vera A. Whitfield, Cecil

O. Allen and Daniel A. Allen, Jr., nineteen grandchildren and fourteen great-grandchildren.

Mama was a member of the Flat River Primitive Baptist Church. She and Daniel both joined there, and were baptized September 28, 1947. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Ephesians 2:8). Mama often quoted this scripture. She believed in salvation through faith and by the grace of God. The joy of the Lord (Nehemiah 8:10) is our strength, as we thank God for her wonderful life on earth, and rejoice that she is now present with the Lord, for to be absent from the body is to be present with the Lord (II Corinthians 5:8). We believe her life is not over, but has only begun. Today, her children "arise and call her blessed" (Proverbs 31:28).

Her funeral service was conducted by Elders L.P. Martin and O.J. Wray, Jr., at Flat River Primitive Baptist Church on October 30, 1990, with burial in the church cemetery.

Mama was faithful to attend her church with the exception of the last few months as her health declined. She loved God, her church, and all the people who attended there. This was evident the day before her death when asked by a member if there was anything she would like to say to those attending the regular meeting at Flat River. She said, "Tell them that I love them." I John 3:14 says, "We know that we have passed from death unto life because we love the brethren."

A native of Person County, North Carolina, Mama was the second child of fourteen born to O.H. Oakley, Sr., and Mary Long Oakley of Roxboro, North Carolina. Four sisters and three brothers survive her. Having come from a loving family, she shared this love with her extended family.

She opened her home to large family gatherings, and loved having her family around her. Being a good steward of her time, she loved to sew, quilt, and crochet, and was always busy making clothing and gifts for her family. Often, she was heard singing hymns and praising God as she went about her work. Mama was a quiet, gentle person and strong in her belief in God. She bore her afflictions well, and taught us by example that life takes much hard work

and dedication. "I fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7).

Written by order of Flat River Church on November 24, 1990, requesting that a copy be sent to the family, one for **Zion's Landmark** for publication, and one be kept for the church record.

Elder L.P. Martin, Moderator  
 Johnnie C. Oakley, Clerk (Brother)  
 Daniel A. Allen, Jr., Committee  
 Clarine Allen Norris, Committee  
 (Son and Daughter)

## MEETINGS

### NEW RIVER ASSOCIATION

Dear Brother Mewborn,

We will appreciate it if you will print the notice of

our next session of the New River Association in the **Zion's Landmark**.

The Association will be held at Indian Creek Church, Indian Valley, Virginia, to be entertained by **Montgomery Church**, the dates being September 6, 7, and 8th, 1991. Indian Creek Church is located in Indian Valley, Va.

Those coming on Routes 221, 8, and 52, will take Route 221 to Willis, Va. Then take Route 787 seven miles to Indian Creek Church. Those coming on Route 81, take Exit 35 to Childress, on 600 to 693, right on to 787, left 15 miles to association. Those coming by Christianburg, Va., on Route 8, turn at Route 8 Drive-Inn on 693 on to 787, turn left 15 miles to association.

Elder S.E. Rakes was appointed to preach the introductory sermon, and Elder Frank Pegram as his alternate.

All lovers of the truth of the doctrine of Salvation by Grace are invited to join with us in this meeting.

J.B. Mitchell, Jr.  
 Association Clerk  
 Christianburg, Va. 24073

### SEVEN MILE ASSOCIATION

The One Hundred Eleventh Annual Session of the Seven Mile Primitive Baptist Association will be held at Bethsaida Church, to be entertained by Primitive Zion Church, Harnett County, N.C., if the Lord will, beginning on Friday before the third Sunday in September, 1991, and will continue through Sunday following, the dates being the 13th, 14th & 15th.

Directions to Bethsaida Church are as follows: Those traveling North and South on U.S. 301 and I-95, turn West on Hwy. No. 50, follow Highway No. 27 West as you leave Benson, N.C. Go one and one-half miles and turn left on S.R. 1709, go one-mile to church on your left. Those traveling North or South on Highway 55, turn East on Highway No. 27 in Coats, N.C. Go five and one-half miles to S.R. 1709, turn right, one half mile to church on your left.

We desire the presence of our beloved brethren, sisters and friends.

Jerry G. Whittington, Clerk  
 P.O. Box 218  
 Willow Spring, N.C. 27592  
 Telephone: Home 919/779-5216  
 Office 919-552-6448

### UNION ASSOCIATION (OF TEXAS)

Dear Brother Mewborn,

I will appreciate it very much if you will publish in the **Landmark** that the Union Association was appointed to meet this year, 1991, with Mount Olive Church, Brownsboro, Texas, beginning on Friday before the second Sunday in October, and will continue, the Lord will, through Sunday following.

Those desiring directions will select your nearest route to Brownsboro, Texas, which is located on Route 31 between Athens and Tyler, Texas. Take

Route FM 607 out of Brownsboro for two miles to Mt. Olive Church on right hand side of road.

R.D. Spell, Clerk  
21118 Huf. Kohr Road,  
Tomball, Tx., 77375

## WHITE OAK ASSOCIATION

The White Oak Primitive Baptist Association will meet at Davis Memorial Church, if the Lord will, on the third Sunday, Saturday before, and Monday following, in October, 1991, those dates being Oct. 19, 20, & 21.

Those coming from the north and west, follow Hwy. 24 east through Richlands, N.C., towards Jacksonville, N.C., until you get to Hwy. 111. Turn right on Hwy. 111, and follows 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 towards 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 of our brethren, sisters and friends to come visit with us.

Virgil Davis, Assn. Clerk  
Tel. 919-346-5636

## MILL BRANCH ASSOCIATION

The next session of the Mill Branch Association is appointed to be entertained by Mt. Pleasant Church, and to be held at Tabor Primitive Baptist Church, Tabor City, N.C., on November 1, 2 and 3, 1991.

Tabor Primitive Baptist Church is located in Tabor City, Columbus County, North Carolina. Those coming by way of Route 701 South from Whiteville, N.C., will take Route 701 Business into Tabor City, N.C. Church will be only a short distance on your left.

Lucille Beasley, Clerk  
Bishopville, S.C. 29010

## LOWER MAYO UNION MEETING

Dear Brother Mewborn,

I am sending a notice of our Lower Mayo Union **Fifth Sunday Meeting only**, to be held, if the Lord will, with Aaron Fork Church, Stokes County, North Carolina, on the fifth Sunday in September, 1991, the date being September 25, 1991. Aaron Fork Church is located south from Stuart, Virginia, and is just off Route 704.

We invite our brethren, sisters and friends to meet with us on this date. **Please remember that we do meet on Sunday only, i.e., we do not hold a Saturday meeting.**

Cletus Turner  
Route 1, Box 692  
Bassett, Va. 24055

## LOWER COUNTRY LINE UNION MEETING

The next session of the Lower Country Line Union will meet with Eno Church, Durham County, N.C., if the Lord will, beginning on Saturday before the fifth Sunday in September, 1991. Elder L.P. Martin was chosen to preach the introductory sermon, and Elder Burch Wray was chosen as alternate.

Lovers of the truth and friends are invited to meet with us.

Elder Burch Wray, Moderator  
Bernard Whitefield, Clerk

## MILL BRANCH UNION

Dear Brother Mewborn,

I will appreciate it very much if you will state in the **Landmark** that the next session of the Mill Branch Union goes to Pireway Church, Columbus County, N.C., the fifty Saturday and Sunday in September, 1991, the dates being the 28th and 29th.

Directions to church are as follows: Those coming Route 701 South toward Tabor City, N.C., turn right at Route 904 East, and follow about 17 miles to church on your left.

We invite all our dear brethren, sisters, especially the ministering brethren, with friends, to come and worship with us.

Thank you for publishing, I am,

Yours in blessed hope,  
J.D. Wright, Clerk  
Tabor City, N.C. 28463

## WHITE OAK UNION MEETING

Dear Brother Mewborn,

I will appreciate if it you will state in the **Landmark** that the White Oak Union was appointed to meet with Cypress Creek Church, the fifth Saturday and Sunday in September, 1991. We will be glad to have our brethren meet with us.

Virgil E. Davis, Union Clerk

## CORRECTION

On page 2 of the "March-April, 1991," issue of **Zion's Landmark** in my article, "Memories From Earliest Childhood," last paragraph in first column on that page, I stated that it was a 1973 Ford that my father had in 1938 that carried us to Hannah's Creek Church. This should have been a "1937 Ford."

Also, to all of our subscribers, please remember if you miss a copy not delivered through the mail, always feel free to let us know. We will be glad to mail you your missing copy from our office. The mail delivery does fail occasionally (they do get lost in transit), so please feel free to let us know.

Thank you,  
J.M. Mewborn

# ZION'S LANDMARK

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J.M. Mewborn, Editor  
P.O. Box 277  
Willow Spring, NC 27592

Volume CXXIV

July-August, 1991

Number 4

## GOD

**GOD** is the Creator of all things in Heaven and Earth,  
Without Him there would have been no life or  
birth;  
I think of my flesh and the blood that runs through,  
Oh how I know that my God is true!

When I look around I am overwhelmed by the beauty  
of nature,  
This is a power higher than man;  
I know that no other could have created these  
things,  
But my God with His Almighty Hand.

Without God I feel like the dirt in the ground,  
Roaming the Earth nowhere to be found;  
And when I feel down and really lost,  
I hope God will find me, no matter what the cost.

And this is a precious hope planted within me,  
That my God has already set me free;  
Evidence of this faith is that one day I shall see,  
His face in glory, at last from sin to forever be made  
free.

Jackie R. O'Neil  
Silver Spring, Maryland 20906  
February 19, 1982

## 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

## COMES HOME TO GOD'S PEOPLE

Dear Elder Mewborn,

I am enclosing \$20.00 to renew the subscription to **Zion's Landmark** for Mary Edwards. I am so very sorry it is late. My mother thought I had taken care of this. Please use this money to pay last year's subscription, and also renew for October, 1991, to October, 1992. Please use the rest as you see fit.

Elder Mewborn, when I went to the New River Association last weekend, September 8, 1991, I was made to go to the front and ask for a home with Little Vine Church. I know this willingness came from the Lord for in myself I know that I cannot do anything. I also know I am not worthy. I was made, I hope, to want to do it, and decided on Friday night, September 6, that I would offer to those blessed people on Saturday, September 7th. My mind did not waiver until Saturday night after meeting when I began to feel I may be deceiving those good people. I thought they could probably see through me.

On the next day, Sunday, Elder Sydney Rakes, my pastor, came to me and asked that I come up front and sit with them. Although I did not feel worthy, they made me feel better. All the praise, honor and glory goes to Him who blesses you and makes you willing only in the day of His power. I love the Lord Jesus, I hope, and all the Lord's people everywhere, if not deceived. I am so blessed!

My baptism is set for Sunday, October 13, 1991. I hope you, Susie and Suzanne can come to it. Little Vine Church has their church meeting that day, and the baptism has been set for 2:00 p.m. I am not sure exactly where, but the location is close to Little Vine Meeting House.

I hope the Lord will continue to bless you in keeping the **Landmark** going; we look forward so much to receiving it.

In **Hope** of an eternal home and love  
for all the children of God.

Jackie O'Neil

(In the last issue of **Zion's Landmark**, May-June, 1991, on page 6, Sister Jackie O'Neil was blessed to write the beautiful article entitled, **HOME**. Go back and read it. How beautiful it is to know in reality that our God truly brought her home to His people on September 7th, 1991. It was wonderful news, indeed, to hear that her mother, Mary Edwards, Bladensburg, Md., and her aunt, Mrs. Violet Stoots, Austinville, Va., asked for a home at the

close of the service on Sunday, October 13, 1991, and all three were baptized together by Elder Sydney Rakes on Sunday p.m., 2:00, as had been previously arranged and scheduled for Jackie. It would be wonderful if we could hear of more of the Lord's little children being brought home. Jesus told the wild Gadarene, "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: JMM.)

## STATEMENT

In the "July-August, 1989," issue of **Zion's Landmark**, in an editorial with the heading, **CHURCH IDENTITY**, I made the following statement concerning the scriptural authority of elders in the church in the power of ordination as it relates to (the ordination) of other elders and deacons, the only two offices in the church that are mentioned and authorized by the scriptures. That statement reads as follows, to-wit:

"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 other deacons to be seated in their midst and worst than all, allowed 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."

Afterwards it came to my attention that a number of precious brethren did not concur with the sentiment, as expressed in the above statement, and also felt that it was in error, feeling that deacons do have the power of ordination.

The question has been asked, "**Do Deacons Have Ordaining Authority In The Church?**" Will the scriptures answer this question? The only way to find out is to go directly to them and see. Since the writing of that editorial on the above date, "July-August, 1989," a burden has laid constantly on my mind ever since to write an indepth article on this subject, giving it, as the saying goes, the acid-base test, using the litmus paper of the scriptures as the only accurate test to find the truth of the matter. For the past several months, I have **searched and wrtten, searched and wrtten**, on this subject, as the following article will indicate to get to the bottom of this question. When compelled to do so, we

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will be made to search for the truth.

God knoweth my heart, it has never been my desire since receiving my hope in Christ some forty years ago to preach or contend for Him (Christ) in contention. To me the truth in Christ has always been sufficient or enough. The Apostle Paul said, "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: Both the other of love, etc." Phil. 1:14-17.

According to the Apostle Paul, there are those who preach Christ for envy and strife, some of good will, some of contention, and others of love. Could it be God's will, if I am in the matter, it is my desire that He bless me to be in the latter (LOVE), and to be kept there.

Knowing that the truth will not only stand in time, but will stand forever, we are submitting the following answer to the question, "Do Deacons Have Ordaining Authority In The Church?" for the scrutiny and inspection of our brethren. I only ask that you test it by the scriptures, as I have endeavored to do, and please let me hear from you.

Humbly yours in Christ, The Lord, I hope,  
J.M. Mewborn

## DO DEACONS HAVE ORDAINING AUTHORITY IN THE CHURCH?

To attempt to answer the above question, there are several **scriptural** (Bible) terms and phrases that must be mentioned in the outset, and we must become acquainted with them in the hope that revelation, understanding and enlightenment from the Lord will follow. These terms and phrases will be listed in the order of their emphasis as follows as they bring to bear upon the subject matter contained in the above question. These are

1. **Apostle**
2. **Apostles**
3. **Disciple**
4. **Disciples**
5. **Presbytery**
6. **Laying On Of Hands**
7. **The Holy Ghost**

By way of introduction, an **Apostle** has been described as any of the twelve men whom Jesus Christ chose to be with Him as His closest companions during His ministry on earth and to preach His doctrine. They were His very close **compan-**

**ions**. The term **disciple** refers to all the close **followers** of Jesus, but only the chosen twelve, called **Apostles**, were His very close **companions**. It is to be pointed out that the Apostles were called out from among the disciples.

The Gospel according to the four writers, Matthew, Mark, Luke and John, record the accounts of the selection of the Apostles, and the Book of the Acts of the Apostles leave on record much of their work in the ministry of Christ. It is to be noted that the Apostles came from the working class of people in their day except for Matthew, who was a tax collector. Luke was called "the beloved physician." Colossians 4:14. Four of them were fishermen. It has been said that "pointing to the closest of the close, John, Peter and James formed a circle of Jesus' most intimate friends among the twelve Apostles." To have qualified as an Apostle, Acts 1:21-26 says that he must have accompanied Jesus from the time of His baptism by John in the River Jordan, witnessing His resurrection from the dead, until His ascension into Heaven. "And ye are witnesses of these things." Luke 24:48. "What and if ye shall see the Son of man ascend up where He was before?" John 6:62.

Who does the scripture designate as the first apostle (or apostles)? Did any apostle or apostles exist before or precede the twelve that Jesus called while He lived upon the earth (or in the world)? Strange as it may sound, the answer to this question is "Yes." If that was the case, who was he and who called him? Who was that first **apostle** (or apostles)? We will let the

scripture answer: "Wherefore, holy brethren, partakers of the heavenly calling, consider the **Apostle** and **High Priest** of our profession, **Christ Jesus**; Who was faithful to **Him** that appointed **Him**, as also Moses was faithful in all his house. For this **Man** was counted worthy of more glory than Moses, etc." Hebrews 3:1,2,3.

It is very plain from reading the above scripture that God, His Father, appointed Christ. The next question that follows is to ask, When was Christ appointed the **first Apostle** and where was He appointed? Again, we will let the scriptures answer that

question as follows, — that Christ "As of a lamb without blemish and without spot: Who verily was **foreordained** before the foundation of the world." 1st Peter 1:19,20. Also, "He which was **ordained** of God to be the Judge of quick and dead." Acts 10:42.

Hence, it must be admitted within a conceived fact that the existence of Jesus Christ, God's first Apostle, was not only **ordained** by Him, but also **foreordained** by Him, somewhere in the "everlasting to everlasting" existence of God "before the foundation of the world." This fact is not only confirmed and verified by New Testament scriptures, two of which we have just recited, but Old Testament ones as well. Let us now listen to the inspired words of Soloman, as God spake by him concerning the beginning of the existence of the Lord Jesus Christ. Christ said concerning His Father, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep, when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: Then I was by Him, as **One** brought up with Him: And I was daily His delight, rejoicing always before Him: Rejoicing in the habitable part of His earth: and my delights were with the **Sons of Men.**" Proverbs 8:22-31.

In attempting to comprehend the meaning of the above scriptures, as far as God gives us His strength, we have reached the inescapable conclusion that the existence of His Son, as His first Apostle, was **ordained, foreordained and brought up** by Him and with Him before there was any existence of the quality of terms called time

and space. In this **eternal ordination, foreordination and being brought up with Him and by Him** was the existence, calling forth and bringing up of His twelve Apostles who were also ordained of God in His Son, Jesus Christ, when there was nothing but "darkness upon the face of the deep" and "the earth was without form and void." Genesis 1:2. John makes reference to them in Revelation, "And they that are with Him are called, and chosen, and faithful." Rev. 17:14.

Not only did God ordain and foreordain the Lord and Saviour, Jesus Christ, His first Apostle and the exact place He would fill, while upon this sin-cursed earth, but also in this same ordination and foreordination were His "called, chosen and faithful" twelve Apostles, including the exact places each would fill with respect to the individual ministry of each. This was not to the exclusion of Judas Iscariot, the traitor, who only was numbered with them, but not of them. In his role as the traitor, he had to do what he did, and then leave (or depart from) them that he might be made manifest. From the time of Judas, the first, false apostle, was included in His ordination every false disciple, even down through the ages, and to this very day do John words apply, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they **went out, that they might be made manifest that they were not all of us.**" 1st John 2:19. The same thing that took place at that time, has continued on down through the ages (centuries of time), even until now, when it is still going on. Those who are guilty of this offense are called in the English language, **APOSTATE**. An apostate is one who deserts professed principles of faith. He is a rene-

gade, more appropriately called "an apostate from the doctrine and order set up by Christ for His church here in the world." A deserter, turncoat, traitor, shyster, impostor. He is everything within the meaning of the word called "false." He may repent naturally, but there is no spiritual change for the better at any remaining point in his life. This could apply to an individual as well as a group or number.

In the prophetic age there were true prophets and false prophets; each of them and the role they carried out were ordained and foreordained of God, the same as in the Apostolic as well as this age of time. These included Elias, Elijah, Jeremiah, Ezekiel, Daniel and others as true and God-called on the one hand, and those like Ahab, Ahaz and Balaam with others as completely false, on the other hand, who only had the badge (outward ordination), but no Godly wrought out or inward call. All of these names are found in the Old Testament. Read about them and find out. Jeremiah who lived almost 700 years before the coming of Christ, quoted God concerning his call and existence as a true prophet, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, **AND I ORDAINED THEE A PROPHET UNTO THE NATIONS.**" Jeremiah 1:5.

Let us remember that the initial, beginning existence of the original, so-called twelve, was an incomplete number, for Jesus Christ, the Lord of Glory, in His own words, said "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray Him being one of the twelve." John 6:70,71. Here Judas is called "one of the twelve;" this was militantly speaking only, while in the world, in a temporal, manifest sense as the traitor, but he (Judas) was not chosen in the eternal sense of the purpose, decree and power of God as one of His "called, chosen and faithful" ones. Rev. 17:14. He was only chosen as the traitor, to do the dirty work that God had laid out for him to do. In every sense of the word, Judas Iscariot was **apostate!** He was not of them, and Christ called him a devil.

We can see that God drew an eternal line of discriminate, permanent separation between Judas Iscariot and the other eleven when He said these words to the Apostle Peter before His betrayal, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: **But I have prayed for thee, that thy faith fail not:** and when thou art converted, strengthen thy brethren." Luke 22:31,32. In

the same positive sense of direction God told Ananias concerning the Apostle Paul, "Go thy way: **for he is a chosen vessel unto Me,** to bear my name before the Gentiles, and kings, and the children of Israel." Acts 9:15. Yet, God says concerning Judas Iscariot to the eleven, including Judas, "Have not I chosen you twelve, and one of you is a devil?" John 6:70,71. How much plainer will language have to get in order to make clear this point from reading the above scriptures.

It was, indeed, painful to the eleven when Christ told them, "Verily I say unto you, that one of you shall betray me." Matt. 26:21. Painful news it was to the eleven, when they begun to say, "Lord, is it I?" Matt. 26:22. But the Lord in His infinite wisdom has always known how to deliver and remove burdens, told them, "He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! **it had been good for that man if he had not been born.**" Matt. 26:23,24. God eased their burden. Then He gave the bad news to Judas. "Then Judas, which betrayed Him, answered and said Master, is it I? He said unto him, **Thou hast said.**" Matt. 26:25.

Now Acts 1:16,17, clears up this mystery as follows, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of the prophet of David spake before concerning Judas, which was guide to them that took Jesus. **For he was numbered with us, and had obtained part of this ministry.**" Judas was only **numbered** with the twelve, like Matthias, for whom the eleven tried or attempted, as all men will do in their state of vanity, if possible, to perform the work or works of God for Him. This God will not allow. Every time when such is not of the eternal working of God, man's attempted work in His Kingdom, not only will

fail, but it will fall!! While God, through Jesus Christ, His Son, called eleven of the blessed faith, while He was militantly on earth, He reserved the divine, Holy right to call one of the twelve from Heaven, only to prove His omnipotent power to call righ-

**teously whenever and wherever** it pleases Him to do so. God is under no strain in earth or Heaven to effect His Holy and Divine Will. We will mention the calling of the latter apostle, as alluded to, the one He called from Heaven, a little later on in this writing. His earthly name was called "Saul of Tarsus," but changed later by the Holy Spirit of God when he was called as one of the faithful Apostles, to be known as **The Apostle Paul**, a name that is very much alive today and will continue on until the end of time.

Acts 1:18-26 clarifies, beyond all shadow of doubt, that Judas Iscariot, the traitor, and Matthias, the nominee of the eleven, were not in the true, original number and calling of the twelve, foreordained of God before the foundation of the world. Their being "numbered with the twelve," **being numbered only**, and not of the twelve, although Judas was present with the other eleven, is explained by being required of God to be there as a false friend in their company to complete the predestinated, full circle of Christ's trials and temptations. David describes Judas' character as one whose words are smooth as butter; whose actions are drawn swords; who ate meat with them, and then "lifted his heel against him," pointing to Judas and his relationship with Christ. See Psalms 41:9 & 55:21. There had to be an ordained link (in Acts 1:16, called "**a guide**") between Jesus and the wicked hands in order for Him to be betrayed and crucified. An identical case at point is Joseph's garment, left in the hands of Potiphar's wife, when he fled her seduction. Had God not predestinated and purposed the existence of this garment, which she showed to her husband as false proof in the attempted seduction, the reality of the children of Israel's starving to death was imminent. Joseph had to get to that prison in order to interpret Pharaoh's dream for the salvation of the children of Israel to be accomplished. Likewise, Jesus Christ was betrayed by a deceitful kiss into the hands of sinful men, to suffer, bleed and die in order for the Salvation of God's Church to be accomplished. (I know that all conditional Baptist, Arminians and the like will not have this doctrine.) Judas had to be born

and he had to do what he did in the ministry and life of Jesus Christ. His role was laid out before him and for him, and he only was that "guide," spoken of in Acts 1:16. Conditionalist and Arminians, if you do not want to call Joseph's **garment**, left in the hands of Potiphar's wife, after her attempt to seduce Joseph (Genesis 39:12), **and Judas**, when he **kissed** the Lord and Saviour (Matthew 26:40) not in the doctrine of the absolute predestination of all things, then try and put them wherever you will, but let me see your scheme and plan of getting them out of the truth and purpose of God, if you can. Here, God used an animate object and an inanimate object only to prove His sovereign power in all things; **a garment and a kiss**, to accomplish the salvation of His church.

Judas' traitorship was written in "the determinate counsel and foreknowledge of God." It has been left on record, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and signs, which God did by Him in the midst of you, as ye yourselves also know: **Him being DELIVERED BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD**, ye have taken, and by wicked hands have crucified and slain." Acts 2:22,23. Also, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate,

with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever **thy hand and thy counsel** determined before to be done." Acts 4:27,28.

Judas Iscariot's work and operation in the betrayal and subsequent crucifixion of Christ were, every bit of it, included within the span and embrace of the meaning of "the determinate counsel and foreknowledge of God." The scripture says he went "**to his own place.**" Acts 1:25.

What qualified one to be an apostle, and how were Judas Iscariot, the traitor, and later, Matthias, the attempted, so-called nominee of the twelve, eliminated from the true picture of the faithful twelve? Listen as

follows, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was **guide to them** that took Jesus. For he was **numbered with us**, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, **Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.** Wherefore of these men which have companioned with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, **must one be ordained to be a witness with us of His resurrection.** And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, **shew** whether of these two thou has chosen, that he may take part of this ministry and apostleship, from which **Judas by transgression fell, that he might go to his own place.** And they gave forth their lots; and the lot fell upon **Matthias; and he was numbered with the eleven apostles.**" Acts 1:16-26. In the end of this debacle, God showed neither Judas, nor Matthias, nor Joseph Barasabas, anything.

All the part that Judas and Matthias ever had in the genuine apostleship and ministry of Jesus Christ was to be "numbered with them." (Many have been numbered or had a name with the true church of God, here in the world, since the day when Christ established it in the world, and that is all, a name and a number, on the roll, and no more. There is more to it than a name and a number. Personally, I had rather have no name and number at all, than to have the wrong one.) Seven women, one time, said they wanted that name. "And in that day seven women shall

take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be **CALLED BY THY NAME**, to take away our reproach." Isaiah 4:1. This is figurative language, the seven women representing the doctrine of free will, anti-Christ and of the world, trying to reach Jesus Christ, referred to in the scripture as "One Man," by their self works, and then falling backwards, continuing in sin and damnation by saying, "We will eat our own bread and wear our own apparel," leavened, if you please, with a robe completely polluted, stained and covered with self-righteousness.

It takes more than just a name to be possessed of the blessed truth in reality. It never has been so that we could love both God and the world at the same time. Neither can we belong to the true church of God, here in the world, and the world (itself) at the same time. If such a thing (belonging to both at the same time) were possible, we could have our cake and eat it too, as the saying goes. But Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

Three requirements, according to scripture, were necessary to have qualified as a God-called true Apostle of Jesus Christ: These were (1) To have been there in the beginning at the baptism of Jesus by John, (2) unto that same day that He was taken up from us (His ascension into glory) **must one be ordained** (3) to be a witness with us of His resurrection. Note: From the **baptism** of Jesus by John the Baptist in the River Jordan to the point of His **resurrection**, and to His **ascension** into Heaven and immortal glory, which included them as a witness of His **resurrection**. Beyond that, they had to have been finally included, chosen in the eternal, everlasting **LOVE** of God, foreordained by God the Father with His Son, the Lord Jesus Christ, before time, space and worlds begun. Beholding His **resurrection** was a must!

So, we have seen that Judas Iscariot is, as a true Apostle, out of the picture alto-

gether, and that the man-called, man-made nominees and appointees, Justus and Matthias by the eleven, the latter on whom their lot fell, could not and did not fill a vacant place, as they thought, for the Lord of Glory. They tried and failed, as we shall see, because God had already filled this appointment before the highest dust of the hill had been laid. The identity of this man was unknown to the eleven at that time, but God would make him known at His own good time and way, and in accordance with the pleasure of His own good will. We shall shortly see. They knew him as a hater of the truth, and one who looked after the clothes of the stoners while their brother in Christ, Stephen, was being stoned to death, when he was cast out of the city. The scripture calls him "a young man and the witnesses laid down their clothes at his feet, whose name was Saul." See Acts 7:58. Saul gave those murderers service to kill one of His own, only to prove how black and guilty all of us are in our sins in crucifying the Lord Jesus Christ, if we are one of His.

A key point in this article is to remember that since the days of these twelve Apostles, there have been no successors, nor have any anywhere or at any place or time filled their place, despite the carnal beliefs and sayings of men in papal Rome (the Vatican), as they call it, for the nearly past 2,000 years, or in Salt Lake City, Utah, by Joseph Smith or Brigham Young for the past 160 years. What makes this difference, and why is such a fact reality? Christ told John's disciples that day when they came inquiring and looking for him saying, "Art thou He that should come, or do we look for another? Jesus answered and said unto them, God and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, **the dead are raised up**, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." Matt. 11:3,4,5,6. These were definite signs by which Christ gave John's disciples so that they could identify Him when He would begin later to perform His miracles and wonders on earth. Every-

one of these powers, all from One Power, God (The Father) gave to His Son from that foreordination that took place somewhere in the everlasting realm of the existence of eternity.

We will not attempt to enumerate the many miracles performed by Christ in His ministry when he was in the world. I think we will be able to recall a number; they are all listed in the scriptures, including His manifest power to raise the dead. It is very important to remember concerning that power which He told John's disciples would identify Him here on the earth that He also gave to every one of His twelve Apostles. Neither Judas Iscariot or Matthias, from reading divine testimony, ever had them; they could not heal or raise the dead. This power was given only to the original God, "called, chosen and faithful" twelve. This is exactly why we say there have been no successors to these original twelve, God-called Apostles who lived nearly two thousand years ago here in this time world, the same as their Lord and Master. When the last one of them, the faithful twelve, was called from hence to Heaven and immortal glory, these miracles ceased. They ended right then and there, strictly speaking, at that point. None have been performed since by any elder in the church anywhere. May I say in this connection that the first ordination took place (in eternity) when God foreordained His Son the first Apostle before the foundation of the world. In that same foreordination in Christ, God simultaneously (in Christ) called and foreordained the twelve, "called, chosen and faithful" (Rev. 17:14) **Apostles**. After Christ's ascension to Glory, these twelve, God-called, chosen Apostles set up the office of deacon in the church of God, ordained them, as well as other elders. After all of the twelve apostles had left and made their demise from this world, the power of ordination in the church fell to the elders, who according to the scriptures, ordained other elders and deacons. It all came to pass in that order which comes straight from the written word of God, the scriptures. Hopefully, we will touch more on the order and sequence of these things, as they came to pass, later on in this writ-

ing.

There are four distinctly stated lists of the twelve apostles given in the scriptures. Find them in the New Testament. See Matt. 10:2, Mark 3:14-19, Luke 6:13 and Acts 1:13. (I suggest that we go back and read each of these four references.) All four of them agree on **Peter** (also called Simon Peter), **Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James** the son of Alphaeus, **Simon**, and **Judas Iscariot**. The gospel as recorded in Matthew and Mark list **Thaddeus**, while the gospel of Luke and Acts of the Apostles list **Judas**, the son of James (or the brother of James) in some versions of the scriptures.

In every instance of the four records of His calling of the twelve (12) Apostles, Christ enumerates the powers, ordained from that One Power, that He gave them. Matthew 10:1 reads, "And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Mark 3:14-19 reads, "And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Luke 6:13 reads, "And when it was day, He called unto Him His disciples: and of them He chose twelve, **WHOM ALSO HE NAMED APOSTLES**" — "And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all." We have said, as many already know, if familiar with the scriptures, that Jesus performed many miracles from His Baptism by John in the River Jordan, including the raising of the dead, to the time of His betrayal and death on the cross.

We cannot emphasize enough the **ordained powers** that God, The Father, gave Christ from His Power, which is **ALL-**

**POWER.** Likewise, Christ gave these same, identical powers to the twelve apostles to perform the miracles as described in the former paragraph. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. These ordained powers included the power of literally raising the dead, even as the Father (God) had raised Christ from the dead previously. The power of literally raising from the dead was made manifest when Jesus raised Lazarus. (See John 11:43.) We will prove by the scriptures shortly, the Lord will, by a "Thus Saith The Lord," that both the **Apostle Peter** and the **Apostle Paul** performed identically the same miracles that **Jesus** had performed in the life of His ministry just a few years earlier, including the raising of the dead. God gave Christ this power, and Christ gave it to the twelve Apostles.

It will be recalled as it was indicated in the outset of this article, that the eleven "God-called, chosen and faithful" Apostles (Rev. 17:14) came from the working class of people in their day. By their respective, natural callings Matthew was a tax collector, Luke was a physician, and Peter, along with three of the others, were fishermen. All of them, no doubt, were about their daily livelihoods, respectively, when the Lord of Glory in this time world called them as His Apostles. According to the scripture, Peter was fishing with his father and brother, Andrew, when Jesus called him. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, **Follow me, and I will I make you fishers of men.** And they straightway left their nets, and followed Him. And going on from thence, He saw two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. **And they immediately left the ship and their father, and followed him.**" Matthew 4:18-22. Christ's Word did not return unto Him void here. It hit its mark.

With reference to the time and place when Christ called the eleven, we again repeat that they were called when He (The Lord Of Glory) was actually in or upon this sin-cursed earth. But, since God does every thing perfectly, has never made a mistake, has a purpose, meaning and cause for everything He does, He saw fit to call **the twelfth Apostle** after He had left this time world and had returned to His eternal home in glory, where He is today, now, seated at the right Hand of God, His Father.

It is the same Jesus, today, in Heaven and immortal glory, there in a glorified body, with feature, form and favor, in a glorified state; the two men that stood by in white apparel said "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10,11. The Lord Jesus Christ proved his omnipotent (all) power by showing that He could call **whomsoever** and **wheresoever** He pleased. This attribute of God continues until this day and hour. He called the first eleven while He walked the shore of time here, and the twelfth while seated at the right Hand of His Father in Heaven and glory above. God had a holy and divine purpose in all of this, and so until this day and hour He has continued to call His servants accordingly, and will continue until the end of time.

The first eleven were described by the scriptures as "unlearned and ignorant men." Likewise, the world, as such, has ever, since the beginning of time, looked down upon God's true church, here in the world, as **unlearned** and **ignorant**, not realizing and knowing that they are the wisest people (wise unto Salvation) in all the earth. How true this is today! It was said, "Now when they saw the boldness of Peter and John, and perceived that they were **unlearned** and **ignorant** men, they marvelled; and they took knowledge of them, **that they had been with Jesus.**" Acts 4:13. Even though they were ignorant and unlearned, God had given them something that made the biggest of all differences, and even the world, somehow, was made to recognize it, but was unable to give an explanation or understand it.

This same thing is true today of the church of the living God, for centuries and ages of time do not affect the truth. That difference is still out there, and is watched by many.

But what about that twelfth Apostle? What was his occupation when Jesus called him, and where was Jesus when He called him? "He was breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found **any of this way**, whether they were men or women, he might bring them bound unto Jerusalem." Acts 9:1. "And I persecuted **this way** unto the death, binding and delivering into prison both men and women" and "brought them bound unto Jerusalem for to be punished." He said that he was "after the most **straitest** sect of our religion I lived a **Pharisee.**" Acts 26:5. As we have already said, he helped the crowd that day when the stoners stoned his brother in Christ and brother deacon, Stephen, to death by watching after their clothes. He later had to admit to it. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; **and when they were put to death, I gave my voice against them.** And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them unto strange cities." Acts 26:9-11. In the letter of the law and of the intellectual knowledge of men in the arts and sciences of this world, in the letter only which killeth, he was a smart man. A Jew, born in Tarsus, a city in Cilicia, he was brought up at the feet of Gamaliel, another Pharisee, and a celebrated doctor in that day, a Rabbi, and teacher of Saul. He had become so very well educated in a natural manner and way that he told the church one time (after his conversion), "I thank my God, I speak with tongues more than ye all." Romans 14:18. By this he meant that he could speak several different natural languages. This was when they were contending and arguing over tongues in the church. Paul contin-

ued, "Yet in the church I had rather speak **five words** with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue." 1st Cor.14:19.

Since no man or set of men has ever hurried God up or slowed Him down in the operation of and controlling of all that He had made in the beginning of His eternal purpose in doing His will, when His time (in Christ Jesus) came, He just looked down upon this earth of His from His lofty habitation on High and saw a man whom He had foreordained from among the worst enemies that His Son, Christ Jesus, had when He was upon earth. His heart was as hard as stone against this truth. John the Baptist told Saul so that day "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that **God is able of these stones** to raise up children unto Abraham." Matt. 3:9. I heard an Old Baptist say one time that God would have his exact number of children if He had to make them out of rocks. At first I did not understand what he meant, but later in revelation it came to me that he was referring to this scripture, and the stones herein mentioned were rocks, and that Saul of Tarsus was one of them. Our God switched him from one kind of rock to another kind of **Rock**. Our God, today, has the sovereign power to remove or take out the hardest heart of any Arminian against the true doctrine from Heaven, and make (bless) him (after having the replacement of the hard and stoney heart with a heart of flesh), enabling him to see and understand the truth as it is in God our Saviour. If there ever was a true hater of the blessed truth as it is in God, and His Son, the Lord Jesus Christ, a rock, indeed, it was Saul of Tarsus. He had to have been by the things he already has said that he had done in the array of the many forms of persecution that he administered to the church (and saints) of the living God. (Go back above and read them.) Yet, it was in the good pleasure of the Father's will to make him a "lively stone." (1st Peter 2:5), in truth and in deed.

Paul spake concerning his eleven brethren (Apostles) that had preceded him, (and in the order that Christ had called them), "After that, he was seen of James;

then of all the apostles. And last of all he was seen of me also, **AS OF ONE BORN OUT OF DUE TIME**. For I am the least of the apostles that am not meet to be called an apostle, because I persecuted the church of God." 1st Corinthians 15:7-9. Why did the Apostle Paul utter these words, "As of one born out of due time?" Because God in time did not call him at the same time when He called the other eleven in earth. And also Paul's call came when Jesus had gone out of or had left this time world, when seated, where He is today, at the right Hand of the Father-God, in Heaven above, where He is still calling His God-called, chosen and faithful elders and servants into the Kingdom here, and will continue to do so until the end of time to remain at the gathering of the great, coming day, the harvest of the first resurrection. God in Christ did this for one reason, only, to show, prove and demonstrate His absolute, sovereign power in and over all things, whether in heaven above or earth beneath, as it has been said,

**"In Heaven, and Earth, and Air and Seas,**

**He executes His firm decrees;**

And by His saints it stands confest,

That what He does is ever best,"

for all the time and what is in, it belongs to God, as all of it was ordained from eternity.

In all these things, God made it known that He had the perfect right to call whomsoever He will, wheresoever He will, whether the most ignorant and unlearned men, like Peter, Andrew, James and John, so far as the education and theology of this world may be concerned, as well as men who have I.Q.'s (Intelligence Quotients), the same as present day Ph.D.'s, so called D.D.'s, LL.B.'s, M.A.'s, B.S.'s, A.B.'s, and the likes. With God there is just one eternal now, no past or future, for He is without beginning of days or ending of time, **I AM THAT I AM**, He said of Himself. The God, whom we have just attempted to describe, is not dependent on Divinity Schools and Theological Seminaries to help Him to call one to preach. He has but one University that is **completely universal** in nature and substance, and it is called **WHALE College** (not Yale Divinity School, South-eastern, Union or Emory). Here, each

graduate in his commencement receives an invisible diploma, countersigned by the great **Headmaster**, not signed with the ink of mortal man, but with the precious blood of Jesus Christ, and on that diploma is placed an invisible, golden seal upon which have been embossed or indelibly stamped these words, "**SALVATION IS OF THE LORD**," in eternity and for time only, according to the good pleasure of His will.

(I would like to digress and briefly mention at this point an experience that I had over 40 years ago when attending a Primitive Baptist Association in the Town of Farmville, Pitt County, North Carolina. There was an old elder present who was put up to speak last on Sunday afternoon at the close of the three day meeting. This man was an old fisherman, like some of the apostles of old, who had lived all his life on the Pamlico Sound of extreme eastern, coastal part of the State of North Carolina. He was getting elderly at the time. (You could stand on the front steps of his home and view the beautiful, blue waters of the sound.)

At the time I had heard of him, but had never heard him make the attempt to speak. When they put him up that day to preach, on first sight it almost put me in a state of shock. Naturally speaking, he was one of the ugliest, homeliest people I had ever seen from the standpoint of natural favor. I thought to myself, (and if I tell the truth, I will have to say it, my inward words to myself were), "My God, why in the world have they put such a man up at this late hour to preach?" I thought it was time to go home. Talk about hard core favor in the face, humped over, but that poor old man had it. I do not say this for criticism, but only that my point may be made. If there had been such a thing as a contest from the other end of the line, he would have won first place, as the saying goes, so to speak. He was tall, humpbacked, and the expression on his face was asinine. I learned later that he was completely ignorant (illiterate) from the standpoint of natural learning, not being able to read or write his name. He did, however, have on a nice black suit with a vest and tie. I can see him in my mind right now. His face and skin were

burned a dark brown color from the exposure of the sun on the ship while on the water, for many hours.

After he had been speaking for just a few minutes, while I had intended to quietly exit, something made me willing to sit tight and wait. A little later, in what seemed a few minutes, suddenly, all of his ill favor and undesirability vanished or disappeared, and there came in the place (we were in a high school auditorium) a sound from above as the rushing mighty wind. The whole place was filled with this music and heavenly sound while that old elder was preaching. It was everywhere. I saw

Jesus written all over his countenance, and I felt a shouting for joy within my soul with tears running down my cheeks that I have never felt but two times since that day. That man became, all at once, the loveliest man I had ever seen, while moments just before it was to the extreme opposite. In my heart, as he was preaching, a love in me went out to him, and putting my arms around him, I kissed him, I believe, with my whole heart in Spirit. Oh! I will never forget that experience, and it taught me never, never again to judge prematerially, one of God's servants. For how true are the words of Jesus, "It is not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Matt. 15:11. Here is one now that "took knowledge that he had been with Jesus." His text that day was "Jonah when he was delivered from the whale's belly." That old elder had a degree and a diploma or certificate like none this world has ever seen, and one it will never award or bestow! His cry was that "Salvation is of the Lord."

From that experience, I believe I learned what the Apostle must have felt when he said, "I was in the Spirit on the Lord's day, and heard behind me a great trumpet." Rev. 1:10. Also, like Paul must have seen when "he was caught up to the third heaven," "even to paradise, and heard unspeakable words, which it is not lawful for a man to utter." II Corinthians 12:2,4. And as Jacob said, "Surely the Lord is in this place! this is none other but the house of God, and this is the gate of heaven." Genesis 28:16,17. I have in my heart tried to

beg God from that day henceforth to now to forgive me of my sin and thoughts towards a man, whom I believe to have been like the apostles of old, **ignorant and unlearned on the part of the world**, but as it has been said of all God-called servants "whose speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1st Corinthians 2:4. That experience, I believe, taught me to never again judge an Old Baptist elder by his natural looks. I learned that God can kill us in suffering.

