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# ZION'S LANDMARK

PUBLISHED 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 CXXVI

January-February 1993

Number 1

## "CONTEND FOR THE FAITH"

"BELOVED, WHEN I GAVE ALL DILIGENCE TO WRITE UNTO YOU OF THE COMMON SALVATION, IT WAS NEEDFUL FOR ME TO WRITE UNTO YOU, AND EXHORT YOU THAT YE SHOULD EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS." JUDE 1:3

### 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

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.

## CORRECTIONS

Please note in our last issue of *Zion's Landmark* that the date should read "November-December 1992," instead of November-December 1993.

Also, the Mill Branch Union Notice should read "Mount Pleasant Church, Bishopville, South Carolina," not Mount Pleasant Church, Myrtle Beach, South Carolina. (We regret these errors.)

Editor

## CORRESPONDENCE

Dear Elder Mewborn,

I am sorry to be behind in payment for my subscription of the *Zion's Landmark*. Enclosed is a check for \$30.00, and that amount should cover it for three of four years.

I hope the God of all Grace will bless you, and not only you, but all of His children wherever their path may take upon this earth. Times are dark for the Gentiles now, as it is time for Israel to see and believe that Christ is their Redeemer, and when they do, then time will end for all things. The time is at hand now when the Lord shall return to take His children back home, and that is what I look for daily in hope.

Sincerely,

Nada Ball  
Columbus Ohio, 43215-0321  
November 16, 1992

Dear Elder Mewborn,

I recently noticed my *Zion's Landmark* subscription has expired. Enclosed is a check for two year's renewal. Please use the balance as you see fit.

It has been good to see you and others from time to time. I hope to see and visit with you in the future. May you continue, as God gives you His strength, to continue to be a guardian of the faith. Best Wishes to you and your family.

Sincerely,

J.M. Jones  
Charlotte, N.C. 28205  
February 18, 1993

Dear Elder Mewborn,

Enclosed is my check for the renewal of the *Landmark* for another year. The remainder is for whatever needed.

It is my wish to express my appreciation to you and all others who contribute their time and effort in making this uplifting and true document of the Primitive Baptist faith, as I believe it to be. May God

continue to bless you in its publication.

Yours in hope,

June Cox  
Charlottesville, Va. 22901.

(It is our understanding that this precious sister passed away earlier this year. We appreciate her kind words and support of the paper, as she had done for a number of years. Editor).

Dear Elder Mewborn,

It is obvious that you spend much time in editing the *Zion's Landmark*. The last editorial, as I see it, contains the truth. But, I am convinced that most people on the planet, earth, do not believe the truth as it is in Jesus Christ. I would not have ever believed the truth if it had not been forced on me against my (natural) will. I was truly blind to the truth, and was going in the opposite direction to find God. He sent me to the Catholics for a time. There is nothing for which I am more thankful, I trust, that the dear Lord delivered me from this terrible evil.

When I consider how good the Lord has been to the chief of sinners, I am always blinded by tears.

Sincerely,

Robert E. Corn  
Stuart, Va., 24171  
December 15, 1991

(STATEMENT)  
FRIENDS FUND FOR  
ZION'S LANDMARK

(Contributions to fund for year  
January 1st, 1992 to January 1st, 1993)

1. February 16, 1992 Carl Keaton Eden, N.C. 27288.	\$100.00
2. March 5, 1992 Raymond J. and Alma S. Martin Cary, N.C. 27511	\$100.00
3. March 18, 1992 Eunice D. Hackney Fuquay-Varina, N.C. 27526	\$100.00
4. April 12, 1992 Steve A. Everett Lynchburg, Va. 24501	\$25.00
Total . . . . .	\$325.00

The current amount of this fund, established for the paper in 1991, and was announced in the "March-April, 1991," and "November-December, 1991," issues of the paper, is now (as of this date, April 5, 1993) \$2,114.59. The fund continues to earn the best interest rate available by Southern National Bank, Fuquay-Varina, N.C., under their Certificate of Deposit No. 235-053276. We appreciate these contributions very much, in behalf of the support and continuation of *Zion's Landmark*. Please refer to the above issues (or numbers) of the paper for explanation of this account.

J. M. Mewborn

**Zion's Landmark** (ISSN0744-6187) is published Bi-Monthly (January, March, May, July, September, & November) for \$8.00 per year by Elder J.M. Mewborn, P.O. Box 277, Willow Spring, N.C., 27592-0277. Second Class Postage is paid at Benson, N.C. **POSTMASTER:** Send address changes to *Zion's Landmark*, P.O. Box 277, Willow Spring, N.C., 27592-0277.

## APPRECIATION

Dear Elder Mewborn,

I am enclosing a check for \$100.00 to be placed in your **Friends Fund For Zion's Landmark** in remembrance of my dear father, Alex Dupree, and his wife, Caroline L. Dupree, with my sisters, Linnie Dupree and Flossie D. Moore, to be used for the publication of **Zion's Landmark** at this time.