I love that man's memory until this day. In his preaching he would often tell of the terrors of water in his fishing boat during the violent storms, miles away on the briney deep, and of the blessing, giving all praise and honor to the **One** who brought him home safely many times to his dear wife, a precious saint of God, and his children, all of whom were members of that old church. I am persuaded to believe that he had been made to know the power and deliverance of One from the storms of life in more ways than one.)

So the longsuffering of God waited for His subject of Grace to get just outside the City of Damascus with letters of authority in his hands from the high priest to get any that would be in "his way" that were of **"This Way."** "Ere long a Heavenly Voice be heard, (one that all of them heard, and saw the light, but whom no man actually saw), saying "Saul, Saul, why peresecutes thou Me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Acts 9:2-6. What the Lord meant when He said, "it is hard for thee to kick against the pricks," is that you can fight at the Church of God, **but you cannot fight Me.** Here, God stopped him dead in his tracks.

Paul in his experience had to tell the church, "Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when thy heard that he spake in the Hebrew tongue to them, they kept the more

silence: and he saith,) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted **THIS WAY** unto death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round

about me. And I fell unto the ground, and heard a **voice** saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And He said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go **into** Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came **into** Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and hear the voice of His mouth. **FOR THOU SHALT BE HIS WITNESS UNTO ALL MEN OF WHAT THOU HAST SEEN AND HEARD.** And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:1-16.

Acts 9:16 says that Jesus told Paul, "For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; **AND PUTTING HIS HANDS ON HIM**

**SAID**, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Here, we have the first recorded instance of the "Laying on of Hands" doctrine and practice of the church of the living God, and I hasten to point out that it (The Laying on of Hands) on Paul was not from any of the other eleven God-called Apostles. The eleven that Christ called when He was upon earth did not lay hands upon the Apostle Paul. Proof See Acts 9:12. The question has been asked, "What was God's purpose in this? Why did He not purpose that the first eleven Apostles be allowed to lay hands on the Apostle Paul? **Answer:** Only the Omnipotent Hand and Arm of the Almighty God (The Lord and Saviour Jesus Christ) called and ordained the first eleven, and He, likewise, must finish and complete the whole work that it be wholly and entirely of Him (Christ) alone. This would be allowed, not only to show, but also to prove, that the "called, chosen and faithful" twelve Apostles, individually or collectively, had nothing to do with the setting up of the Apostolic Church of Jesus Christ here in the world. God (in the power of His Son, Christ) only used Ananias, a devout man according to the law, having a good report of all the Jews, to carry out the first "Laying On Of Hands." See Acts 9:17. We must ever remember the words of Christ to Peter and they will hold (or stand) forever, **"Upon This Rock I Will Build My Church; And The Gates Of Hell Shall Not Prevail Against It."** Matthew 16:18. God (in Christ) fixed that ordination so that the Apostles could take no credit for it of themselves. This work not only must be, but must also remain, that it be wholly and entirely of God (Himself) so that the Apostles could take no credit of this work for themselves. So will all true ordinations ever be.

God had now made manifest the calling and ordination of His twelfth Apostle, and His work in that part of the setting up of the Apostolic Church had been completed. "After as it had been scales that had fallen from his eyes, and he had received sight (faith) forthwith, arose, was baptized, he

straightway preached Christ in the synagogues, that He is the Son of God." "But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him (Saul); but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket." Acts 9:21-25. What an amazing dramatic, turn-around this man had experienced! The very crowd that he had previously collaborated with in recent days and months to help them kill and murder, and even himself causing to suffer, forcing them to blaspheme, the saints of God, had now turn on him (Saul) to do the same things.

(The scriptures are silent, as far as I can tell, as to who baptized militantly the Apostle Paul into the fellowship of the church. But, as we have quoted, he was literally baptized. See Acts 22:1-16. Also, the scriptures are silent as to the name of that hymn the eleven, with Judas, sang that night at the close of the supper in the upper room, just prior to his betrayal when He went unto the Mount of Olives. If anyone should have find the answer to these two questions in the scriptures, I wish you would let me know.)

While it is recorded in Matthew 10:1 that Christ gave the twelve "power against unclean spirits, to cast them out, and to heal all manner of sickness and disease," including the power to raise the dead, only specific instances of the Apostle Peter with John and the Apostle Paul with Barnabas had been left on record in the scriptures of such cases. I am not saying that the other ten (Apostles) did not perform miracles, but, I cannot find them mentioned in the scriptures, as far as I can tell. I shall attempt to enumerate below each recorded instance of these miracles, as well as other related acts of the twelve as set forth throughout the Book of the Acts of Apostles to show that these things were done by the

Apostles only and by no one else. No elder in the church, after the twelve apostles left this world, has ever performed them.

(1) The certain man, lame from his mother's womb, healed by the Apostles Peter and John. "And Peter took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength; and he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Acts 3:11. Peter told them it was "The God of Abraham, and of Isaac, and of Jacob" who did this, "and that it was not their power or holiness that made the man walk." See Acts 3:12.

(2) "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least shadow of Peter passing by might overshadow some of them." Acts 5:15.

### (3) **ORDINATION OF DEACONS:**

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the Twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the **APOSTLES:** and when they had prayed, **THEY LAID THEIR HANDS ON THEM.**" Acts 6:1. (Please note it was the Apostles who set up the office of deacon in the church and not the Lord and Saviour Jesus Christ.)

(4) The "Laying on of Hands" took place in the Church at Samaria where the Apostles sent Peter and John who when believers had been baptized and prayed for, "Then laid they their hands on them, and they received the Holy Ghost." See Acts 8:5.

(5) The first instance of any of the apostles raising the dead was when Peter raised Tabitha, a disciple, at Joppa. Scripture says, "It came to pass in those days, that she was sick, and died." "They brought Peter into the upper chamber," "and he kneeled down, and prayed; and turning him to the body said, Tabitha, arise, and she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, etc." See Acts 9:33-40.

(6) The Apostle Paul and Barnabas, the latter, only spoken of as an Apostle (See Luke 14:14), **laid hands on the Gentile brethren** at Antioch: "And when they had fasted and prayed, and **laid their hands on them,** they sent them away. So they, being sent forth by the Holy Ghost, departed, etc." Acts 13:3,4.

(7) The Apostle Paul raised the impotent man in his feet at Lystra, being a cripple from his mother's womb, who never had walked. See Acts 14:8-10.

(8) In Acts 14:23 is found the first recorded, verified instance of the twelve Apostles ordaining elders in the church. This was at Lystra, Iconium and Antioch: "**AND WHEN THEY HAD ORDAINED THEM ELDERS IN EVERY CHURCH,** and had prayed with fasting, they commended them to the Lord, on whom they believed."

(9) Please refer to Acts 15:2 where questions of doctrine and practice of the church were referred to the apostles and elders of the church. (God brought the apostles and elders together for a season.) "And the apostles and elders at Jerusalem came together for to consider of this matter." Acts 15:6. What a unique blessing those elders, whoever they were, experienced on this occasion!

(10) Read Acts 15:23 to prove and verify the practice of correspondence and letters between the earliest churches. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barnabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner: **The apostles and elders and brethren** send greeting unto

the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

(11) See Acts 16:4 where the **apostles** and **elders** ordained in the church at Jerusalem.

(12) The Apostle Paul commanded the spirit of divination to come out of the damsel who brought her master much gain by soothsaying. See Acts 16:16-17.

(13) Refer to Acts 19:1-6 where Paul came to certain disciples at Corinth who had received only John the Baptist's water baptism. Paul ask them had they received the Holy Ghost, and they answered, "We have not so much as heard whether there be any Holy Ghost." Paul told them they should believe on Him which should come after John, that is, on Christ Jesus. "When they heard this, they were baptized in the name of the Lord Jesus. **AND WHEN PAUL HAD LAID HIS HANDS UPON THEM, THE HOLY GHOST** came on them; and they spake with tongues, and prophesied."

(14) Read Acts 19:11 concerning "Special miracles wrought by the hands of Paul."

(15) The Apostle Paul, like the Apostle Peter, raised from the dead. Read Acts 20:9 where a young man named Eutychus fell asleep during one of Paul's long sermons (long sermons started among Old Baptists almost 2,000 years ago) when Eutychus fell asleep on the third story of the building "and fell down from the third loft, and was taken up dead. And Paul sent down, and fell on him, and embracing him said, Trouble not yourselves: for his life is in him. When he therefore was come up again, and had broken bread, and eaten, **and talked a long while**, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted." (Long nights with talking among the brethren about church matters did not start in recent years either. I have seen Old Baptists sit up almost to 1:00 a.m., discussing the scriptures, the goodness and mercy of God, and church matters.

(16) In the latter years of his life The Apostle Paul charged the elders of the church. See Acts 20:17.

(To be continued in next issue)

## Union Meetings

### MILL BRANCH UNION

The next Mill Branch Union, the Lord will, will be held with Tabor Church, Tabor City, Columbus County, N.C., the 28th and 29th of December, 1991.

Tabor Church is located on Route 701-Business in Tabor City, N.C. We invite all our elders, brethren, sisters and friends to come and visit us.

J.D. Wright, Clerk  
Tabor City, N.C.

### WHITE OAK UNION

The next White Oak Union was appointed to be held with North River Church, Carteret County, N.C., the fifth Saturday and Sunday in December, 1991. Elder Johnnie Carroll was chosen to preach the introductory sermon, and Elder Furney Davis is his alternate.

North River Church is located just off U.S. Hwy. (Route) 70, about eight miles east from Beaufort, N.C. We hope our brethren will come and visit with us.

Virgil Davis, Clerk  
Richlands, N.C.

### LOWER COUNTRY LINE UNION

The next Lower Country Line Union will be held, the Lord will, with Stories Creek Church, beginning on Saturday before the fifth Sunday in December, 1991, and will continue through Sunday following.

Elder Burch Wray was chosen to preach the introductory sermon, and Elder Wallace Oakley was chosen as his alternate.

We invite our brethren to come and be with us in our union meeting.

Elder Burch Wray, Moderator  
Bernard Whitefield, Clerk

### LOWER MAYO UNION

Dear Elder Mewborn,

I would like for you to put our next 5th **Sunday** in paper **Sunday** only. Being in December, 1991, December 29th, 1991.

Cletus Turner  
Route 1, Box 692  
Bassett, Va. 24055

### BLACK RIVER UNION

The Black River Union will meet with Bethsaida Church, located on SR 1709, off Hwy. 27, one and one-half miles west of Benson, N.C., and five and one-half miles east of Coats, N.C., the fifth Sunday and Saturday before in December, 1991.

Elder W.C. Noles was chosen to preach the introductory sermon, and Elder R.L. Fish, his alternate.

Jerry G. Whittington, Clerk  
P.O. Box 218  
Willow Spring, N.C. 27592

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**J.M. Mewborn, Editor**  
**P.O. Box 277**  
**Willow Spring, NC 27592**

**Volume CXXIV**

**September-October, 1991**

**Number 5**

**MEDITATIONS WHILE  
 ALONE WITH MY GOD**

**ALONE**, there is no one to help my plight,  
 A heart burns with the desire to write;  
 O foolish me, why even try,  
 Yet, could this be the Spirit's Fire?

Great God, above, look down and see,  
 A guilty rebel, set him free;  
 So he can sing, and happy be,  
 Rejoicing in the **Perfect Three**.

Saved by His Grace, He is so kind,  
 No hope in me, no good can I find;  
 My soul is yet full, I weep for joy,  
 "Amazing Grace" for this poor boy.

So vile and full of sin I be.  
 The only refuge there is for me,  
 The Son of God, The Spotless Lamb;  
 I need so much, the great **I AM**.

What love is this? I cannot say,  
 His mercy is my all, my only stay;  
 With songs of praise, I'll loudly sing,  
 The Gospel Bells so sweetly ring.

No merit nor good works have I to save.  
 My soul yet soars beyond the grave;  
 To land that's pure, it's people too,  
 I love them so, **God's humble few**.

False riches can no more deceive,  
 His Spirit does my soul relieve;  
 This freedom is my soul's delight,  
 On Zion's mount, such happy sights.

Man's gold, nor honor, suits my case,  
 I must but sing God's Sovereign Grace;  
 Unworthy, and unfit, to be,  
 Unending Love too good for me.

**NOTICE**

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**\$13.00 2 YEARS**

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

J.M. Mewborn, Editor

The fondest things of men are so poor,  
I find I can adore them no more;  
His Spirit will my riches be,  
I long my Savior's Face to see.

So poor, and, yet, so happy too,  
I'll gladly bid this world adieu;  
A room in Heaven, how could it be?  
The lowest place would be alright with me.

I seek to find the words, and, yet,  
I fail once more, fail every test;  
Oh! Lord above, this heart renew,  
Plant me among "Thy Precious Few."

The human tongue has never found,  
The way to make that "Joyful Sound;"  
God's Hand alone, creates it so,  
That His Chosen Ones may live and grow.

Great God above, that Lovely Light,  
He took my place, and fought the fight!  
Bathed in His great, unending Love,  
Descending as a pure white Dove.

He sees a captive, hears his plea,  
Gives perfect Love to broken me;  
I cannot complain, nor cry unjust,  
I love Him so, I can, I must.

Oh! God, if I could make just one demand,  
Then give a heart to understand;  
A tongue to tell to all around,  
"Amazing Grace," how sweet the sound!

Linwood Gilley  
Martinsville, Va. 24112  
August 1st, 1989

"What shall we say to these things? If God  
be for us, who can be against us?" "Who  
shall lay anything to the charge of God's  
elect? It is God that justifieth." Romans  
8:31,33.

## Zion's Landmark

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

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Landmark does not have the financial resources or  
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J.M. Mewborn

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J.M. Mewborn, Editor

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## DO DEACONS HAVE ORDAINING AUTHORITY IN THE CHURCH?

(Continued From Last Issue)

(17) The Apostle Paul **laid hands** on the father of Publius when he lay sick of a fever and of a bloody flux. After the **laying on of hands**, the scripture says "he healed him." See Acts 28:8.

(18) Paul wrote to Titus, his own son after the common faith, when he (Paul) left Titus in Crete, "that thou shouldest set in order the things that are wanting, **and ordain elders in every city**, as I had appointed thee." Titus 1:5.

Now, as we near the conclusion of this matter, I would like to ask every reader who has pursued this article to this point the following question. Can you find in any of the above 18 instances in the scriptures where anybody, any person, anyone or group of persons, has ever laid hands on anybody, save the twelve Apostles of the Lamb? Can you find recorded in the above 18 instances where any deacon or deacons ever laid hands on any subject of the church of God? If so, please Western Union me **collect** as soon as possible, for I want to know, as I am desirous of understanding.

As I hope I am given to comprehend, from all that has been said from the beginning of this article until now, God (The Father) foreordained the Lord Jesus Christ as His first Apostle from the foundation of the world. (In a manifest sense, God visibly (brought to view) the "**laying on of hands**" of His own Son when He laid Hands upon Him in the River Jordan when He was baptized by John the Baptist. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw **THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM.**" Matt. 3:16.) Christ then ordained (according to that same eternal foreordination) the twelve Apostles of the Lamb when Christ established His Church here in the world nearly two thousand years ago. Then before the twelve Apostles of the Lamb left this time world, they set up

the office of deacon in the church and then ordained the first seven deacons in it for the benefit of them and the church, only "to serve tables," and that means exactly what it says it does. "To Serve Tables" refers to the business and communion of the Church of God, here in the world, as it relates to conferences in the church. But, find if you can, where any deacon (or deacons) has ever laid hands on anybody. Following the setting up of the office of deacon, the scriptures record that the Twelve Apostles ordained elders in the church, as we have already previously seen in this article. The deacons were first chosen to assist and help the apostles which was a direct benefit of the church. (Go back and re-read Acts 6:1-6.) Elders in the church were ordained, in the very outset, first, by the Twelve Apostles to follow them only, (**not to succeed them**), in their service to and for the Gospel Church. This was to take place after the Twelve Apostles had been called to their eternal home in glory. When the last of the Twelve Apostles had left and were all gone, all ordaining authority in the church, including the administration of the ordinances of the church, baptism and communion, were passed on by God and Christ to the elders of the church who have carried out this sacred work at the request of the Gospel Church for the nearly past two thousand years. No one person (or persons) has ever replaced them, the foreordained Twelve Apostles of the Lamb, nor will they ever be replaced in the future, **and the elders who have followed them**, according to the purpose and decree of God, have carried on where they left off. Elders were given authority to ordain for the church, including the administration of the gospel ordinances, baptism and communion, in the church, but could not perform the miracles of healing the sick and the raising of the dead, which power the Apostles had. Have you ever read or heard of an elder who had the literal power to do these miracles? The work of the deacons in the Gospel Church only involved "serving tables."

The word or term, **PRESBYTERY**, is mentioned one time, and one time only, in the scriptures, and then only to prove and verify that the "Laying On Of Hands," not

only must, but (can only) be done by it (the presbytery), which means there must be more than one elder to carry out the "Laying On Of Hands." One elder (minister), alone, by himself, cannot comprise a presbytery, for the very word, presbytery, implies the meaning of more than one. I quote: "Neglect not the gift that is in thee, which was given thee by prophecy, **WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY.**" See 1st Timothy 4:14.

In closing this article, may I refer back to the opening statement in the very outset where I said, "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(s) quoted, made this statement: 'I have laid my hands on my last one.' " I will not call this man's name, **but I hasten to say that he and I must have been reading the same Bible.** He lived in Henry County, Va., and was well known and loved much by Old Baptists. He is now passed away and gone on, we hope, to his reward in glory and a better world.

The true Church of the Living God in this world has ever relied on the scriptures for the "Man Of Their Counsel," in all things pertaining to the doctrine and order (practice) of the church, including all things as they relate or pertain to Godliness. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Romans 15:4. This conformity to the scriptures has always identified her (The Church of the Living God) here in her militant state, and will continue to do so until the end when Christ comes back to "gather His Wheat into the garner" to carry every grain home to that glory world. Matt. 3:12. This is the Apostolic Church of the Lord and Saviour, Jesus Christ. "But the chaff He will burn up with unquenchable fire." The Wheat is the elect of God in the first resurrection of the just, and the chaff is the non-elect, apostate, in the second resurrection of the unjust or eternal damnation.

J.M. Mewborn  
November 19, 1991

## REQUEST FOR REPUBLICATION

Dear Elder Mewborn,

In the "July-August, 1986" issue of **Zion's Landmark**, you published an article entitled "**THAT WHICH THE LORD HATH PURPOSED SHALL COME TO PASS,**" at the request of Mrs. Elizabeth Edwards, Raleigh, N.C. You may, or may not, remember this article.

If not deceived, this writing is one of the best, if not the best, articles I have ever read on the doctrine of the absolute predestination all things. I wish sometime, if you were to ever have space in the paper, that you would republish it again. This article is sound, if I have any understanding about the sacred truth as it is in God our Savior. To me it is comforting to know that your paper, **Zion's Landmark**, neither was ashamed or afraid to print it in the **March 15, 1901**, issue. There must have been some sound Old Baptist in the world ninety years ago. And may God keep you standing faithful to the cause of His blessed truth, not only in the paper, but among His Church and people, as well, as this is surely a day of test and trial when it comes to not compromising for the doctrine and order of the church, as it has been down through the ages and centuries of time.

I am sure that any who read this article, who do not agree with it, will do three things. **First**, they will reject it, **secondly**, they will drop it, and, **thirdly**, they will run from it. These will be Conditionalist Primitive Baptists and all Arminians. This is no more than what the world did for Christ nearly two thousand years ago, when He was upon the earth, and this principle has not changed at all until this good day and hour.

Remember that there are many out here who love you for Christ's sake, and may the God of Heaven keep you from not wavering from standing for the truth, either in the paper, or in the pulpit.

Yours in hope of eternal life,  
Rachel Clark Manuel  
Rocky Mount, Va., 24151

P.S. My father, the late Elder Flem Clark, who was an ordained elder at Knob Church, Franklin County, Va., said it was one of the best that he had ever read. 1901 was the year that my mother was born. We are blessed to still have her with us today.

RCM

## THAT WHICH THE LORD HATH PURPOSED SHALL COME TO PASS

Dear Brethren:

For some cause my mind has been much exercised for several days upon the purposes of God. I do not know why I should be so constantly meditating upon this wonderful, deep and sublime subject; yet, it is true. A kind of irresistible impres-

sion seems to impel me to write, notwithstanding my great weakness. I am fully aware of the fact that I am not able of myself to grapple with this deep and sublime subject. Therefore, it is with much fear and trembling that I approach it. I trust it is with heartfelt desire that the Lord may direct my mind that I may write so as to glorify His name, and, thereby, edify His saints, believing when God is honored through our Lord Jesus Christ, that the saints rejoice and are edified.

It was the purpose of God in His work of creation to speak the earth into existence. "In the beginning God created the heaven and the earth." Gen. 1:1. **This proves a purpose to create.** In fulfillment of His purpose, He made the firmament that His handiwork might be shown. For "The heavens declare the glory of God; and the firmament sheweth His handwork." Psalms 19:1. That the dry land might appear, it is written, "And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so." Gen.1:9. "And God called the land earth; and the gathering together of the waters called the seas: and God saw that it was good," 10th verse. His purpose carried it out. Take into consideration the fowls, the beasts, and fishes, the herbs, etc. Then come to man, and in his creation by God we see the plural used. "And God said, Let **us** make man in our own image, after **our** likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth; over every creeping thing that creepeth upon the earth." 26th verse. "So God created man in His own image; in the image of God created He him. Male and female created He them." 27th verse. In their creation He created the male and the female. It is said that while they were in this state they were immortal. But God did not say so, and I shall not. It is also said that he (man) was made able to stand, but liable to fall. But God did not say so and I shall not. The he did transgress and that he also fell is certain. If he had never transgressed and fell, I own that I cannot trace the purpose of God in His perfect work of salvation. For if the man had not fallen, I own that I cannot see for the life of me why God should, from before

the foundation of the world, have given any of the fallen race grace in Christ. "Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given in Christ Jesus before the world began." II Tim. 1:9. This is an affirmation of the apostle, as the preceding verse shows. This grace which was given in Christ Jesus before the world began, consequently, was before the creation of man. If this was according to God's own purpose before the world began, it seems to me there must of necessity would have had to have been a purpose in the fall or transgression of the first man, Adam, without which the elect in Christ could never have been the recipient of this grace; for none but fallen, depraved sinners stand in need of saving grace. I do not think it is blasphemy to assert, as God purposed grace in Christ Jesus before the world began, that He also purposed the creation of sin that the sinner should stand in need of it, His grace.

We understand that God created five essential things that He placed in the Garden of Eden, as well as the Garden itself, in the following order, viz:

(1) "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "In the image of God created He him; male and female created He them." Genesis 2:7; Genesis 1:27.

(2) "And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed." Genesis 2:8.

(3) "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Genesis 2:9.

(4) "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it." Genesis 2:15.

(5) "Now the serpent was more subtle than any beast of the field which the Lord God had made." Genesis 3:1.

Here we have (1) both Adam and Eve or man, (2) the Garden of Eden, (3) the Tree of Life, (4) The tree of knowledge of good and evil, and (5) the serpent. The first person of this Triune God (or of the Trinity) is God (Himself) and He is a being, since He

occupies His eternal throne in the Heaven of heavens. As the Apostle Paul asked the Galatian brethren of old, "Are ye so foolish" to believe that that event, known as the transgression of man in the Garden of Eden, took place out of the Hand of God, or that God momentarily lost control of His creation, and so to speak, had an accident, fouled up, or that He did not purpose for the transgression of man to take place and for sin to enter the world? Let us look further at this most sublime and awesome subject.

I am not able to see how the Lord could declare the end from the beginning, and not see and know every event from the beginning. And He by the prophet declares, or commands thus: "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. I am not able to see how He could declare all things that are not yet done unless He purposed or predestinated that they should be done. To say that He permitted things to take place that He did not purpose, seems to me to contradict Himself, and makes the would-be Creator no higher than the creature. Man purposes and plans, but his purpose will fail; his plans get frustrated. It is not so with God. He purposes and it most assuredly comes to pass.

"To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1. Is this not according to God's predestination? The Lord's will cannot be frustrated in the least by any event that takes place under the sun, because every event is according to His purpose and predestination, hence it cometh to pass. "A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted." Eccl. 1:2. Who can put off his birth? Not one. If there is a time for man to die, and he by some chance is cut off before his time, then who is to die at this time? Can he fill the time if he is cut off before the time? If he passes over time, then what? Who is to take him away after his time has passed? Seeing that he has

passed his time, "Yes," says the objector, "but Hezekiah had fifteen years added to his days." Yes, and if you admit that, then you can never kick against God's predestination, and are compelled to honor His purpose and will be compelled to acknowledge the chance system to be false. "For," saith the preacher, "I know whatsoever God doeth, it shall be forever; nothing shall be put to it, nor anything taken from it; and God doeth it that men should fear before him." Eccl. 3:14.

We have seen that He declares that He will do all His pleasure. Then nothing can be taken from it. And it is clearly proven by this that all the idle chat about God being desirous to save all, and some will not let Him save them, must be of the devil, and they that preach it must be the devil's tools. For the above is sufficient proof to show His sovereignty. "Every purpose of the Lord against Babylon shall be performed." See Jer. 51:29. If against Babylon, why not in all things? It is certainly taught in the scriptures that God worketh all things according to the counsel of His own will, and then we clearly see that nothing in the heights above or in the depths beneath comes to pass without His purpose — no, not to the falling of a sparrow or even the rustling of a leaf. David, God's servant in the second dispensation of time, believed and declared the omnipresence of God. God's omnipresence means that He is everywhere present at the same time. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psalms 138: 7,8,9,10. Considering this testimony, can we say that anything at any time or place or anywhere has ever gotten out of the Hand and control of God? This scripture conclusively proves, beyond any shadow of doubt, that there is no place where God is not, even in hell.

The saints are saved according to His purpose and grace. The apostle says, "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. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." 29th verse. "Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified," 30th verse. "But," says the objector, "all the good things work together and not evil things." I answer, "He that purpose the good, also purposed the bad, and He controls both alike." "But," says the objector, "this predestination calling, justifying and glorifying, refers specifically to the apostles only, and not to the saints generally." I answer, If so, then the apostles are all that are saved, because without this calling, justifying and glorifying, it certainly must follow that none could be saved or are saved. Besides, there were only twelve of the apostles, and the number saved, who were consequently predestinated, called, justified and glorified, is a great number of multitude that no man could number. So the mental idea that it was only the apostles must be of the wicked one, and not of God. In the purpose of God, we are taught the principle of election very plainly in the following: ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:11, 12, 13. Are we to believe these verses, and yet condemn God's purpose, election and predestination? Surely not. Then we certainly are bound to reverence God's way of saving His people, or contradict His word. Are we to suppose that His purpose of election in the case of Jacob and Esau differs from His purpose with the rest of the children of men? It cannot be, without denying His sovereign right to govern and dispose of His (both the elect and the non-elect alike) as seemeth to Him good.

Again, read Ephesians, 1:11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." I would ask who it is that worketh things that are not after the

counsel of His own will? Since God worketh all things, from whence cometh other things? I must confess that if there be things either in providence or grace that are outside of God's purpose, then I am a deceived mortal. I do rejoice that the saints have hope, "According to the eternal purpose which He (God) purposed in Christ Jesus our Lord." Eph.1:11. For it does seem to me that if we ignore His eternal purpose, we are without hope.

I think there could be no quarreling and wrangling among the Old Baptists if all would be strictly attentive to the scriptures. For they certainly do teach the absolute sovereignty of God clearly. His eternal purposes, election and predestination, are stamped upon every page of the Bible. Our exalted Creator certainly has purposed all events, or else He purposed only a part and left some to chance; or He purposed nothing, and left it with another power somewhere else to work them; and we know that if it is based upon chance, that it may or it may not be. Far be this from the true and living God. There is no chance work in reigning grace, nor in ruling providence. All things have fixed laws, and one law does not annul another, so far as it relates to the works of the eternal God.

"For this purpose the Son of God was manifest that He might destroy the works of the devil." 1st John 3:8. He did destroy the works of the devil, and thereby proved Himself the Son of God. If not, He has failed to prove His Sonship. Then nothing is left except to predicate the events of time upon chance, and to my mind we dishonor God, and make His Son out to be an impostor. I know carnal reason revolts at the understanding and truth of God's complete sovereignty. But we are to understand that carnality never believes in anything above itself. It is the Holy Ghost who reveals Christ as the complete Saviour. And that clearly proves the purpose of God.

Every purpose of God is for some wise end. When He says to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee," Romans 9:17), most assuredly, the purpose of God according to what God in His foreknowledge decreed or purposed, was fulfilled in him (Pharaoh). Certainly he

would not purpose the course of Pharaoh, and then leave the rest of men to work by chance. No, no. He declared the end from the beginning. Was not this the end of all things, acts or events? To deny it, it seems to me, would be blasphemy. Then if man cannot fathom the deep things of God, none should ask why or what doest Thou?

The Lord saith of the church, or at least to the Ephesians by Paul, "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Eph. 1:18. Then the saints have the eyes of their understanding enlightened; therefore, they alone can see the beauty in the purpose of God, and look for the fulfillment of everyone of them and God will not disappoint them; if this is not true, then some things will work together for their ill, and not for their good. It is a comforting truth that God purposes, and none can frustrate Him in the slightest!

Let us keep silent and hear the Lord speak of His purposes by the prophet: "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. That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back? In the year that King Ahaz died was this burden." Isa. 14:24,28. Looking at this wonderful prophecy, who can doubt the fulfillment of all the wonderful purposes of God, or question His sovereignty, or deny His predestination? To my mind, if in the wisdom of God, anything visible to mortals, or invisible to them, were to work contrary to the purpose of God, then all that was purposed in Christ would be likely to turn out to be a failure in what Christ purposed to accomplish. And should His purposes fail in one single instance, it follows of course that all might fail, and that Christ hath died in vain.

Oh, how discouraging, how horrible, to think of even the slightest, most remote

possibility of a failure in the complete and perfect work of salvation wrought out by Christ at such an awful and wonderful cost! What a howl of triumph would rise from the dark dungeon of hell if one purpose of God were to fail! All the demons of that awful abode would rise, and with demoniac yells make universal space resound with their shouts of triumph over the conquered Son of God. And we think Christ and all the Angels of glory would stand trembling for the safety of the throne of God. If one link in the chain of God's purpose — election, predestination, or of the reign of grace through Christ — could be broken, then farewell to the whole race of man. For all would be forever gone, eternally gone, forever.

But to my mind all things were purposed by the eternal "I AM THAT I AM." Gen. 3:14. And that His purpose is as sure to be accomplished as it is sure that his throne stands. I cannot see, for the life of me, how His honor can be maintained if we teach a probability of the failure of the reign of His grace. And never, to my mind, has one single sinner ever been quickened to life only (except) alone by the Spirit of God; and this, it seems to me, is because of the reign of grace. And this grace was given in Christ before the world began, and, consequently, was bound, in the very nature of things, to have been before there was a man made; and that must of necessity prove that God purposed to make man, that he would fall, and that man would need a Saviour, because of his death in sin.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen." Roms. 11:33-36. Now, if the wisdom of God all things are for Him, it does seem that it is reasonable to conclude that all and every event that taketh place in the heights above, or the depths beneath, or in the lengths, or breadths, either in earth, or hell, are under His control, and that He purposed and foresaw them,

and overrules all of them to His own glory. Or else events are not things. Surely, this is wisdom and the Apostle said it was "spoken to us in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1st Corinthians 2:7. Only the hands of a pure conscience (faith) will hold it. See 1st Timothy 3:9. He also said that it was so great that it was without controversy. See 1st Timothy 3:16. Then taking this view of the wisdom, power, mercy and the love of God, I feel safe in believing and teaching that the God of Salvation is a complete Sovereign, and, therefore, I live in hope of His mercy, and that through the efficacy of the blood and righteousness of His adorable Son, that I shall yet perfectly one day praise Him who is my "wisdom, righteousness, sanctification and redemption." See 1st Cor. 1:30. Then God forbid that we should glory save (or except only) in the Lord.

Dear Brethren,

I have thrown these thoughts together under the most trying circumstances — with much fear and trembling — knowing that I am imperfect, ignorant and short sighted, often wondering can it be that such a creature as I am could be a child of God — saved alone by His grace. I have written my own imperfect views. I alone am responsible for what is here presented. I desire, if this published, that none will take offense because of it. I hope that I have had the honor of God in view, and trust that I have the mind of Christ. My race is nearly run. I shall soon go hence, and shall soon know the reality of these things. I am looking forward to the time of my departure. When I go, I expect and believe that I shall meet a satisfied Saviour. My hope is yet to see the King in His beauty, and the whole of the purchase of Christ's blood, which will be a train that shall fill the temple — not one left out for whom He atoned; if so, it will be because of His eternal purpose, which He purposed in Christ before the world began. Then according to my hope, I shall be as the glorified saints in that land whose shores will never erode to disappear afar off and me — thinks that I will hear all the hosts of heaven when they will be shouting "Crown Him, Crown Him, Crown Him Lord

of all!" Then I shall be completely happy, as I stand with the sanctified, redeemed family of God.

And to His name be all the praise now, and then, and forever and ever, in a world which shall never end.

J.C. Hall (Deceased)  
Gogginsville, Va.

**REQUEST**

Dear Elder Mewborn,

I am enclosing some writing of my Great-grandfather, Elder William Berry Kearney, that was written on May 28th, 1945, towards the end of World War II. As you know, he was for 25 years one of the pastors of Mewborn's Church. This writing concerns some of his experiences and his call to the ministry.

Also, I am enclosing a photograph of him and his wife, my Great-grandmother, Mrs. Betsy Johnson Kearney, who never united with the church, but of whom I am told was 100% faithful to him in his calling in every respect. When he appeared to serve his four churches on every Saturday and Sunday in the month, 95% of the time, she appeared with him.

Many thanks to you for publishing this article for me, I am,

Humbly and sincerely yours, I hope,  
W. William Edwards  
Goldsboro, NC 27530  
May 25, 1991

**MEDITATIONS OF  
ELDER WILLIAM  
BERRY KEARNEY  
MAY 24, 1945**

In the midst of great sorrow and bereavement, this beautiful Monday morning, I'll try to write some of my feelings at the present and meditations of the past.

During the year of 1904, and the first of the year of 1905, I was fully convinced of my sinful condition and that without the mercy of a covenant keeping God, I was lost forever. If memory serves me correctly, in the early Spring of 1905, the Lord appeared unto me in a vision, in the night, and, I hope, revealed the Son of Righteousness, unto me, as my Savior. From then on, though greatly burdened with my unworthiness and feeling that if I offered myself to the Church that they would not accept me, yet, being constrained by Love to my Saviour and the Church, I was overcome and made willing to offer myself, feeling I can but perish if I go. My thoughts were "I am resolved to try, for if I stay away I



Elder W.B. Kearney and wife, Mrs. Betsy J. Kearney, in their middle age years; he was holding his Bible, and they were standing in front of their 1929 "Model A" Ford, when returning from one of his church appointments. Photograph was made about the year 1935.



From left to right, (bottom row), Elder W.B. Kearney, Sister Bessie R. Allen, Sister Beulah Garner Prescott, Brother Ivey F. Prescott; (second, back, row), Mrs. Betsy Johnson Kearney, Sister Martha T. Leneave. (See article elsewhere in this edition of Zion's Landmark for identity of these people.)

know I shall forever die!" so on Saturday morning before the second Sunday in July 1905, I went before the Church at Mewborn's, was received and baptized the next morning by Elder T.B. Lancaster. Then Oh! what rest and peace was mine to enjoy for awhile. I'll never be able to describe the thought that I would never see anymore trouble, but I soon found that I was mistaken, for down in the valley of despond, great doubts and fears brought me very low. And the Word of the Lord came to me with power, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. So I was made to see that the all important thing for me to do was seek first the Kingdom of God and His righteousness. I was distressed the more, not knowing what to do, therefore from the bottom of the mountain cried I, "Lord have mercy on me and show me the kingdom."

Then at a time unexpected, the Lord Jesus as the Babe of Bethlehem in His mother's, Mary's, arms, clothed in the white raiment which was whiter than snow and most glorious to behold, appeared before me in a dream, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then He openeth the ears of men, and sealeth their instruction," Job 33:15,16.

And then I awoke with joy that I had seen the kingdom, and went about my work the next morning . . . singing,

" 'Twas a heaven below

The Redeemer to know,

And the angels could do nothing more

Than to fall at His feet,

And the story repeat,

And the Saviour of sinners adore!"

But for those little seasons of real comfort, I would fall into utter despair. "For I delight in the law of God after the inward man: But I see another law in my members, waring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:22,23.

Truly Jacob said, "Few and evil have the days of the years of my life been," Gen. 47:9, and some times I'm made to cry with Paul, "O wretched man that I am! who shall

deliver me from the body of this death?" Rom. 7:24. Jesus said to His disciples, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

The nearer I get to the sunset of life, the more I realize this truth, that in this world ye shall have tribulation, but I hope that I have been given peace in Christ Jesus, the Lord. The older I get, the more the cares, ties and pleasures that bind me to this world, are being taken away. One thing I'm glad of is that though all my earthly relations be taken away, because of a cruel war or otherwise, and that though "our earthly house of this tabernacle were dissolved," I have a little but precious hope that "we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1. This **hope** is so secure in Jesus, that the sorrows of this world, the devil and all his co-workers cannot take away, nor destroy it . . . in much tribulation in this life . . . but, in the Resurrection I **hope** to be raised in the likeness of King Jesus, and be satisfied.

W.B. Kearney

(Snow Hill, N.C.)

## Precious Memories From The Past

### Comments About Photograph:

The group photograph of six people, including Elder W.B. Kearney, in this issue of **Zion's Landmark**, was made about the years 1943 or 1944, just prior to the writing of his article that is being published in this issue of **Zion's Landmark**. Elder Kearney, his wife, Mrs. Betsy Kearney, Sister Bessie Allen, Brother Ivey Floyd and Sister Beulah G. Prescott, and Sister Martha Tingen Leneave, had just returned from a third Sunday meeting at old Nahunta Primitive Baptist Church, near Goldsboro, Wayne County, N.C., on his 1937 Ford automobile.

**About these people:** Sister Bessie Allen was a sister of the late Elder J.B. Roberts who was moderator of the Contentnea Association for many years. She was a member of Nahunta Church. Brother Ivey Floyd and Sister Beulah G. Prescott were members of Hadnott's Creech Church, near Stella, Carteret County, N.C. Sister Beulah G. Prescott, prior to her marriage, was a Garner from Newport, N.C. Their children, still living today, are Elder J.T. Prescott, Swansboro, N.C., Brother I.J. Prescott, a member of Bunker Hill Church, near Winston-Salem, N.C., Irvin Prescott also of Winston-Salem, N.C., Clarence

Prescott and Leola P. Bright, both of Snow Hill, N.C. Sister Martha Tingen Leneave was a native of the Surl Community, Person County, N.C., and she, with her husband, Bro. W.A. Leneave, who was deceased when this photograph was made in 1943, came from Person County to Wayne County about 1892, to raise tobacco. He was among the first farmers from that area to move to eastern North Carolina for that purpose, when many migrated accordingly. They moved their church memberships to Nahunta Church at that time. All of them were old Hardshell Primitive Baptists who did not compromise the doctrine and order of the church of God to accommodate the flesh, natural feelings and desires and the world. I well remember all of them.

When this photograph was made in 1943, Elder W.B. Kearney was pastor of Nahunta Church at that time, Sandy Bottom Church, near Kinston, N.C., joint pastor of Mewborn's Church, near Snow Hill, N.C., and also at Hadnott's Creek Church, near Stella, N.C. He was also pastor of the Primitive Baptist Church in LaGrange, N.C., formerly called "Bear Creek."

Elder Kearney was one of our pastors of Mewborn's Church, when I was a small boy, growing up. I well remember at meetings of those churches that we attended (our family) in those days, how all younger gifts in the ministry would go first or before him. He was older by years in the ministry, and always had the last say before the meetings closed. After they had finished speaking, I can see him now in my memory as he, always the last one to attempt to speak, would walk up into the pulpit, using his walking stick. As he stood before the bookboard, he would hang the walking stick on his right arm. Always invariably, without exception, we could look forward to the quotation of the following scripture in his sermon that Arminians had to take, like it or not. He in his firm, gross voice, with the same expression you now see in his countenance in the photograph, said: "And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungred, and ye gave me meat: I was thirsty, and ye gave me drink, stranger, and ye took me in, etc." "Then shall He say also unto them on the left hand, **Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels,** etc." He seemed to emphasize the last part more. He did not flinch when he said those words, and as I said, he had that solemn look on his face that you see in the photograph. Many use to say that he was too hard, but in a lifetime I have come to realize that God only blessed him in faithfulness to declare the truth without any fear of man. He preached the true doctrine, and the chips had to fall where they may. He read his Bible.

I remember one time there was an elder in the church who started confusion by contending that the footwashing (when Christ washed His disciples feet) took place immediately after the feast of the

passover in the upper room. The man contended that everytime a communion service was held by a church, a footwashing practice without exception had to follow, without which that church was he said in disorder for not following the scriptures. Old Elder Kearney immediately took him and his issue on by bringing him to account. He recited, face to face, this scripture to him: "Now **BEFORE** the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, etc.," "He riseth from supper, and laid aside his garments; and took a towel, and girded Himself." John 13:1-5. Then he quoted this scripture: "And when they had sung a hymn, they went out into the mount of Olives:" Matt. 26:30. Elder Kearney said to the gentlemen, "You are getting your suppers mixed up. The footwashing took place two days earlier than the supper in the upper room, and it was "in Bethany, in the house of Simon the leper." He said, "there was no footwashing after the last supper or the one that took place in the upper room." Elder Kearney continued his discussion with his opposing elder, chiding him and saying, "I have a daughter, Velma, who is now 10 years of age, and she is in the 4th grade in grammar school. If she has not yet learned at this point the meaning of the word **BEFORE**, I will stop her from school. At once the elder did not like being set straight in this manner, and he went off and begun calling Elder Kearney "The Old War Horse." Yet, my memory is very clear until this day that he was of the old kind of Hardshell Baptist who pulled not punches or trivialities when it came to standing firm for the scriptural doctrine and practice of the Church of God, in those days, over forty years ago; my precious memory of him today is that he was one who always, as the saying goes, "told it like it is." On the other hand, he was vilified and persecuted by his enemies and adversaries for the truth's sake, but that did not daunt him in the slightest.

Another thing I remember about him occurred when Elder J.W. Wyatt would come through that part of the country back in those days to visit the churches. He (Elder Wyatt) would always make a "bee-line," as the saying goes, straight to Elder Kearney's home. They were two old predestinarian Baptists who enjoyed one another's company. Elder Wyatt always said that he liked Mrs. Betsy Kearney's hot, black coffee.

These are some of my precious memories of some of the old heads, now passed on and gone from this world. There faith was in God, and they were immovable and steadfast in the doctrine and order (practice) of the church. To this end, they were kept in the faith, once delivered to the saints, and were blessed to never waver to their journey's end.

At our home church, Mewborn's, he always sat on the men's side of the Amen Corner, on the front bench, at the very end, nearest the pulpit, where he could hear every word that went out over it. You may be sure, if any unsound doctrine was set forth or declared, he caught it.