Each of them, all four, were faithful members of Sandy Grove Primitive Baptist Church, near Angier, Johnston County, N.C., for many years, and were faithful throughout their lifetimes. They were strong believers in the doctrine that has always been upheld by true Primitive Baptists everywhere, and that which is continued and kept in the **Zion's Landmark**. They were truly dedicated to the church in every respect, as well as **Zion's Landmark**.

The **Zion's Landmark** was in my father's, Alex Dupree's, home as long ago as I can remember which is well over seventy years in the past. I can so well remember that I greatly enjoyed reading it when I was a young girl. I hope it is God's will that this paper can be kept in circulation in the future as it has been in the past.

Sincerely yours, I hope,

Eunice D. Hackney  
Fuquay-Varina, N.C. 27526  
March 16, 1992

## HAVE YOU FELT THIS WAY?

You may have said, "I wish I had a great experience like the Apostle Paul." It may be that you have, and are not aware of it. Let us examine his testimony and see what the record shows. He said, "Unto me who am less than the least of all saints is this grace given" (Eph. 3:8). Do you feel to be less than the least of all saints? If so, you must be akin to Paul. Do you feel to be the chief of sinners? If so, your experience is in line with Paul, for he said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). Have you been made to know that there is nothing good in you? Paul said the same about himself, "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18).

You may have said, "I wish I had an experience like the Apostle John." May I ask, are you having tribulations? If so, he is your brother: "I, John, who also am your brother and companion in tribulation" (Rev. 1:9).

You may have wished you had the experience of Job. Do you feel to be vile? If so, you must be related to him, for he said, "Behold, I am vile" (Job 40:4) and also declared, "I abhor myself and repent in dust and ashes" (Job 42:6).

When we are given eyes to look within and behold the wretchedness of our own lives, it is indeed a comfort to read the experiences of these great men of God.

Elder T.F. Adams, in  
**Zion's Landmark (1949)**

## BIBLICAL PILLAR OF SALT EXPECTED TO DISSOLVE

JERUSALEM — The pillar of salt and limestone that legend says is Lot's wife will soon fall off Mount Sodom, a geologist said Wednesday.

"There is no doubt it is going to fall, if not this year then next year," said Josef Charrach, a geologist who has been surveying shifts in the mountain. He blamed the interplay of salt, stone and rain.

The Book of Genesis describes God's destruction of the sinful cities of Sodom and Gomorrah, and says Lot's family was told, "Flee for your life. Do not look back or stop anywhere in the valley. Flee to the hills, lest you be consumed. But Lot's wife . . . looked back, and . . . became a pillar of salt."

From wire reports

Raleigh News & Observer — Nov. 28, 1991.

## MELCHIZEDEK

**Q.** Who was Melchizedek? **A.** Melchizedek is mentioned in Gen. 17-20, Psalms ex. 4, and Heb. vii. 1-3, and seems alluded to in Zech. vi. 1-3. He was an actual person, the type of Christ, a priest of the Most High God, and king of righteousness, also king of Salem or peace. Salem was an early name of Jerusalem; and a later king of Jerusalem (then called Jebus) was, in the time of Joshua (x.1) Adonizedek, whose name means lord for righteousness. In the cruciform tables recently discovered at Tel el-Anarna, in Upper Egypt, it is shown that Salem or Jerusalem was a very ancient city and had a temple of the most High God, and that its ruler was a priest king. In the oldest translation of the New Testament, the Syriac version made in the second century. The third verse of the seventh chapter of Hebrews reads as follows:

"Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth forever." In the mystery of his person, and in being both a king and a priest, and in having no predecessor or successor, no known beginning or end in his priestly office, and in being king of righteousness and peace and of Jerusalem, and in being superior to Abraham (Abraham paying him tithes) and in bringing forth bread and wine (emblems of the Lord's Supper) to Abraham, and in blessing Abraham, he was like Christ. — S. Hassell in Gospel Messenger.

## GEMS OF TRUTH

"You can put a Goat in a Sheep Pen, but you will still have to treat him like a Goat, if you get along with him. In the meanwhile, the Sheep have to suffer his presence in their midst."

(Elder) Bill Mayes

906 Downs Court, 3A-102  
Tampa, Florida 33603

## OBITUARIES

### ELDER WILBERT J. PYRTLE

We, the members of Tom's Creek Primitive Baptist Church, bow in humble submission to the will of the Almighty God, who has called our beloved brother, Elder Wilbert J. Pyrtle, from this life to his eternal rest, there to sing praise forever and ever with the saints of God.

Elder Pyrtle was born February 10, 1922. He was called home August 11, 1992. He left behind to mourn his death one daughter, five grandchildren, and one great-grandson, four sisters and one brother.

He lived a quite, peaceful life. He was meek and humble. To know him, was to love him. He was blessed with a spirit of love and gentleness, and, above all, we believe that he bore the fruit of the Holy Spirit.

Elder Pyrtle united with Tom's Creek Primitive Baptist Church, Davidson County, North Carolina, and was baptized by Elder Jim Moody and Elder Ralph Gaines on May 23, 1987. He was given liberty to speak, and was ordained to the ministry on January 23, 1988. He was highly blessed to preach the Gospel of the Son of the living God. His stay among us was short, but sweet, until he was called away from this world to a better place, where there will be no more suffering, sorrow or sad farewells.

The church has lost a very humble servant. He was devoted to his children and grandchildren, and will be greatly missed by them and many loved ones.

Elder Pyrtle's funeral service was conducted at Pugh's Funeral Home, Asheboro, N.C., by Elder Ralph Gaines, Elder David Minter, and Elder Eugene Gunter. His body was laid to rest in the cemetery at Tom's Creek Church beneath a beautiful mound of flowers. Our hope is that we will be blessed to meet him again in the morn of that glorious day when the jewels of His mercy will be gathered home to praise our God forevermore around the great white throne.

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

Written at the request of Tom's Creek Church in conference on Saturday, September 26, 1992.

Elder Claude Brown, Moderator

Reece Gallimore, Clerk

Elder Jim Moody, Committee

### OBITUARY NOTICE

Dear Elder Mewborn,

Enclosed is a copy of the Resolution of Respect for Elder L.P. Martin, written by the Clerk of Rougemont Primitive Baptist Church. Please print in entirety as written.

Thank you kindly.

Sincerely,  
Gladys Allen  
Stem, N.C. 27581

### JUNE 5-16, 1992 RESOLUTION OF RESPECT FOR ELDER L.P. MARTIN

Elder L.P. Martin was born August 25, 1904 to Elder Benjamin and Cordelia Taylor Martin near Sparta, N.C. He was married to Carrie Raney in 1937. They lived together until her death.

He united with the Primitive Baptist Church in Burlington in April 1941, and was baptized May 1941. He was liberated to speak in public in the great name of his God November 2, 1941, and was ordained to the full work of the ministry the first Sunday in June 1942.

Elder Martin moved to Roxboro, N.C. in 1943 as he had begun serving Flat River Church in the Lower Country Line Association. He began serving Rougemont Church April 1950, and served these two churches along with Surl and Roxboro churches until his death.

Elder Martin served as Clerk of the Lower Country Line Association the year of 1952. He was elected Moderator of the Association July 1958 and served until his death.

During his ministry he conducted over 1500 funerals, married over 750 couples, and baptized most of the present membership of the four churches that he was so wonderfully blessed to serve for so many years.

During the latter months of his life he was confined to a Rest Home where he was visited much by the ones who loved him. He fell and broke his hip and spent his last days in a hospital until God peacefully took him from this life May 11, 1992. He was buried beside his loving wife in Flat River Primitive Baptist Church Cemetery May 13, 1992.

It is with a begging in my heart that I try to write about a man so greatly blessed of God as I feel Elder Martin was. Not of his natural fleshly deeds but of what he hoped and felt that God did for him. Hoping that what is written will not only be respectful but in honour and praise to an all wise, all powerful God who created everything and controls all creation. It is with fear and yet my desire to write a few words in keeping with the blessed truth as it is in Christ Jesus our Lord and Savior, who went to the Cross willingly that the household of Faith would have their debt paid in full by the shed blood of one who was not guilty of anything. To be heirs to that Eternal Home on high, freed from sin to forever praise God for his goodness and mercy. For having saved them from something to something. I have heard that expression used but never explained. I feel like in this time world we are saved from the flesh to a spiritual state and made alive in the Lord Jesus Christ. I believe in the final consummation of all things that his children are saved from hell and everlasting death to Heaven immortal glory and eternal life to forever praise God in a world that will never end for what He has done for us. I feel so unworthy to use the word us for I feel to be the most sinful person in all the world, but know if I'm guilty of one thing that I'm guilty of all. Also knowing if Christ died for one of my sins that He paid the

debt in full.

Elder Martin often in his younger years visited the sick and preached in the homes of the afflicted. Christ said in as much as you have done this to my little ones you have done it unto me. I believe from time to time He not only visited naturally but also spiritually. No doubt that many times when God blessed him to preach the doctrine of the sovereignty of Almighty God that his cup ran over and many sin sick souls were fed of the mana that fell from the Master's table. That is the greatest food there is for a sin sick soul that feels surely hell is their portion and to be made alive in a spiritual way. I remember one time many years ago in the home of Brother Lonie Hill when Elder Martin was carried down in prayer that his voice seemed to go through the ceiling and ascend Heavenward. Elder Martin was a faithful Pastor to all the Churches he was so wonderfully given to serve. He did not ask to be excused many times. Yet he was given to the end to visit our corresponding associations.

I have heard many times the Brethren ask God to have mercy on his children from the River to the known ends of the Earth. That may be a geographical location, but I also believe it is a condition of a person. I believe Elder Martin was brought down to the end of the Earth and made to cry unto God to have mercy on his never dying soul when all seemed to be gone and he felt hell was his portion. I'm sure he was made to cry as David did in the 22nd Psalm when he said My God My God why hast thou forsaken me. Why are thou so far from helping me. I also believe that when that River that flows from the throne of God's mercy into the hearts of his believing children, then they are made to say The Lord is my Shepard and I shall not want. I've heard it said that God will supply ones needs not their wants. I feel when one is lifted up and having that River flow from the throne of God's mercy into their hearts and they are made to rejoice as David did I believe they have all they want at that time and are satisfied for a while.