Elder W.B. Kearney has five living children today. These are: Sister Annie K. Ginn, the oldest member of Mewborn's Church, Nellie Carter, Velma K. Taylor and Joshua Kearney, all of Snow Hill, N.C., and Jim Berry Kearney, LaGrange, N.C. Elder Kearney was the father of the late Brother Joseph D. (Joe) Kearney, LaGrange, N.C., who passed away about five years ago.

A warm "Thank You" and much appreciation is given to Walter William Edwards, his great grandson, Goldsboro, N.C., who contributed his article and photographs for publication.

J.M. Mewborn

## KEPT BY THE POWER OF GOD (Selected)

The saints have many enemies, both from within and from without. They live in an evil and unfriendly world which is opposed to every godly principle. They live in a body of flesh and blood which carries within it the seeds of every imaginable evil, and which is in constant conflict with the principle of grace within the soul. They are exposed to many dangerous and deadly diseases, and subject to occasional contact with the most profligate of sinners; they are also subject to the objects of diabolical plots and schemes and all manner of persecution and other ill usages. Satan and all his demonic host is arrayed against them with indescribable hatred and wrath and would swallow them up in a moment were they suffered to do so. But though this great array of enemies be marshalled against them all at once, if God is on their side **all the combined powers of evil cannot destroy even one of them!** Yea, without His sufferance these forces cannot even touch them.

**"If God be for us, who can be against us?"** (Romans 8:31). God's all-seeing eye, in conjunction with His omnipotence, His merciful intervention and His kind providence, combine to preserve the godly from the many dangers and evils to which they are daily exposed. In everything we read in the Scriptures concerning God and evil spirits, it is always made crystal clear that He is in complete control of them and they can go no further than He suffers them to go. See for instance the case of Job (1st and 2nd chapters); and also the case of the wild Gadarene (Mark

5:1-13). And so it is with all the manifold forces of evil; they are all at the disposal of Divine providence and could have no power at all over anyone unless the Lord gave them leave.

The saints are assured of ultimate victory over all their enemies and all evil; over sin, Satan, death, hell and the grave. If God be for us, no person nor power can be effectually against us. God's people are assured that He that is in THEM is immensely greater than he that is in the WORLD (1 John 4:4), and that they are kept by the power of God (1 Peter 1:5). If we are in His keeping, we are safe, even in the face of the greatest peril. **"Who is he that will harm you, if ye be followers of that which is good?"** (1 Peter 3:13). How precious are these thoughts to my soul!

(Elder) Ralph Harris  
Caryville, Fla.

(From *The Christian Pathway*,  
July-August, 1991, issue,  
Pages 2-3).

## CORRESPONDENCE

Dear Elder Mewborn,

I am sending a check in the amount of \$30.00. Please renew the paper for two years, and the remainder do with as you see fit. We enjoy the paper, and hope you can keep it in circulation.

Yours in love and hope,  
Mrs. C.T. (Violet) Stoots  
Austinville, Va., 24312  
November 1, 1991

Dear Elder Mewborn,

Enclosed is \$20.00. Please renew my subscription for the *Zion's Landmark* for two years, and use the rest as you see fit. I enjoy reading the paper very much. It is the nearest thing I get to what, I hope, I believe to be the true Gospel, as I do not get to go to church meetings anymore.

I am sorry I am late in renewing my subscription. I hope you and your family are doing well. I remain your true friend, and please remember me in your prayers.

Nola Walley  
Everman, Texas 76140  
November 6, 1991

Dear Brother Mewborn,

Enclosed please find check for two years subscription to the *Landmark* and add the extra to the

fund where you need it. The check is for \$25.00

We enjoy reading the paper very much. You are in our thoughts quite often. Give our love to your family.

Sincerely,  
Carl & Rosalie Bianco  
October 18, 1991

Dear Brother Mewborn,

I am enclosing my personal check in the amount of \$100.00 to renew the subscriptions of **Zion's Landmark** for Lacy Moseley and myself for another year, and also a new subscription for Myrtle Sleight, Mt. Airy, N.C.

Please use the balance of funds to help restore the church's sovereignty which has been taken away by tyrants. Rather than wanting a back seat these days, they are after our freedom and liberty. A church of Christ has ever been considered by genuine Baptists as the highest ecclesiastical authority on earth, permitting an association to come in and act only as an advisory council when asked to do so.

I hope to come to your church soon.

In love to a brother of hope,  
C.J. Wilson  
Mocksville, N.C. 27028  
November 2, 1991

Dear Elder Mewborn,

I am sorry I have been careless with the renewal of my subscription. I am enclosing my check for \$15.00 to cover for 1991-1992. I read my paper each time. Thank you for your patience, and all that you do for the **Landmark**.

Sincerely,  
Doris P. Wood  
Chinquapin, N.C. 28521  
October 8, 1991

Dear Elder Mewborn,

I read with interest the article in the "March-April, 1991" issue of **Zion's Landmark** about a permanent fund that has been established for the support and future continuation of the paper. I would like to contribute \$500.00 for the "**Friends Fund For Zion's Landmark**." I am sure you have the details worked out by now.

Reading is so important to me. I hope my little contribution can help someone to continue to receive their paper. I am happy to do so, and hope it helps.

Friends, we hope,  
Exie and Roy E. Vanvactor  
Radcliff, Kentucky 40160  
September 25, 1991

Dear Elder Mewborn,

I am enclosing a check to renew my subscription, and that of my brother, Bennie B. Robinson for two years each for the amount of \$30.00, plus an additional amount for \$100.00 in remembrance of our mother and father, Mary Rhodes Robinson and

Benjamin F. (Frank) Robinson, to be used to help you carry on the work with the **Zion's Landmark**.

They were members of the Old Bay Primitive Baptist Church at Verona, N.C. for many years. They were very dedicated to the Old Primitive Baptist Church and to **Zion's Landmark**.

May I say "Thank You" for your dedication to the Primitive Baptist people and the **Zion's Landmark**. You have seen to its continuation of publication for many years, and many appreciate your efforts.

Best Wishes,  
Frankie L. Robinson, and  
Bennie B. Robinson,  
Jacksonville, N.C. 28540  
October 9, 1991

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## OBITUARIES

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### JOSEPH NORTHERN TROGDON

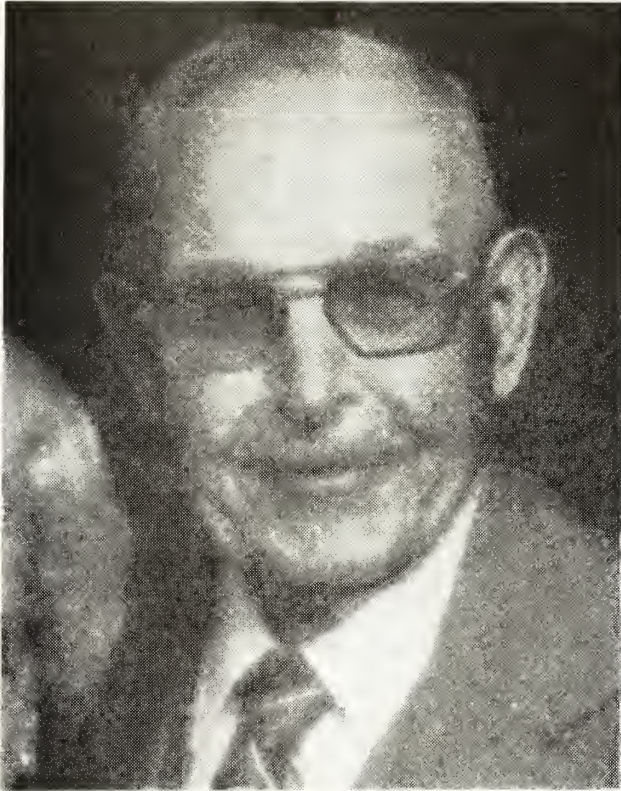
("A True Believer" and  
"Established In God.")

Born March 31, 1899, in Randolph County, North Carolina, Brother Joseph Northern Trogdon passed away May 31, 1991, at his home in Asheboro, N.C., at the age of 92 years and two months. He was the son of A.H. (Harris) Trogdon and Mary Jane Beam Trogdon. From this union he had three brothers and four sisters.

In the record of his life, he grew in Grace to be a very honest man. He was blessed with so much integrity in so many ways. His brethren and sisters loved him so dearly for the things he was blessed to stand for in the church.

On May 4, 1923, he was married to Maisy Louise Lassiter, who survives him. They were married for 68 years. From this union they were blessed with three children, one daughter, Mrs. Rachel Trogdon Lanier, and two sons, Paul Trogdon and Ray Trogdon, all of Asheboro, N.C. Also surviving are two sisters, Mrs. Crissie T. Robbins and Mrs. Ruth T. Edwards, and one brother, Jesse O. Trogdon, all of Asheboro, N.C., along with five grandchildren and eight great-grandchildren.

On July 19, 1924, he was drafted into the Church of the Living God. He was received in Rock Hill Primitive Baptist Church, Randolph County, N.C., with open arms and was baptized the following day, where he remained a faithful member and never wavered from the Truth. Yet, the church, still seeing a deeper burden on him, looked into his qualifications as a Deacon. A presbytery was called for to meet with the church on November 14, 1936, at which time he was ordained a Deacon. As it is written in the scripture, Matthew Chapter 20, Verse 16, "For many be called, but few chosen," we feel he was called, and chosen, to carry the Banner, and did so in the service of God. He served his brethren and sisters in Christ for over 66 years. We feel a great loss at Rock Hill Church, but feel it is Brother Northern's gain.



Northern Trogon

On February 14, 1942, after the death of his father, A.H. Trogon, Brother Northern was appointed a Trustee of the Church. On November 20, 1988, the Church, recognizing the brother's advancing years and physical disabilities, saw fit to appoint him Honorary Trustee, recognizing his long and faithful service to the Church. The Brother made a sweet statement to the church at the time. For a number of years, he was the Assistant Clerk of the Abbotts Creek Primitive Baptist Association.

He was blessed in carrying the Banner high. When one is drafted into service, there is surely (always) a discharge. He made the following statement so many times during his latter years: "I am desiring an Honorable Discharge more than anything else." We feel that Almighty God granted him his Discharge.

His funeral service was conducted in Pugh Funeral Home Chapel, Asheboro, N.C., by Elders Ralph V. Gaines and Calvin Harward. His body was laid to rest in Oaklawn Cemetery, Asheboro, N.C. Our deepest sympathy is extended to his family and friends in their loss.

We request that one copy of this obituary be presented to the family, one copy sent to **Zion's Landmark** for publication, and one copy be put in the Church book at Rock Hill Church.

Submitted to the Church by Joseph W. Robbins and Carolyn G. Gaines. Approved by the Church in Conference on Saturday, August 17, 1991.

Ralph V. Gaines, Moderator  
Joseph W. Robbins, Clerk

## IN LOVING MEMORY OF JOHN MANLEY MOON

Dear Elder Mewborn,

I have tried to write a little memorial for my beloved husband, Manley. Can you put it in **Zion's Landmark**?

### JOHN MANLEY MOON

In loving memory of John Manley Moon who was born January 29, 1901, and died June 18, 1990, at 201 West View Drive, Athens, Georgia.

"He had a nature you could not help loving,  
A heart that was purer than gold;  
And to those who knew him and loved him,  
His memory will never grow cold.

So, Lord, may it be your will to put your  
Arms around him,

**Make up for all he suffered,  
And all that seemed unfair;  
I'll tend his grave with loving care,  
For part of me is buried there."**

Your wife,  
Commie

(Mrs. Commie J. Moon,  
Athens, Georgia 30606  
August 10, 1991)

## MELBA BAREFOOT WESTBROOK

It has pleased our Heavenly Father to remove from the trials and tribulations of this world one of our dear sisters in the flesh, and also in Christ, Sister Melba Barefoot Westbrook, the daughter of Junius and Mattie Adams Barefoot. She was born January 29, 1911, and was called to her eternal home October 29, 1990. On February 16, 1927, she married Almond Westbrook who proceeded her in death January 12, 1969. To this union were born seven children: Graham, Sherrill, Donald and Dora Ellen (twins) and Dan Westbrook. Two infants, Georgia Elaine and Sherrill, proceeded her in death.

Melba was given strength and patience to endure her many afflictions without complaining. She was received into the fellowship of Reedy Prong Church, Johnston County, N.C., where her father and mother were members in August, 1944, and was baptized by Elder L.A. Johnson. Having received a sweet hope in Christ, she was blessed to remain a faithful member as long as she lived. The church lost a faithful member, the children and grandchildren a precious and devoted mother and grandmother, her brothers and sisters in the flesh a loving sister. We will miss her, but God loved her much more. We do not mourn her passing. It seemed her whole life was associated with the church. She loved to sing the songs and hymns of Zion, and hear the glorious gospel preached. We cannot wish her back into this world to suffer nor can we question the will of God. The blessed thought is **He** transplanted each one **He** died for to that eternal city of love and peace,

never again to endure the troubles and sorrows of this life.

Her funeral service was conducted at Unity Presbyterian Church by Elder Delbert Carraway and Rev. Robert Brozina. Her body was laid to rest in the church cemetery.

Done by order of the church with the request that a copy of this notice be sent to her family, leave one for the record in the church minutes, and a copy be sent to **Zion's Landmark**.

Read and approved in conference December, 1990.

Elder W.C. Noles, Moderator  
Edith Tart and Musette Hawkins, Committee

### In Memory Of Our Dear Sister, Melba B. Westbrook

In our lonely hours of prayer,  
Thoughts of Melba are always near;  
For our dear sister has now gone,  
To that place where she had hoped to be borne.

Melba was a true Believer of Salvation,  
through faith and by grace,  
She received a precious hope in Christ  
as a young woman;

Meeting times at church, she was there  
to fill her place; and always willing to  
lend a helping hand to her fellowman.

It's been six months since that sad departure,  
Visiting her for five weeks was surely no pleasure;  
We would go to visit, but, come away with sad  
hearts;  
When God called, we were ready to depart.

The last few years of her life were no pleasure,  
The years of long ago we will always treasure;  
Her love for everyone was like a beacon light,  
Tho it changed through the latter scenes of life.

She never seemed to be in any distress, for,  
Her personal life she kept to herself;  
Finally the children had to come in and take over,  
This she didn't prefer.

This day is past and gone,  
The evening shades appear;  
We all still remember well,  
That night when death was near.

We believe in that land of perfect peace,  
Where pain, worry and tears will cease;  
We feel that Melba has gone to rest  
And can now hear those Heavenly songs the  
Angels sing, and be forever blest.

Written by her sister,  
Eunice Jackson  
May 24, 1991

### LEONARD MARCELLUS GILLIS

On June 27, 1991, God saw fit to call our beloved

Brother, Leonard Marcellus Gillis, away from this world of trials and tribulations. He was born on November 20, 1903, making his stay here on earth eighty-seven years, seven months and seven days. Brother Gillis was the son of late Albert Sidney Gillis and late Lula Brooks Gillis. He was betrothed to Gracie Gravitte Gillis on March 1, 1934. In this union they were blessed with four (4) children, three sons, Royce A. Gillis on High Point, N.C., Carey O. Gillis of Greensboro, N.C., and E. Earl Gillis of Durham; one daughter, Amelia Gillis of Durham, eleven grandchildren and one great grandchild.

His funeral service was held at Brooks & White Chapel, Roxboro, N.C., by Elder L.P. Martin and Minister Victor Blackwell at 11:00 a.m. on Saturday, June 29, 1991. His body was laid to rest at Person Memorial Cemetery where he awaits the second coming of our Lord Jesus Christ.

Brother Gillis joined Roxboro Primitive Baptist Church at the age of eighteen (18), about the year 1921. He so loved the doctrine of Salvation, and believed that it was by grace and grace alone that you are saved. He attended church regularly until he was taken ill several months ago.

God blessed Brother Gillis with such a loving and giving heart. He was always giving a helping hand whenever it was needed, whether it be for the church, family or friends. We will miss Brother Gillis; but, we feel our loss is his eternal gain.

We extend our deepest sympathy to his family.

Be it therefore, resolved that a copy of this obituary be sent to **Zion's Landmark** for publication, a copy be retained for our church records, and a copy be forwarded to his family.

Elder L.P. Martin, Moderator  
Ruby C. Day, Clerk  
Lottie C. Taylor, Committee

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Genesis 1:1-2

Satan knows not who are the elect; therefore, he will try and get all professors into his sieve. He succeeded in getting one from among the apostles; and, no doubt, he thought he had got Peter.

(Elder) P. D. Gold  
ZION'S LANDMARK  
December 1, 1909

# ZION'S

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Volume CXXIV

November-December 1991

Number 6

## THE BEAUTY OF GOD'S CHURCH IN HIS TRUE LOVE AND PEACE

("BEHOLD how good and how pleasant it is for brethren to  
dwell together in unity!" Psa. 133:1.)

How sweet how heavenly is the sight  
When those who love the Lord  
In one another's peace delight,  
And thus fulfil his word:

When love in one delightful stream  
Through every bosom flows,  
And union sweet, and dear esteem,  
In every action glows!

When each can feel his brother's sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart:

Love is the golden chain that binds  
The happy souls above;  
And he's an heir of heaven that finds  
His bosom glow with love.  
(Selected)

When free from envy, scorn and pride,  
Our wishes all above,  
Each can his brother's failings hide,  
And show a brother's love.

### NOTICE

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

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\$7.00 PER YEAR

\$13.00 2 YEARS

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

J.M. Mewborn, Editor

## SPECIAL REQUEST

Dear Elder Mewborn,

There is a hymn in the little Lloyd's Hymn Book entitled "Afflictions of Zion," No. 696, that has borne on my mind for at least the past year and one-half that I wish, sometime, when you have the space you would publish it in **Zion's Landmark**. I know of no words at this time that can more adequately describe my inward feelings than those which are written in this hymn or poem.

It seems there are many tender buds that have been hurt and bruised in some of these afflictions and trials that are now taking place, and I would be glad to know that the Old Baptists everywhere could read these words and then be given to ponder and meditate.

Thank you for your kindness and courtesy to me in the past, and may it be God's will to cause us to feel as Jeremiah did in his day. "The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black, astonishment hath taken hold on me. **IS THERE NO BALM IN GILEAD: IS THERE NO PHYSICIAN THERE?** Why then is not the health of the daughter of my people recovered?" Jeremiah 8:20-22.

May it be God's will to cause us to ponder and meditate!

Yours in hope and in the faith  
of God's elect, I trust,  
W. William Edwards  
Goldsboro, N.C. 27530  
February 1, 1992

## AFFLICTIONS OF ZION

God, who rules the times and seasons,  
Doubtless for the best of reasons,  
Has been pleas'd to visit Zion,  
With afflictions sore and trying.

### CHORUS

When, O when will Christ the Savior  
Come, his little flock to favor?  
When, O when?

## *Zion's Landmark*

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

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See of late the sad declension,  
Bitter strife and fierce contention;  
Fiery zeal and persecution,  
Raging like the troubled ocean.

See the proud assuming spirit,  
Some among us now inherit;  
Striving who shall have dominion,  
Slaves to popular opinion.

See the world and church uniting  
In the work of proselyting;  
Wood, and hay, and stubble bringing,  
To build up the gospel kingdom.

See the train of "means and measures,"  
Filthy lucre, worldly pleasures;  
Honors, titles, wealth, and numbers,  
All combined to gain more members.

See the wide-spread desolations,  
Churches and associations,  
Once so happily united,  
Now are like a house divided.

Christian fellowship and union,  
Correspondence and communion,  
All are sacrificed together;  
Brother scandalizing brother.

Oh! it is a day of terror;  
Dark and low'ring clouds of error  
O'er devoted Zion hover;  
Oh! when will the storm pass over?

(We appreciate William Edward's willingness to request the publication of these words at this time, which we feel are timely, and are glad to comply with it. Also, we appreciate his interest. Editor)

## "TAKE HEED UNTO THYSELF, AND UNTO THE DOCTRINE" (1st Timothy 4:16)

("Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebs. 2:1.)

A warning to the churches around,  
Where I have wept and cried;  
To keep you all together here,  
For fear you would divide.

And you, my preaching brethren, too,  
That I've been with so long;  
The care upon you all will fall,  
When I am dead and gone.

Beware of strangers when they come,  
For some will say to you,  
"We're of your faith, we bear your name,"  
And in they come with you.

When they've been there a little while,  
Christ's laws they will not keep;  
Then you may know there's danger nigh,  
"A wolf among the Sheep."

Now some will say, "He's a good man,  
And him we aim to keep;"  
While others say, "We'll turn him out,"  
And this divides the Sheep.

My brethren, all, and sisters too,  
That have been by my side;  
The time on earth has been sweet with you,  
"Oh! never do divide."

J.F. Hatfield  
(Deceased)

(Elder J.F. (Ferrell) Hatfield was an elder in the Mates Creek Association for many years. He resided at Ransom, Ky., and was pastor of churches in that area. We feel the words of Solomon apply to him today, "Blessings are upon the head of the just: The memory of the just is blessed." Proverbs 10:6-7. Editor)

### CURRENT REQUEST

Elder J.M. Mewborn,  
Dear Brother:

I am late again sending my subscription. Please accept payment for two year's renewal (Sept. 1991 to Sept. 1993), and excuse me.

Brother J. M., I received this copy of the Circular Letter written by Elder J.F. Mills of the Bear Creek Primitive Baptist Association of North Carolina that was written in September, 1896, from some of my mother's people. (Mother is doing well at this time). I enjoyed reading it very much, and thought you might also.

I hope all your family is well. I hope to see you soon.

Yours in hope,  
Calvin Harward  
Sanford, N.C. 27330  
January 18, 1992

### A LETTER WRITTEN

The following was written by the late Elder J.F. Mills of Marshville, N.C., about September 15, 1896, as a circular letter for the minutes of the twelfth Spring Session of the Bear Creek Primitive Baptist Association, held at Howard's Chapel, Stanley County, N.C., May 2nd, 3rd, and 4th, 1896, and for the sixty-fifth annual Fall Session held with the Union Grove Church, Union County, N.C., October 3rd, 4th, and 5th, 1896, the same year.

### GOVERN, OR BRIDLE THE TONGUE

Dear Brethren:

As I was appointed to prepare a circular letter for our next minutes, I submit the following to your consideration on the above named subject.

**"The tongue is proportionately a very small member of the body, but is dreadfully dangerous when unbridled."**

James in his general epistle says: "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.

We might pause for a moment right here, long enough to ask ourselves if there are any reasons for us to fear that our religion is vain. For one I must say I fear, yet I have hope. James also says, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3:5-10.

Then Peter 1st Epistle 3-10 says, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Now kind reader, let this poor sinner, as one who wishes you well, admonish you to try to keep this untamable member of our bodies governed or bridled. The adage, "Think twice and speak once," is very good advice. We would do better to be silent than to speak when our speaking results in wounding the feelings of others, for if we do so, our sin will find its way back to us.

Even Solomon says, "A fool, even he, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." Proverbs 17:28. The great trouble here is that there is too much said that should not or ought not to be said, too much said by too many unbridled tongues. This business began when the world was fired with sin, about

fifty-nine hundred years ago, about the Garden of Eden, in the beginning, and its sting has caused aching hearts among the multiplied generations of mankind ever since. From the first sin ever committed to the nearing of the setting sun of the nineteenth century of the Christian era, and still the unbridled tongue has its cruel sting and its deadly poison.

Now dear reader, do not think for a moment that I want our organ of speech silenced finally. The tongue, when bridled, is a great blessing, and it was given for a good purpose, for the wise man, Solomon, said, "A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11. Fitness will not admit of any unfitness. Words fitly spoken are just such words as should be spoken, at the place and by whom they should be spoken. The ministry should preach the preaching they are bidden to preach, abiding, each one, in their own calling. The children of God may indulge freely or liberally in words fitly spoken. Such words as not to make wounds, but will heal such as have already been made, are desirable above all. Such words as will strengthen the weak hands and stay (or confirm) the feeble knees. Say to them that are weak, "Be Strong." Speak cheering words to the weary, tired and way-worn pilgrims and travelers. Tell them just beyond the river of death there is a home of endless life. With the ability and impressions you have speak such words as will glorify God, His cause and do comfort His people. And most of all, may it be His will that we be of what benefit as possible to humankind. May our words be such as will make friends instead of enemies. Let us be careful that we say nothing that would offend or hurt even the least or most humble of our Father's children.

And lastly, if we should see existing trouble between our brethren or sisters, may it be His will to bless us to labor for their reconciliation instead of making worse enemies. For "Blessed are the peacemakers: for they shall be called the children of God." Matt. 5:9.

Brethren, may God bless you to pray that I may live as I have admonished you to live, to even speak kindly to our enemies, for "A soft answer turneth away wrath: but

grievous words stir up anger. The tongue of the wise useth knowledge aright." Proverbs 15:1-2. These words are God's admonition to His people.

J.F. Mills

(Elder J.F. Mills lived near Marshville, N.C., and was the grandfather of Sister Evelyn Lee of Lawyer's Spring Church, Peachland, N.C. He had a son, Brother Lonnie Mills, who may be remembered by Old Baptists today in that area. He was also a close relative of Sister Floy Jones, (deceased), wife of Elder Jimmy Jones, Marshville, N.C. Ed.)

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

St. John 1:1-2

### SULPHUR FORK PRIMITIVE BAPTIST CHURCH (Campbellsburg, Henry County, Ky.)

I am enclosing a color photograph of the Sulphur Fork Old School or Primitive Baptist Meeting House, located at Campbellsburg, Henry County, Kentucky. The Henry County Historical Society recently published in their September, 1991, **QUARTERLY REVIEW**, an at length historical article on this old church entitled "Sulphur Rock — Review Of The History Of An Ancient Church Condensed From E.F. Ransdell's Brochure — 109 Years — 1801 to 1910." The organization of this body has stood for 191 years (1801 — 1992), and the present building was erected in 1872. We believe that it is, perhaps, one of the oldest Primitive Baptist Churches still standing today in the United States of American with a building still in use for 121 years of the 191 year period of its existence.

The windows of this old building have shutters that are still in use to keep vandals from breaking the glass panes. Some of the windows have original stained glass, and some people for some reason seem anxious to get pieces of them for souvenirs or art collections.

It is interesting to note that Elder R.C. Bell, Hurricane, W.V., served this church for twenty years. Elder Woodrow Lake also served here for a period of twenty years until he moved to Florida. We now have Elder Elmer Smith, Ransom, Kentucky, from the Samaria Church. He was with us this past weekend, November 9th-10th, 1991, at our regular meeting

time, and was wonderfully blessed! Through the past several years, his health has not been too good, but that did not prevent his faithfulness in coming to us and serving our church.

Some of the names that have figured prominently in this church over the years have been Vories,

Ransdell, Chilton, Pyles, Smith, Turner and others.

Our meeting time is the second weekend in each month, March through November, of each year. We hope those of our faith and order will continue to remember us, and visit us whenever you can. Like the church and household of faith in this world has always been, we are few in number with only six members, but that does not forestall or prevent our interest and love in the Lord and for His blessed truth and cause.

James W. Keesee, Church Clerk  
Route 1-A  
Campbellsburg, Ky., 40011  
November 12, 1991

**SULPHUR FORK  
REVIEW OF THE HISTORY  
OF AN ANCIENT CHURCH  
CONDENSED FROM  
E.F. RANSELL'S BROCHURE  
109 YEARS — 1801 TO 1910.**

In view of the fact that the congregation of "Regular Baptists" worshipping at Sulphur Fork Church, Campbellsburg, have but recently erected a nice new church edifice; and, in view of the further fact that the regular association was held there last Saturday and Sunday, it seems an opportune time to give a historic review of that particular church. Happily, we have access to a very interesting sketch prepared by Mr. Ernest F. Ransdell and read some time since before the congregation. Unfortunately, the sketch is too long for us to use in its entirety, so we can publish only the more important facts that Mr. Ransdell has presented.

Sulphur Fork Church of regular Baptists, situated at Campbellsburg, Ky., was gathered by Isaac Malin and James Dupuy, and constituted on July 11, 1801, by Wharton Ransdell, Lawrence Sanford, Conradus Pyles, Samuel Nelson and Robert Webb. It is 109 years old. (1910).

It was first located a few miles west of Campbellsburg, on Sulphur Creek, from which it derived its name. First house was of logs. Destroyed in 1809. Second house was also of logs and was built in 1810. It had a large open fireplace in the center of the room. This house also burned in February, 1827.

Third house built of brick construction, 1827 — 1828. Committee: D. Elston, J.H. Foree, J. Scott, P. Foree, John Ransdell, Sr., and D. Owens. The new house was 25x50 feet, cost \$468.

Fourth house built of brick in 1872; 36x45 feet, which is still standing. Committee: J.S. Smith, W.H. Ransdell and Joseph B. Turner.

On June 16, 1821, Wharton Ransdell for \$1.00 and love of the Christ-cause gave one acre of land

on the New Castle and Port William (now Carrollton) road for a new church site, deeding it to the trustees.

The church records were twice destroyed by fire, first time from the founding of the church (1801) up to third Saturday in May, 1809.

The oldest book that the compiler of these notes has in hand covers the period from third Saturday in May, 1809, to third Saturday in February, 1827. The Missionary Baptists in the split of 1840 got possession of the record from 1831 to 1840. The next book in Mr. Ransdell's possession has the record from third Saturday in July, 1840, to fourth Saturday in March, 1890. The third book commenced the fourth Saturday in April, 1890, and is still receiving the record as it is made, as of this date, 1991.

**SOME HISTORY**

Sulphur Fork Church first united with Salem Association that was constituted at Cox, Nelson County, in October, 1785. At the time of this union, 1801, the association was being held with Long Run Church, Jefferson County. Sulphur Fork Church remained a member of that body till Long Run Association was constituted, Sept. 16, 1803, becoming a constituent of that body with 16 members. On the third Saturday in July, 1826, our church was one of ten that united to form Sulphur Fork Association, the constitution thereof taking place in this church. Membership was held in that body till the split of 1840, adhering strictly to the anti-missionary cause.

In October, 1840, the church entered into the constitution of Mt. Pleasant Association, at Mt. Pleasant Church, Pleasureville, remaining in same until it was dissolved in 1909.

**CONFESSION OF FAITH**

The church was originally constituted on a certain confession of faith, but the Local cannot find room for it. However, on the third Saturday in August, 1829, the articles of faith of the Sulphur Fork Association were adopted in lieu of the first articles, "and have ever since been strictly adhered to by this church." They are as follows:

1. We believe there is but one true and living God and that in the Godhead there are three persons, the Father, the Word (or Son), and the Holy Ghost, and that these three are one, equal in power, dignity, and eternity.

2. We believe that the Holy Scripture of the Old and New Testaments is the word of God, and the only unerring rule of faith and practice.

3. We believe that the sin of Adam brought death, condemnation and moral depravity on all mankind.

4. We believe that regeneration, sanctification, justification and salvation are by virtue of the birth, life, death, and resurrection, ascension, and mediation of Jesus Christ, and in no other way; and that all these graces of the Spirit are referable alone to the Church of God, which He hath purchased with His own blood.

5. We believe that the People of God were chosen in Christ Jesus, before the foundation of the world; that we should be holy and without blame before Him in love, elect according to the foreknowledge of God, and that they will persevere through grace to glory.

6. We believe that immersion only to be baptism, and none have a right to that ordinance but believers upon giving evidence of faith, and they only have a



**(Sulphur Fork Primitive Baptist Meeting House, Campbellsburg, Kentucky. Church organized July 11, 1801; Building erected A.D. 1872).**

right to partake of the Lord's Supper.

7. We believe that there will be a resurrection of the dead, both of the just and the unjust, and that the happiness of the righteous, and the punishment of the wicked will be eternal.

8. We believe that the Holy Spirit is necessary to convince men of sin, of righteousness and of judgment, and the scriptures alone are not sufficient to accomplish this.

9. We believe that it is our duty to be engaged jointly and severally for the honor of the Christian religion.

#### PASTORS

Allen McGuire, born in Pennsylvania 1768, came to Lexington 1788, married Mary Forbes at Bryant Station 1795; settled in woods near Smithfield in 1798; baptized into Drennon Ridge Church by Isaac Malin in 1801. He helped constitute East Fork Church, September 26, 1802 and was ordained its pastor the same year. On the third Saturday in September, 1809, was called as pastor of Sulphur Fork; again called on third Saturday in November 1825 to preach and administer the ordinances. In 1826 he resigned all charges in Kentucky and moved to Missouri where he labored in the ministry till 1834. He died in 1835.

John A. McGuire, son of last named preacher, born in Henry County about 1800. He joined East Fork Church and was baptized by his father. Joined Sulphur Fork by letter on the third Saturday in September 1819; licensed to preach in June 1825; ordained at Sulphur Fork in March 1827 by Isaac Malin, John Gillespie and John W. Thomas.

On the third Saturday in July, 1830, this John A. McGuire and John W. Thomas were jointly called as pastors of the church. McGuire served until 1840, when he went off with the missionary wing. He moved to Louisiana in 1845, and stayed three years

when he came back and remained until 1852 when he again went south, dying in 1872.

John W. Thomas joined by letter in November 1825; authorized to exercise his public gift on the third Saturday in the same month by this church; called as pastor by the church on the third Saturday July, 1830, in connection with McGuire. Moved from state next year.

Peter H. Vories. Born 1790. Baptized by Allen McGuire, joining the third Sunday in August 1817. Licensed to preach in Jan. 1818. In April 1819 was given written license to preach; ordained at Sulphur Fork December 27, 1819 by Allen McGuire, William Buckley, Samuel Vancleave and Isaac Malin, served about six years, dying October 15, 1825.

W.D. Ball, born in Virginia in 1799. Baptized at 17 and received into the church on Tuesday after the second Sunday in June 1817; licensed to preach in 1832, ordained in 1826 at Cape Run by Hugh Montgomery and Isaac Malin. Accepted pastorate of Sulphur Fork fourth Saturday in March 1856. Died in 1862.

Robert W. Licketts, born in Maryland. Aug. 23 1794. Located in Clark County in 1823; united with Friendship Church. Licensed to preach by Drennon Creek Church, now New Castle, in September 1832. He and his wife Sarah united with Sulphur Fork Church in March 1846. Called as its pastor in November 1850. Died in Jan. 1856.

N.A. Humson, born in Virginia, Nov. 11, 1811; united with Union Forge Church in his native county about 1840. After settling in Clark County, he moved to Henry County, and joined Cane Run Church by letter in April, 1849, ordained by same church in 1854 by R.W. Ricketts, and W.D. Ball. Became pastor of Sulphur Fork in April, 1862, and served it faithfully until his death, Jan. 28, 1890, in his 79th year.

J.G. Eubanks. Born Sept. 8, 1843. Joined church

in Georgia in 1873. Licensed the day he was baptized, and ordained the next day. First pastorate Mt. Zion Church, Cobb County, Georgia. Called as pastor of Sulphur Fork in July, 1888, in connection with N.A. Humston, accepted third Saturday April 1889. On fourth Saturday of August same year he and his wife united by letter. In March 1902 moved to State of Delaware.

P.W. Sawin. Born Jan. 2, 1844 in Shelby County, Indiana. United with Church in that County in 1859. Began preaching in 1861. Ordained at Corn Creek Church, Shelby County Indiana, Nov. 1868. Called as Pastor of Sulphur Fork in Nov. 1903.

**MODERATORS**

The first moderator of the Sulphur Fork Church was Wharton Ransdell who was appointed at the constitution of the church July, 11, 1801.

William Laingore was appointed moderator in May, 1809, and in September 1810, Allen McGurie was appointed, said Laingore having been exonerated at the July meeting same year. Allen McGuire resigned in January, 1823, and Peter Vories was appointed in his place. Mr. Vories having died, John W. Thomas was appointed moderator in Oct. 1826.

In Nov. 1840, R.W. Ricketts was appointed to that office who served until March 1856 when he was succeeded by James Vories, and he in turn was succeeded by N.A. Humston in April, 1862. He served until his death in January, 1890.

In April 1890, H.S. Chilton was chosen. He resigned in the following September, and J.G. Eubank was appointed. In July, 1902, George W. Ashbrook was chosen. At the April meeting in 1904, he was released at his request and Elder P.W. Sawin was appointed. He remained in office to this writing.

**DEACONS**

The first Deacons of whom there is any written record were Wharton Ransdell and John Ransdell. They were chosen on the third Saturday in March 1812. John Ransdell was relieved at his request in May, 1827, and James Bradley was appointed in his place. He remains so at this writing.

Thomas J. Ransdell was appointed in Nov. 1840 in place of Levi Scott who had gone off with the Missionary Baptists. Ransdell was ordained second Saturday in January 1841, and was released in November, 1861. James Vories was then appointed, being released as moderator. At the same time he was made church treasurer.

July, 1869, B.F. Ransdell and J.B. Turner were chosen and ordained on the fourth Sunday in Oct.

1869, by laying on of hands and prayer by Elders J. Knight, Sam Jones, Levi Short, and N.A. Humston. In June 1879 Thomas Morgan was chosen in place of J.B. Turner who requested to be released. B.F. Ransdell died in December, 1880, and W.H. Ransdell was chosen as his successor in May, 1881; released in Oct. 1895 at his own request. Thomas Morgan was released per his request at the same time. Then Wm. F. Ransdell and Ernest F. Ransdell were chosen to fill the places vacated.

**CLERKS**

Samuel Nelson was chosen clerk at the first orga-

nization of the church July 11, 1801. He resigned on the third Saturday in December 1820. John A. McGuire was named as his successor on third Saturday in April, 1821, and served until November 1828 when he was exonerated. In Nov. 1828, John H. Oliver was appointed. J.B. Turner was appointed about 1835 and resigned in January 1875 — forty years! J.S. Smith was then chosen and was released in June 1879 at which time James Roberson was chosen. He was released in August, 1880, and T.J. Chilton was chosen. In March, 1884, Ernest F. Ransdell was appointed, and has the office at this writing.

**ADDITIONAL NOTES**

J.G. Eubank was moderator from 1870 to 1902; he moved away and Elder G.W. Ashbrook was appointed in his place.

E.F. Ransdell was church clerk from 1890 to 1924. Elder G.F. Turner was moderator from 1925 to 1954.

Elder R.C. Bell of West Virginia pastored this church for twenty years.

Elder Woodrow Lake of West Virginia was pastor for twenty years. He moved to Florida.

We now have Elder Elmer Smith of Ransome, Ky. to pastor our church.

In May of 1984, we called Elmer Smith from the Samaria Church (of Pike County) to pastor our church.

George Turner was clerk from 1924 to 1926.

S.F. Pyles was clerk from 1926 to 1937.

M. Githerman was clerk from 1927 to 1950.

Paul Clifton was clerk from 1950 to 1965.

Scott Dunn was clerk from 1950 to 1965.

Suter Pyle was clerk from 1966 to 1988.

J.W. Keesee was then appointed clerk, and continues in office at this present time.

The original church site of 1801 was on the old Jim Campbell farm near where the tunnel is now, and was built of logs (in 1801).

**Contributions to Fund For Those Unable To Pay and For The Support and Maintenance of Zion's Landmark (January 1, 1991 to January 1, 1992)**

(May we again take this opportunity to thank you for your kindness and assistance in supporting the paper. Were it not for your assistance in this manner, we would not be able to continue the publication of it since the regular subscription rates would not pay for the cost of publication. Your outside, additional help makes the difference in keeping the expenses and cost of mailing or postage paid on a current basis. Expenses, both printing and mailing, continue to rise. Many have expressed their pleasure in reading the ZION'S LANDMARK and of their desire that it be the Lord's will that it continue to be published. Thank you for your help and interest in this cause. J.M. Mewborn.)

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### Friends Fund For Zion's Landmark

In the "March-April, 1991" issue of **Zion's Landmark**, page 14, we announced the establishment of a permanent fund, to be known as, "**Friends Fund For Zion's Landmark**," to help in the future continuation of the paper, and to supplement expenses of the paper, mainly by drawing off interest, and the principal when necessary. The first (or original) contribution to the fund came in the form of a grant of \$1,000.00 made possible by a good friend of the paper, Mr. J.P. Temple, Goldsboro, N.C.

Since that time, a contribution has been made possible by Mr. and Mrs. Roy E. Vanvactor, Radcliff, Kentucky, 40160, in the amount of the sum of \$500.00. Earlier this year, these funds were deposited with Southern National Bank, Fuquay-Varina, N.C., under a "Certificate of Deposit," bearing Number 1218443. The amount now shows a principal plus interest amount of \$1,634.30, and is earning that best interest rate available for six months with expiration date of May 2, 1992. (Please see last issue of the **Landmark** under the heading, "Correspondence," for the acknowledgement of the Vanvactor gift).

As the editor of the paper, **Zion's Landmark**, may I say that such interest and concern is soul-humbling and heart-warming, especially in these times.

If the Lord will, we hope to announce each year in the "November-December" issue of the paper a report of the standing of this fund, listing all contributions that have come in for that year with any withdrawal of funds that may have been used to supplement the expenses of the paper.

If at any time when any would like to make a contribution to the "**Friend's Fund for Zion's Landmark**" or to the **General Expense Fund**, as many have been doing for many years, we ask that you designate which one for us to deposit your

monies, respectively.

We cannot express our unworthy feelings for your support at this time, and please keep us in mind for **New Subscribers**. Send us names of those whom you feel would be interested in subscribing for the paper, and we will send them sample copies. This will help us very much.

May we say again, **Thank You**, for your interest and concerning in behalf of **Zion's Landmark**.

J.M. Mewborn

## NO ORGANS OR MUSICAL INSTRUMENTS WERE FOUND IN THE APOSTOLIC CHURCHES

"Concerning instrumental music in Christian worship, Cain built the first city, and named it Enoch after his son; and Jubal, a descendant of Cain, invented the first musical instruments, the harp and the organ (Gen. 4:17, 21). Musical instruments were used in the tabernacle and temple service, as well as by the "company of prophets," and David and Elisha. The apostolic churches used no musical instruments. The flute was first used at Alexandria, in Egypt, about 190 A.D. but the harp was soon substituted for it; but instruments were very little used in any church worship before the fifth century. Toward the close of the sixth century they were prohibited by Pope Gregory. The organ, which was already used in theatres, seemed to have first been used in a public worship by Pope Vitalian (658-672); but organs were never regarded with favor by the Greek Catholics, and they were for hundreds of years opposed by Roman Catholic and Protestant churches. The Scriptural objections of Primitive Baptists to the use of unscriptural choirs and of musical instruments in public worship are the total absence of any precept or example of their use in the Apostolic churches; and the fact the Bible requires us to sing praise to

the Lord **WITH GRACE AND MELODY IN OUR HEARTS**. A musical instrument has neither grace nor heart. (Read Ephs. 5:19)

(Elder Sylvester Hassell)

(The following information originates from churches that were organized in the 1740's, 1750's and 1760's, when the old Kehukee Primitive Baptist Association was first organized in 1769, seven years before the Declaration of Independence in 1776 of the United States of America. It is the oldest on record that we have to publish on this subject concerning churches that have been known to be orthodox in faith and practice in the past in this country.

The word "orthodox" means "sound in doctrine and practice, especially as formulated by the scriptures as holding onto the true faith of the Lamb, the Prophets and Patriarchs of the Old Testament and the twelve Apostles of the Lamb." Ed.)