I believe that Elder Martin was made to feel as Job did when he was so tempted of the Devil and cursed the day he was born and said Oh that I could have been carried from my Mother's womb to the grave and he would never have known the trouble that so beset him. Knowing that dying in infancy would not have changed his eternal destination, because it is by Grace ye are saved and not of works lest any man should boast but a gift of God. I also feel that when God had prepared a table before him in the presence of his enemy and caused him to partake of that Heavenly food which is being made alive in the spirit and caused to praise God for his goodness and mercy that he was glad that everything is as it is.

Elder Martin has filled his place in this life and I feel is now resting in the Paradise of God awaiting that day when Christ shall come to gather the jewels of his mercy to take them home to be with the Father, Son and Holy Spirit in that blissful home on high from sin and sorrow free to forever sing his praise. I believe when he was carried through the valley and shadow of death that he feared no evil for I feel God was with him, and I believe he felt the comfort from

the staff of life for I feel the rod of affliction had been removed. It was good to know this man so blessed of God to stand for the truth as God gave him light. In this life he had many trials and tribulations, but now I believe he will by the Grace of God dwell in the House of The Lord forever.

In love I trust,  
John Blalock

(At the sender's request, the above obituary notice has been printed exactly as it was sent to me. There has been no editing, corrections, etc. to it. Editor.)



**Elder Amos Hash**  
(1916-1992)

### PERMISSION GIVEN FOR OBITUARY TO BE PUBLISHED

Dear Elder Mewborn,

I am sending you an article that I have written in memory of Elder Amos Hash, of Ferrum, Va., who was my mother's pastor, as well as a dear friend to our entire family. With Elder Hash's dear companion's permission, along with her approval, I would appreciate it if you have the time and space at your convenience to publish it in the *Zion's Landmark*.

Elder Mewborn, although you were not personally acquainted with Elder Hash, I feel you knew him in the Spirit of our God.

Elder Hash's wife stated to me since his passing, that on Monday evening, July 13, 1992, just as the sun had begun to set, she and he rode up the road in their automobile near their home. As he drove, he was facing the setting sun, and he remarked to her,

"That evening sun is sinking low,  
A few more days and I must go."

She said she believed that Elder Hash had been given knowledge that his departure was near and at hand. This was a premonition that the Lord had given him.

In hope of life eternal,  
Rachel Clark Manuel

(I have a good recollection of meeting Elder Hash, and his father, Elder J.G.L. Hash, 44 years ago when my father, Elder J.E. Mewborn, a very dear cousin of his, Mr. Titus G. Mewborn, and his son, Ancel C. Mewborn, attended the Smith River Association that fall held with Bell Spur Church on the top of the Blue Ridge Mountain, just off the parkway, near Floyd, Va. We spent the night in the home of Elder Sam Terry and his wife, where wonderful memories continue with me of that visit until this day and hour. That was a good place to be at the time. I remember meeting Elder Hash's grandfather who was living at that time, as I recall. Editor.)

### AS I KNEW ELDER AMOS I. HASH

**"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."** Psalms 17:15. To the best of my knowledge, I do not recall a single time during Elder Hash's discourses, that I was blessed to hear, that he failed to quote the above scripture before he ended his speaking.

Back before the Dawning of Time, before the highest part of the first dust of the hills was laid, "When the morning stars sang together, and all the sons of God shouted for joy," (Job 38:7), it was decreed by the Almighty God that a baby boy would be born, and that his name would be Amos Issac Hash.

For the benefit of those who were not favored to have known Elder Hash, I feel led to attempt to pen down in a small measure a description of the attributes of this Dear One, whom Almighty God was pleased to take from this time world on July 17, 1992.

Elder Hash was born to his earthly parents, Elder and Mrs. J.G.L. Hash, in Endicott, Virginia, on June 8, 1916. Leaving to mourn his loss is his precious wife, Anita Hash, whom the Lord gave to him on March 22, 1944, as a Help Meet, and a Help Meet she was, indeed, and not just a title authorized by man. The Lord gave to this union one daughter, Brenda Farniss, Buffalo Junction, Virginia; two sons, Lane Hash, Sarrento, Louisiana, and Phillip Hash, Ferrum, Virginia. Surviving also are one brother, John Hash, Nashville, Tennessee; four sisters, Ora Thompson, Stuart, Virginia, Gustana Sutpin, Hyattsville, Maryland, Ruth Jones and Virginia Hash, Ferrum, Virginia.

At the time of Elder Hash's death, he was serving three churches, Knob, Long Branch, and Rocky Mount Primitive Baptist Church. He was also moderator of the Smith River Association. I do not have a calendar date of Elder Hash's ordination in which by laying on of hands he was set aside as a minister of the gospel, but I can say that all God called ministers were ordained at the same time that Jeremiah was ordained, and that was before they or him were ever born. Elder Hash's walk, his talk, his coming in and his going out among the saints of God manifested that he was not called by some man. One outstanding principle he possessed was that he did not follow after man. He let the chips fall where they may. Search the universe over and see how many we

could find of this kind. All true Hardshells have stood for and upheld the doctrine that Elder Hash defended. There is a category of Primitive Baptists that Elder Hash was not popular among. In his calling that God gave him he was commanded not to please men. "For do I now persuade men, or God? or do I seek to please men? for if I yet please men, I should not be the servant of Christ." Gal. 1:10.

Elder Hash spoke in plain, everyday language, cutting no corners, putting on no polish, nor did he sugar coat anything. "If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the north, in the place where the tree falleth, there it shall be." Eccl. 11:3.

The doctrine that Elder Hash stood for and defended has become very rare today among some Primitive Baptist ministers and members, and as the days go by, it is, indeed, becoming more and more rare. Oh! how sad and grievous it is to observe ministers from afar and near having no more respect for gospel order, as if there never existed such a thing, banding together in groups, making new rules, and trampling under foot those who disapprove.

Elder Hash and his wife visited my mother's home on Friday, July 10, 1992, which was just one week prior to his death. I recall very vividly the theme of our conversation which was centered around the different factions of Primitive Baptists with emphasis on fellowshiping and declaring non-fellowship. He stated that he would not turn a finger to bring together the flock that is scattered, for "vain," he said, "is the help of man." Elder Hash stated that he believed that if anyone was ever a brother in Christ, they are forever. He stated, "if we were a child of God and are blessed to inhabit Heaven, we will be in fellowship with all who are there, and if so be our doom

is everlasting torment, we will certainly be in fellowship with all who are there." So, it is not of our own free will in choosing whom we desire to be in fellowship with. Why do some of us refuse to speak or shake hands with some that are not in correspondence with us? If this be the love of God, then I am in the dark. The doctrine that Elder Hash stood for will never be completely abolished, and may we bear in mind that someone will be standing for the Faith when Christ comes again in the clouds of His glory. I do not know how many it will be, but of a surety there will be at least one. "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

Elder Hash was my mother's Melissa Clark's pastor, and a pastor in deed and in truth he was, and not just by name and title. He and his wife visited my aged, afflicted mother very often. Not one time do I recall that they did not bring her a token of their love. I heard him say that he purchased over \$200.00 worth of apples last fall and winter, and gave most of them away. I feel there were times when they gave to others that they could have used things for themselves. He carried a heavy burden and great concern with respect for the sick, the poor, and the widow who had no means of helping themselves. I recall on occasions when deep snows had put a blanket on the earth when he got on the telephone and made

calls to see if widows and ones who lived alone had need of anything.

Dear one, I am not telling you any of the compassionate deeds Elder Hash performed to render praise to his flesh. No, for he did not believe in doing so. He did not desire to build up praise or esteem from men. He did for others simply because his heart led him to do so, and he did nothing to make a show among men. Elder Hash had only one face each time I met him. It was always the same one. Some of us turn with the wind, but not Elder Hash.

I recall most every time when I heard Elder Hash declare the doctrine of the absolute predestination of all things, before he finished, he referred to Malachi, the last book of the Prophets, Chapter 4, verse 2, "But unto you that fear my name shall the Sun of righteousness arise with healings in his wings." Elder Hash fared the Lord which is the beginning of wisdom. (See Proverbs 1:7).

Before closing, I would like to tell of a vision that my afflicted mother had a few days before his passing, in which she saw Elder Hash appear to her. (She is totally blind naturally.) He was smiling with one of the sweetest smiles she had ever seen, and he asked her to come and go home with him. She answered, "I can't go now." After hearing of his death, she said she had desired that it might be God's will that he out live her, and she said she felt she would never get over losing him.

His chest pains are over, and I feel beyond all doubt that the most wonderful things came to pass with him in all of his lifetime. His funeral service was held at Flora Funeral Home, Rocky Mount, Va., conducted by Elder Hale Terry, Elder Clarence Stone and Elder Haywood Wray on July 19, 1992.

Elder Hash's remains were laid beneath the earth in the Pigg River Primitive Baptist Church Cemetery

to await the call when the Archangel shall "stand upon the sea and upon the earth," and declare "that there should be time no longer," (Rev. 10:5-6), when the scripture he loved so much will become blessed reality, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." So many times I heard him quote that scripture from Psalms 17:15, also stating that the change from mortality to immortality would already have transpired before the awakening which would have to be so before a body could put on the likeness of Christ.

Elder Amos Hash will ever live in the memory of those who loved him. He left behind something that not all have been blessed to possess. He was by faith, belief and practice a **Hardshell Baptist** in every sense of the word. He left this time world with a hope of awakening with the likeness of Christ.

"Thus when the night of death shall come,  
My flesh shall rest beneath the ground;  
And wait thy voice to rouse my tomb,  
With sweet salvation in the sound."

**Goble Hymnal No. 108.**

That which he saw through a glass darkly, he now sees face to face. May the dear Lord be to his faithful companion a husband and to his precious children

and a father.

A friend and sister in Christ, (I hope),  
Rachel Clark Manuel  
Rocky Mount, Va., 24151  
August 7, 1992

## JESSIE SHUMOCK

Our Heavenly Father has seen fit to call from our midst our dear brother, Jessie Allen Shumock, Mobile, Alabama, on August 10, 1992. He was born February 19, 1921, making his stay here 71 years. He was the son of Forrest and Fletcher Shumock.