## AS TO WHAT CONSTITUTES A CHURCH CHAPTER XXV (Hassell's Church History, pages 835-837)

1. *As to what Constitutes a Church.* — According to the Kehukee fathers, "a church of Christ is a congregation of men and women, publicly professing faith in Christ Jesus, and being regularly baptized by immersion, who have covenanted together, given themselves up to one another in the Lord, to be governed by His word, and to be guided by a regular and proper discipline, agreeably to the Holy Scriptures.

"The customary way in which the Baptist Churches in the Kehukee Association receive members into church fellowship is for the person who desires admission into the church to attend at church conferences, and when conference sits, to come into the church (meeting-house) and signify his intention to the minister, or some of the members; and the church then sitting, the

party who applies shall relate his experience, setting forth how the Lord awakened him, and brought him to a sense of his lost state by nature; how he had seen the insufficiency of his own works to save him; and how the Lord had revealed to him the way of life and salvation through Jesus Christ; and the reasons he has to believe that he is interested in this glorious truth; and the evidences that he has become a new creature. If any doubt remain, the minister, or any of the members present, may ask such questions as are necessary relative thereto and satisfaction being obtained, then the minister usually asks the church respecting the life and conversation of the candidate (or applicant). And if there be general satisfaction, the minister and members give him the right hand of fellowship (as a regular candidate for baptism). Then a time is appointed for his baptism;

and being assembled at the side of some convenient water, after singing and prayer, the minister takes the candidate by the hand and leads him into the water; and at the same time having hold of the hands of the party to be baptized in one of his, and the other hand holding by a handkerchief tied fast round his head, shall dip him directly backwards, all under water, expressing these words, or some similar thereto: 'In the name of our Lord Jesus Christ, and by the authority of our office, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' After the solemnity is performed, they both, coming up out of the water, join the congregation in singing (some suitable hymn). At the water the newly baptized person is met by the brethren, who sometimes salute him thus, 'You are welcome to the cross, dear brother.'

"As to the number sufficient to constitute a church, we do not know (that) the Scriptures point out. Some suppose it is necessary there should be **thirteen**, because James and the twelve Apostles were present at the first celebration of the Supper. Others descend to **seven**; Tertullian to three. **Our Lord says, 'Where two or three are gathered together, in my name, I will be in the midst of them,'** and we read of churches being in some houses or families, as was the case with Priscilla and Aquila (Rom. xvi. 5; 1 Cor. xvi. 19). Also that of Philemon (verse 2); *the church in thy house*. Yet notwithstanding we are left at an uncertainty to know how many were in those families; nor can we suppose that any particular number is intended by our Lord. **We judge that where there are a sufficient number to carry on church discipline, with suitable church officers, it is sufficient to constitute a church.**"

The church, with its Clerk, and some one of its members to act as Moderator, is considered competent for the transaction of business and the exercise of discipline; and such should meet together regularly at stated times, whether they have a minister or not; but in case of baptism an ordained minister must be present to perform the work; and in case of communion there must be one or more Elders to officiate at

the table, and one or more Deacons to pass round the elements to the communicants.

Baptist Churches in America usually, in country places, meet together monthly and embrace two days in their devotional exercises, viz., Saturday and Sunday. On Saturday they have preaching and conference, connected with singing and prayer; on Sunday they have singing, praying and preaching. If any are to be baptized, that is done in the morning before preaching; and if there is to be communion, that is attended to after preaching. Their communion seasons are quarterly, as a general rule.

In cities and large towns, if there be any churches therein, their meetings are held weekly for preaching on Sunday, and on other days for business—usually about the middle of some week in the month. The time to commence meeting in the country is usually 11 a.m., and in the cities about 10 a.m. In cities and large towns they usually have, in addition, afternoon or evening services. But genuine Baptist Churches are seldom found in cities, and, when found in such localities, are apt to be in a sickly condition. The forms and fashions, the parades and shows of city life, are very uncongenial to the staid habits and to the faith and practice of old-fashioned Baptists.

2. *As to Articles of Faith.* — These are not held to be essential to the existence of a church, but of much importance to its order

and stability. The churches composing the Kehukee Association, as well as all others in America, perhaps, of like precious faith, have articles enrolled, which are occasionally read for the instruction and benefit of the members in their church meetings.

Primitive Baptists stand by their Articles; they read them, they believe them to be true, and they preach the doctrine contained in them; and hope that themselves and their successors will continue to do so even to the end of the world. And this they do with great pleasure, though well aware that such a course is disapproved by nearly all other professed Christians in America. While denominations have creeds more or less orthodox, yet it is lamentably true that they are almost universally disregarded by the ministers and

members of nearly all the religious sects and societies in the land. Evidently the tendency for the last hundred years, especially in the United States, has been to leave the ancient landmark of salvation by grace and move in the direction of salvation by works. Human efforts, human means, human passions and human zeal are greatly relied on for the conversion of the world by vast multitudes of professors, who almost entirely ignore the wisdom, power, goodness and mercy of God in the salvation of men. In this awful day of degeneracy, Baptists should adhere the more steadfastly to the Apostles' doctrine, which includes to fellowship in Christ, to communion and prayers; in order that the distinction between the church and world might appear greater than ever before, if possible.

3. *As to Education.* — Kehukee Baptists and those of like faith throughout the United States, we feel assured, are in favor of human learning and to utmost of their ability are not behind other people in patronizing the schools of the country. They are not opposed to education in the least degree, but are charged with such opposition by their enemies, simply because they are opposed to Theological Seminaries as a means to make ministers of the gospel. They believe when a man is called of God to preach the gospel, that God qualifies him by His Spirit for that work immediately, and that the man thus called should go at once, without the circumlocution of a col-

legiate course of training. The world is made up of learned and unlearned men; and if the Almighty has a use for a learned one He calls him to the work, or of an unlearned one, He calls him. Paul and Peter are alike, both being useful in the spiritual kingdom as ministers of our Lord Jesus Christ, and both may feed the sheep of his pasture, and preach the unsearchable riches of Christ to the Gentiles. Paul was learned in human sciences, Peter was not. But it is preposterous to suppose that God only calls a man to go to a Theological School, and leaves the matter entirely with that school to teach him how to preach, and then assign him his field of labor. Such a thought is dishonoring to God, and such a course would usurp His authority, rob

Him of His glory, and make Him subservient to the wisdom of men.

All persons "born again" are conducted into the school of Christ, where they are taught spiritually, and, whether minister or private members, they receive their instruction there. God, therefore, reveals Himself to them, reveals His Son to them and in them, and the Holy Ghost takes the things of Jesus and shows the same to them. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." — Isaiah liv. 13. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." — Matt. xvi. 17. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." — 1 Cor. ii. 9, 10.

## SUICIDE

Several of our readers after reading the first publication of this article. "Can A Subject Of Grace Commit Suicide?" expressed appreciation for the privilege of reading it, especially those who have lost loved ones in this manner. It seems that it was a source of strength to many along the pathway of life. It is for this reason that we are again having it republished at this time. It appeared in the "March-April, 1988" issue of the *Landmark*.

J.M. Mewborn

## CAN A SUBJECT OF GRACE COMMIT SUICIDE?

The above question was asked us not long since, with the request that we write something on the subject. The inquirer said that the minds of a number were exercised regarding the matter. We have long since learned that both in writing and preaching it is impossible to meet the thoughts and ideas of all the children of God, and we have no remembrance of ever trying to do so, but confess that we are glad whenever our views meet the approval of any of the brethren. It has always been our custom, both in writing and trying to preach to present things as we understand them, yet knowing full well that all men are fallible and liable to err. The brethren have been

very kind in their forbearance toward us, and though difference of opinion has sometimes been manifest, the brethren have been gentle and kind in their opposition to our views, for which we feel glad.

We are aware that there is a difference in the minds of some with regard to the subject under consideration, some believing that a subject of grace can take his own life, while others think it impossible. Hence we know that what we write will not be received by all, but we can only give such thoughts upon the subject as we have in complying with the request.

Some have tried to excuse the deed by asserting that "no sane person would take their own life." It is true that there are many forms of insanity, and most everyone is a little weak on some subject or other, and likely would be pronounced by experts insane on that special subject. It may be that some will better understand our meaning here if we use the old saying: "Every man has a hobby." While we believe that the majority of those who commit suicide are insane, we also believe that those of strong and sound minds can and do often take their own lives. We shall not attempt to enumerate the different conditions and circumstances in the lives of men and women which might cause them to commit suicide, but there are hundreds of them. But the fact that men and women can and do take their own lives needs no corroboration; the question is, "Can a subject of grace commit suicide?" and we answer, Yes, and can do anything else that mortal man is capable of doing, if not restrained by the Spirit of God. By reading the fifth chapter of Galatians anyone can be acquainted with the works of the flesh, which Paul says are "manifest." These works are committed by men of the world, and we are sorry to say that some of those works are committed by the children of God. But if such evil works were not in the flesh, how could anyone perform them? They are, however, there, and as much in the flesh of the Lord's children (His elect) as in the flesh of the non-elect. The flesh of man is the same flesh in all nations, kindreds and people of the earth; hence, if it is natural for men to do the works of the flesh, they surely will do them, unless restrained by the Spirit of God. Those who have this

Spirit know of the warfare constantly going on within, and sometimes frankly confess that the bounds to which they would go, except kept by the power of God, are not limited. Now if these things be true of the flesh, why cannot a subject of grace commit suicide as well as to perform any other ungodly act?

As to the sin of suicide, we feel that many are and have been troubled, some thinking it an unpardonable sin because there can be no repentance for it. Our understanding is that life is life, whether in one's self or in another; hence, we cannot see how self-destruction, in the sight of God, is a greater sin than to take the life of another. Here it might be asked, Can a subject of grace commit murder? The answer is, Yes. Moses was a servant of God and appeared on the mount of transfiguration with Christ, yet he killed an Egyptian and hid him in the sand. David is called a man after God's own heart, yet he put Uriah at the head of the battle for the express purpose that he might be killed, so that he could have his wife. We think that according to the law of God, and also according to the law of our country, David was a murderer. In the Mosaic law there was no provision of escape made for anyone who committed a sin unto death; repentance could not save him, sorrow could not excuse him. It seems clear to us that here is shown that a man is not saved by repentance, but by the blood of Jesus Christ, which cleanseth us from all sin. Repentance is the gift of God and the evidence of salvation, instead of its working salvation for men.

We have tried to show it is possible for a subject of grace to commit suicide, and now we will try to prove that even that grave and unholy deed is atoned for by the blood of the Lamb of God. The declaration, "cleanseth us from all sin," does not simply mean that sins past, present and future are embraced, but to be cleansed from **ALL SINS** means that not a blot nor a spot is left; anything clean is not at all spoiled. The word "clean" means clean in the fullest sense. This truth caused Paul in Romans 8:38 to say. "For I am persuaded that neither death, nor life, etc.," "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We think that

could we ask Paul this question, "do you mean to say that neither the life we live nor the death we die cannot separate us from the love of God," he would answer, "Yes." We have known of some brethren, one a deacon, who took their own lives. The deacon was a firm believer of God and in salvation through Jesus Christ, walked humbly, loved mercy and dealt justly, and was considered one of the best men; had been a member for years, and no one doubted his experience of grace, and those who were members of the church with him never doubted his eternal salvation. The blood of Jesus Christ, the Son of God, cleanseth us from all sin. How glad we are at this very moment that it is so. Men are not saved because of their good works, but by the grace of God, chosen in Christ before the foundation of the world. Neither are men lost because of their evil deeds, but their evil works are simply because of their depraved condition by nature. Men are either saved or lost already, hence on the one hand good works can never save a sinner, and on the other hand, if a child of God takes his own life it cannot separate him from the love of God and that salvation which is in Christ Jesus our Lord.

H.C. Ker

The above article was an editorial that appeared in the April 15, 1913, issue of the **Signs Of The Times**. Elder H.C. Ker was an editor of the paper at that time. We believe that it will be interesting to our readers.

For many readers the subject of this article bothered me and I was made to beg for understanding and enlightenment concerning it. I was made reconciled concerning this subject when Samson said, "Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." Judges 16:30. Samson had begged the Lord saying, "O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it

was borne up, of the one with his right hand, and of the other with his left." Judges 16:29.

Samson was a son of Manoah and the scripture says that he judged Israel for twenty years. None of us will doubt but what that Samson was a child of God, yet he took his own life. This scripture reconciled me concerning this subject.

J.M. Mewborn

## CORRESPONDENCE

Dear Brother Mewborn,

I enclose \$20.00 for two year's renewal to the **Zion's Landmark**. Please use the remainder as you see fit.

We love **Zion's Landmark**. It is a good paper. The good writers and Gospel ministers who preach salvation by the Grace of God and by His Grace alone are so appreciated. Dear brother, we hope we love you with the "golden chain that binds our hearts together in Christian Love."

Yours in blessed hope,  
Annie M. Martin  
Stoneville, N.C. 27048

My Dear Elder Mewborn,

Enclosed is a check for \$2.50 Please send me two copies of the Nov. - Dec. 1990 issue of the **Landmark**. I hope this is sufficient. This is a wonderful issue. I have read and re-read it. How richly has God blessed you!

Carolyn Alston, my brother's widow, is still at her daughter's. Her condition is very sad, but they are faithful and kind.

My dear husband died last August. I miss him sorely, but God does temper the wind to the shorn lamb. Our two children are near me here on the lake, and that is a comfort.

God's blessing be upon you,  
Florence A. Gibson  
Monticello, Ga., 31064

Dear Elder Mewborn,

Please find enclosed my personal check for \$20.00. Please renew my subscription for two more years for the **Zion's Landmark**. Do as you see fit with the rest.

I read them over and over, and enjoy the contents as much the second and third time as I did the first. It is the nearest thing I get to what I hope, I believe, to be the true Gospel.

I truly enjoy the paper, and hope you can keep it in circulation for those of us who appreciate and love the truth.

Yours in love and hope,  
Charlotte Parham  
Comer, Ga. 30629  
February 3, 1992

Dear Brother Mewborn,

Please find enclosed a check for \$25.00 for the renewal of my subscription to the **Zion's Landmark** for one year. Please use the remainder to send the paper to some of those who are not able to pay. With best wishes for you and your family and the brothers and sisters in the Lord who enjoy receiving and reading the **Landmark**.

Yours very sincerely,  
Morris A. Apple  
Burlington, N.C. 27216

Dear Elder Mewborn,

I am sending \$10.00 to pay for **Zion's Landmark** for another year. I am sorry I am late sending it. Thank you for continuing to send it on to me anyway. I do enjoy the paper, and, if not deceived, it contains what I believe.

Yours in hope,  
Gladys Howery  
Blacksburg, Va., 24060  
January 29, 1991

Dear Elder Mewborn,

Enclosed is my check for \$50.00 for two year's subscription renewal of my subscription to the **Zion's Landmark**. Please use the balance as you deem fitting.

My best wishes to you, Mrs. Mewborn, and your family.

James (Jim) Jones  
Charlotte, N.C. 28205  
February 1, 1991

Dear J.M.,

I hope this finds you and your family well. We are as usual. I am sending you this check in the amount of \$10.00 to renew our **Zion's Landmark** subscription for one year.

J.M. Raper  
Wendell, N.C. 27592  
January 6, 1992

Dear Elder Mewborn,

I am sending a check for \$20.00 to renew my subscription for two more years. I am sorry to be late for I do enjoy reading it.

Sincerely,  
H.R. (Harold) Johnson  
Huntington, West Virginia 25705  
January 6, 1992

Dear Elder Mewborn,

Enclosed is a check for \$8.00 for **Zion's Landmark**. I sincerely love to read the good news. I believe every issue gets better. The one that had the editorial, "Do Deacons Have Ordaining Authority In The Church," was very interesting and something to think about. Too, the one that had the article on "The Doctrine Of Absolute Predestination," by Elder Gilbert Beebe, I enjoyed reading and which I believe is too true. J.C. Hall wrote an interesting article, "That Which The Lord Hath Purposed Shall Come To Pass."

When I first joined the Primitive Baptist Church, I did not understand what predestination meant. But now I feel that I have been given to understand it better for I do love the truth that God foreknew and predestinated all things, and that if we were saved, it was done before the foundation of the world. I have read over and over the 8th Chapter of Proverbs, and it is beautiful. This is where Christ tells that He was with His Father in the beginning, before the world was made, and He says, "I was daily His delight, always before Him rejoicing." It is just wonderful.

I hope you and yours are well, and that Jesus is keeping me in His Almighty Hand.

Love,  
Essie R. Styron  
Naples, Florida, 33961  
January 6, 1992

Dear Elder Mewborn,

I enclose a check for \$63. Please use \$13 for a two-year renewal. Use balance of \$50 to help with the paper.

My thoughts are with you often. Uncle Lloyd (Mobley) and I talk about you from time to time. To our knowledge you've never said or wrote any one word of unsound doctrine, as far as we have been given to see.

I still remain in total awe why the good Lord purposed me to see and be given to understand some of these blessed truths. My old daddy was really telling me the truth years ago when he said, "If you're ever given to see the truth, it is the sweetest thing in the world."

If the Lord will, I'm going to be in your church some Sunday!

Bryant Huff  
Lawrenceville, Ga. 30246  
January 30, 1992

(Bryant Huff is the son of the late Elder Thomas (Tom) Huff, who was an ordained minister in the Yellow River Association (Georgia) for many years. Elder Huff resided in Lawrenceville, Ga., where his son, Bryant, is the current Superior Court Judge of the Gwinnett Judicial Circuit of the State of Georgia. Bryant is a strong believer in the glorious truth as it is in Christ Jesus, including his uncle, Bro. Lloyd Mobley. Editor.)

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**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.**

## MEETING NOTICES

### NOTICE

Dear Brother Mewborn,

If you will be kind enough to do so, please state in

the Zion's Landmark that the Church at Burlington has decided not to hold the Salem Association this year, 1992 at Haw River, N.C., because of the requirement of rent, insurance and the restriction of paying a policeman to be there to direct the traffic. They have informed me that they have made arrangements to entertain the Salem Association at Bunker Hill Church. They are not able to meet all of these requirements at Haw River, N.C.

Lester G. Stewart, Clerk  
Salem Association

## SALEM ASSOCIATION

The Eighty-Third Annual Session of the Salem Primitive Baptist Association will be held at Bunker Hill Primitive Baptist Church, Forsyth County, N.C., to be entertained by Burlington Church, the dates being June 20th, 21st & 22nd, 1992, Saturday, Sunday & Monday following.

Bunker Hill Church is located on Highway 66, two miles south of Kernersville, N.C.

Yours in hope,  
Lester G. Stewart, Clerk  
Route 9, Box 164  
Reidsville, N.C. 27320

## MILL BRANCH UNION MEETING

The Mill Branch Union Meeting was appointed to be held with Mt. Pleasant Church, Lee County, Bishopville, South Carolina, on the 28th and 29th of March, 1992.

Those traveling Int. 20, turn at Exit 116; turn left go to black top road; turn left again, go about 1-1/2 miles to church on your left.

We invite our ministering brethren, brethren, sisters and friends to come visit with us.

J.D. Wright, Union Clerk  
Tabor City, N.C. 28463

## BELL MEMORIAL MEETING WILL NOT BE HELD THIS YEAR, 1992

At our last meeting in conference, it was decided that we, much to our regret, are unable to entertain the annual Bell Memorial Meeting this year, 1992, as heretofore. We sincerely hope we will be able to do so next year, 1993, if the Lord will.

Our regular church meeting time at Indian Fork Church, where this meeting (Bell Memorial) is always held, is the first Sunday and Saturday night before. We hope anyone that had planned to come to the memorial meeting would come to our regular meeting(s).

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to W. Va. Turnpike. Those coming from the south take Int. 77 to West Virginia Turnpike; take Int. 64 to Hurricane Exit 34; take Business Route 34 through Hurricane to Route 60; go 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 meetings.

Elder Elmer Smith, Moderator  
Norman Bird, Clerk  
2344 Cherry Street  
Hurricane, W.  
Va. 25526

## YELLOW RIVER UNION MEETING

The next session of our Yellow River Union Meeting will be held with Haynes Creek Church, Gwinnett County, Georgia, the third Sunday and Saturday before in March, 1992.

From In. 85, exit at Ga. 20 South. Follow through Lawrence, Va., to inside City Limits of Grayson, Ga. Take Rosebud Road which angles to your right. It will cross Hwy. 78 at traffic light. Travel about one and one-half miles to church, located about six miles west of Loganville, Ga.

We invite our brethren and friends to meet with us as in the past.

Hewatt Fleming,  
Route 1, Box 1028  
Homer, Ga. 30547  
Tel. 404-677-3785

## LOWER COUNTRY LINE UNION MEETING

The Lower Country Line Union will be held with Roxboro Church, Roxboro, N.C., beginning on Saturday before the fifth Sunday in March, 1992. 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  
Chapel Hill, N.C. 27516

## LOWER MAYO UNION MEETING

The Lower Mayo Union Meeting will meet at Matrimony Church, March 29th, 10:00 a.m., the Lord willing. Traveling south on Route 220, go .7 mile after entering State of North Carolina from Virginia. Turn left on Price Road, S.R. 1535. Go 3.9 miles to church on your left. Traveling north on Route 220, turn right on Price Road, S.R. 1535, immediately after coming under Railroad Overpass, and continue same as indicated above. Traveling north on Route 87, when entering (Leaksville) Eden, turn left at first stoplight on South Hamilton Street. Then immediately turn right at next stoplight, and continue South Hamilton Street to Center Church Road on left, and continue on Center Church Road & Price Road (Same) for 6.2 miles to church on right.

We cordially invite those who contend for the old Landmarks of Doctrine and Order.

Elder Paul M. Clark  
Henry, Va. 24102

# ZION'

BY  
PRIMITIVE OR OLD SCHOOL BAPTIST

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DEVOTED TO THE CAUSE OF JESUS CHRIST

J.M. Mewborn, Editor  
P.O. Box 277  
Willow Spring, NC 27592

Volume CXXV

March-April 1992

Number 2

**"THE CHURCH OF THE LIVING  
GOD, THE PILLAR AND  
GROUND OF THE TRUTH."  
1ST TIMOTHY 3:15**

1. **EXCEPT** the **LORD** build the house, they labour in vain that build it.
2. **EXCEPT** the **LORD** keep the city, the watchman waketh but in vain.
3. **EVERY** plant, which my Heavenly Father hath not planted shall be rooted up.

Psalms 127:1 & Matthew 15:13

## 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

"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5:14).

"Many are the afflictions of the righteous: But the Lord delivereth him out of them all." (Psalms 34:19).

### Who

Who flung the stars out into space,  
And holds them in their proper place?  
Who, like a curtain, stretched the sky  
To make a place for birds to fly?  
Who sends the wind and sun and rain  
To nourish fields of golden grain?  
Who forms the seed that make the wheat,  
And gives us daily bread to eat?

Who, in the winter sends the snow?  
Oh, tell me who, if you should know;  
Who has designed each lovely flake?  
What wondrous power did it take?  
Who made the never ending sea?  
Who formed the grass, the vine, the tree?  
Who made the cattle on the hills,  
And creeping things in rocks and rills?

Who holds all things within His hands?  
Who owns all houses, fields and lands?  
Who keeps our souls each passing hour?  
No man has this Almighty Power!  
It is the Lord and He alone!  
Man has no glory of his own!  
We have no goodness we can claim,  
So let us publish His great name!

He takes a sinner vain and wild,  
And makes him as a little child:  
Subdues his will and guides his feet,  
And draws him to the mercy seat.  
Let all creation lift its voice,

## Zion's Landmark

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

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And in the Lord let us rejoice!  
Let all His works praise and confess  
The glory of His righteousness!  
(Selected)

(The answer to the above one sentence question is  
"THE OMNIPOTENT GOD.")

(The Omnipotent God vs  
The Arminian God)

### OH LET HIM

Oh let Him, oh let Him,  
Oh let Him your soul save.

He's waiting there so patiently, for you to say okay,  
And its important that it be done this day.

Oh let Him, oh let Him,  
They'll plead with tear-filled eyes  
Oh let Him, oh let Him,  
The Almighty's hands are tied.

Oh let Him, Oh let Him,  
This is so absurd;  
Denying His Omnipotence and the truth,  
Of His Holy Word.

Oh silly little wretched man,  
If truly your soul He has saved;  
It took place a very long time ago,  
Before the earth was made.

So before you go on letting,  
The Almighty do His will,  
Read Ephesians the first chapter,  
And pray He will instill,

In you some understanding,  
Of how He chose us first,  
Before He went about creating,  
The Heavens and the earth.

Then drop on your worthless knees,  
Forgiveness there to pray,  
And thank Him for the understanding,  
He let you have that blessed day.

(Selected — From **The Baptist Examiner**)

### IN CHRIST WE HAVE . . .

A love that can never be fathomed,  
A life that can never die,  
A righteousness that can never be tarnished,  
A peace that can never be understood,  
A rest that can never be disturbed,  
A joy that can never be diminished,  
A hope that can never be disappointed,  
A glory that can never be clouded,  
A light that can never be darkened,  
A purity that can never be defiled,  
A beauty that can never be marred,  
A wisdom that can never be baffled,  
Resources that can never be exhausted.  
(Selected)

**"THIS IS A HARD SAYING: WHO  
CAN HEAR IT? (John 6:60.)  
(A Texas Hard Shell Believes In  
Absolute Predestination  
All The Way)**

To the **HARD SHELLS** scattered throughout this time world: May Grace, Mercy, and Peace from God the Father and Jesus Christ, His beloved Son, be with you. I send you greetings in hope of eternal life in Christ Jesus our Lord. May God keep us through His love at last to the end unto eternal life.

We, here in the eastern part of Texas, have been blessed, we feel, of God to be in peace and love for the past twenty (odd) years because God has given us to believe and understand that He (God) is still in complete charge of all things, and rules in His power and love both in the Armies of Heaven and amongst the inhabitants of the earth according to His will to bring to pass whatsoever He thought before the world began.

We believe in the only **All Wise, All Powerful God** who has never been deficient in any particle of His knowledge and power in any sense of the words, and would trust that we are blessed with that same faith which David had of old when he said, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Psalms 50:10-12. Simply stated, we just do not believe God needs any help from anything, man included for that matter, or anything else. How can you help finish or complete a work or job, literally speaking, that is already complete? God finished His work in six days, "and rested on the seventh day from all His work which He had made." Genesis 2:2. "And God saw everything that He had made, and, behold, it was very good." Genesis 1:31. In plain English language, the only thing left for us to say is "**A job well done.**" He made all of it out of nothing, and the finished product was so good (perfect) that nothing could be added to it or nothing taken away from it. Therefore, we believe in the doctrine of the

absolute predestination of **ALL** things, regardless of what it may be. Regardless of how and what we may think about it, as poor mortals, God ordained it and caused it to come to pass to serve His purpose in accordance with His Holy and Divine Will. This includes our every thought and action, even to each blinking of our eye lids, to the number of the hairs of our head, the drawing and expiring of every breath; yea, to the inclusion of every footstep, all of which was and is the product of God's thought. God spake, and it came to pass. So whatever it be or is, regardless of what we may think, God ordained it to be so.

There are some who, admittedly, do not believe in any predestination at all, and some who believe in a little predestination. Likewise, some believe in a total "works" system, some believe in "part grace and part works," a general mixture, and, finally, some who believe there is no God at all.

I can understand the doctrine of "no predestination," none at all, (better known as the "Works System"), and I can also understand the doctrine of "No God," better known in the world and amongst mankind as "Atheism." But, "part works-part-Grace" is truly hard to understand because you are always confused as to when works is in effect or when Grace is in effect. It seems you have to work to get into Grace which you would think would be the end of works; but, no, you have to then work to stay in grace, and so the perpetuality of the dilemma goes on and on. May God keep us from that state of being or mind as stated in Mark 7:13 — "Making the word of God of none effect through your traditions —." See also Gal. 5:4, 1st Cor. 1:17, Matt. 15:6, Romans 3:3 & 9:6, also Gal. 3:17. But, regardless of what doctrine is declared, God ordained all of it to serve His Holy and divine purpose.

Yet, the one doctrine which is the most confusing of all is the one that says God saved His people by His Grace and ordained all events, all people, nations, kindred and tribes, and **almost** all things. It seems that the word "sin" is just an act and cannot in any way whatsoever fall into the category of that part of speech, known as a noun, and is, therefore, not a thing. How they arrive at this conclusion, God only knows for the definition of "thing," as in any

common dictionary, is in part: that which is done, has been done, or is to be done; happenings, **acts**, deed, incident, **event**, etc. I understand this doctrine protects God from sin. This have I been told. In other words, you do not use God in the same sentence with the word sin for it might get Him (God) in trouble or get Him (God) involved with the famous saying, "You are making God the author of sin." How foolish! Can I, Carl DeBose, make God anything? If this be true, it would seem that I have some great power, as a natural man, of which I am not aware of.

When I stand in need of His protecting Hand 100% + of the time, is there any way that I can find to help Him protect Himself? Does God need my help? **NO!**

May I be allowed to quote the following scripture at this point? "I am the **LORD**, and there is none else, there is no God beside me: I girded thee, though thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none beside me. I am the **LORD**, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the **LORD** do all these things." **SO**, then according to the Lord, evil is a thing. I will not dispute that. Did not Christ stand as a Lamb slain from the foundation of the world? Scripture said He did. John testified in the Revelation that God gave him, "In the book of life of the Lamb slain from the foundation of the world." See Rev. 13:8. Was it not sin for which he was slain? If it was not for sin for which He was slain, then what was He slain for? For what cause (or purpose) did He (Christ) stand as a Lamb slain before the dawning of time and the creation of all worlds? Was it not for sin (or the sins) of His people? (If it was not for this cause, then what was it?) If we admit to this fact that it was for the sins of His people, then it was in His (God's) foreknowledge that sin would subsequently enter into the world. I say "Yes," for God told Adam "but of the tree of the knowledge of good and evil, thou shalt not eat of it: **for in the day thou eatest** thereof thou shall surely die." Genesis 2:17. "The Day" in this instance with God was not any, just ordinary one, but it was the specific, "certain Day," for it is

God who changeth the times and the seasons." Daniel 2:21.

It is recorded in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." So, by Adam sin entered into the world, and the world of Adam died in Adam for we have all sinned and come short of the glory of God." "For as in Adam all die, even so in Christ shall all be made alive." 1st Cor. 15:22. To bring it to a sum total, God predestinated the entrance of sin into the world and also the way by which it was to come. How could He be the omnipotent, absolute, eternal God and Father and had done otherwise? The way of its entrance was by disobedience for God created Adam subject to vanity, not willingly, but by reason of **HIM** who hath subjected the same in hope. Romans 8:20. He had as much purpose in the "subjection," the "willingness," as well as the "vanity." This vanity was in the beast, Satan, in the Garden of Eden, and was included according to His purpose within the confines of his (Satan's) power. Vain Satan, he is. Vanity by definition is the quality or fact of being vain, or excessively proud of oneself or one's qualities or possessions; self-conceit; and according to Romans 13:1, there is no power but of God: (and) the **powers that be** are ordained of God. Therefore, by the predeterminate will of God, Adam sinned in that specific, "certain Day," and by the same Will of God Christ saved, likewise, on that specific, "certain Day," just outside the gate of the city, Jerusalem, on Golgotha's hill. Without the existence of sin, there would have been no need of the existence of Christ. All of this was well within the understanding of God's wisdom and foreknowledge before time, space and worlds existed.

When applied to man, sin is an act and it is also a thought, even a word. God said, "Surely as I have **thought**, so shall it come to pass; and as I have **purposed**, so shall it stand." Isaiah 14:24. God **thought**, and sin entered into the world, and God **thought** Salvation from sin through His (God's) blessed Son, Jesus Christ. Here, **His thought** and **His purpose** are chained together link in link.

Some have said that God made Adam able to stand and liable to fall. That is to say, He set him up, then turned him loose, and waited to see the result, not knowing the outcome or which way he (Adam) would go. If this be the case, would this not leave God confused in **His thought** and in **His purpose**? Are we not made glad that God has delivered us from such confusion according to our Hope? If there were such a thing as God being confused, could such confusion get God in trouble? I think not, for it is impossible for the **POWER** of all powers, and the **WISDOM** of all wisdoms to get into trouble. He could not remain the God that **HE IS, OMNIPOTENT**, having all power, **OMNIPRESENT**, everywhere present at the same time, and **OMNISCIENT**, having all knowledge, if that be the case.

As for God being the author of sin, I say God is the author of **ALL THINGS**, because the word author, according to the best natural source of the description and meaning of words that we have, **Webster's Dictionary**, means in part: one who makes or originates something; (creator), originator, etc. Did not God create (author) the world? Did not God create (author) evil? The scripture says, "Yes." So, then, the word "author," as connected with God is in the "**creator**" form. If God predestinated all things to be, regardless, if they be "thrones or dominions, or principalities, or powers," (Col. 1:16), including "visible or invisible," (Col. 1:16), seen or unseen, did He not then author it (or create it)? God commanded it; God brought it to pass.

We, as human beings, are nothing more than the product of a thought of God that He had before the world was. The coming forth and manifestation of all things is only predestination coming to pass. Thanks be unto God for His eternal thought and predestination.

The **HARD SHELLS** I know have no trouble with the word author; but, the Primitive Baptist I know do. I have no desire to try to protect God or help Him in any way for I am the one who stands constantly and continuously in need of His mercy. I have done all the sinning, and God has done all the saving.

Who among us can indict or charge Him? Can we lay anything to the charge of God? One has said, "Who shall lay anything to the charge of God's Elect? It is God that justifieth." Romans 8:33. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again." Romans 8:34. But, "Nay O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Romans 9:20. "He doeth according to His will in the Army of Heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, what doest thou?" Daniel 4:35. "Behold, He taketh away, who can hinder Him? Who will say unto Him, what doest thou?" Job 9:12. Where the word of a king is, **there is power**: and who may say unto Him, What doest thou?" — Eccl. 8:4. Who is he and where is he today that can bring God into account? God (in His eternal mind and thought) created (authored) Adam and all of his posterity (without exception) sinners, but that does not make Him a sinner. David testified and bore witness of this truth when he declared, "Behold, I was shapen in iniquity; and in **sin** did my mother conceive me." Psalms 51:5. To say that we could make God a sinner is a ridiculous thought for how could God sin? Has there any law ever been given from anyone any higher than the **One** who has always been the Highest of all? The answer to this question is "**NONE**." (For He hath put all things under his feet. But when He saith all things are put under Him, it is manifested that He is excepted, which did put all things under Him." 1st Cor. 15:27.) Consequently, the God in whom we believe is under no law, and against whom can he sin? It is impossible for Him to sin or transgress, and who was it and what was there against for whom it was possible for God to transgress? (Even His Son, Christ, was "numbered with the transgressors." (See Isaiah 53:12), but that did not make Him a sinner. There is absolutely nothing against which it is possible for God to sin for He is the Giver of the instrument(s), the law, whereby we became sinners, and He (God) is not subject to these instruments, neither, indeed, can be. In short, He (God) is the Giver, and we are the recipients.

"Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound. For as by one man's disobedience many were made sinners, so by the obedience of **One** shall many be made righteous." Romans 5:19-20. Also, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. So, God gave Adam a law in the garden of Eden that neither he nor any of his race or posterity have ever kept, and one to Moses on Mount Sinai from which he (Moses) nor any of the Children of Israel could be justified. Yes, the law of sin and death, and the law of Moses, were His instruments to bring us to the knowledge of sin, but His giving of the law in both instances did not make Him (God) a sinner. "Is the law sin? God forbid. Nay, I had not known lust, except the law said, "Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." Romans 7:7-8. So God was not disappointed in Adam's and his posterity's failure to keep His laws in both Eden and Mount Sinai because he said, "The law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working in me by that which is good; that sin by the commandment might become exceeding sinful." Romans 7:13. Both laws that God gave, one to Adam in the Garden of Eden, called by the Apostle Paul in Romans 8:2, "The law of sin and death," and the one on tables of Stone on Mount Sinai, called "The Law of Moses," are (invisible) **things**, and both of them resulted (or produced) **things** called **sin, death, the grave, and failure**. In the case of the "law of sin and death," Paul said "the law of the Spirit of life in Christ Jesus" made him free from it, the law of sin and death.

All laws have or carry penalties, and I believe I know what His penalty is. In the case of "the law of Moses," we find the answer in Acts 13:38: "Be it known unto you therefore, men and brethren, that through this **Man** is preached unto you the forgiveness of sins: and by Him all that believe

are justified from **ALL THINGS**, from which ye could be justified by the law of Moses." You can take your choice here for the synonym for the expression or words, **ALL THINGS**, either **sin, death, the grave**, and if it be not the former, singular or plural, then tell me, if you can, what is it that we are justified from? Is it not sin or sins? If this be true, then **sin** is a **thing**. (Sin, like grace and faith, is an abstract noun, and a noun is always a person, place or **thing**. An abstract noun denotes quality.)

So, in closing, let me remind you of the explicit language in 1st John 1:3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **ALL THINGS** were made by Him; and without Him was not **ANY THING** made that was made." By the wording of these scriptures, the word **THING** was used to shorten. In other words, rather than list the various headings within the **one thought** that God had in identifying each creation under (or covered) by the scope of His power, the word **THING** was used to identify **ALL** His creation, covering both natural and Spiritual. Since God "comprehended the dust of the earth in a measure," (Isa. 40:12), what is there that He cannot comprehend? Answer: **Nothing!** The word, comprehend, means to understand, contain, embrace, include; comprehension means "having the power or capacity of mind for complete understanding, extensive, wide, large, full, compendious, etc."

This little word, **thing**, as it relates to the word called sin, has always been a way by which confusion is injected into this **THING** called "doctrine." God said, "And for this cause God shall send them a strong delusion that they should believe a lie." II Thes. 2:11. Yea, I am in a strong delusion in my old, outer man, and that was in God's purpose since my old, outer man fell into condemnation at the time of my forefather's, Adam's fall. Only He (**God**) has the power that can move me into the sphere of the new (inner) man in Christ. I understand this to be only because, as the prophet, Jeremiah, said, "Turn thou me, and I shall be turned; for thou art the Lord my God." Jeremiah 31:18.

Beloved, if I be deceived, or if you be deceived, may God turn us to the Truth, and direct our footsteps in His blessed righteousness. May God bless and keep us in the blessed Truth in Christ, our Lord, is my desire and prayer in hope.

This article was written, I trust, in much humbleness in hope of touching the hearts of those whose experience has led them along the same pathway as this poor, unworthy sinner has had to tread in this life's pathway and journey.

Grace, Mercy, Peace  
 Carl D. DuBone  
 218-2, FM 254  
 Jasper, Texas 75951  
 February 8, 1992

**A TRIBUTE  
 MY MOTHER-IN-LAW  
 (Mary Laylon Turlington)**

Many of our subscribers and readers of **Zion's Landmark** have known my precious mother-in-law, Mary Laylon Turlington, for many years, and may or may not be aware of the celebration of her 100th birthday on March 14, 1992. For the benefit of those who were not present for this notable event, I am publishing below the account of her celebration and facts concerning her 100 year life that, no doubt, will be interesting to many.

As of today, June 24, 1992, she continues, when I visited her over the past weekend, the same "Mary Laylon Turlington" that she was when I asked her and her husband, Mr. Henry A. Turlington, Sr., for their daughter, "Susie," on March 29, 1958, calm, considerate, loving, congenial, patient and with a conservatism of criticism of her fellowman. Yet, in her faith, having been a member of Primitive Zion Church since 1978, she loves her Lord and her brethren in the truth, and has attended regularly the Primitive Baptist Church since her earliest recollection. Her greatgrandfather, Elder Moore Stephenson, was pastor of Fellowship Primitive Baptist Church, Johnston County, N.C., in the middle and early 1800's, where her roots began in her family and church.

Just recently, last week, June 20th, 1992, she was out in her yard telling our son, John M. Mewborn, Jr., how to prune one of her azalea bushes. He was down on the ground, following her instructions, when all at once she pointed her cane or stick at one point saying, "You are cutting it too close." On Sunday morning, as she lay resting upon her bed, prior to getting up, reposing for the day, she turned the band selector of her little bedside radio, and, as she told me, "I heard two Primitive Baptist radio programs." One she said was from this state, North Carolina, and the other one, she said,



was from another state. She said, "I do not know who they are, but I do know one thing. They are not my kind of old Hardshell Baptists for they have choirs." She did not know it, but under my breath was a genuine chuckle.

A gracious lady, a wonderful mother, a true neighbor, faithful, to all of her commitments of life, she has always been the same loving "Laylon Turlington" for one hundred years as she is today, June 24, 1992. No matter how hard the trial, the affliction, the sorrow, the joy, the pleasure, the pain or suffering, she has always been just "Laylon," even-keeled and patiently enduring. I remember on one occasion, while in her presence, some one was ridiculing (or running down) the manner of delivery of some of her Primitive Baptist ministers. Her only comment on the subject was, "Better than I could do."

Yes, in closing, I can truthfully say that her stamina of faith and her strength of character have been a source of inspiration in my life for the past nearly 35 years, and I share that love today that so many have for her as a monument of God's eternal Grace.

J.M. Mewborn,  
 June 24, 1992

**FOR 100TH TIME, SHE'S  
 RECIPIENT OF BIRTHDAY WISHES**

**By Lisa Farmer  
 Of The Record Staff**

Mary Laylon Parrish Turlington joined the ranks of the centurians Saturday, a feat few achieve and even

less reach with as much vigor and vitality as the Coats resident.

Family and friends gathered at the Turlington homeplace located this side of Coats on N.C. 55 to say a big "Happy Birthday" to the 100-year-old woman.

Dressed in pale pink with a vivid fuchsia corsage, Mrs. Turlington insisted on standing and personally greeting, along with a hug, the more than 225 guests.

**WHEN IT WAS ALL** over and done she went to bed Saturday night laughing. She told Susan Mewborn, her youngest daughter, "I wanted to speak to everyone of them. I didn't want a single one of them slighted."

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**I wanted to speak  
to everyone of them. I  
didn't want a single  
one of them slighted.**

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She says she owes her long life to hard work and "do the best you can." According to Mrs. Turlington, who has raised seven children, all living, people just don't seem to work as hard as they used to. She said there are so many more conveniences now than before.

Also, she said, her long life may have something to do with "good genes. My father lived to be 96 and I had two brothers who lived to be 93. The oldest one, he died when he stepped out in front of a bus in Lillington."

Those who know Mrs. Turlington best say her motto is, "Always be good to others."

The 100-year-old Harnett County resident still stays in the home she and her husband spent most of their married life in. Two ladies come in to help her.

**JULIA BYRD, WHO** sits with Mrs. Turlington during the day, said Mrs. Turlington likes to make cakes and goes to church on Sunday.

"I like to read, but I don't see too well anymore," Mrs. Turlington said.

Her eyesight is the only thing which has dimmed, as she remains alert, talkative and mobile.

Mrs. Turlington stays busy. Last month she attended Penny Road Elementary School in Cary, featured in the newspapers there. She talked to first-graders on the 100th day of the school year when the group was studying math and counting skills.

Less than two weeks ago she was at the Byrd's grand opening in Erwin, up one aisle and down the other with daughter Mrs. Gerald Hayes Sr.