He left behind one son, Edward Allen Shumock; four grandchildren: Brian, Lisa, Patrick and Cynthia; two sisters: Sister Beatrice Hopson and Sister Ora Mae Mills, along with several nieces and nephews and many friends.

Brother Shumock united with Mt. Zion Church, Mobile, Alabama, on April 30, 1972, and was a faithful supporter of the church. He was a firm believer in the doctrine of predestination of all things, and expressed the desire for Elder Newell Hendrix to conduct his funeral, even if he had to do it at night. He did not want anyone to preach over him who did not stand for what he believed.

He was my uncle in the flesh, and, I hope, a brother in Christ and in the church. He will be sadly missed at Mt. Zion, but we feel that our loss will be his eternal gain.

Done by request of the church on August 16, 1992.

Elder Newell Hendrix, Moderator

## DEDICATED TO A GREAT LADY — (THE CHURCH)

I want to tell you a story about a great lady  
Her skin is white as a pure white lily  
That blooms just beneath the stream of running  
water  
Her lips as the red rose  
That blooms from a bud in the early morning  
Her eyes as two big diamonds  
That glows beneath the sun and water  
Her hair as the many colors  
Like unto a rainbow that stands between the sun and  
water  
This great lady is made up of many  
Some are here, some are gone, some are yet to  
come  
And in the day of resurrection  
Our Lord will call them all together  
And make them just as one  
He will clothe them in a robe of pure white linen  
Her garments will be washed by the blood of Jesus  
And made as white as snow  
Then He will take her in his arms  
Over the threshold, into the doors of heaven  
And set her on the golden throne  
And crown her with a crown of glory  
And she will sit on this golden throne  
Next to her loving husband  
This great couple will make their home in heaven

With an eternal life that will last forever

J.A. Shumock

December 6, 1972

(Composed shortly after he united with the church on April 30, 1972).

## WILLIE EVERETT OAKLEY

On Monday evening, May 25, 1992, our hearts were much saddened at the passing of Brother Willie Everette Oakley, who was one so precious to us, at Person County Memorial Skilled Care Facility, Roxboro, N.C. For over two years, he had been stricken and paralyzed from the waist down; yet, his mental condition was good, and he complained very little of his lot. His dear wife and family kept him at home, and administered to his care so reverently as long as they could.

Brother (Willie) Everette Oakley was born October 10, 1912, the son of the late Charlie and Aldine Fox Oakley in Person County, N.C. Surviving are his wife, Cecil Wilkins Oakley; two sons, W.E. Oakley, Jr., Durham, N.C., and Larry D. Oakley, Clyde, N.C.; three daughters, Shirley O. Suitt and Jo O. Mooney, both of Roxboro, N.C., and Carolyn O. Daniel, Winston-Salem, N.C.; three brothers, Bennie Morris Oakley, Roxboro, N.C., Charlie Bernice Oakley, Burlington, N.C., and Harold G. Oakley, Shelbyville, Indiana; five sisters, Thelma Oakley and Edith O. Blackard, both of Roxboro, N.C., and Lucy O. Griffin, Raleigh, N.C., Janie O. Westmoreland, Thomasville, N.C., and Claire O. Regan, Leasburg, N.C., along with 11 grandchildren and two step-great-grandchildren.

He joined Stories Creek Primitive Baptist Church at May meeting, 1953. From that time, the church had been the center of his life, having been blessed to serve as deacon and clerk for many years. He was a retired merchant. After his retirement, we were even closer than before, as we visited often, and he was so willing to help you in any way he could. I considered him one of my closest friends, and miss him more each day, but could not wish him back in his feeble state. I feel his soul is now resting in Paradise, awaiting the call of his Lord and Master on that great resurrection morn.

Funeral services were held on Wednesday at 3:00 p.m. at Stories Creek Primitive Baptist Church, May 23, 1992, by Elder Burch Wray and Elder David Minter. Burial was in the Oakley family cemetery in the Ceffo Community.

Approved in conference on July 18, 1992.

Elder David Minter, Moderator  
Elizabeth Clayton, Clerk  
Reuben Bowes and Elizabeth  
Clayton, Committee

## Truth

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

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

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

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

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

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

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

(Elder) J.J. Turnipseed

## MEETING NOTICE

### SALEM ASSOCIATION

The 84th Annual Session of the Salem Primitive Baptist Association will be held, if the Lord will, with Bunker Hill Church, Forsyth County, N.C., beginning on Saturday before the third Sunday in June, 1993, and will continue through Monday following, the dates being the 19th, 20th & 21st.

Bunker Hill Church is located on Highway 66, two miles south from Kernersville, N.C., just off Interstate 40.

We invite our brethren and friends to meet with us this year, 1993, at our association. We hope that you will come and be with us.