**UP UNTIL EIGHT** years ago Mrs. Turlington was still out driving her 1964 Plymouth Belvedere, in the end making short trips to her daughter's, Joyce Ogburn's, home. In 1984 she simply did not renew her license and sold her car which had approximately 24,000 miles on it.

The car was back at the Turlington home Saturday

sitting in the front yard, borrowed from John Kinton who had bought the vehicle.

Mrs. Turlington was born March 14, 1892, in front of Stephenson's Barbecue House about 100 yards west of N.C. 50 near McGee's Crossroads. She is the daughter of Bartholomew F. Parrish and Susanna Grimes Parrish.

Her father sold his land in Pleasant Grove Township and moved to what was then called Troyville, now Coats, with their seven children.

On their way to Troyville to their new home, Mrs. Turlington recalls that she rode in the foot rest portion of her father's buggy with her younger sister, Mrs. Minnie (Delmer) Grimes, while her mother occupied the seat above, holding her baby sister, Mrs. Laura (Roger) Sexton in her lap. Her father was on a wagon behind that was loaded with household furnishings being transferred to their new home. He had assigned a driver to pilot the buggy with his family in front. As they were fording the stream of Black Creek, near Massengill's Mill in Johnston County, water was high from a recent rain and it flooded the foot portion of the buggy which caused them (Laylon and Minnie) to get wet.

**Mrs. Turlington** vividly remembers this frightening experience and can relate it now as though it happened yesterday.

Her grandmother, Civil Ann Stephenson, married John Parrish on Dec. 18, 1856. He went away to the Civil War, was killed, never came home and whereabouts of the battle which he was killed was never known, as she recalls.

Her father, Bartholomew F. Parrish, commonly called "Barty," owned and operated a sawmill at Coats for many years.

Mrs. Turlington was married to Henry Arthur Turlington Sr. on Christmas Eve, 1912. Mr. Turlington was chief deputy U.S. Marshall for Eastern North Carolina for 22 years. He was also a prominent Harnett County farmer, award-winning swine breeder and political leader. He was a former Harnett County Tax Collector. Mr. Turlington died in 1978, after 65 years of marriage, and is buried in Coats Cemetery.

**Mrs. Turlington** recalls this as one of the low points in her life. "I thought it was time for me to go then," she said.

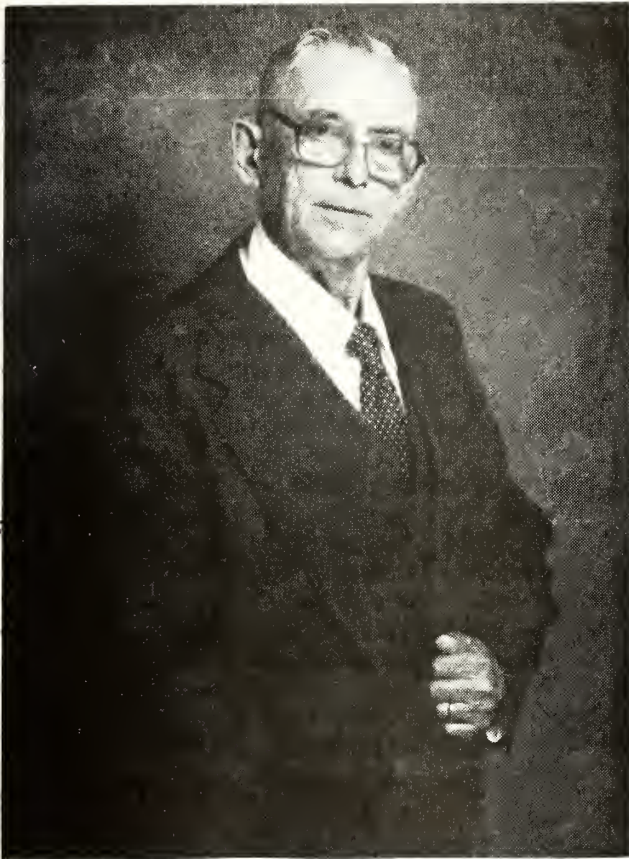
Coincidentally, Mr. and Mrs. Turlington were third cousins, both being great-great grandchildren of William Coats Sr. and Sarah Stephenson Coats, who were early settlers of western Johnston County.

The Turlington homeplace was purchased from four Shaw sisters in 1839, 2,400 acres at a cost of 58 cents per acre.

Mrs. Turlington has seven surviving children who are Mrs. Alease T. Barbee of Winston-Salem, B.W. "Wade" Turlington of Coats, Mrs. Mabel Reid Hayes of Dunn, Henry A. Turlington Jr. of Dunn, Joyce T. Ogburn of Dunn, Bobbie T. Adams of Cary and Mary Susan Mewborn of Willow Spring. (One son, Graham, died in infancy).

(From Page 1, **The Daily Record**,  
Dunn, N.C. March 16, 1992

**OBITUARIES**



**ELDER S.M. GRAY, SR.**

Elder Samuel McKinley Gray, Sr., Route 2, Snow Hill, N.C., passed away at Lenoir Memorial Hospital, Kinston, N.C., on July 2, 1991, at the age of 75 years. "Brother McKinley," as he was affectionately known by his church family, and also "Kinley," by his wife, brothers and sisters, was married to Sister Elsie Hardy Gray, who mourns his passing greatly, on January 9, 1937, at LaGrange, North Carolina.

They were blessed with two daughters and two sons; these are Jean Gray Poole, Judy Gray Croom and David Lee Gray, all of Kinston, N.C. and S.M. Gray, Jr., Snow Hill, N.C. Also left to mourn his passing are seven grandchildren and three great-grandchildren.

Brother Gray was next to the youngest of eight children (two sisters and six brothers), born to Mr. Richard Hadley Gray and Sister Irene Edwards Gray on October 5, 1914. His oldest sister, Sister Hokie M. Bartlett, will be remembered in a loving way by Old Baptist who know her for many years among the rank and file of them in North Carolina, Virginia and South Carolina, where she and her husband, Bro. B.L. Bartlett, visited regularly and were well known in several associations. Brother McKinley Gray was the last one of his family to pass away. (It is interesting to note that all of his brothers and sisters were members of the Primitive Baptist Church. These were Billy Havelock, N.C., Cicero, Newport, N.C. Major,

Jacksonville, N.C., and George and Parrott, Snow Hill, N.C. Besides himself, two brothers, Cicero and Major, were ministers in the Primitive Baptist Church, George served as a deacon, and Parrott was clerk for several years. This was a wonderful family to me!)

He asked for a home with the Church at Mewborn's on the second Saturday in May, 1973. On April 14, 1974, the church recognizing the qualifications for the office of deacon, requested a presbytery of Elders H.E. Mann, C.T. Harward, J.E. Mewborn, & J.M. Mewborn, who came and laid hands on him. Later it became evident that he was called to the ministry, and, again, a presbytery was requested of Elders J.B. Williams and J.M. Mewborn, who, after examination, were satisfied and laid hands accordingly on June 9, 1985.

Brother Gray was blessed with an unusual gift of understanding, and he went deep in his explanation and expounding of the scriptures. Often, he was given to make wonderful points of the doctrine in his preaching. He loved to visit the sister churches, both far and near, and traveled much with his beloved companion, Sister Elsie, on Saturdays and Sundays to appointments and meetings.

He was loved much by the brotherhood, sisters and friends because of his most humble, orderly and contrite manner of conduct and action. He was a man who did not want to be seen and heard, but, on the other hand, quiet in every manner and way. This characteristic in his life truly brought to light the meaning of the scripture, "A man's gift maketh room for him, and bringeth him before great men." Proverbs 18:16. Many times the ministry of Christ in him was a comfort to the humble, lowly, poor and meek children of God. In the neighborhood (community) where he lived a lifetime, he had no enemies, and bore a pure name among those who are without. Doubtless to say, he had a wealth of friends!

His funeral service was conducted on July 4, 1991, by this unworthy writer at Taylor-Edwards Funeral Home Chapel, Snow Hill, N.C., with the graveside service being conducted by Elder Johnny Carroll, Newport, N.C. in the Snow Hill Cemetery. His wonderful memory will live on and on in the hearts of his dear companion and children, and of all those who loved him in the Lord.

Written by one who loved him and misses him, I hope, for Christ's sake.

J.M. Mewborn  
March 10, 1992

**ROSA WHITFIELD BLALOCK**

Rosa Whitfield Blalock was born September 6, 1892, daughter of the late Preston and Maggie Whitfield. She married Alexander (Lex) Blalock in 1910. He passed away in December, 1951. There were no children born to this marriage. Only nieces and nephews survive.

Aunt Rose, which she was called by many whether a relative or not, was a gentle and caring person. Her personality just seemed to draw people

to her, and her home was open to one and all. She loved the neighbors and people around her, and was always ready to offer assistance to those who sought her help.

It was a pleasure to visit in her home over the years. As a child growing up, we would go and spend a few days with her and Uncle Lex. In her quiet way, she could entertain both young and old alike. We will certainly remember and miss the warm hospitality that she had for each and everyone. Often times, especially after the passing of her husband, you would find her pursuing what she did so well — crocheting and knitting. Many people now have her handiwork in their homes.

She united with Flat River Primitive Baptist Church, Person County, N.C., in October 1911, and was baptized by Elder J.J. Hall. Words seems inadequate when one tries to express the love she had for the church and the doctrine it proclaimed. She believed in Salvation by the Grace of God and not of works, and that if she reached Heaven, it would not be by anything that she had done. This was her hope and faith. "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). Her devotion to the church was manifested time and time again. Before her health failed, she attended her church regularly and was a faithful and supportive member.

She passed away on June 20, 1991, at the age of 98. For almost 13 years, she had either been in the hospital or a nursing home. For quite some time before her death, she did not seem to know anyone, and her existence was sustained by basic life support. Her funeral was held on June 22, 1991, at Flat River Primitive Baptist Church by her pastor, Elder L.P. Martin. Final interment was in the church cemetery beside her husband.

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

Done by order of Conference Saturday, August 24, 1991.

Elder L.P. Martin, Moderator  
Johnnie Oakley, Clerk  
Louise Jones and Christine Long, Committee

This precious sister in Christ, Rosa Whitfield Blalock, at the time of her death on June 29, 1991, was one of the oldest members, if not the oldest member, of the Old School, Predestinarian (Primitive) Baptist Church in the United States of America in years of continuous membership, as well as natural age, in the church. According to her obituary above, she had been a member of the militant church of Christ for 80 years, lacking only four months. That is a long time, naturally speaking, for one's name to remain on a church book in this natural world of life. This is most remarkable! My mother-in-law, Sister Laylon P. Turlington, Dunn, N.C., if she lives until March, 1992, will be one hundred years of age, but while she had professed this hope in Christ for many years, her name has been on the militant church book for only about eleven years. Such blessings, as those just mentioned, are worthy of acknowledgment in the goodness and mercy of God.

It was my blessing to have known Sister Rosa Whitfield Blalock over thirty years ago, when I was affiliated with churches in her area of Person County, North Carolina. In my memory of

her, she was one of the faithful, true soldiers of our God in standing firm for the doctrine and order of the church of the living God.

Editor

## Fannie Sue Whitfield Evans

March 27, 1905, Fannie Sue Whitfield Evans was born to James William and Katie Hicks Whitfield. March 16, 1991, our Heavenly Father saw fit to call from this life our dear sister, making her stay on earth eighty-five years. She was married to Jessie Thomas Evans who preceded her in death September 9th, 1979.

Her funeral was held at 11 a.m., March 18, 1991, in the Brooks and White Funeral Home Chapel, Roxboro, N.C., by Elder L.P. Martin. Burial was in Burchwood Cemetery. She was survived by a brother, W.D. Whitfield, and a sister, Sarah Ann Whitfield, both of Roxboro, N.C.

We realize our weakness and inability when we try to pay our respect to someone so dear to us. She always professed her love for the church and her belief in the doctrine of salvation by grace and grace alone. She joined Roxboro Church September 7th, 1947. She was baptized Sunday morning, October 3rd, 1947.

Roxboro Church is saddened by the loss of Sister Evans, but we are given to feel that our loss will be her eternal gain.

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

Done by order of the church in conference April 6th, 1991, by request.

Humbly submitted,  
Lottie Taylor  
Ruby Day

## GLADYS HAWKINS CLAYTON

We, the Primitive Baptist Church at Rougemont, Durham County, North Carolina, wish to bow in humble submission to the Will of God, who called Sister Gladys Clayton from this life on Saturday, August 3, 1991. Sister Gladys was born May 10, 1920, to Walter Redman Hawkins and Barsha Bradsher Hawkins. On April 22, 1944, she married Charlie Herman Clayton who preceded her in death. To this union were born three sons, Charles Herman Clayton Jr., Earl Wayne Clayton and Gerald Lynn Clayton. She is survived by her three sons, five grandchildren and two great grandchildren. Also surviving her are three sisters and one brother.

She joined the Church at Rougemont on the third Sunday in June, 1960, where she remained a faithful member as long as she lived. She was baptized by her pastor, Elder L.P. Martin, on the third Sunday in July, 1960. She attended the churches and associations as long as she was able. She was afflicted in body, but her desire and zeal was to be with God's humble poor. She was in a wheel chair for many

years, and it was a familiar sight to see her sitting in her wheel chair in church. After services, you couldn't see her for the many people who crowded around her to speak to her.

Gladys loved much, and was loved by many. When I think of her, I think of Love. She was chosen to write the Circular Letter for the association a few years ago, and her theme was Love. She believed if she was saved, it was because God loved her and sent His Son to die for her; also, if she loved Him, it was because He first loved her.

Her funeral service was conducted in Wheeler's Primitive Baptist Church by her precious pastor, Elder L.P. Martin, and Elder David Minter, whom she loved so much. The church was filled with loved ones and friends. Her body was laid to rest in the church cemetery under a beautiful mound of flowers. We cannot express our loss, and will miss her so much. We do believe her soul is resting in the Paradise of God, awaiting the day when He will come again to call her sleeping body forth to be eternally reunited with her soul, and be carried home to Heaven to praise Him forevermore.

She selected the Hymns or Songs that we sang at her funeral. "When I Can Read My Title Clear." "It Is Not Death To Die," and "How Firm A Foundation." At the cemetery her son and I were speaking of the songs, and he said, "That sums it up. These songs say what she believed." I do not think it could have been better said.

Written by one who loved her, and loves her precious memory.

Christine Woodlief

## NELLIE LONG HUNT

On Saturday morning, August 3, 1991, Sister Nellie Long Hunt was called, peacefully, in her sleep, from our midst by Our Heavenly Father, following a period of declining health. Due to her failing health, she had been living in the home of her youngest son, Danal L. Hunt, for several months, and was lovingly cared for by him and his family. She was preceded in death by her husband, Wilmer L. Hunt, Sr., in October, 1979, and had lived alone except for short durations since his passing.

Sister Nellie, who was also my sister-in-law by natural kin, was born June 15, 1913, in Durham County, North Carolina. She was the daughter of the late Isaac Jones Long and Laura Teague Long. Her funeral service was conducted August 5, 1991, at the graveside in Mount Lebanon Primitive Baptist Church Cemetery by her pastor, Elder Thomas Whitley, and Elder Burch Wray, who were blessed to speak so comfortingly to the family, relatives and friends. Her body was laid to rest beside that of her husband beneath an array of lovely flowers.

On December 24, 1930, she was married to Wilmer L. Hunt, my brother in the flesh, and I hope in our Savior's Love. She leaves to mourn her passing two sons and two daughters: W.L. Hunt, Jr., Hillsborough, NC, Mrs. Geraldine H. Bumpass,

Durham, NC, Danal L. Hunt, Durham, NC, and Mrs. Peggy H. Tilley, La Grange, NC, fourteen grandchildren, twelve great grandchildren, one sister, Mrs. Hazel Whitaker, Bahama, NC, one half-sister, Mrs. Bessie Russell, Winston-Salem, NC, and a host of nieces, nephews and friends.

Sister Nellie united with the Durham Primitive Baptist Church, Durham, NC, May 18, 1940, and her membership remained there until January 1950, when she asked for her letter of dismission to unite with Mount Lebanon Primitive Baptist Church, Durham County, NC, where she had served as

church clerk since September 1951, until by reason of failing health, she was unable to attend her church meetings.

She was blessed to attend services at her home Church as well as area churches of like faith and order for many years. Before her husband passed away, they were blessed to attend many of the corresponding associations. They welcomed the church brethren, sisters and friends in their home. Sister Nellie continued to be concerned for the welfare of the church, ever hoping that peace and order, love and fellowship might prevail through and by the watchful eye of Our Blessed Redeemer who doeth all things well. She never wavered in her belief of Salvation by Grace and Grace alone, and was ever ready to stand in defense of what she believed.

We at Mount Lebanon Church wish to extend our heartfelt sympathy to the family, relatives and friends. We share their loss and trust that God in His bountiful storehouse of Grace will lead, guide and direct their footsteps in the knowledge of the One Who is Able to comfort and keep them in His loving care. May their precious memories of a caring and devoted mother be a comfort to them along life's journey.

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

Written by request of Mount Lebanon Church in conference August 31, 1991; read and approved in conference November 3, 1991.

Elder Thomas Whitley, Moderator,  
Inez H. Tilley, Committee

## JOHN WILLIAM (WILLIE) CASSELL

Brethren, once again, Goodwill Church bows in humble submission before Almighty God, who according to His Sovereign Will, has taken from us, Brother John William (Willie) Cassell. Brother Cassell was born August 22, 1899, in Patrick County, Virginia, the son of W.A. and Roxie Cassell.

He married Lena Cooper, and to that union were born one daughter, Euna Frances Jennings, three sons, James Williams Cassell, Leonard Allen Cassell, and Melvin Clyde ("Bill") Cassell.

Being preceded in death by his wife, Brother Willie died July 13, 1991, in Danville, Va. leaving eight brothers to also mourn his passing. They are Carter Cassell, Lemley Cassell, Otis Cassell, Roy Cassell, J.D. Cassell, Robert Cassell, Amos Cassell

and Harley Cassell.

Brother Willie was received into membership with Goodwill Church by experience on June 2, 1957. The church, feeling that he was a called servant, requested a presbytery to meet and examine his qualifications for the office of Deacon. He was found qualified, and was ordained for this office on the first Saturday in December, 1958.

The Lord favored Brother Willie to stand firmly for the old Landmarks in both Doctrine and Discipline (order) of the church. Goodwill Church and the other churches of the Lower Mayo Association feel the loss of his wisdom and wit. He finished his course, and the Lord blessed him to keep his faith. We feel that, as the poet has said, "Death is the gate to endless Joy" for a child of God. The thought comes to my mind as recorded in Psalms 116:15, "Precious in the sight of the Lord is the death of His saints."

Goodwill Church extends sympathy to Brother Willie's family and friends, and desires that you be blessed to love one another.

Brother Willie's funeral service was conducted by Elder Frank Pegram and this writer at Swicegood Funeral Home Chapel, Danville, Va., and his natural body was laid to rest in Schoolfield Cemetery, in Danville, Va., to await the resurrection, when that which is sown in weakness is raised in power, and that which is sown a natural body is raised a Spiritual body.

We at Goodwill Church agree that a copy of this obituary be given to the family, a copy placed in the church record, and a copy be sent to **Zion's Landmark** for publication.

This writing was requested by Goodwill Church in conference August 3, 1991, and approved by Goodwill Church in conference August 31, 1991.

Elder Paul M. Clark, Moderator  
Elder C.R. Ball, Assistant Moderator  
Deacon J.D. Cassell, Church Clerk  
Deacon J.M. Thomas, Assistant Church Clerk

## MARY LUCY CLIFTON

I have never felt qualified to serve the Lord's people in any capacity, and trying to write an obituary is no exception. Thought I be unworthy, I am made willing to endeavor or make the effort.

Sister Mary Lucy Clifton was born October 23, 1898, in Patrick County, Virginia, the daughter of W.A. and Roxie Cassell. According to the foreknowledge of God, she married Claude James Clifton, and to that union were born two sons, Claude James Clifton, and Robert Dewey Clifton, with two daughters, Estelle C. Gregory and Margaret C. Nix.

Being preceded in death by her husband, Sister Mary died June 16, 1991, in Danville, Va., leaving nine brothers to also mourn her passing. They are J.W. Cassell, Carter Cassell, Lemly Cassell, Roy Cassell, J.D. Cassell, Robert Cassell, Otis Cassell, Harley Cassell and Amos Cassell.

Sister Mary was received into membership with Goodwill Church July 4, 1964, and was baptized on the first Sunday in August, 1964. This writer never

had the privilege of knowing her when she was active among the churches, but I have heard by word of mouth testimony from many brothers and sisters, not only from within the Lower Mayo Association, but from correspondents, as well, from both far and near, of the wonderful life she was blessed in living here in the world. They were all in total agreement that she was a special person who was blessed to attend to the needs of the brethren. Whenever a brother or sister was in need, Sister Mary would show up. 1st John 3:18, "My little children, let us not love in word, neither in tongue; but in deed and in truth."

This dear sister believed the doctrine of Salvation by the Grace of God and by Grace alone, and loved the church of God more than words will ever be able to express. She was faithful to attend services unless providentially hindered. One special time I remember when I visited her in the nursing home, not long before her passing; she would not respond to anything else, and then I mentioned Goodwill Church. It was very obvious evidence that for a few moments, she understood clearly. Those present with me at the time are witnesses of this fact.

When one of these precious ones are taken away from us, there is a mixture of joy and sorrow within me. There is a feeling of loss, while also remembering that David said in Psalms 116:15, "Precious in the sight of the Lord is the death of His saints." Also, Solomon in Ecclesiastes 7:1 said, "Better is the day of death than the day of one's birth."

So, feeling that Sister Mary Clifton has now seen what she had so longed hoped for, Goodwill Church bows in humble submission to the Will of God, and extends sympathy to her family and friends.

Sister Mary had made all of her funeral arrangements, and had paid for everything. The last hymn that she requested to be sung was No. 262 in the **Goble Hymnbook**. I encourage you to read it, for it explains and expresses her case, as well as for all the dear saints of God, better than I ever could.

Her funeral services was conducted by Elder Frank Pegram and this writer at Barker Funeral Home, Danville, Va., and her natural body was laid to rest in Danville Memorial Gardens, Danville, Va., to await the resurrection, when the body that is sown naturally, will be raised Spiritually.

We at Goodwill Church agree that a copy of this obituary be given to the family, a copy be placed in the church record, and a copy be sent to **Zion's Landmark** for publication.

This writing was requested and approved by Goodwill Church in conference on August 3, 1991.

Elder Paul M. Clark, Moderator  
Elder C.R. Ball, Assistant Moderator  
Deacon J.D. Cassell, Church Clerk  
Deacon J.M. Thomas, Assistant Church Clerk

## SALLIE D. HAWKINS

It is with a sad heart that I attempt to write the obituary of my dear friend and sister in Christ, I trust, Sallie D. Hawkins. She was born May 30, 1904, in

Gretna, Va., and died at her home on June 20, 1991, in Burlington, N.C., making her stay on earth eighty seven years and twenty days.

She was the daughter of Nallie and Ida Virginia Doss. She was married to Richard Guy Elgin in the year of 1925. After his death, she late married Brother Robert Hawkins, who also preceded her in death.

Sister Hawkins is survived by three daughters and one son, Gladys E. Hinson and Margaret E. Gusler, Burlington, N.C., and Arizona E. Compton, Graham, N.C.; one son, Roy Hill Elgin, Matthews, N.C., four step daughters, three half brothers, two half sisters, thirteen grandchildren, twenty-one great grandchildren, four great, great grandchildren, eleven step grandchildren and two step great grandchildren.

She was a kind, gentle and loving person, and a firm believer in the doctrine of election and predestination. She was always ready to help her loved ones and friends. She had many friends from the seacoast to the mountains among the Primitive Baptist faith. She loved people, and always enjoyed entertaining the brethren and sisters in her home, along with her companion. They always made everyone feel so welcome. Her former husband, Brother Guy Elgin, was very devoted to her, and they were loving and caring parents to their four children. It was always a pleasure to visit in their home.

They were precious friends to me for many years, and how I treasure the memories of the many miles I traveled with them to sister churches and associations. Sister Sallie will be greatly missed by her church and many friends.

Her funeral service was conducted by Elder Harry Dagenhart and Elder O.J. Wray Jr., at Burlington Primitive Baptist Church, Burlington, N.C. Her body was laid to rest beneath a beautiful mound of flowers in Gilliam Primitive Baptist Church cemetery, by the side of her former husband, Brother Guy Elgin, to await the coming of our Lord.

Done by order of Burlington Church in conference on August 4, 1991, with the request that one copy be entered into our church record, one copy be sent to the family, and one forwarded to Zion's Landmark for publication.

Written by Pearl Allison  
Elder John T. Lee, Moderator  
Curry Barnwell, Clerk  
Pearl Allison, Assistant Clerk

## LAURA ELLEN KEARNEY

Sister Laura Ellen Kearney was born September 20, 1911, and passed away at her home in Greene County, North Carolina, on March 6, 1991, at the age of 79 years. Her parents were Mr. Joseph F. and

Sister Nora Gardner Smith, and she was the 6th child of 12 in her family.

At the age of 17, she was married to Mr. Albert Lloyd Kearney, on December 28, 1928, and to them were born three children, Mrs. Janet Hamm, Snow Hill, N.C., two sons, Max F. Kearney, Raleigh, N.C. and Conrad Kearney, Wilmington, N.C. Also, she

leaves behind to mourn her passing eight grandchildren, nine great grandchildren, 3 step grandchildren and one step great-great-grandchild. Also, two sisters, Mrs. Lois Spence, Merrit Island, Fla., Juanita Barga, Cuddy, Penna., and one brother, Alton Smith, LaGrange, N.C.

On the second Saturday in August, 1964, she came forward, asking for a home with the members of Mewborn's Church, was gladly received, and was baptized by the unworthy writer on the following Sunday. Through her 27 years of membership in the church, this writer feels that no member ever proved more faithful in attendance, support and service with her untiring efforts to see that the building and premises were kept clean and made ready before each meeting day. She could always be counted upon at her home church, and visited other churches on a regular basis. Seldom, if ever, did she miss.

The members of Mewborn's Church loved Sister Laura Ellen, as she loved us, and there was a sharing of confidence in the hearts of our members with her that was God-given in the doctrine and order of the Lord Jesus Christ. Always soft-spoken in her quiet, non-assuming manner, she was faithful to let her feelings be known when she thought it was necessary.

In her home there was always that love that beamed forth to her children, grandchildren, great grandchildren and her step grandchildren. In her neighborhood when sickness came to a home or a death occurred, she was there, always doing what she could. Sister Laura Ellen, who with her husband, Albert, labored long and hard in the rearing and up-bringing of her fine children. Today, they with others, as Solomon said, "Arise up, and call her blessed." Proverbs 31:28.

One of the saints of old said,  
"Why do we mourn departing friends  
Or shake at death's alarm;  
Tis but the Voice that Jesus speaks,  
To call them to His Arms."

We love that wonderful thought in our hope that all of those saints who have gone on before, whose bodies sleep in the dust, are now safe in the everlasting Arms of Jesus, as he said, to be called forth, awakened, and gathered into Christ's bosom of Love in that everlasting day of eternity when He will say to them on His right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," (Matthew 25:34), for her hope was in God.

Read and approved in conference, September 7, 1991.

Emma Mae Rouse and  
J.M. Mewborn, Committee

## ROY SHANNON OXLEY

We, of the Indian Fork Primitive Baptist Church, Culloden, Cabell County, W.Va, bow in humble submission to the will of our Heavenly Father, who removed from our midst Bro. Roy Oxley.

Brother Roy, age 83 yrs. of Hurricane, W.Va., died Oct. 30, 1991, in Putnam General Hospital after a long illness. He was a life-long resident of the Hurricane vicinity. He was a much loved member of the Indian Fork Church. He united with the church April 3, 1983, and was baptized May 29, 1983. He is sadly missed by all who knew and loved him. We feel our loss is his eternal gain.

His first wife, Etta Bird Oxley, preceded him in death. Surviving are sons, Shelby and Larry Oxley of Milton, W.Va., daughters, Peggy Bush of Hurricane, Joyce Grass of Bangor, Maine, one sister, Olah Edwards of Spring Hill, W.Va., two stepchildren and nine grandchildren.

His second wife, Bessie Rumbaugh Oxley, also preceded him in death.

Bro. Roy was a firm believer in the doctrine of salvation by grace and grace alone through the merits of Jesus Christ, and the resurrection of the body and that all of his time was in God's hands and all events at His command. He manifested great love and sweet fellowship for the Church. The funeral service was conducted at the Allen Funeral Home, with Elder Elmer Smith and Elder George Flippen officiating.

Burial was in the Pleasant View Memorial Park of Hurricane, W.Va.

His soul and spirit are now resting in the paradise of God. His body has returned unto the dust from whence it came, and is now awaiting that glorious time when Christ shall come again in the clouds of His glory, with all His holy angels to gather the sleeping dust, reunite it with His Spirit, glorify it in His own likeness, and take it to Heaven and immortal glory and the Heavenly Father, to be satisfied forever and ever.

"Asleep in Jesus blessed sleep,  
From which none ever wake to weep.  
A calm and undisturbed repose,  
Unbroken by the last of foes.

Asleep in Jesus, oh! how sweet,  
To be for such a slumber meet,  
With holy confidence to sing,  
That death has lost its cruel sting."

Be it, therefore, resolved that four copies of this resolution be made, one for the church records, one for the association minutes, one for the family, and one forwarded to Zion's Landmark for publication.

Written by ones who loved him for Christ's sake, we hope, and shall always cherish his memory. Written by the request of the Indian Fork Church, Culloden, West Virginia.

Norman Bird, Clerk  
Harvey Cottrell, Committee

## EUNICE PAGE TINGEN

It is with a sad heart that I try to write the obituary of Sister Eunice Page Tingen of Burlington, North Carolina.

She was born February 20, 1913, and died

January 1, 1992, making her stay on earth 78 years and ten months. She was the daughter of Thomas Lester and Annie Simmons Page, both deceased. She was married to John Stadley Tingen December 24, 1930. He died in 1972.

Sister Tingen is survived by one daughter, Dorothy Patterson, Greensboro, N.C., one sister, Mrs. Alma Massey, Elon College, N.C., one brother Okus Page, Reidsville, N.C., along with two grandchildren and five great-grandchildren.

She joined Burlington Primitive Baptist Church, Burlington, N.C., on June 4, 1978. She was baptized on June 5, 1978, by Elder Hugh Wray and Elder Richard Barham.

It was a lovely privilege to know Sister Tingen. She was an humble, kind and gentle natured person who was a faithful member of her church. She attended regularly as long as her health permitted. She always met her brethren and sisters with a warm smile and a firm handshake. She was strong in the faith of God's Elect, and believed in Salvation alone by the Grace of God.

I, Pearl Allison, enjoyed many pleasant telephone conversations with her on Sunday nights, as we did not have a way to visit together in person.

Sister Tingen fell and broke her leg in two places four months before death, and had to be placed in a nursing home upon leaving the hospital. She bore her afflictions with patience and without complaint.

Her funeral service was conducted by Elder John Lee, Burlington, N.C., and Elder Wallis Smith of Bush Arbor Primitive Baptist Church, at Lowe Funeral Chapel. She was laid to rest beneath a mound of beautiful flowers in Almance Memorial Park to await the coming of her Lord and Master, The Lord Jesus Christ.

Written at the request of Burlington Primitive Baptist Church, January 5, 1992.

Elder John Lee, Moderator  
Curry Barnwell, Clerk  
Pearl Allison, Assistant Clerk

## CARRIE BEAMON OWENS

Sister Carrie Beamon Owens was born August 14, 1896. It pleased our Heavenly Father to call her from our midst on September 23, 1991, while at Wilson Memorial Hospital, Wilson, North Carolina.

She was the daughter of Erapheal Beamon and Jackie Vick Beamon. She was the last surviving member in her family of five brothers and three sisters.

She was married to William Hubert Owens December 24, 1944. He died July 17, 1971. She has two surviving children, Lucille Owens Gardner and Leroy Owens of Fountain, North Carolina. She had five grandchildren, six great-grandchildren, and three great-great-grandchildren.

Sister Owens joined Autrey's Creek Primitive Baptist Church, Edgecombe County, N.C., February 3, 1974. She loved the church, and attended as long as her health permitted.

Her funeral service was conducted at Farmville Funeral Home Chapel by Minister Ed Thornton. Burial was in Queen Anne Cemetery, Fountain, N.C.

This notice was requested by Autrey's Creek Church in conference on Saturday before the first Sunday in December, 1991, and that three copies be made, one for the church, one for the family, and one to be published in Zion's Landmark.

Myra G. Wooten,  
Assistant Church Clerk

### SARA EDWARDS PITT

Sister Sara E. Pitt was born June 29, 1900. She died December 12, 1991, while in the nursing home at Greenville, North Carolina. She was the daughter of Reddin and Ellie Edwards, and was the last surviving of the three children in her family.

She was married to Alex Pitt in the year 1918. He died in November of 1970. She has four surviving children. They are Thelma Bell, Fountain, N.C., Vera Edwards, Old Sparta, N.C., Janey Ellen, Jackson, N.C., and A.B. Pitt, Wendell, N.C., along with thirteen grandchildren, fifteen great-grandchildren, and three great-great-grandchildren.

Sister Pitt joined Autrey's Creek Primitive Baptist Church, Edgecombe County, N.C., August 31, 1974, and was baptized by Elder Joe Sawyer. She loved the church, and attended as long as her health permitted. When she was visited, she always asked about the church. She will truly be missed.

The funeral service was conducted at Carlisle Funeral Home, Tarboro, N.C., by Minister Robert White, Elder Kenneth Windham, and Elder Joe Sawyer. Burial was in the Webb Family Cemetery.

This notice was requested by Autrey's Creek Church in conference on the first Sunday in January, 1992, and that three copies be made, one for the church, one for the family, and one to be published in Zion's Landmark.

Myra G. Wooten,  
Assistant Church Clerk

### JULIA R. COCKMAN

We, the members of Oak Forest Primitive Baptist Church, Guilford County, North Carolina, bow in much sorrow over the passing of our dear love one, Julia R. Cockman, who passed away April 30, 1992.

Julia was born to Brother Altie and Sister Rosie Cockman on August 26, 1921. She was never married. She lived with her parents, worked and looked after them until their deaths.

She was faithful to Oak Forest Church, but never joined. She always looked after the church building as a housekeeper, etc. Anything that had to be done, she always did it. She loved Oak Forest Church, and attended as long as her health permitted.

Julia was a firm believer in the doctrine of Salvation alone by the Grace of God. She will be missed by her loved ones, and also the Salem Association. Her funeral service was conducted by the pastor of Oak

Forest Church, Elder Lester Stewart, Elder John Lee, moderator of the Salem Association, and Minister Aubrey McClellan at 2:00 p.m., on May 2, 1992, at Forbis & Dick (North Elm Street) Funeral Home, Greensboro, N.C.; her body was laid to rest in Green Hill Cemetery, Greensboro, N.C.

Surviving her are two brothers, Posey M. Cockman, Greensboro, N.C., and Bennie R. Cockman, Brown Summitt, N.C.

This precious love one will always be remembered as a most gentle, pleasant person among her family and church kindred in the Lord. Our prayers go out to the family and love ones.

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

Done by order of Oak Forest Church in conference.

Elder Lester Stewart, Moderator  
Elsie Stewart, Church Clerk  
Louise Caviness, Helen Stewart, Committee

## MEETING NOTICES

### ABBOTT'S CREEK ASSOCIATION

The next session of the Abbott's Creek Primitive Baptist Association will be entertained by Lawyer's Springs Church and held at Tom's Creek Church, beginning on Friday before the fourth Sunday in August, and will continue, if the Lord will, through Sunday.

Tom's Creek Church is located in Davidson County, N.C., approximately 1-1/2 miles north of Denton, N.C. Those coming east and west should take Hwy. 64 to junction with Hwy. 109. Take Hwy. 109 south to Tom's Creek Church Road (State Road No. 2383) and association markers. Those coming from north or south should come Hwy. 109 to above mentioned road and marker.

We invite all our loved ones to come and meet with us.

Calvin Harward,  
Sanford, N.C. 27330

### MATES CREEK ASSOCIATION

The One Hundred and Fortieth Annual Session of the Mates Creek Primitive Baptist Association will convene, if the Lord will, with the Indian Fork Church, Cabell County, Culloden, West Virginia, beginning Friday before the first Sunday in September, the dates being September 4th, 5th & 6th of September, 1992.

Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the south Int. 77 to West Va. Turnpike, take I-64 to

Hurricane, Ext 34. Take Business Route through Hurricane to Route U.S. 60. Go one mile west on Route 60 to Culloden; turn left at Culloden Elementary School for one-half mile to church on right.

We cordially invite all of our corresponding, precious brethren and friends to visit with us.

Norman N. Bird,  
2344 Cherry Street  
Hurricane, W. Va. 25526

## SEVEN MILE ASSOCIATION

The next session of the Seven Mile Primitive Baptist Association will be entertained by Bethsaida Church and held at Bethsaida Meeting House, in Hamett County, North Carolina, the third Sunday and Friday and Saturday before in September, 1992, if it is the Lord's will, the dates being the 18th, 19th & 20th.

Those traveling north or south on U.S. 301 or Int. 95, turn west on Highway No. 50 at Benson, N.C. Those traveling east or west on Highway No. 50 following Highway No. 27 west as you leave Benson, N.C. Go one and one-half miles and turn left on S.R. No. 1709, then go one mile to meeting house on your left. Those traveling north or south on Highway 55, turn east on Highway No. 27 in Coats, N.C. Go five and one-half miles, turn right on S.R. No. 1709, go one mile to meeting house on your left.

We invite our brethren, sisters, friends and visitors to come and be with us.

Jerry G. Whittington, Clerk  
P.O. Box 218  
Willow Spring, N.C. 27592

## YELLOW RIVER ASSOCIATION

The 1992 Session of the Yellow River Association will convene, if the Lord will, with Mt. Zion Church, Clark County, Georgia, on the fourth Sunday, Friday and Saturday before in September, the dates being the 26th, 27th & 28th.

Directions are: From Int. 20 West exit at Thomson-Washington Hwy. 78 (Exit 59) to Athens (Ga.) City Limits. Continue approximately 5 miles on Highway 78 to church building on your left across from Georgia Square Mall. Those coming from points north: From Int. 85 (Exit) Homer-Commerce on to 441-South. Travel approximately 23 miles; exit at the North-Bypass (south 29 North 129). Travel 5.5 miles, exit at the Winder-Atlanta exit. Keep right on to Highway 78. Travel about 1 mile to church on your left, across from Georgia Square Mall.

We extend a welcome to our brethren, sisters, ministers and friends of the same faith and order to come visit with us in our association and homes during this session of our association.

Hewatt L. Fleming  
Route 1, Box 1028  
Homer, Georgia, 30547  
Tele. 1-706-677-3785

## LOWER MAYO UNION ASSOCIATION

The Lower Mayo Union Association Fifth Sunday Meeting is to be at Goodwill Church, Henry County, Va., on August 30, 1992. Goodwill Church is between U.S. Hwy. 58 and N.C. Hwy. 770 on Road No. 622.

## ALSO

The Lower Mayo Union Association is to be held first Sunday in October, Friday and Saturday before at Pleasant Grove Church, Patrick County, Va. The church is on Road No. 631, sixteen miles west of Martinsville, Va., or ten miles out of Stuart, Va., east. Turn south on Road No. 831. Go about 300 yards and turn left on 631. Church is about 3 miles on left. About 2 miles east on Route 8 on Route 704 turn left on Road No. 1730. Go one mile, turn right on No. 631. Church is on the right, 3 miles.

Thank you,  
R.L. Dyer, Clerk  
1422 Washington Street,  
Danville, Va., 24540

## MILL BRANCH ASSOCIATION

The Mill Branch Association will be held Friday, October 30th, Saturday, October 31st, and Sunday, November 1st, 1992, with Pireway Primitive Baptist Church, approximately 17 miles east of Tabor City, Columbus County, N.C. Follow Route 904 east from Tabor City, N.C. approximately 17 miles to church on your left.

All of our brethren, sisters and ministering brethren are invited to come and be with us.

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

## LOWER MAYO ASSOCIATION

The 1992 60th Annual Session of the Lower Mayo Association will be held, if the Lord will, at Russell Creek Church, beginning on Friday before the first Sunday in October, and will continue through Sunday following, the dates being October 2, 3 & 4.

Russell Creek Church is located south of Stuart, Virginia, on State Road No. 631, just east of Route No. 8. There will be markers at all turning points.

We invite one and all to come and be with us in our association.

Cletus Turner, Clerk  
Route 1, Box 692  
Bassett, Va. 24055

# MARK

BY  
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J.M. Mewborn, Editor  
P.O. Box 277  
Willow Spring, NC 27592

Volume CXXV

May-June 1992

Number 3

## IN GOD IS OUR HOPE

"It Is Of The **LORD'S** Mercies That We  
Are Not Consumed, Because **His**  
Compassions Fail Not. They are New  
Every Morning: **Great Is Thy**  
**Faithfulness.** The **LORD** Is My Portion,  
Saith My Soul; Therefore Will I **Hope In**  
**HIM.** The **LORD** Is Good Unto Them That  
Wait For **HIM,** To The Soul That Seeketh  
**HIM.** It Is Good That A Man Should Both  
**HOPE** And **QUIETLY WAIT** for The  
**Salvation Of The LORD."**  
(Lamentations 3:22-26)

### 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

When you fail to get your paper  
please notify the editor and he will  
send you one.

## Correction

(In the last issue of the paper, "March-April, 1992," the writer of the article, "**THIS IS A HARD SAYING: WHO CAN HEAR IT?**" (John 6:60) is Elder Carl D. DuBose, Jasper, Texas. A printer's error reads "Carl D. DuBone." This should read "**Carl D. Dubose.**" We regret this error. Editor.)

### MRS. ELIZABETH C. EDWARDS PASSES

( I feel that our subscribers and readers, particularly those who are not aware, would like to know that Mrs. Mary Elizabeth Carter Edwards, a faithful, gifted writer of articles for this paper, *Zion's Landmark*, for a period of nearly forty years, passed away in Durham, N.C., on July 1, 1992, at age 90. If the Lord will, a notice containing more details about her life will appear in a later issue of the paper. Mrs. Edwards suffered a severe stroke in January, 1988, and had remained in a skilled-care nursing facility for the past 4-1/2 years, where she was faithfully attended by medical professionals under the supervision of a faithful daughter, Nancy Edwards Fowler, Durham, N.C., and her son, Mr. William C. (Bill) Edwards, Winston-Salem, N.C. Editor)

### CHRIST IS THE CHIEF ONE AMONG US

Dear Brother Mewborn,

In recent days I have been meditating on a conversation I had with an Old Baptist

elder over fifty years ago and the things he told me at that time. What he told me that day has never left me from then until now. His name was Elder J.B. Roberts (better known to many of his generation as Elder Jimmy Roberts).