Lester G. Stewart, Clerk  
Reidsville, N.C. 27320  
Tel. 919-623-3073

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**DEVOTED TO THE CAUSE OF JESUS CHRIST**

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

**Volume CXXVI****March-April 1993****Number 2**

## **A TIME FOR JUDGMENT IN THE HOUSE OF GOD ( 1st Peter 4:17)**

( The Judgment Which Begins In The Church Of God And The Suffering That Follows In Faithfulness. )

**"FOR THE TIME IS COME THAT JUDGMENT MUST BEGIN AT THE HOUSE OF GOD: AND IF IT FIRST BEGIN AT US, WHAT SHALL THE END BE OF THEM THAT OBEY NOT THE GOSPEL OF GOD?**

**"AND IF THE RIGHTEOUS SCARELY BE SAVED, WHERE SHALL THE UNGODLY AND SINNER APPEAR?**

**"WHEREFORE LET THEM THAT SUFFER ACCORDING TO THE WILL OF GOD COMMIT THE KEEPING OF THEIR SOULS TO HIM IN WELL DOING, AS UNTO A FAITHFUL CREATOR." 1st Peter 4:17, 18 and 19.**

### **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

**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.**

**"PAINS AND DEATH  
AROUND ME FLY;  
TILL HE BIDS, I CANNOT DIE;  
NOT A SINGLE SHAFT CAN HIT,  
TILL THE GOD OF LOVE SEES FIT."**

I write these few words to our subscribers and readers that you may know that I am well aware our paper is behind in its publication. I humbly apologize for this belatedness. It seems this has been a most difficult year in many ways as described in the above lines of a precious hymn in my travels and experience.

Our family lost our precious mother and mother-in-law (my wife's mother), Sister Layton P. Turlington, age 101, on June 19, 1993. On July 10, 1993, our community (Willow Spring, N.C.) sustained a powerful wind, hail and electrical storm that devastated our crops and some dwellings in this area, causing much of my attention to be confined so much of my time to these matters and problems.

Many times in the past several weeks and months have my mind and heart turned to those words in my faith that all things (everything, everywhere) is contained in His blessed Hand, pains, death and the shaft, all belonging to Him.

Dear brethren, remember me in your prayers, and beg when low at His throne of Grace.

Humbly,  
J.M. Mewborn  
August 10, 1993

### REQUEST FOR VIEWS

Dear Brother Mewborn,

I am enclosing a check for a one year subscription to the *Zion's Landmark*. I have a request to make, and would appreciate your consideration at this time. If the Lord should give you a mind or directs you, please write an article on Romans 1:24-27, and please consider Leviticus 18:22 and Leviticus 20:13. What about Genesis 19:24, 25?

It is a shame to know that no article has appeared in any of our predestinarian Baptist papers (those who believe in and uphold the doctrine of predestination) on the subject of "Homosexuality." Yet, I have seen as late as November, 1992, an article that appeared in a conditionalist Primitive Baptist paper on this subject.

May the Lord bless you in your labors.

Yours in hope,  
W.W. Hudson Jr.  
Bastrop, La. 71220  
January 21, 1993

**"AND GOD SAID, LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS." SO, GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD CREATED HE HIM: MALE AND FEMALE CREATED HE THEM." Genesis 1:26 and Genesis 1:27.**

I agree with Elder Hudson that in my reading of a number of papers and periodicals, published by the Old School or Primitive Baptist people over a period of many years, that I have never seen any editor undertake to write or comment on the above subject. We do not know the reason. Possibly, they may not have seen the need or necessity at that time, or they could have tended to shy away from this subject.

Some may feel that this subject matter at hand should be avoided or one that would be of a sensitive nature. Perhaps, some would say it should not be openly discussed, and it would be better off left alone. Regardless of how sensitive in nature or with a desire to be avoided are not reasons good enough to pass it by when the point at issue is tied to and related directly to the solemnity of truth as contained in the scripture or Holy Writ.

If it be God's will, I shall attempt to offer a few comments on the above subject, realizing that the blessing of the gift of understanding by way of the revelation of truth must be brought to light in order for the right answer be given to the inquiry that has been made.

The scriptures that Elder Hudson has pinpointed above for specific comment and inquiry are quoted now in the order as he requested, to-wit:

**"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was met. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Romans 1:24-27.**

**"Thou shalt not lie with mankind, as with womankind: it is an abomination." Leviticus 18:22.**

**"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them." Leviticus 20:13.**

**"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven; and He overthrew those cities, and all the plain and all the inhabitants of the cities, and that which grew upon the ground." Genesis 19:24, 25.**

In the quotation of the above scriptures from both the Old Testament, as well as the New Testament, it is clear that the Apostle Paul sustains and upholds the testimony of the Prophet Moses in their stands on this issue and subject. Let us draw two key (or vital) words from the above quoted scriptures, one that the Apostle Paul calls "REPROBATE," and one that the Prophet Moses calls "ABOMINATION."

The best definition of the Apostle Paul's word, reprobate, is "severe disapproval, censure, rejection by God's decree; hence, morally abandoned, de-praved, foreordained to damnation, completely unacceptable and rejected as not standing a test, being excluded from the number of elect or from salvation," etc.

The best definition of the Prophet Moses' word, abomination, is "to loathe in the highest degree, shamefully vile, repugnant, hate, deprecation as an ill omen, excretion," etc. (From both teachings, as found in the Old Testament, as well as the New Testament, from reading the above scriptures of the Apostle Paul and from Moses' writing, I do not believe anyone can escape the interpretation and meaning of their language).