We both were born in adjacent communities of the Saulston area of Wayne County, N.C. My parents were well acquainted with Elder Jimmy Roberts and his family. Elder Roberts was pastor of Damascus Primitive Baptist Church in the town of Farmville, N.C., for about 25 years, as well as other nearby churches in the Pitt-Greene (Counties) area of eastern North Carolina. He lived, as I recall, in Greenville, N.C., and died about 1954 or 1955. He pastored four churches, giving his time wholly to them, and conducted many funerals and visited the sick and shut-ins. He was highly respected wherever he went, not only by the Primitive or Old Baptist, but those in the business world.

As an old Father-in-Israel to me, he would take the time to explain these things, which I am glad now, as I look back, that he did because his words of wisdom, counsel and advice have been most helpful along the way.

In that conversation, he was referring to the ups and downs, the persecution, trials and tribulations that God's church, the one Jesus told Peter saying, "Upon this Rock I will build my church: and the gates of hell shall not prevail against it," had to experience and endure in this time world. He went on to say that within this Church, the one that Christ organized, was a Holy or Godly principle that man could not destroy. He called this principle, "**THE CAUSE,**" and he further said that at anytime when one who professed this doctrine, faith and hope, who got into trouble with it, abused it, not being kept by God's Grace and care, would be destroyed. He said this conflict (or trouble) would kill him spiritually. This sacred **Cause**, he said, was here in the beginning of time, and would out last the length and breath of this time world. I have never forgotten his words and that conversation.

One thing that has bothered and troubled me much for the past three or four years among our people is seeing the

## *Zion's Landmark*

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

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open manifestation of elders and deacons **exercising authority** over the churches and people, not waiting for the feelings of the members of the body. Christ, **THE MASTER**, told them (His disciples) when He was here these words. It reads, "Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great **EXERCISE AUTHORITY** upon them. **BUT IT SHALL NOT BE SO AMONG YOU**: but whosoever will be great among you, let him be your minister; and whosoever will be **CHIEF** among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:25-28. How wonderful are these words of our Lord to His little flock and church in every dispensation of time. Oh how I desire that it could be God's will that we be given to take heed unto them!

It seems from reading the above scripture that Christ occupied the very lowest place of all on the totem pole, so to speak, when He was here in the world during His ministry, prior to His resurrection from the dead. This was the place of a servant altogether. Nowhere in the scriptures can I find where He ever threatened His disciples, called them bad names, abused them, and manifested bitterness towards them. He was threatened by the world, as it is recorded, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him (His Father) that judgeth righteously." 1st Peter 2:22. Christ did plenty of name calling, all right, to the world and its occupant, "The prince of the power of the air," the devil, Satan, but at no place can I find where He did these things to His own, His beloved.

I feel that elders and deacons, all of us, would do well if we too could occupy this lowest place of all in the blessed bondage of servitude to His Church, and not ride the high place above God's heritage, for we have not yet been brought to the place where we can rule and reign in righteousness. Only Christ, since His being raised from the dead as King of kings and Lord of

lords, who is King over all, is in this position.

It seems to me that you were given to write on this subject in the **Zion's Landmark** some years ago, and what you said, as I recall, was the truth at that time. I cannot remember the name of the article, but I remember the substance. If not asking too much, I wish you could find that article and republish it again, as I feel it would be timely.

Concerning this Sacred **CAUSE** that Elder Jimmy Roberts mentioned to me many years ago, the words of this Hymn come to my mind. I feel they express my feelings better than I can right now:

#### **THE CAUSE OF RIGHTEOUSNESS**

And truth and holy peace,  
Designed our world to bless,  
Shall spread and never cease:  
Gentile or Jew, their souls shall bow,  
Allegiance due with rapture now.

This little seed from Heaven  
Shall soon become a tree;  
This ever-blessed Leaven  
Diffused abroad must be:  
Till God the Son shall come again,  
**IT MUST GO ON. Amen! Amen!**  
(No. 138, Page 57, Durand-Lester Hymn Book).

I send my love to you with an interest in this Cause of our God, His Church, and His blessed truth. I know for sure if I should be kept in this faith and God's true church when the time comes for me to breath out my last breath, it will be alone by the mercy and grace of God.

If one at all, the very least,  
B.L. Bartlett  
140 Bartlett Road  
Pikeville, N.C. 27863  
July 10, 1992

(The article, or editorial, to which Brother Bartlett has reference to above, was entitled "Inseparableness of Doctrine, Order and Practice of the Church." It was published in the "September, 1978," issue of Zion's Landmark. It was my conviction on this subject (or matter) at the time, and, if anything, is stronger today.)  
J.M. Mewborn

## Inseparableness of Doctrine, Order, and Practice of the Church

"Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the lord of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they bought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." II Sam. 6:1, 2, 3, 4, 5, 6, 7.

In attempting to offer such unworthy views as, I trust, the Lord has given me on the above subject, I am mindful that by nature I am carnal. My hope is that the true, living God has given me by divine revelation the correct meaning of the above scripture. In the years of my life I have heard two different versions or interpretations of the above scripture. I may touch on the version of which I cannot agree in the latter portion of this article. In the meantime I shall attempt to state the meaning of the scripture as I now understand it.

We all know from the reading of scripture that as long as the ark of God went before the armies of Israel they won their battles against their enemies. Not a single instance is recorded in the scripture to the

contrary. Only when the ark was removed from their presence was when they lost the battle. All of this signifies that the Lord, (and He alone) has ever fought the battles of His people and when He was with them, the battle was won. Israel anciently and His church today (God's chosen people) must have His divine, immediate presence with them to overcome the enemy. Otherwise, the cause will turn to vanity, and with the withdrawal of that presence, the end result will be defeat, chaos and confusion.

It is to be understood by the same token, that not only with the withdrawal of the ark of God from Israel's presence mean't trouble for them, but with the wrong or improper approach to this ark of God also mean't trouble for them. This signifies that the way of the Lord's chosen people here in the world is a difficult one in which to travel, and that one wrong move (without His keeping presence) can mean great trouble for them.

There is a peculiarness in the writing of the scripture text above, and I would ask the reader in the outset to strictly observe the following points in order to see the true meaning of this scripture as follows. When David went to the house of Abinadab, his (Abinadab's) two sons (they were brothers) (Uzzah and Ahio), brought forth the ark of God on the new cart. "They drave the new cart." II Sam. 6:3. Only Ahio went before the ark. "And Ahio went before the ark." II Sam. 6:4. There is no reference whatsoever in this instance to Uzzah bearing the ark with Ahio, as he only, Ahio, "went before the ark."

I see here an unequal yoking together. Error will not stay yoked with truth, neither will the doctrine of conditionalism stay yoked with the doctrine of predestination. II Cor. 6:14 reads, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? "There is a definite distinction here between the two men as to the position they occupied spiritually. This distinction to my understanding is a most significant one in a spiritual sense. The scripture leaves no doubt that Ahio occupied a different position in the carrying forth of the ark than did Uzzah. Ahio was a God-

called, chosen vessel, bearer of God's truth. Uzzah was not. Uzzah bore the ark in a natural sense, and Ahio bore it in a spiritual sense. Those that are made to walk before the Lord in His fear have no choice. He is the one who puts them forth into battle and he goes before them and He is behind them. "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." 1st Tim. 5:24, 25. Ahio went before the ark, by faith; his sins and knowledge of sin had been revealed to him by the Lord, but the case was quite different with Uzzah.

The scripture reads, "And they set the ark of God upon a new cart." This new cart can represent none other than the Gospel (being the power of God) of the Son of God. The meaning or definition of the word "cart" is simple. It is defined as "a small, open carriage used to convey or deliver goods." To the eyes of men and of the world, yes, this is a small carriage, but to the raptured eye of faith that beholds the unlimited power in the Hand of God, it is as the patriarch David described hundreds of years ago, "Who maketh the clouds His chariot: who walketh upon the wings of the wind." Ps. 104:3. The newness of this cart is that characteristic of the Gospel of the Son of God, though old by existence, is always preached anew in every instance. Each and every deliverance, if it is a true one, must have the same truth, but a brand new application on each occasion. It was on this new cart that the ark of God rested and was carried. In this ark were the two tables of stone, signifying the fulfilled law of God (that came by Moses) executed by Jesus Himself, the golden pot of manna, which has ever fed and only feeds the hungry souls of His chosen vessels of mercy, and Aaron's rod that budded, a figure of the elect church that was chosen in Christ Jesus before the foundation of the world. I have to believe that this rod points to the Tree of Life that was in the Garden of Eden, and the Apostle John mentioned it in the Book of Revelation as having seen it in the "pure river of water of life," "in the midst of the street of it, and on either side of the

river." This is that river of God's eternal Love. Rev. 22:1, 2. Those that were chosen in Christ before the world began will come forth at God's appointed time, budding in the mainstream of His own life, even as the fruit of this tree, "yielding her fruit every month." Rev. 22:2.

There have never been but two ways, the wrong way and the right way. God in His infinite wisdom ordained these two ways. I once heard a faithful, departed Elder, (now sleeping that blessed sleep in hope of the glorious resurrection) say on one occasion that "there were enough ways in the world for every man to have one of his own. Further, that there were enough people in the earth for everybody to be wrong." This is very true from the standpoint of Adam (who fell in the beginning of time according to God's eternal will) with all of his posterity. The Bible states that there are two ways. One is described by the language of Jesus as "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7:13. The other way He describes, "Enter ye in at the strait gate." "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14.

Man in nature because of Satan's deception of Eve in the Garden of Eden is deceived. He not only is deceived but he is blind and he is lost. Since the beginning of time (according to the purpose of God) evil men have crept in among the flock. The Bible says as much, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God, into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." Jude 4. Just because the ark of God looked unsteady and shook because of the oxen in the eyes and sight of men did not necessarily mean that it was unsteady and shook in the sight of God. Oxen in the scriptures relate to and have reference to God's servants, His ministers. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" 1st Cor. 9:9. Let us remember that with the oxen that bore the ark of God were two men, Uzzah and Ahio. They also are figu-

rative of the ministry (the Elders) in a spiritual, as well as, natural sense as they serve the flock of God, His church, while here in the earth. Some of them are truly God called ministers, and others, though they have the badge, as the prophets of old (the badge signifying outward ordination of men) are false. God has ordained enough afflictions and trials for His church that at His appointed time (He has a set time for these things to take place), troubles will arise in Zion. It is recorded that "offenses will come, but woe unto him, through whom they come!" Luke 17:1.

God had a wonderful purpose in the place that Nachon's threshingfloor fulfilled in this scripture. A threshingfloor is a place where the grain (wheat stalks) are beaten out by treading, striking with a flair. The result of this threshing is the separation of the chaff from the wheat. God's church today is still passing by or through the threshing floors. She will continue to do so until the end of time. Momentarily, according to His purpose, the noise (trouble) from it (the threshingfloor) may frighten his servants, as it did the oxen here, but His blessed peace will firmly reign in the hearts of the true ones, being anchored by hope in Him. By the same token the false will rise, revealing itself, only to the end of destruction. Carnal nature will always show itself, arise, come forth with great zeal and knowledge as to how matters can be remedied and corrected. The Bible describes those who fall in this category as follows, "For I bear them record that they have zeal of God, but not according to knowledge." Carnality in or amongst the flock of His sheep will always make itself manifest sooner or later. This fact is inevitable. Those of His flock, who are kept humble, have been made afflicted in the strait gate and narrow way, will have no desire to interfere or endeavor to assist. These are given to know that the ark of God, like the Lamb of Glory Himself, of whom it was prophesied, "smite the shepherd and the sheep shall be scattered: and I will turn mine hand upon the little ones," (Zech 14:7), will also continue to lead, regardless of all the volunteered advice and counsel of men. Rest assured, however, (and this has been true down through all the ages of time and is true to

this present hour) that vain man will run and "put forth his hand," as Uzzah did, "to the ark of God, attempting to take hold of it." There has never been a case yet of this kind but what the so-called adviser and counselor lost his life. "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error, and there he died by the ark of God." II Sam. 6:7.

David was afraid when he saw this awesome sight. What fearful one is there among the flock today but what is made to stand in fear of the great, eternal and everlasting power of the Almighty God, seeing that it is only a miracle of divine grace that he has been kept in the path thus far? God rules in the hearts of His people by the power of this fear and love that He gives the little ones of His awesome power. An evidence that we are truly traveling in this way (this strait and narrow way) is that He rules in us to the extent that He does not let us have our own way. If He should withdraw from us, leaving us to our vain selves, surely, surely, we would be left in the state and condition of Uzzah who lost his life. David said after seeing the sight, "How shall the ark of the Lord come to me?" Had he not been kept by the power of God in that instance, it could just as easily have been him (David) and Ahio rather than Uzzah. As much as he (David) wanted the ark, it is recorded, "So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obededom the Gittite." II Sam. 6:10. Although David and the children of Israel later obtained the ark, it was not left up to them to say when and where.

This same ark (Christ) today, my brethren, will continue to lead the army of true Israel, (and the armies of Heaven) while in their warfare here below, as it did anciently, totally unaided and unassisted by the volunteered efforts and advice of vain, fallen man. It may lead them through many dark valleys, by many noisesome, disturbing threshingfloors, and through many rough journeys, but be rest assured that it (Christ the ark) will always be in place as were the ancient pillar of fire by night and the pillar of cloud by day. It was these two pillars, like the ark of God, that led the children of Israel through the barren

wilderness (this world of woe and sorrow) finally at last to that glorious promised land, their eternal home in heaven. May it be God's will to ever keep us, lest we stray, as He did David of old from this destruction, and the final fall when the wicked shall go away into eternal punishment. Matt. 25:46.

I have heard the interpretation advanced that Uzzah's reaching forth to steady the ark (or Christ) represented regeneration or a quickening. This cannot be true inasmuch as the scripture plainly states that God's anger was kindled upon Uzzah for his error. There is a parable in scripture called "the parable of the vineyard." Matt. 21:28. It is recorded that "a certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, **and went**. And he came to the second, and said likewise. And he answered and said, I go, sir: **and went not**. Whether of them twain did the will of his father?" This parable was spoken by Jesus to the chief priests, the elders of the people and those who surrounded Him in the temple. "They say unto Him, The first." Jesus confirmed their answer by saying, "the publicans and the harlots go into the kingdom of God before you." Matt. 21:31. Ahio would fall into the category of the first son, while Uzzah would fall into the category of the latter. Volunteers that creep in among the flock are in trouble and this trouble will assuredly lead them on to more trouble. Here is one that hopes he is not a volunteer.

Since early Biblical days, men have gone on record with such statements in recent centuries that "the doctrine of this high mystery of predestination is to be handled with special prudence and care, etc." (London Confession of Faith). While this may sound good to natural wisdom and knowledge, may I be privileged to say that men have never handled this doctrine anymore than Uzzah handled the ark of God in the text of this article. If he attempted to do so, we have already been told and seen the end result or consequence of such action and effort. I well remember on once occasion over twenty years ago when a certain elder was called off into privacy (to one side) after the con-

clusion of a meeting by another (older) minister, just a few years his senior. The older minister told the younger one that "predestination is all right just so long as you do not carry it too far, and to watch and make sure that you do not do that." I cannot believe that any man has ever carried the doctrine of predestination anywhere. It seemed that the older one had the cart before the horse. Neither can I believe that any man has ever handled this doctrine and divine truth as suggested by the first sentence in this paragraph.

If it were possible for man to reach out and handle this doctrine or truth, he could carry it. If he could both handle and carry it (of himself) then could it not just as easily be said that he could carry God and His Gospel. The latter we know cannot be true. To the contrary it is God and His Gospel that carry the man. If I accurately understand the true meaning of the scripture of our text, God sets the course of the ark, totally unaided and unassisted by the help of man.

I find on record in the scripture there is only one class that is enabled and made qualified to handle these things. In Colossians 2:20, they are referred to and called the "dead with Christ." Just as it is impossible for carnality to handle the pure Word of Life, also is it just as much impossible for faith to become mixed or amalgamated with sin and the flesh. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Col. 2:20, 21. The high mystery of Godliness, pertaining to the righteousness of God, is revealed only from "faith to faith." See Roms. 1:17. "The Dead with Christ," as mentioned above, are the same ones who have "become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, etc." Roms. 7:4. The "Dead with Christ" will "touch not, taste not; " nor "handle not" the unclean thing, referred to herein as the "commandments and doctrine of men." Col. 2:20, 21. Christ gave them power "to tread on serpents and

scorpions, and over all the power of the enemy," saying, "nothing shall by any means hurt you." Luke 10:20. He even said "if they drink any deadly thing, it shall not hurt them." Mark 16:18. What an immunity that the Son of man gave His people when He was lifted up!

In closing this article I would like to mention an incident that actually took place among the Old Baptist several years ago. It was reported that a case of a disciplinary nature had arisen in a church when it became necessary for the church to appoint a visitation committee to wait upon certain members of the church body who were involved in an unpleasant matter because the welfare of the church was (at that point) at stake. While in conference the church was considering the selection and appointment of the committee, as such. One brother jumped up, saying, "Brother Moderator, I feel that I (for one) am qualified to go since I know much better and am more acquainted with one of the members involved, live closely by his home, and have known about this situation for some time." The faithful moderator overruled his action in conference by simply saying, "Brother . . . just disqualified himself." If not mistaken, here was one who had the same spirit (carnal) as did Uzzah. His hand got too close to the ark. May God in His tender mercy and infinite wisdom keep us from ourselves in such a way that we never bring reproach or shame on the name of the blessed, sacred Cause of our Lord and Master, and from our erring ways and nature (as was the case of Uzzah) until our journey's end.

J.M. Mewborn

## A MODERN DAY MIRACLE

I have heard all of my life that the great God of Heaven in whom, we hope, we have been given to believe, is the only One who can put the truth in a lying tongue, soberness in a drunkard, saving grace in the heart of a hell-deserving sinner, and, finally, raise the dead.

Now comes a new one: In this so-called modern day and computer age, **He has made a computer tell the truth!** (Believe it or not).

The following, interesting article appeared in our local daily, **The News & Observer**, Raleigh, N.C.,

on March 14, 1992, that as far as the science and knowledge of man is concerned; the literal, actual crossing of the Red Sea by the Children of Israel in the year (approximately) of B.C. 1491, did take place. In the past, such has been known to have been denied, successively.

While I know that "Atheism" is defined as "disbelief in, or denial of, the existence of God, or God as the Supreme Being; one as an infidel, etc.," and that the theory of Darwinism embraces the belief of the so-called theory of evolution. That man evolved from the same group of animals as the chimpanzee and other apes, and that all animal and human life upon the face of the earth first sprang from a single cell of life into the animal kingdom and from the animal kingdom into the human (being) family of man through the process of millions of years, which we know is a lie.

Yet, as we have said in the first paragraph of this statement, God has made man acknowledge His glorious truth as set forth in the scriptures. It is no wonder that I would head this article. **A Modern Day Miracle.** Much more surprisingly is that this reporter used the King James Version of the scriptures, which is ignored today for revised versions.

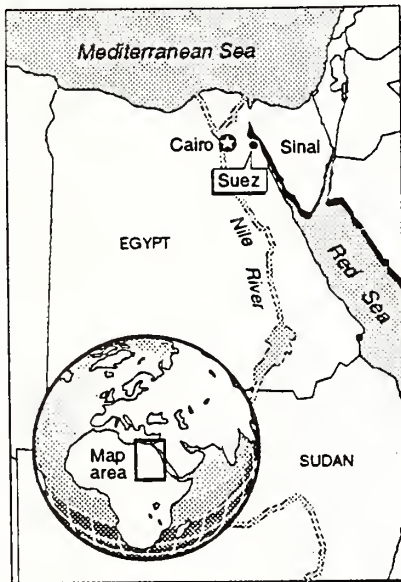
In the following article, God has made manifest His sovereign power in and over all things, even a computer, in these last days and times. This computer may know the reality of the truth of this matter, but there is one thing that it does not know. That the entire set of circumstances, the point of entry into the Red Sea, the underwater ridge, the northeasterly 40 to 45 miles per hour wind over a period of 10 hours, all of it, every bit of it, was all fixed, predestinated and purposed in the mind of God before the foundation of the world, even to the final destruction of Pharaoh and his entire army to the glorious end that Moses said, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." Exodus 14:13.

I hope this article will be as interesting to you as it has been to me, to cause even this natural world to acknowledge God's sacred truth in admitting that the scriptures are true and real. Let us add also that God also predestinated this computer 3,483 years later to be made and acknowledge His glorious truth, but one thing it could not, nor will it ever do, and that is sing the Song of Moses (Exodus 15:1-14) and of the Lamb (Rev. 15:1-3). This, He reserved for His children, **Praise Be To His Holy Name!**

J.M. Mewborn,  
June 24, 1992

## CALCULATIONS BACK BIBLE'S PARTING OF THE RED SEA

**The Israelites' flight and deliverance from Egypt are described in the Book of Exodus: 'The Lord caused the sea to go back by a strong east wind all that night, and**



Map pinpointing area where computer says that children of Israel crossed the Red Sea from Egypt into the wilderness 3,500 years ago.

**made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground.' Genesis 14:21-22.**

Sophisticated computer calculations indicate that the Biblical parting of the Red Sea, said to have allowed Moses and the Israelites to escape from bondage in Egypt, did occur precisely as the Bible describes it.

Because of the peculiar geography of the northern end of the Red Sea, researchers report in the *Bulletin of the American Meteorological Society* dated Sunday that a moderate wind blowing constantly for about 10 hours could have caused the sea to recede about a mile and the water level to drop 10 feet, leaving dry land in the area where many Biblical scholars believe the crossing occurred.

An abrupt change in the wind would have allowed the waters to come crashing back into the area in a few brief moments, a phenomenon that the Bible says inundated the Israelites' pursuers.

This explanation "should not affect the religious aspects of the Exodus," wrote meteorologist Nathan Paldor of the University of Rhode Island and oceanographer Doron Nof of Florida State University. "Some may even find our proposed mechanism to be a supportive argument for the original Biblical description of this event."

Although few religious scholars or scientists are familiar with the report, oceanographer Gabriel Csanady of Old Dominion University in Norfolk, Va., said the new scenario is "very plausible." Csanady was one of the reviewers who recommended publication of the report in the *Bulletin*.

The Israelites' flight is described in the second chapter of the Book of Exodus: "The Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea on the dry ground."

Most scholars agree that the Israelites did not cross the Red Sea itself, but the Gulf of Suez, which is a northern extension of the sea. The crossing probably occurred at the northern end of the gulf, around the site of the modern town of Suez.

Paldor, who is on sabbatical in Rhode Island from the Hebrew University of Jerusalem, said he became interested in the problem because of his acquaintance with the Biblical descriptions and because it is an "interesting, unsolved problem in physical oceanography. The problem consists of simple physical laws — which are very well-known — and a very complicated set of equations that describe what happens to the water when the wind acts on it."

His and Nof's contribution, he said, was to simplify the equations so that the calculations could be performed in a reasonable amount of time and without the need for an expensive supercomputer.

What they found was that the geographical configuration of the gulf makes its parting physically possible. Because the gulf is so long and shallow, Nof said, "the wind can lift a lot of water. It's like blowing across the top of a cup of coffee. The coffee blows from one end of the cup to the other."

Also important, they noted, is that the other end of the gulf is connected to a large body of water, the Red Sea itself.

Their calculations show that a steady northeasterly wind of about 45 to 50 miles per hour over a period of 10 hours could push the water of the gulf back from the northern shore by as much as a mile, lowering its depth by 10 feet or more. Such wind-driven reductions in water level are frequently observed during winter storms on Lake Erie, Paldor said, but the bottom slope there is much steeper than in the Gulf of Suez, so the shoreline does not recede.

Such a phenomenon would not completely explain the Biblical passage, which says the Israelite had water on both sides of them when they made the crossing. Paldor and Nof speculate that the group actually crossed on an underwater ridge that was exposed by the receding water. In that case, there would have been water on both sides.

No such ridge apparently exists at the site now, but Csanady has previously shown that such ridges are formed and destroyed frequently.

**By Thomas H. Maugh II**  
Los Angeles Times

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**"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:13, 14.**

## CONCERNING THE TEN VIRGINS

Precious Brother Mewborn,

In corresponding with another precious brother recently, I was made to ask some questions concerning Matthew 25:1, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom," etc. I am enclosing the answer I received from him on this subject.

Yours in Christ, I hope,  
 Buford Thornton,  
 420 Highland Drive  
 Hurricane, West Va. 25526

## BELIEVES FIVE FOOLISH VIRGINS ARE IN THE COVENANT

Dear Brother,

I was glad to hear your comments on the ten virgins, for that is exactly the way I feel that it is by the experience of God's humble poor.

I have heard this text used in different ways, and none of them bothered me very much as long as they preached the doctrine of the sovereignty of God. However, I find a sweetness of fellowship in the fact that some believe it as I do. The very fact that at the midnight hour, they were able to declare, while begging for that oil of gladness, "our lamps are gone out." Matthew 25:8. So, brother, they (the lamps of the foolish) must have been burning before. All their dependence was again directed to the Giver of every good and perfect gift.

There is a scripture that reads, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phillippians 1:6. It was the good work of our Elder Brother, the Lord Jesus Christ, who brought us to the closed door, and made us "beggars" of God's Grace. Was this Bridegroom expecting more from the foolish virgins? To say "Yes" to this question would be to endorse the "works system." And why would these five (5) foolish, unwise virgins be seeking after Jesus to come in unto Him if they were the children of wrath? The children of wrath, according to my understanding from the scriptures, would never have sought after Him for a resting place. There is no record to point out that they would ever even seek after Him. The children of the devil cannot ever believe on Him. Then, how could they ever seek Him? (This is the non-elect).

"This is the work of God, that ye believe on Him whom He has sent." John 6:29. "Those that were "ready" went in with Him to the marriage." Matthew 25:10. Now may I ask, how did they get into this state of being "ready" or "readiness?" God blessed them to this end, and He also blessed those that did not come in to realize they were utterly helpless, and made them to be "beggars" before Him. The very desire that caused them to journey that way was the work of Almighty God. The very desire of them trying to buy oil for their lamps was a blessing from Almighty God. The works they tried to do in "buying" was what

the Lord was pointing to when He said, "I know you not." See Luke 13:25. He does not know us in our works, and He does not (or will not) expect anything from any man pertaining to man's works and unrighteousness.

On this occasion some of the Lord's people entered in and some found the door closed to them. Only the Lord's people are given this knowledge or understanding, this desire, this helpless feeling. Those who have never tasted a Saviour's love verily think or believe they can do a good work, and then everything will open to them. But, they know not the "truth" as it is in Christ Jesus. They could never seek after anything of which they had no knowledge or understanding. They could never hear the "joyful sound, "The Bridegroom Cometh." The Lord's people are the only ones that have this knowledge or understanding, and have to learn over and over again, being taught in this manner that the same One that begun this good work will also perform it.

The door is shut many times to them, and when He shuts it, none can open. "And the key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open." Isaiah 22:22. May we blest to remember that He has not forsaken His children during the time the door is shut. He has blessed them again in showing (them) what they are by nature and what they must be by the Grace of God in hope of that Glory World. I have said numerous times that the greatest blessing we can receive is when God withholds from His children. No one can ever make me believe that the children appointed to wrath and destruction will ever love the Saviour (Bridegroom) or His blessed name, or have knowledge or understanding of the Truth in Him, or beg to witness that **Wedding, the Marriage**. This is the work of God wrought in the hearts of His little children, and whether we are blessed to enter in with Him, or blessed to witness the door closed to us, we still are rendered **helpless** in the sight of God. This has not only been true in the past, but will always be true in the future in every sense of the word.

Whether wise or foolish, in closing, if we are known as virgins in the Spirit of Christ, it would affirm that in this blessed truth we have not had any dealings with any other. It comes only from Him and Him alone, and when given "an Eye of Faith" to see, we look unto Him who is the Author and Finisher of our faith.

V.B. (Veldon) Linn  
 Route #3, Box 344-BB,  
 Buckhannon, Best Virginia 26201

## "WHY DO THE PRIMITIVE BAPTIST SPLIT UP OR DIVIDE?"

(Republished by Request)

"A friend has written to me and asked the following question. 'Why do the Primitive

Baptist split up or divide?' "

**Reply:** Envy and strife lead to divisions when men are controlled by the carnal mind. Paul said, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3:3. The Apostle James said, "From where come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." James ;1, 2. Strife, envy, hate and contention lead to division, the attributes of which are the products of the flesh. Men, when controlled by the flesh, seek preeminence. They often think they are right when they are wrong. This was Saul of Tarsus' experience before the light shinned round about him. He did what he did "ignorantly in unbelief." This light revealed the corruption within, and enabled him to behold the good in those whom he persecuted, which he thought before were bad. The mountain of sin which he could see in those whom he bound and put into prison was reduced to pity and compassion, and the little or no sin in which he had beheld in himself has now become a mountain of sin. A blind, self righteous Pharisee has now, in the Light of God's law, become the chief of sinners. The difference between flesh and Spirit is clearly manifested when strife and contention arise. Taking vengeance is gratifying to the flesh. Those who are led by the Spirit of God will manifest the Spirit of Christ, of whom it was said, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:23. However bitter, we are persuaded that God's purposes are, soon or late, made manifest even in these divisions. In some instances, the Church is purged, leaving in the few, those who still contend for the faith once delivered to the saints.

T.F. Adams

(From Autobiography of Elder T.F. Adams,  
Pages 222 and 223.

## (HISTORICAL)

### J.C. PENNEY

During the Spring of this past year, 1992, I read in our local paper of the passing of Caroline A. Penney, the widow of the late J.C. Penney, founder of one of the largest, if not the largest, chain of department stores throughout the United States. Mrs. Penney died March 17, 1992, age 96. Her husband, James Cash (J.C.) Penney, was born in 1875, and died in 1971, age 96.

In this regard I am sure that many Primitive Baptists today are unaware that J.C. Penney's father, Elder James Cash Penney, was an old Hard Shell (Primitive Baptist) elder, who was born near Mirable, Caldwell County, Missouri, in 1841.

"Train up a child in the way he should go: and when he is old, he will not depart from it," are the inspired words of the Lord through the wise man, Solomon. Proverbs 22:6. We see the coming forth of the meaning of these words, as children used to be raised, from the words of J.C. Penney, himself, as he described his family and early home life back in the State of Missouri, from a record he left behind as follows, viz:

"My father, grandfather, and great grandfather were Old School or Primitive Baptist ministers and farmers, who farmed six days a week to provide from their families, and preached on Sundays without pay, as was the custom in those days. I bear the same name as my father — James Cash Penney — who was born near Mirable, Caldwell County, Mo., in 1841. My maternal grandfather was Elder Eli Penney who was born in 1799, near Lawrenceburg, Kentucky, and migrated to Mo. in 1839. My great-grandfather was Elder John Penney, who was born in Virginia, and migrated to Kentucky, in 1785.

"Let me say, had it not been for the fine religious training of my parents, and the strict code of moral principles instilled in me by them, **there would not be a J.C. Penney Company, as we know it today.** My father was both a clergyman and a business man. One of the things about him that impressed me much was that to him there was no difference between his farm and his church when it came to the matter of faithfulness. He did his best on the farm in the daily details of his daily living, and in his relationship with his fellowman, and he was devoted and consecrated in his religious service . . . The world at large never heard of my father, but I know he was a successful man. I know he lived truly, because he rendered "unto Caesar the things which are Caesar's" even as he rendered "unto God the things that are God's." (See Matthew 22:21).

"In speaking of his mother, Mr. Penney wrote, 'The outstanding memory of my courageous mother is of the prayer which I often heard her utter as she went about her work. "Lord (God) be merciful to me a sinner." (See

Luke 18:13). I confess that her children found this hard to understand. Sin was not something we associated with our gentle, sweet mother.' "

Sincerely,  
J.C. Penney  
New York, N.Y.  
(1960)

J.C. Penney (James Cash Penney) was an American merchant, who established the J.C. Penney Company. Penney began his career as a clerk in a general store. He bought a partnership in a store in Wyoming in 1902, and later established new stores in partnership with men he trained. These stores were first called the **Golden Rule** stores. Penney headed 1,612 stores when he retired in 1946, which has increased many times that number since that date. Today, it ranks as one of the nation's leading retailing firms. After his retirement, he established the James C. Penney Foundation to aid religious, scientific and educational projects. He wrote an autobiography, **Fifty Years With The Golden Rule**, 1950. He, himself, was born in Hamilton, Missouri, in 1875.

In reading the above account of J.C. Penney's early life, my mind went into meditation of the mark that the God-fearing parents of genuine, true Old Baptists left on the lives of their children when it comes to natural principles only. Here is a living example. Another case is Abraham Lincoln who was raised under the same influence in Kentucky and Illinois. Do not tell me that there is not something to the manner and way that children are raised in the home. **Things can never go too wrong when the proper examples are set before them in the home.**

Mr. J.C. Penney told the truth when he said, "I confess that her children," speaking of their pious and sainted mother, "found it hard to understand, "when she was often heard involuntarily saying, "God (Lord) be merciful to me a sinner." "Sin was not something we associated with our gentle, sweet mother." The answer to this dilemma is found only in the meaning of the following scripture: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1st Corinthians 4:7. The explanation is that Sister Penney had received a hope, others had not, and the way of this truth will remain forever and ever. God's way of truth will never change.

It is worthy to note in closing this article of J.C. Penney, that the Faith of God's Elect left its mark on such men as George Washington, Abraham Lincoln, whom we have already mentioned, J. Gould of New York, with Sam Rayburn of Texas, and others, and we believe with all our hearts that it is still alive today, though getting scarce in quantity in this old time world, seemingly.

J.M. Mewborn,  
August 11, 1992

## OBITUARIES



**ELDER L.P. MARTIN**

### Surl Church

Elder Letcher Paul Martin was one of seven brothers and sisters and six half-brothers and sisters, born to Elder M.B. (Meredith Benjamin) and Cordellia Taylor Martin, who preceded him in death. He was born August 25, 1904, in Sparta, Alleghany County, N.C., and died May 11, 1992, making his stay on earth 87 years, 3 months and 14 days.

On November 27, 1937, he was married to Carrie Elizabeth Rainey who also preceded him in death on March 8, 1970. To this couple were born no children, but I feel they had more than anyone, for they were known from the mountains to the seacoast, and were loved by all who knew them. Surviving him are one nephew, James Martin Foust, Burlington, N.C., and two nieces, Nancy Jane Foust, Snow Camp, N.C., and Jeanne Martin, Danville, California.

"Leck," as he was known by his many friends, lived in Burlington, N.C., for many years and worked in the mills there. He joined the Church at Burlington, N.C., on April 6, 1941, and was baptized on Sunday, May 4, 1941. Burlington Church voted for him to go in the stand, and he opened services there for the first time with song and prayer on November 1, 1941. After conference, they liberated him to speak anywhere he desired to go on November 2, 1941. On Sunday, May 3, 1942, he was ordained to the full work of the ministry in which he served for 50 years.

On November 9, 1944, "Leck" and Carrie moved to Roxboro, N.C. After moving here, he worked as a merchant, representative for Young Monument

Company, and was an agent for Watkins Products for many years.

Flat River Church called him as pastor on June 26, 1943. Surl Church called him as pastor November, 1943. On April 3, 1949, Elder and Sister Martin called for their letters of dismission from Burlington Church, and were lovingly received in Surl Church on April 9, 1949. The Church at Rougemont called him to serve as pastor April 15, 1950. He agreed to serve as Assistant Pastor of Roxboro Church September 30, 1950, and was called as their pastor on Saturday, March 1, 1952. He also served Eno Church in Durham, N.C., from June through November, 1964.

He was elected Moderator of the Lower Country Line Association July 5, 1958. Elder Martin served as Moderator of the association through July 1991, with the help of the brethren. Even with failing health, he continued serving Roxboro, Surl, Rougemont and Flat River Churches to the best of his ability, until death.

His churches and the people were his life. He never took a vacation, as we would call it, for fear some of them might need him. He was always blessed to attend all of our corresponding associations, and he said that was vacation enough for him because the church and its people were his first love and concern. I feel certain that through his ministry and many types of work, that he touched more homes and families in one way or another than any one person we know of in Person County, N.C. We have on record more than 1,534 funerals, well over 1,300 weddings (or marriages), as well as hundreds of baptisms.

"Leck" was a witty person, well read, and an eloquent speaker. He desired not to be eulogized, realizing where it all had to come from. He desired to give God the **Honor and Glory** for all things, and to go down declaring the doctrine of the absolute predestination of all things, that everything was made for a purpose and served well the purpose for which it was made. Even in the nursing home with his state of mind gone, he sang our old hymns, preached, prayed, performed weddings and conducted funerals to the amazement of the doctors, nurses and staff, but it was still our sound doctrine. "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). He was asked by one nurse where he learned to preach, and he quickly answered, "You have to be called."

During Sister (Carrie) Martin's last illness, she called me from her hospital bed, and asked me to come over, that she wanted to talk with me. I went over there, having no idea what she wanted, and I was totally unprepared to answer her. I told her I felt that, for what she had requested of me, there were those they had known longer, and were much better qualified to fill that capacity than we. But, she said "There are those we've known longer, but none we love more;" so, I said, "I'll have to think about it." And just then a visitor came in and I left them alone. Those last few days, we took turns staying with her. On Friday before she died on Sunday was my day to stay. The doctor met me outside her door, and said

she was so low they'd run out of things (medical) to do, but just make her as comfortable as possible. They had shielded both her eyes because she couldn't see. I sat down beside her bed, and told her I was there when she wanted anything. She said, "I knew you would be here." When she started lifting her hands upward, I asked if I could get something for her. She said, "Yes, Jenny, I want to hug your neck, kiss you, and tell you once more how much I love you." She squeezed my hands and again said, "Please, Jenny, please promise me that you and Jim will look after "Leck." She said, "It will not be an easy task for he is a very private, independent person, but I feel God will see you through it." So, on her dying bed, I had to make her that promise. Then on the day of her funeral, "Leck" asked us to come back over to the house that night. Not knowing she had already made me promise her that, he asked the same of James and me. Again, we said, "Yes." As Sister Martin said, "It hasn't been easy, but with God's help and the help of our many friends, we've managed things to the best of our ability.

Elder Martin had been hospitalized on several different occasions. Each time that he was discharged, the doctors would tell us he shouldn't be alone, but that was the only way he would have it. They said it would be better that way than upset his way of life. But when he fell in his home on February 15, 1992, he was never able to go back. He was hospitalized at Person County Memorial Hospital for two weeks. On February 28, 1992, he entered Brantwood Nursing and Retirement Center, Oxford, N.C. His mind and other health problems were in the advanced stages, but he adjusted to the change much better than anyone had expected. He had lots of company, and everyone was so good to him. On Sunday, April 19, 1992, he fell and broke his hip. He was transferred to Granville Medical Center, where he died of Pneumonia May 11, 1992.

His funeral service was held May 13, 1992, at Flat River Church at 11:00 a.m., by Elders Burch and Junior Wray, and he was laid to rest in the church cemetery beneath a lovely floral array beside Sister Martin, a space that he had longed to occupy for many years. I feel they're both now together at rest, just awaiting that call, "**Child Your Father Calls, Come Home.**"

We at Surl miss him deeply, but would not call him back for we know his suffering here is over, and ours goes on.

We request that a copy of this obituary be sent to the niece, one to **Zion's Landmark** for publication, and one to be placed in our church records.

Written by one who feels to be the greatest sinner of all.

Virginia A. Rose  
Elder David P. Minter, Moderator

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(The obituaries of Elder L.P. Martin that have been sent in by Rougemont and Roxboro churches will be printed in the next issue of **Zion's Landmark**, the Lord willing. Editor)

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## BESSIE TAYLOR CLARK

Sister Bessie Taylor Gauldin Clark was born on September 16, 1911, in Rockingham County, North Carolina, where she was a lifelong resident. She lived, raised her family, and attended church all her life in her native Rockingham County. It pleased the "Great I Am," whom she loved so much, to call her from this life on May 22, 1991, leaving a host of family, friends and brethren and sisters to mourn her passing. Her stay here on earth was 79 years.

On June 17, 1933, Sister Bessie was married to Brother Elvie Gray (Grady) Clark from Franklin County, Virginia. This union was blessed with one daughter, Martha Nadine Woodson, Danville, Va., and two sons, William Larry Clark, Ridgeway, Va., and Lonnie Gray Clark, Eden, N.C. There are seven grandchildren and six great grandchildren. Her father, Robert Lee Gauldin, and her mother, Martha Sue Odell, as well as her husband, Elvie Gray Clark, all preceded Sister Bessie in death.

Sister Bessie was a faithful member at Macedonia Primitive Baptist Church, near Reidsville, Rockingham County, N.C., for over 60 years, and served as clerk for the last 15-16 years. She was blessed to manifest her great love for the church and its members. She was always in attendance when able and given a way to go. She delighted in sharing what the Lord had blessed her with to set before the church. Many times have I noticed the tears of joy as she was blessed to praise her God. She enjoyed the sweet fellowship with the saints, and although she was not able to travel much outside her own Mayo Association, she dearly loved to meet and greet the Lord's people from all parts of His moral vineyard.

The church at Macedonia, as well as the Mayo Association, deeply misses our precious sister, as I do personally, because she has always been there to greet me all of my natural life. But, we cannot wish her back to this unfriendly world of trials and troubles, as we believe that Sister Bessie had a good Hope, and is now resting in the Paradise of God.

Her funeral service was conducted at Macedonia Church by Elder Kenneth Hopkins and Elder Paul Clark in the Old-Fashioned Baptist way that she had requested. The congregation was blessed to sing the songs of Zion that she had selected for the occasion, and the last hymn was especially touching as the congregation sang, and she was carried out to the cemetery. She will be greatly missed by those who loved her, but she is not forgotten.

Submitted by request of Macedonia Church.

An unworthy brother, I hope,  
Kenneth D. Hopkins

## Reverend

The term "Reverend," has, in modern times, taken the place of the New Testament term Elder. Primitive or Old School Baptist are about the only people who hold to the term Elder for distinguishing the Pastor. They do not want any high-sounding titles applied to them. To apply reverend for men appears to them bigotry, pride and a species of robbery. This word is used but one time in the Bible (Psalms 111. 9.), and then in connection with the Lord's name only. And when inspiration says "Holy and reverend is His (God's) name;" to change it and say, "Holy and Reverend" is the preacher, is robbing God of His name,

## MEETING NOTICES

### ASSOCIATIONS NEW RIVER ASSOCIATION

The One Hundred Ninety-Eighth Annual Session of the New River Primitive Baptist Association will be held at Indian Creek Primitive Baptist Church, and sponsored (or entertained) by Wilson Grove Primitive Baptist Church, (at Snowsville, Va.), being at Indian Valley, Va., the dates being the second weekend in September, 1992, and continuing through Sunday, the 11th, 12th & 13th.

Indian Creek Church, Indian Valley, Va., is located on Route 787, (in Indian Valley, Va.) Those coming on Routes 221, 8 or 52, take Route 221 to Willis, Va. Then take Route 787 for approximately 7 miles. Church is located on left. Those coming on Route 81, take Exit 118 or Old Exit 36 to Childress on 600; then take Route 693; turn right on 787; go approximately 15 miles to church on right. If coming by Christianburg, Va., take Route 8, to Route 8, Drive-In, then turn right on 693; then go on until you hit 787; turn left; go approximately 15 miles to church on right.

We cordially invite our brethren, sisters and friends.

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

### MATES CREEK ASSOCIATION

The One Hundred and Fortieth Annual Session of the Mates Creek Primitive Baptist Association will convene, if the Lord will, with the Indian Fork Church, Cabell County, Culloden, West Virginia, beginning Friday before the first Sunday in September, the dates being September 4th 5th & 6th of September, 1992.

Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the

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"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psalms 90:1,2.

south Int. 77 to West Va. Turnpike, take I-64 to Hurricane, Ext. 34. Take Business Route through Hurricane to Route U.S. 60. Go one mile west on Route 60 to Culloden; turn left at Culloden Elementary School for one-half mile to church on right.

We cordially invite all of our corresponding, precious brethren and friends to visit with us.

Norman N. Bird,  
2344 Cherry Street  
Hurricane, W.Va. 25526

### SEVEN MILE ASSOCIATION

The next session of the Seven Mile Primitive Baptist Association will be entertained by Bethsaida Church and held at Bethsaida Meeting House, in Harnett County, North Carolina, the third Sunday and Friday and Saturday before in September, 1992, if it is the Lord's will, the dates being the 18th, 19th & 20th.

Those traveling north or south on U.S. 301 or Int. 95, turn west on Highway No. 50 at Benson, N.C. Those traveling east or west on Highway No. 50 following Highway No. 27 west as you leave Benson, N.C. Go one and one-half miles and turn left on S.R. No. 1709, then go one mile to meeting house on your left. Those traveling north or south on Highway 55, turn east on Highway No. 27 in Coats, N.C. Go five and one-half miles, turn right on S.R. No. 1709, go one mile to meeting house on your left.

We invite our brethren, sisters, friends and visitors to come and be with us.

Jerry G. Whittington, Clerk  
P.O. Box 218  
Willow Spring, N.C. 27592

### YELLOW RIVER ASSOCIATION

The 1992 Session of the Yellow River Association will convene, if the Lord will, with Mt. Zion Church, Clark County, Georgia, on the fourth Sunday, Friday and Saturday before in September, the dates being the 26th, 27th & 28th.

Directions are: From Int. 20 West exit at Thomson-Washington Hwy. 78 (Exit 59) to Athens (Ga.) City Limits. Continue approximately 5 miles on Highway 78 to church building on your left across from Georgia Square Mall. Those coming from points north: From int. 85 (Exit) Homer-Commerce on to 441-South. Travel approximately 23 miles; exit at the North-Bypass (south 29 North 129). Travel 5.5 miles, exit at the Winder-Atlanta exit. Keep right on to Highway 78. Travel about 1 mile to church on your left, across from Georgia Square Mall.

We extend a welcome to our brethren, sisters, ministers and friends of the same faith and order to come visit with us in our association and homes during this session of our association.

Hewatt L. Fleming  
Route 1, Box 1028  
Homer, Georgia, 30547  
Tel. 1-706-677-3785

### WHITE OAK ASSOCIATION

The One Hundred Fifty-Ninth Annual Session of the White Oak Primitive Baptist Association will be held, the Lord willing, beginning on the Third Saturday, Sunday and Monday in October 1992, the dates being October 17, 18 & 19, (1992), with the church at Cypress Creek, Onslow County, Richlands, N.C.

Those coming from the north follow Int. 40 East to the Wallace, N.C., Exit. Turn left on Hwy. 41. Go through Chinquapin, N.C. Take Hwy. 111 towards Jacksonville, N.C. Follow 111 to first paved road on right after you pass through Fountain, N.C. After you turn right on Back Swamp Road, go about 3 miles to church on right. Those coming from the east go to Jacksonville, N.C. and take Hwy. 258-24 West. Go approximately 8 miles to Hwy. 111. Turn left on Hwy. 111. Follow to first paved road on left after you pass the Jacksonville (Albert J. Ellis) Airport. Follow the road for about 3 miles to church on right. Those coming from the south, come to Wallace, N.C. Take Hwy. 41 East. Follow Hwy. 41 East to Hwy. 111. Turn right on Hwy. 111. Follow Hwy. 111 through Fountain, N.C., to first paved road on right (Back Swamp Road); turn right and follow for 3 miles to church on right.

We invite all of our brethren, sisters, elders, friends and visitors to come and be with us and come in our homes. We love you, and desire to be blessed with a good visitation and association.

Virgil E. Davis, Clerk  
263 Batchelor Road  
Richlands, N.C. 28574  
Tel. 919-346-5653

### UNION ASSOCIATION (TEXAS)

The One Hundred Fifty-Third Annual Session of the Union Primitive Baptist Association will be held, if the Lord will, with Holly Springs Church, Montalba, Texas, to begin on Friday A.M., before the second Sunday in October, 1992, and to continue through Sunday following, the dates being 11th, 12th and 13th.

Holly Springs Church is located about 2 or 3 miles west of Montalba, Texas, just off FM 2330. Montalba, Texas, is located on Route (State) Highway 19 that runs between Athens, Texas, and Palestine, Texas.

We invite our brethren to meet with us in our association.

Raymond Spell, Clerk  
21118 Hufsmith-Khorville Rd.,  
Tomball, Texas, 77375  
Tel. 1-713-351-0449

### LOWER MAYO UNION ASSOCIATION

The Lower Mayo Union Association Fifth Sunday Meeting is to be at Goodwill Church,

Henry County, Va., on August 30, 1992. Goodwill Church is between U.S. Hwy. 58 and N.C. Hwy. 770 on Road No. 622.

The Lower Mayo Union Association is to be held first Sunday in October, Friday and Saturday before at Pleasant Grove Church, Patrick County, Va. The church is on Road NO. 631, sixteen miles west of Martinsville, Va., or ten miles out of Stuart, Va., east. Turn south on Road No. 831. Go about 300 yards and turn left on 631. Church is about 3 miles on left. About 2 miles east on Route 8 on Route 704 turn left on Road No. 1730. Go one mile, turn right on No. 631. Church is on the right, 3 miles.

Thank you,  
R.L. Dyer, Clerk  
1422 Washington Street,  
Danville, Va., 24540

### MILL BRANCH ASSOCIATION

The Mill Branch Association will be held Friday, October 30th, Saturday, October 31st, and Sunday, November 1st, 1992, with Pireway Primitive Baptist Church, approximately 17 miles east of Tabor City, Columbus County, N.C. Follow Route 904 east from Tabor City, N.C. approximately 17 miles to church on your left.

All of our brethren, sisters and ministering brethren are invited to come and be with us.

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

### LOWER MAYO ASSOCIATION

The 1992 60th Annual Session of the Lower Mayo Association will be held, if the Lord will, at Russell Creek Church, beginning on Friday before the first Sunday in October, and will continue through Sunday following, the dates being October 2, 3 & 4.

Russell Creek Church is located south of Stuart, Virginia, on State Road NO. 631, just east of Route No. 8. There will be markers at all turning points.

We invite one and all to come and be with us in our association.

Cletus Turner, Clerk  
Route 1, Box 692  
Bassett, Va. 24055

### UNION MEETINGS

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union will be held with Flat River Church, beginning on Saturday before the fifth Sunday in August, 1992, and will continue through Sunday following.

Elder Paul Clark was chosen to preach the intro-

ductory sermon, and Elder O.J. Wray, Jr., was chosen as his alternate.

Elder David Minter, Moderator  
Bernard, Whitefield, Clerk

### LOWER MAYO (FIFTH SUNDAY) MEETING

The Lower Mayo Union as heretofore will meet with Mayodan Church (Sunday only), on the fifth Sunday in August, 1992, beginning at 10:00 a.m. if the Lord will. Mayodan Church is located just off Route 220 on Route 311 in the edge of Mayodan, Rockingham County, N.C.

We invite one and all to come and be with us.

Cletus Turner,  
Route 1, Box 692  
Bassett, Va. 24055

### WHITE OAK UNION

The White Oak Union will meet with Cypress Creek Church on the fifth Saturday and Sunday in August, 1992. Elder Johnnie Carroll was chosen to preach the introductory sermon, and Elder Furney Davis as alternate.

Virgil Davis, Union Clerk  
Richlands, N.C. 28574

### MILL BRANCH UNION

The next Mill Branch Union was appointed to be held with Mill Branch Church, Columbus County, N.C., the fifth Saturday and Sunday in August, 1992, dates being the 29th and 30th.

Mill Branch Church is located off Hwy. 701 at Sidney Crossroad between Tabor City, N.C., and Whiteville, N.C. From Sidney Crossroad turn east and go one mile to church on your left.

We invite our elders, brethren, sisters and friends to come visit and worship with us.

J.D. Wright, Union Clerk  
Tabor City, N.C. 28463

### ANNOUNCEMENT

Dear Brother Mewborn,

We will appreciate it very much if you will announce in the **Landmark** that at the last meeting of the Primitive Baptist Library Trustees, it was agreed that we hold a fifth Saturday meeting here at the Library, the first one to commence the fifth Saturday, August 29th, 1992, at 10:30 a.m.

There will be a time for singing of hymns or general fellowship. If ministers are present and feel led to speak, they would be most gladly received. Light refreshments will be served, the Lord willing.

May the dear Lord bless our meeting together.

Mabel Berry, Secretary  
The Primitive Baptist Library  
4023 North Highway 87  
Elon College, N.C. 27244  
Tel. 1-919-584-8531

# ZION'

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**DEVOTED TO THE CAUSE OF JESUS CHRIST**

**J.M. Mewborn, Editor**  
**P.O. Box 277**  
**Willow Spring, NC 27592**

**Volume CXXV**

**July-August 1992**

**Number 4**

**(PROPHECY)**  
**CONCERNING THE LAST DAYS AND THE ENDING**  
**OF THIS DISPENSATION**

"For the time will come when they will not endure sound doctrine:  
But after their own lusts shall they heap to themselves teachers,  
having itching ears: and they shall turn away their ears from the truth,  
and shall be turned unto fables. But watch thou in all things, etc." 11  
Timothy 4:3, 4, 5.

### **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

**When you fail to get your paper  
please notify the editor and he will  
send you one.**

## MRS. MARY ELIZABETH CARTER EDWARDS

A very faithful writer and friend of this paper for almost a period of forty years was called home to her eternal reward on July 1, 1992, at the age of 90 years. She was born near Madison, Rockingham County, North Carolina, on her parent's farm January 18, 1902, in a large family of brothers and sisters. Her parents were Yancy Ligon and Mary Elizabeth Morton Carter. In their home was contained the strong faith of predestination and election as upheld by the Primitive Baptists. Mrs. Edwards grew up in this environment while under this influence. Although she was strong in the faith of God's elect, this influence was seen manifested in her daily life and Godly walk in her dealings with her fellowman. This came from God and her parents whose daily lives were steeped and oriented in this faith and order. A Hardshell Baptist in every sense of the words, as some have designated this faith, she was in every respect, manner and detail. Straight-forwardness and simplicity adorned her walk wherever she went, especially in the Boylan Heights community of the City of Raleigh, Wake County, N.C., where she and her fine husband, Mr. William Clyde Edwards, had resided for a period of sixty years or longer.

A gifted writer in expounding the scriptures and doctrine of truth, she was a lifelong artist, and left behind many beautiful oil paintings that demonstrate her God-given talent in this regard. Her splendid articles in past issues of the **Landmark** attest to the depth of her understanding in revelation of the truth. They will always speak for themselves, as a matter of permanent record, to those who will search for the truth.

We will always remember her keen sense of humor and treacherously sounding, dry laugh when a subject of doubt was going on between her and her conversationalist. With a keen mind of intelligence, sharp to detect error, her faith was in the Absolute God of all power; and with the Gift that God had given her, she was able to detect or catch the uncertain sound from the pulpit, almost instantaneously.

Mrs. Edwards is survived by her daughter, Mrs. Nancy Carter Edwards Fowler, Durham, N.C., her son, Mr. William C. (Bill) Edwards, Jr., Winston-Salem, N.C. one sister, Mrs. Ruth McKinney, Rockford, Ill.; her four brothers, Abner Carter, Asheboro, N.C., Paul Carter and J.P. Carter, Madison, N.C., and Hampton Carter of Germanton. Also left behind are seven grandchildren and six great-grandchildren.

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We are publishing in this issue of the **Zion's Landmark** two final articles that appeared in the "February-March, 1984," and "March-April, 1987," issues, respectively, entitled "A Portion Of My Experience," and "In Me Peace." These are specially selected ones as a memorial tribute to our beloved friend, as we say "Farewell" in our separation in this vain world. Particularly touching is the final verse,

"We shall sleep, but not forever . . .  
We shall rest beneath the trees;  
We shall wake to live forever  
In the land where Jesus is."

How beautiful was her thought of finally entering that rest according to her blessed hope that "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," (1st John 3:2) in the land where Jesus is. Yes, her body now sleeps in Montlawn Cemetery, Raleigh, N.C., beneath the trees, awaiting that glorious day for which all other days were made.

I close this tribute in loving memory to Mrs. Edwards, using a lovely poem that she wrote a number of years ago, "**See The Beauty.**" It shows her blessed understanding and gift of poetry of the truth, a rich gift from God to her. I read this poem at the conclusion of her funeral service in Raleigh, N.C., on July 3, 1992. **Farewell, Farewell, Mrs. Edwards,** in this glorious hope that we shall meet again, one glorious day.

J.M. Mewborn,  
October 5, 1992

### SEE THE BEAUTY

God made the beauty of this world  
Unfolded it so we can see  
His miracles everywhere we look  
From the mountains to the sea.

He plants a red and golden sunrise  
In the far and glowing east  
And a sky full of color  
In a sunset full of peace.

He rolls the hills into a mountain  
Out of the reach of man  
And churns the ocean into waves  
And dumps them on the sand.

He sends the rain and the sunshine  
To make our flowers grow  
And keeps the beauty there  
Until He sends the snow.

And when the snow hides the color  
That we now cannot see  
He gives us beauty in the branches  
Of a bare and stately tree.

God has done all these things  
And given us eyes to see them  
All that's left for us to do  
Is bow our heads and thank Him.

Elizabeth C. Edwards



Mrs. Elizabeth C. Edwards (January 18, 1902-July 1, 1992).

### A PORTION OF MY EXPERIENCE

Many years of my earlier life were spent in darkness as far as spiritual sensitivity is concerned. It seems I was conscious of God and His goodness, but these things did not dwell heavily upon my mind. Looking back, I feel that I went to churches of various denominations mostly because there was some social activity there for the younger people. In fact, it was about all the social life my generation knew anything about. So, in those days I went to church for no spiritual purpose at all. I do not remember thinking about God and His power one way or the other.

I was still young when I had several spells of illness, but only twice do I remember asking God for His mercy. And even then, I do not recall having enough faith to believe He really would send help.

I have no desire to relive any part of my life here in time with the exception of my very early childhood. Surely, I was happy then and free from the stresses, trials and tribulation of this world. I firmly believe, however, that the only real happiness I have ever known, or perhaps, ever will know comes from above. I realize that God has been merciful to this poor unworthy sinner all the days of my life, and I also realize it more as time moves on and away from me. He has, I hope and believe, made His presence known to me on several occasions. He has blessed me with the privilege of mingling with His chosen (elect) people and hearing His inspired word spoken by and through His called servants, the Elders of His church . . . the Primitive Baptist. I believe this is the true and living church of the God of Heaven, the only true God, and the doctrine for which this church stands is the doctrine that is recorded by the prophets and apostles of old. I believe this as much as I believe there is a day and night. The world (mankind as a whole) does not believe this doctrine. Why? Because they were not chosen by God nor made to believe it. They do not understand it because God did not purpose to reveal it to them. He says, "I will have mercy on whom I will have mercy,

and I will have compassion on whom I will have compassion." Rom. 9:15. The true doctrine of God, as embraced by this church, does not have earthly participation in it sufficiently to satisfy worldly believers. They like to feel they can help God with the salvation of His people. According to the scripture, they cannot do this. Earthly parents are interested in and love their own children . . . so does God. We read, "I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee." Jer. 31:3.

In my journey onward my God has become very real to me. Many times I have had to call upon Him for mercy. I feel and believe that He is alive and that He is keeping every blessed promise He ever made. Oh, how I wish, could it be His blessed will, that I could follow, at least in a small measure, in His dear footsteps. I do believe I love the Lord. I desire this surely, if I know my poor heart! He has blessed me in so many ways and many times all along my uneven journey of life. We read, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. For me, in Him is the only real peace I know and, sadly, much of my time I cannot say that my mind is on "things above" or "stayed on Thee." But I feel to know that only God, the great I AM, the Giver of EVERY good and perfect gift, can place my mind on Things Above . . . only He can give me perfect peace. "With God ALL things are possible." Matt. 19:20.

Several years ago, I awoke early one morning and found myself sinking down in a horrible (and, seemingly,) bottomless pit. A pit of despair! Will I ever forget it? Only God above knows the emotional suffering and feeling of utter despair I felt at that time. Tears run down my cheeks to this day at the very thought of it. Yet, I firmly believe that every minute was necessary and needed. And even so, the extent of this suffering was not as much as I deserved. And I know, in the long run, it was for my own good. But if I ever have begged God in all of my life, it was at that time. There were only a few moments of respite day or night for this unworthy sinner. I would have gladly exchanged my life, as it was at that time, with any beast of the field or fowl of the air . . . anything but what I was!

I would feed the little birds on that flat roof outside my bedroom window and long to be one of them. At least they were not suffering with feeling of unworthiness that had prevaded my sinful heart. They had no thought of tomorrow. And they had no mind with which to think or suffer. Oh, how I envied them. As free as a bird I wished to be as I begged God to set me free.

It was not to be soon as months went by before He granted relief to me. Not once did I doubt my need for the suffering . . . not once did I doubt that I deserved it. Yet, I sometime wondered how much longer I could endure. The sweet promises of God were my only salvation. Without them I feel that I would have perished. Only His blessed assurances that "He neither slumbers nor sleeps" and that "I will never leave or forsake thee" kept me from falling all the way in the pit of despair. The scriptures with their Word of Truth and blessed promises were my daily medicine. The good Lord above was my regular at-

tending physician for I was made to know that He and **ONLY HE** could possibly undertake and understand my case and keep me from falling all the way to the bottom of the pit. Instead of packing pills and bottles of medicine when I went on a trip, I willingly and assuredly saw to it that my Bible was with me. Often, when away from home, and at all hours during the long and lonely nights, I would be awakened and reach for my "medicine," the scriptures on my night table next to my bed. In them I found relief for the moment and for a short time His sweet promises sustained me and I would fall asleep. Occasionally, I found peace in His assurances after spending a long time searching for what I needed and I would turn off the light and then quickly fall asleep, feeling His presence and the belief that He meant me when He said "I will never leave or forsake thee," as He promised. This, surely, must be the **PERFECT PEACE** that is mentioned in the scripture. This relief did not come every time, but I relished every moment when it did. It was a balm of strength that soothed my troubled soul. Sometimes, I felt condemned by reading the scripture and my nights were filled with fear that the Lord had clean gone forever . . . never to return to give me the peace I so longed for and felt that I so desperately needed.

Time moved on and God in His kind and abundant mercy for this underserving and unworthy sinner, conclusively said, "You have suffered enough for this time" and the heavy burden of my weary life was lifted and my "medicine" was placed in a secure place for future emergencies. Peter said, "After that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1st Peter 5:10. The need has not been as urgent since then, so far, but at times it has been needed and helpful and a source of comfort. Without God's word and promises, life would hold no desire and meaning. To feel His presence, to mingle with His people, to hear His word and believe His truth, is the real joy of my life. My sincere hope is that it will ever be thus with me to the end of my journey. If God will bless me to continue to enjoy these mercies along "The Way," I surely, surely could not hope for more. He has supplied my every need thus far and He has been abundantly merciful to this poor worm of the dust . . . an underserving, hell-deserving, sinner blessed with more than my share. We read that "We must through much tribulation enter the Kingdom of Heaven." Acts 14:22. I sincerely hope that God has made me thankful for every trial and tribulation I have been made to experience, realizing that each and every one of them have been for my good and God's ultimate glory, if I am a child of His. Surely, I know it would be my greatest blessing to be made to suffer for His name's sake in order to receive that hope of the anticipated happiness of my eternal destiny. I do believe when I feel that God so graciously visited me with His presence that I was made thankful for "the Way" in which I have been made to travel. Even so, shamefully, my worldly mind often protested. The unpleasant experiences had to be to make me thankful for the good ones that I have been blessed to enjoy. The suffering on this earth is entirely insignificant in comparison with the anticipated joy of that eternal home. Oh, to have been

blessed to have received whatever is required of me. I see absolutely nothing good in myself! My only hope is that God understands me and will show mercy. He is the Judge. "He knows my need before I ask." Do we doubt His wise judgment? It was David who said, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off." Psalms 139:1, 2. As tears ran down my cheeks, I was made to remember the glorious promise, "God shall wipe away all tears from their eyes." Rev. 7:17. And sometimes the thought of that blessed truth stopped the tears from falling and peace like and ever-flowing river swept through me, flooding and attending my soul. When I read books now written by those saints of old from across the waters and the suffering they endured, I feel I can, in a small measure, witness with them. It is a great encouragement to me to learn that others, much more worthy than this sinner, have traveled the rough and rocky road and through it all have never failed to praise God for their many blessings regardless of whatever was taking place with them.

I do hope and pray that I never doubt the goodness and mercy of God toward sinful me. The longer I live the more certain I am of His great and absolute power. "The world is mine, and the fullness thereof." Psalms 50:12. Could we ever doubt it?

"Ye little flock, whom Jesus feeds,  
Dismiss your anxious fears;  
Look to the Shepherd of your soul  
And smile away your fears."

Elizabeth C. Edwards  
417 South Boylan Avenue  
Raleigh, N.C. 27603  
February 6, 1984

### "IN ME PEACE." (John 16:33)

When the way seems strait (and difficult), the day weary, the night long and dark, and, seemingly, there is no light beyond the vast space of time, it is then our mind and soul search for the comfort that comes from the promises of God's Holy Word. We reach for His Hand in the lonely wilderness of woe and we beg for a ray of comfort and hope, for guidance and mercy . . . and His loving care. We pray that He will not forsake us when we need Him most.

When the sun has gone down, our bedside light has gone out and daybreak is a long time away, it is then we draw on these sweet promises of God and we hope and pray they embrace the unworthy sinner we feel to be. He says, "I will have mercy on whom I will have mercy." Romans 9:18. That promise is a ray of hope because no merit for His mercy is required . . . and we have none. He gives it of His (God's) own free will and if you are a recipient, you are a believer, and if you are a believer, you are a child of God. "He that believeth (already) shall be saved." John 11:26.

When low in the low valley, we have to read these truths and seek for these promises over and over again. They seem too good to apply to the sinner we feel to be. But, if we believe, it is because He said,

"Unto you it is given to believe." Phil. 1:29. So, you did not believe just because you willed it, for your belief is the work of God and His alone. And so is your faith. The scripture says that "Faith is not of yourselves, it is the GIFT of God." Eph. 2:8. We finally conclude that "without God we can do nothing." John 15:5.

Then we understand in some faint measure what this scripture means that reads, "we can do all things through Christ which strengtheneth us." Philippians 4:13. And if a prayer is answered or a blessing granted, it is because of His abundant mercy. When we realize it was His will towards us, our hope is revived and our faith is strengthened. It is then we search for more promises. We feel surely that we need them. Experience has taught us that His mercy toward us is our best medicine.

It encourages us when we read and believe that regardless of the difficult way, God's chosen children are rich with the comforting promise of God. "God hath 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.

Here are a few of these promises:

(1) "He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed Him, He kept him as the apple of His eye." Deut. 32:10. Surely, we feel to be in that desert land and in the waste howling wilderness.

(2) "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psalms 139:9, 10 . . . We feel the need of the protection of that mighty Hand.

(3) "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and His tender mercies are over all His

works." Psalms 145:8-9. We feel the need of His mercy, compassion and grace.

(4) "Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of his world unto the Father, having loved His own which were in the world, He loved them unto the end." John 13:1. Yes, we feel the need of this great love.

The children of God walk much of their time in the lonely desert land. They have no absolute assurance that they are among His chosen for whom the promises were written. They only have a hope, but even their hope often grows dim . . . and, knowing their unworthiness, they wonder if their hope is real. They often beg for mercy and their plea goes unanswered. There seems to be a wide gap between the deep valley and the far distant mountain top. The dark night and the bright sunshine of the distant hill-tops are far apart. It is then they are made to search the scriptures more diligently . . . and search and search until God in His infinite mercy reveals a comfort from a passage that encourages them . . . and they reach out for His comforting Hand. And, finally, after many days or weeks in the dark maize of the valley, they see a small illuminating ray of light from a still partially hidden Sun just over the horizon . . . and a prayer has been answered and your need has

been supplied . . . and all is well again and you have peace in the morning . . . for now.

Yes, truly the way is strait and difficult and the children of God are made to walk in it. However, we believe before their journey ends, God, in His abundant mercy toward His elect, surely, in His own appointed time, will speak peace to their troubled soul and they will be made to know that their hope is real . . . and for them . . . and of God. "IN ME PEACE," and His children are part of that glorious peace.

Yes, peace in the valley . . . and peace in the morning . . . and peace everlasting. Peace for you, dear believer, for you are among the children of God. His promises and His peace are in Him and are also in you forever and forever.

You were made to search the scriptures, seeking His promise for peace and comfort . . . and God blessed you with His understanding. "Thou shalt be blessed above all people." Deut. 7:14. "O ye seed of Israel His servant, ye children of Jacob, HIS CHOSEN ONES." 1st Chronicles 16:13. God's chosen ones are His concern . . . and you, dear believer, are blessed. "You suffered (with Him) and ye shall reign with Him." See II Tim. 2:12. And there will be no more lonely deserts, nor dark nights, nor steep hills beyond your reach . . . but peace . . . peace for YOU with the "Mansions in the sky" . . . with the children of God.

"We shall sleep, but not forever . . .

We shall rest beneath the trees;

We shall wake to live forever

In the land where Jesus is."

Elizabeth C. Edwards  
417 South Boylan Avenue  
Raleigh, N.C. 27603  
July 21, 1986

### (HISTORICAL)

(The following interesting article has been sent to the Zion's Landmark with the request that it be published in our paper, by Brother Reuben Bowes, Roxboro, N.C. We are grateful for the privilege of having it for publication at this time. This article appeared in the September 5, 1992, issue of The Courier-Times, Roxboro, N.C. Editor).

## WHEELERS TO CELEBRATE BICENTENNIAL

Wheelers Primitive Baptist Church and Person County have something very important in common; both are celebrating their bicentennials this year.

The congregation of tiny Wheelers Primitive Baptist Church plans to mark the occasion on Saturday, Sept. 12, at the church on State Road 1102, about one mile south of the Gordonton community, which is located about 12 miles south of Roxboro on N.C. 49. Plans call for a 4 p.m. service during which former members and pastors will be recalled as will the church's history. Former members have been invited to attend as has the only living former pastor, Elder J.M. Mewborn, who pastored



Photographer: Ken Martin, The Courier Times, Roxboro

**Wheeler's Primitive Baptist Church (Meeting House), (Organized September 8, 1792), Person County, N.C.**

the church from April 1959 to April 1964, has sent word that he will be unable to attend.

A parallel between the 200th anniversary of the church and the county will be drawn by Billy Jarrell, Person County Bicentennial chairman, who also has been invited to participate in the program.

A barbecue pork and chicken supper will conclude the celebration.

The church will hold its regular meeting on Sunday at 11 a.m.

Wheeler's meets the second Saturday and Sunday of each month, at 2:30 p.m. Saturday and 11 a.m. Sunday. Elder Burch Wray of Cedar Grove has served as the church's pastor since April 1964.

Once a much larger church, its membership has dwindled to 10, although average attendance at services is 75 to 100 people, according to Reuben Bowes, church treasurer.

The church began when a group of people from Flat River Church met on July 3, 1791. That group subsequently decided to separate from that church during a meeting on Sept. 8, 1792, the date Wheeler's uses as its founding dates. The first church was named Upper South Hico Church. The church name was changed to Wheeler's in August 1890.

A church building was constructed in 1816 on land donated by Nat Norfleet. That building was used until it was destroyed by fire. A new building was ordered in January 1848, and that building is still in use today. It was "repaired" in 1848 and renovated in 1957 and 1967. The white clapboard exterior that captured the attention of famous photographer Dorothea Lange in 1939 was brick veneered in 1957, and a vestibule was added to the front, radi-

cally changing the building's appearance.

In 1967, a concrete block building for a lunchroom and activities was built near the church. The church installed a new heating and air conditioning system in 1979. Just this summer, the church's exterior was spruced up with the installation of vinyl trim over wood surfaces, and its metal roof was painted.

Once a large church with over 150 members, Wheeler's sustained a large loss in 1830 when its pastor of two years, Stephen Pleasant, and about half of its members, left Wheeler's and subsequently organized Clement Baptist Church.

Another church, Roxboro Primitive Baptist, also traces its roots to Wheeler's. Some of Wheeler's members helped form the Roxboro church in 1891.

Wheeler's has had just 15 pastors since its organization 200 years ago. The pastors and the date they were called for service include:

William Brown, September 1806; Stephen Pleasant, April 1828; John Landers, March 1833; Stephen I. Chandler, June 1835; William Burns, November 1848; Andrew Hall, March 1853; Francis L. Oakley, April 1866; James A. Burch, July 1872; D.R. Moore, December 1877; L.H. Hardy, June 1899; J.J. Hall, October 1904; Ben F. McKinney, August 1930; T. Floyd Adams, July 1932; J.M. Mewborn, April 1959; and Burch C. Wray, April 1964.

Once a member of the Country Line Association, Wheeler's became associated with the Lower Country Line Association when the Association was divided in 1906. It continues in that association today.

## OBITUARIES

### IN MEMORY OF ELDER LETCHER PAUL MARTIN (1904-1992)

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. We at Flat River Primitive Baptist Church, Roxboro, North Carolina, wish to bow in humble submission to the Will of our Heavenly Father, in calling our dear pastor, Elder L.P. Martin, home. He has been called from this world of sorrow, sin, and confusion to that "blissful home on high, from sin and sorrow free."

He grew up in the foothills of the North Carolina mountains, and was the son of a Primitive Baptist minister, Elder Meredith Benjamin Martin. In those days, because of means of transportation, his father was away from the family a lot, taking a long time to visit the churches and return home. In his little heart as a small boy he declared, "he would never do this." He described himself to us as being a ragged and poor little boy, feeling lonely and set apart from other children, with the bare necessities of life, but he had something far greater than the material things of this world. God was working in his heart then, although saying he wouldn't do this, he was afraid that one day he would have to preach the unsearchables riches of Christ. This being so, in November 1941, at Burlington Primitive Baptist Church, Burlington, North Carolina, he preached his first sermon and was ordained in May 1942.

In the year of 1943, June 26th he was called as pastor of Flat River Church and served us until a few months before his death — those last months being due to sickness. He was so blessed of God to be a faithful and caring pastor, always concerned about all, not only in the churches, but everyone. We often felt a need to go to him for advice in church matters and other things, and felt that God had directed him to guide us in that fatherly way.

In time he was serving four churches in Roxboro, which caused him and Sister Carrie to feel it necessary to sell their home in Burlington and move to Roxboro to be near the churches. When they made the move, Sister Martin wrote in her song book, "For here have we no continuing city, but we seek one to come." Heb. 13:14. She was truly a helpful companion and loved the doctrine of Salvation by Grace and Grace alone. We do feel they are now asleep in Jesus, awaiting the coming of their Lord and Master to be carried to that home where none of His elect will ever have to move again, but sing His praise for evermore. Won't that be enough for us all, if so blessed to hear that call?

So many times we sat under the sound of his voice and heard him proclaim that glorious doctrine of predestination and foreknowledge of God, an all wise and all powerful God, controls it all and does not have to consult with man for anything, but does His Will in the armies of heaven and among the inhabitants of the earth. A God that speaks and it is done,

commands and it stands fast, does not lie and has declared, 'I am the Lord, I change not.'

In 1984 he wrote the Circular Letter for the Lower Country Line Association, and was blessed to pen down the doctrine he loved and preached to us many years. I feel we will all want to go back from time to time and read it. He loved the people and was loved in return by both old and young. In his closing remarks of the Circular Letter, he wrote, "I am no man's enemy." His memory will live on with us. Our lives have been enriched, having known both of them.

Elder Martin was born August 25, 1904, and was called from this life May 11, 1992. Often in his discourse we would hear him say, "roll on, roll on, ye wheels of time and bring that joyful day." His body had grown frail and he was lonely, living alone since the year 1970. He desired to be called home. We wish to say, "your weary hours, your days of pain, your weary nights have passed. Your tired and weary body has found sweet peace at last."

God in His infinite love and wisdom, has sent Elder Paul M. Clark to us as pastor. We feel ever grateful to have him and his dear wife, Sister Rachel, be with us. We beg that God cause us to be good to them and that they will feel a warm welcome and a desire to be with us for a long time.

We would pray that God keep us humble and cause us to continue to hold fast to the doctrine Elder Martin so boldly set forth. May we love one another and be given to look over each other's shortcomings.

Done by order of Flat River Primitive Baptist Church in conference, August 22, 1992.

Written in love, I trust,

Irene Allen Holmes

Elder Paul M. Clark, Moderator

### ELDER L.P. MARTIN

By the request of Roxboro Primitive Baptist Church, Roxboro, N.C., I will attempt to write the Resolution of Respect of our dearly beloved pastor, Elder L.P. Martin. But, I must confess to you precious people that this is being done with much fear for I am so unworthy to even walk among God's children, much less write this Resolution for an Elder whom the Lord favored to stand so steadfastly in the precious doctrine, "Salvation by Grace."

Elder Martin was born August 25, 1904, in Sparta, North Carolina, son of late Elder M.B. (Meredith Benjamin) Martin and late Cordellia Taylor. He was betrothed to the late Sister Carrie Rainey. There were no children born in this union.

On February 15, 1992, he suffered a fall in his home that required him to be taken to Person County Memorial Hospital for observation. Later, after the doctor released him with the understanding he would be placed where he would receive continuous care day and night, he was taken to Bantwood Nursing Home in Oxford, North Carolina. Because of his weak condition, he suffered a second fall in the nursing home which required surgery for a broken hip. He was taken to Granville Medical Center in Oxford near the nursing home. But, due to compli-

cations and physical weakness, he could not recover. On May 11, 1992, God saw fit to take our beloved pastor away from this world of woe. He was the last survivor of thirteen (13) brothers and sisters, six (6) of them were half brothers and sisters.

He first began serving this church on September 30, 1950, as an assistant pastor to Elder J.A. Herndon, who had become blind, and his health was declining rapidly. On April 5, 1953, he was voted unanimously as pastor of the church. With much fear and humbleness, he accepted the appointment. He served the church faithfully for 41 years, 5 months and 16 days.

I've often heard him referred to as 'Old Faithful'. He was, indeed, blessed to keep his faith in both the Doctrine and Discipline of the Church. He was so wonderfully guided to maintain Order and Peace in the churches he served, and in the Lower Country Line Association, where he had been serving as moderator since July 5, 1958.

The Lord favored him with a spiritual mind that often carried his preaching deep into the scriptures. I was told by many of the older members that they had seen a time when he was carried so deeply that he would not be aware of what he said or where he stood in the Church as he preached the word of God. He would walk out of the pulpit among God's children with that precious sweet light shining upon his face. This light was manifested by many trials and tribulations that he had to suffer in order to be given the understanding of this Truth. He fought a hard battle to get away from it. Even when he was a little boy and witnessed the grievous sorrowful walk his dear Father led as a Primitive Baptist pastor, he was convinced in his mind he would not travel in that way. When he married precious Sister Carrie, she was of another faith at that time. He thought this was his way out. When they married, they both agreed to take turns attending the churches of each other's faith. But, God moves in a mysterious way for she was led in this direction. Once, his heart was conditioned to the point he was made submissive to God's will and was made willing to be His anything while in this body of clay; he was ordained on May 3, 1942, to serve as an Elder to the Church and bring the message of Good News of our Lord Jesus Christ, Our Savior, to His children.

A verse was opened to me weeks ago before I was appointed to write this Resolution. It was in Book Ecclesiastes Chapter 1 Verse 18: "For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." This was exercised by Elder Martin's course in life. But, when he was blessed with relief with the manifestation of that wonderful love and joy he received when the Holy Ghost visited him briefly and brought peace within that burdensome heart and was given to feel that blessed hope that Jesus died on that cross for his sins, no earthly treasures could have bought that feeling from him. He was made glad for all things that took place in his life that guided his footsteps to walk among God's children, and to serve them while he was a pilgrim in this barren land.

His funeral service was conducted at Flat River Primitive Baptist Church in Roxboro, North Carolina,

by Elder O. J. Wray, Jr. and Elder Burch Wray. The services were performed in reflection of his life. Elder O.J. Wray, Jr. spoke of the love he was given for the Church and Elder Burch Wray spoke of the doctrine he was so pleased to preach on, loved and lived for by the Grace of God. His body was laid to rest at Flat River Primitive Baptist Church Cemetery, where it awaits the second coming of our Lord Jesus Christ, Our Savior.

Although our hearts are heavy with grief in the loss of our dear, precious pastor, the joy of knowing he is no longer suffering in this world and is sleeping that peaceful sleep he has longed for, gives us inward relief.

The memory of those gleaming eyes and that precious smile you so often found bestowed upon his face, will remain with me always.

Written by one who loved him dearly.

Linda Perkins  
313 High Street  
Roxboro, N.C. 27573

## MEETING NOTICES

### MILL BRANCH ASSOCIATION

The Mill Branch Association will be held Friday, October 30th, Saturday, October 31st, and Sunday, November 1st, 1992, with Pireway Primitive Baptist Church, approximately 17 miles east of Tabor City, Columbus County, N.C. Follow Route 904 east from Tabor City, N.C. approximately 17 miles to church on your left.

All of our brethren, sisters and ministering brethren are invited to come and be with us.

Lucille Beasley, Clerk  
Bishopville, S.C. 29010

### LOWER COUNTRY LINE UNION

The next Lower Country Line Union will be held with Helena Church, beginning on Saturday before the fifth Sunday in November, 1992, and will continue through Sunday following, if the Lord will.

Elder David Minter was chosen to preach the introductory sermon, and Elder Burch Wray was chosen as his alternate.

Elder Paul M. Clark, Moderator  
Bernard Whitefield, Clerk  
(Carrboro, N.C., 27510)

## THE POOR AND THE NEEDY

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

**"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."**  
**Isaiah 41:17,18.**

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**J.M. Mewborn, Editor**  
P.O. Box 277  
Willow Spring, NC 27592

Volume CXXV

November-December 1993 *2*

Number 6

## "NOTHING HID FROM GOD"

"FEAR THEM NOT THEREFORE: FOR THERE IS NOTHING COVERED, THAT SHALL NOT BE REVEALED: AND HID, THAT SHALL NOT BE KNOWN."  
MATTHEW 10:26.

"THEREFORE WHATSOEVER YE HAVE SPOKEN IN DARKNESS SHALL BE HEARD IN THE LIGHT: AND THAT WHICH YE HAVE SPOKEN IN THE EAR IN CLOSETS SHALL BE PROCLAIMED UPON THE HOUSE TOPS."  
LUKE 12:3.

"THERE IS NO SECRET THAT THEY CAN HIDE FROM THEE."  
EZEKIEL 28:3

### NOTICE

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

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J.M. Mewborn, Editor

If at anytime you fail to get your "Zion's Landmark," please notify the editor at the above address who will mail you any missed copies.

**THE FULFILLMENT OF PROPHECY  
ISRAEL, IRAQ and  
THE MIDDLE EAST  
THE END OF THE THIRD  
DISPENSATION OF TIME 2,000 A.D.**

**Continued from last issue**

Now, for the period of time from the expiration of the "Thousand Years," spoken of in the above scripture (Rev. 20:9), "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." (Rev. 20:9). In Job 1:7, the Lord asked Satan, "Whence comest thou?" "Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Peter said, "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1st Peter 5:8. Jesus said, "A strong man armed keepeth his place, his goods are in peace: but when A Stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divided his spoils." Luke 11:20. God has the same power to retain or restrain Satan as he does to release him from his prison as the scripture has just indicated. Job referred to Satan in the Hand of God and likened him unto the proud waves of the ocean, saying, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" Job 38:11. Satan is only God's instrument or tool, used only to accomplish His purpose. At the end of the thousand years, he is to be released **"TO BRUISE THE HEEL OF THE WOMAN,"** Genesis 3:15), "**Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.**" Rev. 20:7-8. So, this battle has now begun. "The number of whom is as the sand of the sea" embrace Abraham's descendants who will be in the valley of Hamongog. (See Ezekiel 39:15.) "**And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.**" This beloved city is none other than **JERUSALEM**, and Gog (Islam, with all the combination of the Arab nations and powers) along with Magog, the Gentile participation, will bring it about. Satan has been loosed now, and we are living in this period of time, revealed to John in Revelation about 2,000 years ago. It is God who made Satan (the devil), and he keeps him bound in his prison, as it pleaseth Him, but He also releases him, even as the proud waves, at his predestinated time to accomplish His purpose as He

brings about the Salvation of His people. And in the finality of this battle, "**Fire came down from God out of Heaven, and devoured them.**" This will end the power of **Gog and Magog**. The head of the serpent will be gravely wounded, and the wound of the heel of the woman, Israel, shall recover. The wound to the head of the beast will be more deadly and grave than the wound to the heel of the woman (Israel). Although they (the woman) will not escape, they will persevere and survive the battle, which shall come suddenly.

John in Revelation 11:7 takes up this same subject as follows, "And when they shall have finished their testimony," the end of the thousand years with the beginning of the "**Restitution of All Things,**" (Acts 3:21), "**the beast that ascendeth out of the bottomless pit**" (Satan being loosed out of his prison, Rev. 20:9), "**shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them and make merry.**" Rev. 11:7-10. But Israel and Jerusalem shall survive, "for after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Rev. 11:11.

It is clear that God gave the same identical revelation to Ezekiel, chapters 38 & 39, that He likewise gave to John in Revelation, chapter 20:9, chapter 11:7-10, and chapter 11:11. The two Revelations of Ezekiel and Revelation complement each other in every respect with regard to "**Gog**" and "**Magog**" going out to deceive the nations of the earth, to gather them together to battle." We will quote these 38th and 39th chapters, for all indications show that these things are now getting closer and closer at hand, and that these prophecies are about to take place. According to Ezekiel, the bodies of **Gog** will be buried, but a remnant of **ISRAEL** will revive "**and they stood upon their feet; and great fear fell upon them which saw them.**" Rev. 11:11. This will be in keeping with God's everlasting promise to **ISRAEL**, when He told Jacob, "**THY LIFE IS PRESERVED.**" See Genesis 32:29-30.

## **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

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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 Togamah 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 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 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 be 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 fallings 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 *Nelther 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."*

May I emphasize over and over again that the promise, through the everlasting covenant, was by faith given to Abraham by God and his seed through his son, Isaac, and Isaac's son, Jacob, whom later God surnamed ISRAEL. It was not given (nor was it purposed to go) to Ishmael and Esau. When God told Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them (the Egyptians); and they shall afflict them four hundred years," he was speaking specifically of Jacob (surnamed Israel), his son, Joseph, and the remaining twelve brothers who gave eventual rise to the TWELVE TRIBES. This did not include the descendants and posterity of Ishmael and Esau.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Hebrews 11:8-12. The "city" referred to in this scripture is "Jerusalem," first in a natural sense, where King David established about the year 1,000 B.C., and finally to the eternal city referred to in Revelation 21:1, for the first is in type and shadow of the second one, and one only points to the other. "The Heirs of Abraham" through his seed with Isaac and Jacob, obeyed with him, as it is so vividly recorded in the above scripture. This did not include the heirs of Ishmael and Esau, excluding them from any rights and privileges to the LAND OF CANAAN, the natural, a figure of and pointing to Heaven and immortal glory. Here, again, we have the election of God, the glorious doctrine of His eternal truth, being and manifest by divine, Spiritually given, inspired Revelation. The city for which Abraham sought was "Jerusalem." This was not only true in a natural sense, but also in a Spiritual sense, the latter being that everlasting city, The New Jerusalem, that John saw coming down from God out of Heaven. Her foundations are forever and ever. See Rev. 21:14 & 21:2.

"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do HIS commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:13, 14.

**THE "ENMITY" CONTINUES  
BIBLICAL HISTORY REPEATS  
ITSELF AGAIN ON DECEMBER 17,  
1992, FROM ABOUT 4,000 YEARS  
AGO WHEN ABRAHAM CAST OUT  
HAGAR AND ISHMAEL.**

On Sunday, December 17, 1992, 415 Palestinians, descendants of Ishmael and Esau, were deported and thrown out of Israel into what is called "No-Man's Land," sometimes called Israel's Security Zone, a 440-square mile sector carved out in 1985 to protect Israel's northern settlements from attack by Arabs and Palestinians in the Lebanon area. These 415 Palestinians (Arabs) are accused by Israel of supporting militant Islamic movements involved in the killings of six Israeli troopers earlier in December 1992. Since that time until today, January 3, 1993, they have been living in a makeshift tent city, standing on a freezing, barren hillside in this no-man's land separating Lebanese and Israeli army check points in southern Lebanon. They were expelled from Israel for alleged links with two Muslim groups, Hamas, a newly named terrorist (Muslim-Arab) organization, along with the Islamic Jihad, which we have already mentioned in this writing. Also involved in their expulsion was the killing of an Israeli border policeman, a separate incident that occurred shortly after the first one in early December 1992. These two incidents led to the indefinite suspension of peace talks between Israel and the Palestinians, the descendants of Ishmael. Lebanon refused to take in the 415 deportees from the harsh winter cold "security zone," where their suffering has been great under very bad weather conditions.

Like Sarah, Abraham's wife, when she told him, "Cast out this bondwoman," (Hagar and her son, Ishmael), Abraham opened his door, "And sent her away, and she departed, and wandered in the wilderness," (Genesis 21:9-14). Prime Minister Rabin of Israel said, "I have no pity in my heart, nor do I shed tears," of the deportee's plight. "We will do what we must to ensure our security," and will not allow either Hamas or the Islamic Jihad to harm citizens of Israel," he said of the two militant Muslim groups to which most of the deportees belong," reportedly. So, the "casting out" continues after nearly 4,000 years in the Land of Canaan.

They were run out of Israel under the power of machine-gun fire with mortar shells shot at them, wounding several as they departed or left Israel. It was said that the men stopped, prayed in the rain and waved copies of the Korean, the Islam Bible, so to speak, moving outward while tanks fired dozen of shells around them, with helicopters hovering overhead, as the machine-gun fire continued, wounding more of them. As a result, the Palestinians are now saying that "Israel has buried the peace process." Since then, they have had no place to go since Lebanon will not allow them through to the north, and nor will they allow relief agencies to deliver supplies to the deportees. Only guns face them from Israel in the south. At this time conditions are worsening fast with these 415 Palestinians (Arabs) with Israel forbidding the Red Cross from sending food,

water and medicine to them. Israel has declared that the Palestinians are the responsibility of the Lebanese government to the north in Beirut. Israel declares that it will not relent in its punishment of the Muslim fundamentalists, members of the Islamic Jihad (Holy War) and Hamas, that it holds responsible for the recent surge in attacks on Israeli security forces. As of this hour and date, January 3, 1993, food supplies have run out, with no food, water and medical supplies available in this no-man's land with the wounded ones at hand, trying to survive in freezing temperatures with snow falling at intervals. On Saturday, January 2, 1993, some of these Palestinians were said to be "dining" on (eating) snakes because their food supplies had run so low.

These 415 deportees ousted by Israel into no-man's land are Palestinians whom Israel alleges belong to the radical Islamic Jihad Holy War and Hamas who will settle for nothing less than Israel has no right to exist. In view of this attitude and feeling brought on by an irreconcilable "enmity", it is no wonder that all peace talks have failed, and that the future continuation of them at this time is in grave doubt and jeopardy.

It seems at this time, January 3, 1993, that a burden of unknown, unequal proportions, as never before, is about to fall on President-elect Clinton's shoulders. The Prime Minister of Israel, Rabin, said Saturday, he wants to meet with him before the Mideast peace talks reconvene in Washington in February, to determine whether the two men share the same approach to the negotiations. Yasser Arafat, chairman of the PLO (Palestine Liberation Organization) stressed recently that his group will return to the peace table — but only if Israel reverses the deportation, which appears most unlikely, as we have tried to explain from the interpretation of the scriptures. In the lack of a compromise between these two groups, Israel and the Palestinians (or Arabs), could this matter be shaping up to a climax shortly?

**"AND THEY SHALL NOT ESCAPE  
WHEN SUDDEN DESTRUCTION  
COMETH"**

**1st Thessalonians 5:3**

In all cases in the scriptures where major changes have occurred in the history of time, each of them have involved a concealment to the people at large, to their unawareness, with the event always being, more or less, of a sudden nature. "For the day of the Lord so cometh as a thief in the night." Thess. 5:2. "But the day of the Lord will come as a thief in the night." II Peter 3:10. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1st Thess. 5:4. "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. The thief has already been before we know or are made aware of his visit. So it will be with the second coming of Christ. It was true before the flood when only one man, Noah, was made aware of it. Malachi in prophesying of the coming of John The Baptist and Christ was inspired when he

declared, "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall **SUDDENLY** come to His temple, even the Messenger of the covenant, whom ye delight in." Malachi 3:1.

As we have quoted Ezekiel 39:15 & 16, the battle will begin at the City of Hamonah in the valley of Hamongog, in Israel. 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 **ARMEGEDDON** is a contraction of **Har Megldo**, meaning the Hill of Megiddo. 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 Meglddo**. 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 **Meglddo** 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, archaeologists from the Oriental Institute in Chicago have found temples, jewelry, art objects, and other valuable archaeological items at **Meglddo**.

There will be an "overflowing rain and great hailstones, fire, and brimstone," which I take to mean the forthcoming missiles, rockets and bombs that will bring all kinds of **nuclear, ballistic, chemical and biological** warfare from the "seed of the serpent." It will originate from Iraq. **Gog and Magog** will administer it. **Israel** will in likewise manner retaliate. The stench of the dead bodies of human beings and animals will be so great and the extent of death so large that Ezekiel 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.

Not only will the stench of the rotting, decaying bodies of humans and animals 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 **Gog's** and **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 who 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 Hamongog." What an awful time this will be! And there can be no doubt about it, these things are shortly to take place!

Only God's will and time will tell if the above prophecies and events will be involved with the warfare of **biological, chemical, nuclear and ballistic** weapons, now in the hands of **Gog and Magog**. But, "In that day, there shall be a great shaking in the land of **Israel**." Ezekiel 38:19. 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.

Ezekiel chapter 39:6, quotes the inspiration of God saying, "**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.**" We all are aware of the recent destruction, death, strife and turmoil that has been carried out in what we use to know as the country of **Yugoslavia**. The existing states of **Serbia, Croatia and Bosnia** have dissolved the communist union of that country in some of the worst fighting, killing, and destruction in the history of time, similar to the destruction of Hitler during World War II. It is my feeling and judgment that the "**Fire on Magog**" involves the fulfillment of this scripture. All of these things are clearly pointing to the end.

It was on Sunday, December 27, 1992, that the serpent (**Saddam Hussein**) began to rattle his tail (his seed) against **Israel**, involving the deporting (or casting out) of the 415 Palestinians when two of his warplanes "turned to confront" U.S. F-16 jets in the United Nations restricted airspace over southern Iraq, where so many Biblical events took place in the beginning of time. The United States shot down an Iraqi fighter aircraft in the encounter. The fate of the Iraqi pilot was not immediately known. The United States rushed to build up its fighter force, responding immediately, to the incident, taking the unusual step of sending two squadrons of Navy warplanes to Saudi Arabia from an aircraft carrier off the eastern coast of Africa. All of these things go back to the "**enmity**" that God put between the "seed of the serpent" and the "seed of the woman" in the beginning of time, and the final battle, "**the bruising**," is yet to come, which, we feel, cannot be long hence.

Rabin, Prime Minister of **Israel**, said on January 1, 1993, that the 415 Palestinians **Israel** deported (or cast out) on December 17, 1992, could come back into **Israel** after nine months, if the Palestinian uprising in **Israel** with all "violence and terror" were stopped. (The violence and terror here go back to Ishmael, 4,000 years ago). A Palestinian spokesman responded that **Israel** could not impose conditions for the men's return, and suggested that Rabin did not make the offer in good faith. Hence, the **enmity** and deadlock continues.

So, in conclusion, "But many that are first shall be last; and the last shall be first." Matt. 19:30. "So the last shall be first; and the first last: for many be called, but few chosen." Matt. 20:16. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, and, behold, there are last which shall be first, and there are first which shall be last." Luke 13:30. Who are the "**First**" and who are the "**Last?**" Answer: None other than Abraham and his seed through the righteousness of God by faith, from almost 4,000 years ago from the **UR OF THE CHALDEES** (Iraq) (See Map) to Canaan's Land, where they (his descendants) have returned "from

the first to the last." First is last, and last is first. First and Last, God will always be the same over all things, THE GOD OF ISRAEL. "I AM ALPHA AND OMEGA, THE BEGINNING AND THE END, THE FIRST AND THE LAST." Rev. 22:13.

"THERE IS NONE LIKE UNTO THE GOD OF JESHURUN, WHO RIDETH UPON THE HEAVEN IN THY HELP, AND IN HIS EXCELLENCY ON THE SKY. THE ETERNAL GOD IS THY REFUGE, AND UNDERNEATH ARE THE EVERLASTING ARMS: AND HE SHALL THRUST OUT THE ENEMY FROM BEFORE THEE; AND SHALL SAY, DESTROY THEM."

"ISRAEL THEN SHALL DWELL IN SAFETY ALONE: THE FOUNTAIN OF JACOB SHALL BE UPON A LAND OF CORN AND WINE; ALSO HIS HEAVENS SHALL DROP DOWN DEW.

"HAPPY ART THOU, O ISRAEL: WHO IS LIKE UNTO THEE, O PEOPLE SAVED BY THE LORD, THE SHIELD OF THY HELP, AND WHO IS THE SWORD OF THY EXCELLENCY! AND THINE ENEMIES SHALL BE FOUND LIARS UNTO THEE: AND THOU SHALT TREAD UPON THEIR HIGH PLACES.

Deut. 33:26-29

J.M. Mewborn  
January 4, 1993

### REPUBLICATION OF ELDER G.W. HILL'S IDENTIFICATION OF CONDITIONALISM AND DISORDER IN THE CHURCH OF GOD.

The following Corresponding Letter of Elder G.W. Hill that was written at the 1934 session of the Salem Association is being republished at this time as being timely and as a reminder of his faithfulness to the Household of Faith over a period of 50 years. The gift of the measure of faith of God imparted to him made him a standard bearer in the faith of God's elect and His church, and because of his strict adherence to the doctrine of the Lord Jesus Christ, during his lifetime he suffered many trials and persecution by his enemies who sought many times to destroy him. They were, according to God's keeping power over him, never successful, although they tried in several endeavors and attempts.

Elder Hill clearly identified and put his finger on disorder in the church when he said "all the divisions in the church have been caused by something new being introduced." Search the history of the church of the living God, and when measured by the scriptures you will see that he was right. He identified the doctrine of conditionalism among the name of Primitive Baptist when he said, "some seem to take great pleasure in

boasting of their numbers, and admit they are seeking more territory and are still to further divide our people. When they are questioned as to why we will not fellowship them, they claim they do not know; yet they are the ones who have raised the bars of nonfellowship, and have tried to put words in our mouth when they find we desire not to remove the landmarks of our fathers. They advise some of our churches to withdraw from us and go with them, crying peace and declaring war at the same time.

The life of Elder G.W. Hill among our people was one of never compromising the faith, doctrine and order of the church, and his memory stands out today in the history of the church as a bright, shining, light in this respect. May his soul rest on sweet peace as we call to mind words that fell from his lips in this time world.

J.M. Mewborn

### GREETINGS

Elder G.W. Hill send greetings to the brethren and sisters of Salem Association and to all their correspondents, to all of the Household of Faith.

Through the abounding goodness and mercy of God we, of the Salem Association, have again been permitted to meet in an associational capacity, and feel that we have truly been made to sit together in an heavenly place, with one great Moderator and Head of the Church, in our midst, to own and bless us with all spiritual blessings.

Our visiting ministers have come proclaiming, in no uncertain sound, that the Lord God Omnipotent reigneth, and rules supremely in the army of heaven and among the inhabitants of the earth. They have in their hands the one great chain which John saw in the hand of the angel, the scriptures of eternal truth, not one link of which can ever be broken; and by it man has been thoroughly abased, and God exalted and crowned Lord of all. Mutual fervent love in one delightful stream has manifestly pervaded every heart, all speaking the same things, not a jar nor a discordant note has been heard.

"There is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." "Who hath directed the Spirit of the Lord, or, being His counselor, hath taught Him?" Who hath known the mind of the Lord, or who hath been His counsellor? For of Him and through Him and to Him, are all things. To everything there is a season, and a time to every purpose under the heaven; if it were not for these things, — for God's unchangeable will and purpose, how could we feel assured of anything?

Therefore He says, "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed." Jesus said, "Fear not little flock for it is your Father's good pleasure to give you the Kingdom." "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life and they shall never perish, and neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my

Father's hand. I and my Father are one." "And I will bring the blind by a way they know not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Therefore He said, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." "Saying, My counsel shall stand and I will do all My pleasure."

Old Baptist believe in the Sovereign God; one that has all power, works and none can hinder; hinders, and none can work. He does what He pleases and saves whom He will and whom He will He hardens.

We have had no desire to try to regulate the manner in which our brethren speak, or put words in their mouth; for we believe the gospel is preached today as it was on the day of Pentecost, and they preached then as the Spirit gave them utterance.

By referring to the New Testament you will find that Paul wrote on God's predestination and purposes; John's theme was on Love; Peter wrote more on election; James admonished to good works. Were these Apostles "hobby riders" or did they preach a complete gospel by Jesus Christ? Jesus said unto them, "You have not chosen me, but I have chosen you." His chosen ones being sinners, children of wrath even as others, lost and helpless. Yet, they were the Father's by choice. Jesus said "Thine they were, and Thou gavest them to Me." God the Father gave His chosen ones to Jesus that He should die for them, to redeem them from death, redeem them from all sin; and by His atonement satisfied divine justice, fulfilled the law; and, He is the end of the law for righteousness to every one that believeth.

Yes, they are all redeemed to God by the blood of Christ out of every kindred, tongue, people, and nation under heaven; and through the atonement of Christ and by His grace we are saved in eternity, saved in time, saved in heaven at God's right hand; there to praise Him forever. The Lord's chosen people are called with an holy calling to the knowledge of this salvation, not according to their works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. They are called out of darkness into His marvelous light. They are born of God, born of the Spirit, and thus they see and enter into the kingdom of God. Christ, the King of Kings and Lord of Lords, rules in and over them; working in them both to will and to do according to His good pleasure.

There are three abiding elements in the Christian's life: faith, hope and charity. Although Charity is conceded to be the greatest of these virtues, yet in the absence of either faith or hope, the life and walk of the Lord's people would be incomplete. For we cannot conceive of a Christian without faith nor one without hope, nor one that is void of charity. Faith is indeed a heavenly virtue and is the gift of God. We find that the whole structure of our faith is based on the Sovereign will and purpose of God, and He counsels no one as to where or upon

whom He will bestow His gift. When we look for a manifestation of this gift, we need not turn to men of high degree, but the meek and lowly are the happy recipients of this heavenly favor. "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the things which are mighty, and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence."

It is a well defined fact that this faith cannot be picked up nor laid down at the instance of mankind, for it is not of ourselves, it is the gift of God.

God Himself is the dispenser of this. He is the Author and Finisher of our faith. In this, as in all things, He is our Alpha and Omega, the beginning and the end.

What is faith? It is not a mere whim or fancy; it is not a mere notion upon which one may predicate his desires or ambitions. "Faith is the substance of things not seen." Time and space would fail us to try to tell all that has been accomplished by faith. But so closely interwoven are faith and hope that it is evident that the one does not exist where the other is not seen or felt. For the substance as well as the evidence is Christ the Lord. One Lord, one Faith, one Baptism. We might add there is one hope for lost sinners and that is Jesus, who is made unto us Wisdom, Righteousness, Sanctification and Redemption.

We can never doubt nor dispute the full accomplishment of that which was written of Him beforehand. He shall save His people from their sins. This is the end of our faith, and this is the blessed hope by which we live. It was a matter of true love for His bride that led Him to suffer, to bleed, to die. He did it that she might live, and it behooved Him to suffer these things and enter into His glory. She had nothing with which to buy His favors, but she was ten thousand talents in debt and not a farthing to pay. Indeed, our God has no favors to sell, but He freely gives us all things. "I give unto them eternal life, and they shall never perish." Yea, He hath said, "All things are yours, and ye are Christ's."

As touching brotherly love they need not that any man teach them, for they are taught of God to love one another, that love being shed abroad in their hearts by the Holy Ghost. The prophets have said they shall all be taught of God. If they are not all taught of God, will not prophecy fail? John said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The manner of His love is such that it cannot be swayed even by the manner of our lives, but on the contrary our lives are influenced by the measure of the gift of His love to us.

Brethren, Jesus is your whole salvation, your all in all. You have not, you never will have anything to glory in but the Lord. Whatever good you receive comes from His grace, what evil you escape is from His blessings. Your bodies, also, are dependent on Him, as well as your souls. Thus, He teaches believ-

ers, He humbles them that they may exalt their Savior. He makes them poor in spirit, that they may live upon His riches. He keeps them sensible of their emptiness that they will trust in His fullness and live in an absolute dependence upon Him for everything.

These are the humbling lessons which the Holy Spirit teaches. He convinces the sinner that there is neither help nor hope in himself, and so leaves him nothing to trust in but salvation provided in Jesus Christ by covenant love, and freely by grace. And the manner of receiving this salvation casts off all occasion of boasting, for Faith is the only means appointed of God, and faith is God's gift; not bestowed alone upon the worthy; but upon the unworthy, not for any merit in them or for any terms or conditions which they have performed or ever will perform. But by an act of Sovereignty of will and love for His children, and to the praise and glory of His grace.

Yet, in the midst of all this heavenly keeping and mercy, Jesus said, "In the world ye shall have tribulations." Paul says, "The time will come when they will not endure sound doctrine." Jude says, "Certain men will creep in unawares, who were before ordained of God to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only God and Lord Jesus Christ." Why God has purposed this, I do not know, but I do know men cannot hinder it from coming to pass. God said, "As I have thought so shall it come to pass, as I have purposed, so shall it stand."

I am sure the men Jude spoke of have crept in our midst and are leading disciples after them, (and it is with unspeakable solemnity I speak of these things). I do not feel that we have any middle ground on which to meet error for a compromise. **All the divisions in the church have been caused by something new being introduced.** If the doctrines and commandments of men had never been introduced, there would not have been but one church, and in reality there is but one; she is the only daughter of her mother. **Those who have departed from the doctrine and practice of the church, as given by the Savior, are styled harlots because they have departed from the laws of their husband and are thus walking disorderly.** And His people are commanded to withdraw from those who walk disorderly.

Some seem to take great pleasure in boasting of their numbers, and admit they are seeking more territory and are still to further divide our people. When they are questioned as to why we will not fellowship them, they claim they do not know; yet they are the ones who have raised the bars of nonfellowship, and have tried to put words in our mouth when they find we desire not to remove the landmarks of our fathers. They advise some of our churches to withdraw from us and go with them, crying peace and declaring war, at the same time. How long the Lord will suffer these things is unknown to us. We feel to advise our people to stand still and wait upon the Lord. He alone can right our wrongs and fight our battles. "Vengeance is Mine, sayeth the Lord, and I will repay." The race is not to the swift, nor the battle to the strong, but of God, and we feel sure God cannot fail

since all power in heaven and in earth is given into His hand; and one day He will lead us out more than conquerors. Then we can say with Paul, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." And His name shall receive all the honor and the glory now and forever.

Yours in tribulations,  
G.W. Hill  
Greensboro, N.C.

(The above writing of Elder G.W. Hill was taken from the September, 1975, issue of *Zion's Landmark*, pages 332-336.)

### AN ACCOUNT OF THE ANGEL'S VISIT WITH GEORGE WASHINGTON AT VALLEY FORGE, PA. 1777, A.D.

We are republishing below in this issue of *Zion's Landmark* the account of Mr. A.W. Archart, who lived near Center, Pa., in the latter part of the 19th century, of George Washington's vision that occurred in his quarter's building at Valley Forge, Pa., during the Revolutionary War in the year, 1777.

Mr. Archart recorded and left on record for us the personal testimony of Anthony Sherman, a young soldier in the American Revolution, who was only 16 years of age at the time. Born in 1760, Sherman personally heard Washington relate the experience, as it occurred at that time. Archart later sat down and recorded it on paper. It was placed in the **American Banner**, a newspaper published at Pittsburg in 1871. It was later published in the **Register**, another publication.

In this personal revelation and visitation, the Angel of the Lord told General George Washington at Valley Forge in 1777 that three distinct "perils" or crises would comfort and befall the Republic of the United States of America from the time of the country's founding at the end of the war, 1781, at Yorktown, Va., to the end of the 20th century at the year 2,000 A.D., which is now at hand.

The first of these "perils," it is believed, was the Civil War (1861-1865), that took place in the 19th century, only two years after it was first told by Anthony Sherman to A.W. Archart on July 4, 1859, at Independence Square, Philadelphia, Pa. Our country was founded in the 19th century at which time the vision took place. The second "peril" or crisis would have been, either the institution of partially fallen communism today as a world power in 1917 that begun in Russia, and which is still alive and well today in China and North Korea, or the attempt of Adolph Hitler and the Axis powers of Japan and Italy in the early part of the (present) 20th century to take over the rulership of the world that culminated or ended with the allied power's victory of World War II. The third "peril" or crisis is now taking place at this time and hour, and it has to involve the world-wide movement of terrorism against Israel and her relations. (This subject is now being discussed in the pages of this paper, *Zion's Landmark*, at this time). All of this is related to the present trillion dollar deficit of the United States of America. With the

restoration of Israel, as a nation of the world in 1948, all of these things are being impacted at this time in a compound dilemma of unknown proportions, only understood and purposes in the mind of Almighty God, as we approach the end of the 20th Century and year 2,000 A.D., also the end of the third dispensation of time, since civilization began about 6,000 years ago.

It is to be pointed out that all three "perils" or crisis that were shown to General Washington in his vision at Valley Forge, 1777, were world-wide involved with the participation of the major continents of the world, "Europe, Asia, Africa and American," as related by the Angel to him. No war of our country was more involved with Europe, including the countries of France, Germany, England and Russia, than World War II. This was also true during the Civil War with European countries that sided with either the north or the south.

The dark cloud of communism that began in Russia in 1917 under Stalin was surrounding the whole structure or framework of World War II, including the Axis and Allied powers, and so little were the leaders of these forces aware of the impending crisis at the time of its aim or goal to take over the rulership of the world. In many respects, it has been said that Stalin was just as mean, or meaner, perhaps, that Adolph Hitler, based upon the number of executions and cruel deaths that he carried out.

And now, we come down to this time and hour, 1993, with a man called "Saddam Hussein" or Iraq, with his related associates of the Palestinian World with their atrocities now threatening civilization with a seemingly, unsolvable solution at this time.

In all of it, there is, yet, hope, based upon the vision of the Angel of the Lord to Washington. The good part is that this Angel told Washington that in the end with all the turmoils of communism, terrorism, racial conflicts emanating from Africa, South Africa and other places with the trillion dollar deficit now threatening the survival of our United States of America with its impact on other nations of the world, "while the stars remain and the heavens send down dew upon the earth, so long shall the Republic last." Herein lies our hope for the future, and may it be the will of our God that America and its strong bastions of freedom, **The Declaration of Independence, The Bill of Rights, and our Constitution,** be kept intact and in force as long as time shall last, and this old time world of sin and sorrow shall stand, for He (God) surely knows the end.

J.M. Mewborn

## HISTORICAL WASHINGTON'S VISION

The following interesting article taken from the **American Banner**, published at Pittsburg in 1871, was handed to us by Mr. A.W. Archart, of near Center, with the request that it be published in the **Register**:

The last time I saw Anthony Sherman was on the fourth of July, 1859, in Independence Square. He was ninety-nine and very feeble: Together we went

into Independence Hall. Seating ourselves on one of the wooden benches my aged companion said: "I want to tell you an incident of Washington's life — one which no man knows of except myself, and, if you live, you will before long see it verified. Mark the prediction! You will see it verified!"

I give the following narrative as near as possible in his own words:

"When the bold action of our congress, in asserting the independence of the colonies, became known in the old world, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would very soon tame into submission; but undauntedly we prepared to make good what we had said. The keen encounter came, and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the conflict, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is the American people do not appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and without it is checked, will at no distant day undermine and tumble into ruins the noble structure of the republic. But let me hasten to my narrative.

From the opening of the revolution we experienced all phases of fortune, now good and now ill, one time victorious and other times conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah! I have often seen the tears coursing down our dear commander's careworn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray; well, it is not only true, but he used often to pray in secret for aid and comfort from that God, the interposition of whose Providence alone brought us safely through those dark days of tribulation.

One day, I remember well the chilly winds whistled through the leafless trees, and the sky was cloudless, and the sun shining brightly. He remained in his quarters nearly all afternoon alone. When he came out I noticed that his face was paler than usual, and that there seemed to be something upon his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I have mentioned, who was presently in attendance. After a preliminary conversation, which lasted about half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it is owing to anxiety of my mind or what, but this afternoon, as I was sitting at this very table, engaged in preparing a dispatch, something in the room seemed to disturb me. Looking up I beheld, standing opposite to me, a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to enquire the cause of her presence. A second, a third and

even a fourth time did I repeat the question, but received no answer from my mysterious visitor except a slight raising of my eyes. By this time I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed of the fifth time to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily and vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed filled with sensations and grew luminous. Everything about me seemed to rarefy the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution.

I did not think, I did not reason, I did not move ; all were alike, impossible. I was only conscious of gazing, fixed and vacantly at my companion. Presently I heard a voice saying, **'Son of the Republic, look and learn!'** while at the same time my visitor extended her arm eastwardly, I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually faded away and I beheld a strange scent. Before me lay spread out, in one vast plain, all the countries of the world — Europe, Asia, Africa and America. I saw the Atlantic rolling and tossing between Europe and America, and the Pacific lay between America and Asia.

**'Son of the Republic,'** said the same voice, **"look and learn!"** At the same moment I beheld a dark, shadowy being, like an angel, floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand he sprinkled some on America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud rose from each of these continents and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed throughout it at intervals, and I heard the smothered groans and cries of the American people.

"A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean in whose heaving waves it sunk from view. A third time I heard the mysterious voice saying"

**"Son of the Republic, look and learn!"**

"I cast my eyes upon America, and beheld the villages, towns and cities springing up one after another until the whole land from Atlantic to Pacific was dotted with them. Again I heard the mysterious voice saying:

**'Son of the Republic, the end of the century cometh, look and learn.'**

"At this, the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened specter approaching our land. It flitted slowly and heavily over every town and city of the latter, the inhabitants of which presently set themselves in battle array against each other. I saw a bright angel, on whose brow rested a crown of light, on which was traced the

word 'Union,' bearing the American flag, which he placed between the divided nation, and said: 'Remember ye are brethren.' Instantly the inhabitants, casting from their weapons, became friends once more, uniting around the stars and stripes. And again I heard the mysterious voice saying,

**'Son of the Republic, the end of a century cometh, look and learn.'**

"At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and, taking some water from the ocean, sprinkled it out upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these continents arose thick black clouds which soon joined in one, and throughout this mass there gleamed a dark red light, by which I saw hordes of armed men, who, moving with the clouds, marched by land and sailed by sea to America, which country was presently enveloped in the volume of the cloud. I dimly saw these vast armies devastate the whole country, and burn the villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, the shadowy angel placed the trumpet once more to his mouth and blew a long, fearful blast. Instantly a light as from a thousand sins shown down from above me and pierced and broke into fragments the dark cloud that enveloped America. At the same moment I saw the angel upon whose head still shone the word "Union," and who bore our national flag in one hand and a sword in the other, descend from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well nigh overcome, but who immediately, taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard:

**'Son of the Republic, look and learn.'**

"As the voice ceased the shadowy angel for the last time dipped water from the ocean and sprinkled it over America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried aloud:

**'While the stars remain, and the heavens send down dew upon the earth, so long shall the Republic last.'** And taking from his brow the crown on which blazed the word 'Union,' he placed it upon the standard, while the people, kneeling down said, 'Amen.'

"The scene now faded away, and I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said:

**'Son of the Republic, what you have seen is thus interpreted: Three perils shall come upon the republic. The most fearful is the second, passing which the world united shall never be able to prevail against her. Let every child of the republic learn to live for his God, his land and the**

**Union.'** With these words my visitor vanished and I started from my seat feeling that I had seen a vision wherein had been shown me the birth, progress, and destiny of the United States. In Union she will have her strength; in disunion her destruction."

"Such, my friend," concluded the venerable Anthony Sherman, "were the words I heard from Washington's own lips." — Selected.

Reprinted from the September, 1973, *Zion's Landmark*, pages 321-324.

## PERSECUTION

Wherever the truth has been located, preached and declared in this time world, since the beginning of time in the days of Cain and Abel, down through the time of John the Baptist, the thirty-three (33) years that Christ lived upon the earth, and through the times of America, prior to the Revolutionary War and the Declaration of Independence and the Bill of Rights in our Constitution of the United States of America, there are many accounts of "persecution for righteousness' sake," (see Matthew 5:10); there have been many accounts left on record, here and yonder, of these trials.

One of these accounts came to my attention recently which has never been published in recent years. This account of the life of Elder Elijah Baker is taken from pages 284-285, **Burkitt's and Read's History of the Kehukee Primitive Baptist Association**, published in the year 1803, as follows. We believe it will be interesting to many, and to those of us who seem to forget the sufferings that some of God's servants have been called upon to endure in the past.

"Elder Elijah Baker was one of the ministers who attended the Church on Geneto Creek, Mecklenburg County, Virginia, at the time of its constitution in the year 1771. He was called as the first pastor of this church, who after some time moved from this church to Northampton, on the eastern shore of Virginia, where his labors were abundantly blessed.

"He suffered great persecution in his first attempts to preach the Gospel in the lower parts of Virginia. He was once seized by a giddy set of ruffians, where he was preaching, who took him by violence and carried him on board of a vessel, informing the captain he **"was a disturber of the peace,"** and wished him to make him work for his passage over the seas, and leave him in some of the European countries as an exile. It was on Saturday night he was carried on board; and was put to work and continued till late at night. Next morning he came before the captain, and begged liberty, as it was the Lord's day, to go to prayer amongst the people on deck. He was gratified; and he exhorted and prayed, and the captain of the vessel heard him. He thought Elder Baker a good man, and was determined not to humor the spiteful mob, but ordered his people to put him on shore. In the mean while, his friends dispatched a

messenger to the governor, stating facts, in order to prevent Elder Baker's banishment. But when the messenger returned with the governor's orders to the captain to release Baker, behold it was done.

"He was often threatened to be mobbed; and sometimes apples were thrown at him by his persecutors while he was preaching; but of it all, the Lord delivered him; and by his labors, with the blessing of His God, a glorious work of God was begun and carried on, on the eastern shore of Virginia." (End of quotation).

## BRIEF MENTION OF BIBLICAL PERSECUTION

1. "And it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him." Genesis 4:8.

2. "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 set at meat, he commanded it to be given her. And he sent, and beheaded John in the prison." Matthew 14:8, 9, 10.

3. **"AND WHEN THEY HAD CRUCIFIED HIM, THEY PARTED HIS GARMENTS, CASTING LOTS UPON THEM, WHAT EVERY MAN SHOULD TAKE. AND IT WAS THE THIRD HOUR, AND THEY CRUCIFIED HIM."** Mark 24, 25.

4. "Now about that time Herod, the king, stretched forth his hands to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread). And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him." Acts 12:1-5.

5. "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely, who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." Acts 16:19-24.

6. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Revelation 1:9.

7. "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 exceedingly glad: for great is your reward in heaven." Matthew 5:10-12.

The church of the living God in this world has ever been identified by the persecution it receives here. Whoever they are and wherever they are located or found, they will have the measure of it that God ordained in their behalf before the foundation of the world. There is no escape, as was the case of Elder Elijah Baker over 200 years ago. The world never has nor will it ever love this truth and doctrine of our God. On the contrary, they will hate it. "And ye shall be hated of all men for my name's sake." Matthew 10:22.

J.M. Mewborn

## THE MISSING DAY

This story concerns a missing day in time discovered and related by Harold Hill, president of the Curtis Engine Company in Baltimore, Maryland, as a consultant in the space program. Mr. Hill stated that he thought one of the most amazing things that God has for us today happened to our astronauts and space scientist at Green Belt, Maryland. They were trying to determine the position of the sun, moon and planets 100 years and 1000 years from now. In order to do this they had to plot the orbits through past centuries.

They ran the computer measurement back and forth over the centuries and suddenly it came to a halt. The computer signaled that there was something wrong either with the information fed into it or with the results compared to the standards. They called in the service department to check it out and found nothing technically wrong. The computer still came up with the same discrepancy — a day was missing in space in elapsed time. The scientist were dumfounded. There was no answer.

One of the team remembered a reference in the Bible about the sun standing still. Upon checking, they found in the book of Joshua, a pretty "ridiculous" statement for anybody who has "common sense." According to the scripture, Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower him, so Joshua asked the Lord to make the sun stand still. **"So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."** (Joshua 10:13) There was the missing day!

They checked the computer going back to the time it was written and found it was close but not close enough. The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes — not a whole day. They again read the passage and there it said, **"about (approximately) a whole day."** This still did not account for the other missing 40 minutes. The 40 minutes had to be found because in projecting special orbit it would be multiplied many times over.

Again the man remembered somewhere in the

Bible that it said the sun went backwards. In 2nd King, chapter 20, Hezekiah, on his death bed, was visited by the prophet Isaiah who told him that he was not going to die. Hezekiah did not believe him and asked for a sign as proof. Isaiah said, **"shall the shadow go forward ten degrees, or go back ten degrees?"** Hezekiah replied, **"It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees."** 2 Kings 20:9,10) Ten degrees is exactly 40 minutes!

Twenty-three hours and twenty minutes in Joshua, plus forty minutes in 2nd Kings make the missing twenty-four hours the space travelers had to log in the logbook as being the missing day in the universe! — From "Baptist Trumpet."

(Editor's note: The Bible is the most up to date book you can read.)

## TO THE HOUSEHOLD OF FAITH

Dear Precious Ones,

Sometimes, I wonder how it is with you. Sometimes, I wonder why my life has to be as it is. I know we have no right to question, but in our nature we do. It seems, I try so hard to do what I feel is right, and I still get into trouble. Sometimes, when I try to do good, evil seems to be present. The Apostle Paul had this experience: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." II Corinthians 4:8, 9. I have tried to find answers, and in little bits and pieces the Lord has blessed me to be able to survive. I am afraid to be happy.

Elder T.F. Adams once said, "Just as far as the clock pendulum swings one way, just that far will it swing back the other way." So that takes some of the joy out of too much happiness. Surely, it is better to be down and not have to fall, than it is to be up and then have to fall. Elder Adams also said the Lord promised to give us what we need. If we need sorrow, we get it. If we need joy, we get it. The joy just seems so short, and the sorrow seems too long. Elder L.P. Martin said, "trouble is not good to us, but it is good for us." Sometimes, our trouble is so great we feel that we cannot live another second, if it does not lift. But, there is a scripture to cover that also, "tribulation worketh patience; and patience, experience; and experience, hope." Romans 5:3.

God brings us through these trials, and thereby, we grow in grace. We learn that God comes with healing in His wings, and that He is never too early or too late. It is always at the perfect time. Sometimes, it takes years for things to work out in order for us to know the answer to them. Billy Hill once said he saw a light come out of his mother's grave, and go toward the east a few days after she was buried. He waited 29 years before he knew what it meant. I stood there, did not ask him the meaning, and he never told me what it meant. How I wish now I had asked him. But, I guess that was not for me to know.

At Stories Creek Church one time, Elder Martin

read the scripture, "Who hath believed our report? and to whom is the arm of the Lord revealed?" I do not remember what else he said. That day after service, Billy Hill shook hands with me, and I heard a noise. A whirlwind had enveloped Billy, and it traveled downward and disappeared under his feet. I wanted so much to ask Billy what happened to him when the whirlwind passed over him, and I never was able to. But during the experience, he looked so differently.

Years later, Carolyn Alston of Decatur, Georgia, said a whirlwind visited her husband, Douglas Alston, before he passed away. That same day after the whirlwind had passed over Billy, he went back to the front of the church building. It was as though a wall of power had surrounded Billy. Ordinarily, people would come to Billy, shaking hands with him because of the love they had for him. But that time, they did not do it. Then, I saw that Billy was standing to the side, and a misty white circle was over his head. They, the people, came over and shook his hand.

Recently, I had an experience that I cannot fully explain or tell the completeness of it. I saw the entrance to a place, and I saw, what seemed to be, this same white look coming from this entrance. There were words coming in front of me, declaring God's love for His children and ways that God loved His children and ways that they loved each other. This was in such a way I had never heard or read before in my life. I was speaking and trying to share this with someone I had never seen, except in a picture. I had only talked with this one on the telephone. This went on for a week, and I did not want food and only ate very little. By the end of the week, I was completely exhausted and weak. But, still, I was not hungry.

That was the most perfect feeling of peace that I have ever felt. I had experienced a Sabbath for two days and a night. Then, I felt reality coming back. But, this seemed so peaceful and perfect for a week. I feel it was a taste of Heaven. It was better felt than told.

I have only hinted at the beauty of these things because I do not have the words at hand to describe and explain it in full. I tried so hard to write it down, and then everything left me, like turning out a light. Elder Martin said, "Mable, that was for you, and you could not give it away."

So, that is where I will have to leave it. I love you . . . all of you, wherever you are. Please write to me, if you are blessed to do so. I would love to hear from you sometime.

Mable Hager  
300 Avenue D.  
New Bern, N.C. 28560  
June 15, 1992

The Lord carried Elijah into heaven by a whirlwind. See II Kings 2:1. He also answered Job out of the whirlwind. See Job: 38:1 and 40:6. The Lord came with chariots like a whirlwind. See Isaiah 66:15 and Jeremiah 4:13. Nahum said the Lord had His way in the whirlwind. See Nahum 1:3. God spake to Moses out of the burning bush. See Exodus 3:2, 3. Solomon saw Jesus through the lattice. See

Solomon's Song 3:9. These are just a few of the times and ways that God has shown Himself to His people of old. We believe He is still showing Himself, as the above experience so wonderfully testifies, today.

J.M. Mewborn

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(January 1, 1992, to January 1, 1993)

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### THREE DAY'S MEETING AT MT. ZION CHURCH MOBILE, ALABAMA

Dear Brother Mewborn,

We would appreciate it very much if you will announce our three day's meeting at Mount Zion Church, Mobile, Alabama, beginning on Friday before the third Sunday in April, 1993, and will continue, if the Lord will, through Saturday and Sunday, following, the dates being April 16th, 17th and 18th, 1993.

**Directions to Mount Zion Church are as follows:** Those coming from the east, leave Atlanta, Ga., on Int. 85 to Montgomery, Ala. Take Int. 65 in Montgomery, Ala., to Mobile, Ala. After you get into Mobile Corporate Limits, turn on Airport Blvd. West. (Right). Follow Airport Blvd. for about 15 miles. Go past Bates Field Airport (on your right). Go to next traffic light. Turn left on Snow Road. There will be a Junior Food Store on the right. Go through one 4-Way Stop, and then onto second intersection. There will be a caution light at this point. The church will be on your right at caution light.

We send a cordial invitation to all our brethren, sisters and friends to come visit with us.

Elder Newell Hendrix, Moderator  
Lenora Jones, Clerk  
Tel. 601-588-3392 (Miss.)  
205-633-6075 (Mobile)

### BELL MEMORIAL MEETING TO BE HELD THIS YEAR, 1993

We, the Indian Fork Primitive Baptist Church,

Culloden, West Virginia, at our last conference meeting elected to entertain the Bell Memorial Meeting this year. The meeting time is the 5th Sunday and Saturday night before, May 29th-30th, 1993. It is our hope to serve an evening meal at the church about 5:00 p.m. and then begin services at 7:00 p.m. May we take this opportunity to invite all of our precious brethren and friends to come and visit with us.

**Directions to the Indian Fork Church are as follows:** Those coming from the east take Route 460 to W.Va. Turnpike. Those coming from the south take Int. 77 to West Va. Turnpike. Take Int. 64 to Hurricane Exit No. 34. Then take Business Route 34 through Hurricane to U.S. Route 60. Go one mile west on Route 60 to Culloden. Turn left at Elementary School. Go 1/2 mile to church on your right.

Elder Elmer Smith, Moderator  
Norman Bird, Clerk  
2344 Cherry Street  
Hurricane, W.Va. 25526

### LOWER COUNTRY LINE UNION

The next Lower Country Line Union will be held with Wheeler's Church, beginning Saturday before the fifth Sunday in May, 1993. Elder Paul M. Clark was chosen to preach the introductory sermon, and Elder Burch Wray was chosen alternate.

Elder Burch Wray, Moderator  
Bernard Whitefield, Clerk  
Carrboro, N.C., 27510

### MILL BRANCH UNION

The next Mill Branch Union was appointed to be held with Mount Pleasant Church, Myrtle Beach, South Carolina, the dates being the 29th and 30th of May, 1993.

Those traveling Int. 20 west from Florence, South Carolina, turn on Exit 116 right. Turn left and go to the first hardtop road; turn left and proceed to church on your left.

We invite our dear elders, brethren, sisters and friends to come and visit us.

J.D. Wright, Clerk  
Tabor City, N.C. 28463

### LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Association, will convene, the Lord willing, on Saturday before the first Sunday in July, 1993, the dates being July 3rd, 4th & 5th, at the permanent site, to be entertained by the Church at Ross's. Elder Curtis Parrish was appointed to preach the introductory sermon, and Elder Burch Wray as his alternate.

The location is just off Route 158, near Surl Church, which is about 5 miles east of Roxboro, N.C.

We invite all lovers of the truth to come and join in our worship services, and we especially encourage our ministering brethren to be with us.

John W. Blalock,  
602 BE XL 1334 Clerk  
04/09/96 48670