Referring back to the opening quotation of scripture, from Genesis 1:26 and Genesis 1:27, "**And God said, let us make man in our image, after our likeness.**" "**So, God created man in His own image, in the image of God created He him: Male and Female created He them.**" May I ask my reader this question: "Just how old is God?" If anyone can tell me the age of God, how old He is, then I can tell you how old the truth contained in Genesis 1:26 and Genesis 1:27 is.

David described and gave God's age in this manner: "**Before the mountains were brought forth or ever thou hadst made the earth and the world, even from everlasting to everlasting, thou art God.**" Psalm 90:2. David predates the beginning or existence of God from time back into eternity or "everlasting." Then He predates God's existence from the first "everlasting" back into the existence of the second "everlasting." The definition of one "everlasting" ( and it is hard to come up with the right words) is "lasting or enduring forever, eternal; perpetual; hence, tedious from repetition; wearing indefinitely, eternity." The meaning of the expression or words, "from everlasting to everlasting" would be to read the meaning of one "everlasting" twice.

The Apostle Paul described the age of God in this way or manner: "**Without father, without mother, without descent, having neither beginning of days, nor end of life, etc.**" Hebrews 7:2. Hence, God had no beginning, nor will He have any ending. His life is endless, and, hence, His being is everlasting. His existence is eternal.

Now, coming directly to the point, whatever His age, there has always been in God's eternal love a masculine gender and a feminine gender. From the very beginning of God's existence and in His own image, "He created them MALE AND FEMALE." In Him, from everlasting to everlasting, they have al-

ways been Male and Female. In that image and in that likeness He brought Adam, the first man into the world, and He brought Eve into the world in Adam. The terms "Male" and "Female" are as old as God.

I have never yet read in the scripture where He made two Adams, or where He made two Eves, one Adam to love another Adam, one Eve to love another Eve. Have you? If such a thing was possible, it might just as well be said that He made two Jesus Christs. This would mean one Christ to love another Christ, one Adam to love another Adam, and one Eve to love another Eve. Such statements are absolutely ridiculous. That would be a QUEER doctrine to preach. To proclaim such would be an absolute, outright lie.

But to say that the above quoted scriptures, inspired by the great, wonderful God of Heaven through the Apostle Paul and the Prophet Moses are not correct would be automatic, absolute "heresy." This would be changing the truth of God into a lie, as the Apostle said.

In the very nature and existence of God (Himself), there is a pattern for all things, and from the true, divine marriage of Christ to His Bride, the Lamb's wife, both male and female, comes the pattern of the true, natural marriage, wherever it exists. There is no way, whatsoever, that one male could cohabit with or marry another male, one female could cohabit with or marry another female, and it be considered legal and divinely authorized at anyplace, wherever, based upon the meaning and interpretation of the scripture.

The very nature of God in His Holy, sublime and everlasting existence, His image, is the creation of male and female. God set the pattern, Adam and his posterity, mankind, did not. This Holy, blessed and sublime truth began in God before the foundation of the world, although kept secret today from an unrighteous, untoward generation, and will continue through the end of time when He will raise that bride, the glorious female (woman — See Rev. 12:1) for whom Christ came into the world to suffer, bleed and die, into that glorified state into that eternal kingdom, that House of God, not made with hands eternal in the Heavens, to dwell with Him for ever and ever.

"**Little Children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.**" 1st John 2:18. "**And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.**" 1st John 2:17.

In closing this article, may I be allowed to ask one simple, plain question to my dear reader: Can you comprehend the Apostle Paul calling homosexuals "gay"? Or referring to them as "lovers"? Or referring to homosexuality as an alternate lifestyle? Or saying that God made them that way? Or recommending receiving them as church members? Performing marriage ceremonies and marrying them in so-called churches, ordaining them as ministers, or looking upon them as normal people? Lifting the ban upon them in the military will not change or alter this truth

either.

It is no wonder today that the weather is changing, the Ozone layer is weakening, with the summers getting hotter, and God has a thermostat that He can turn up, creating a heat so strong that once the fire starts, there are not enough fire departments in the world to put it out. He also has the water fountain in His Hand, and He can open the faucet sufficiently to flood every river upon the earth, causing the oceans once again to be "when the face of the waters covered everything." Genesis 1:2. What a solemn thought! All signs are now pointing to and indicating that we are getting close to the second "Sodom and Gomorrah," spoken of in Genesis 19:24, 25 as mention by Elder Hudson in the outset of this article.

J.M. Mewborn  
August 9, 1993

### **SISTER PAULINE W. ADAMS (WIDOW OF ELDER T. FLOYD ADAMS) HAS 100TH BIRTHDAY CELEBRATES WITH HER FAMILY**

Many of our readers and subscribers of *Zion's Landmark*, I am sure, will be interested in knowing that Sister Pauline W. Adams, widow of Elder T. Floyd Adams, was 100 years of age on July 14, 1993.

We are publishing below for your reading pleasure and benefit three articles, to-wit: two newspaper write-ups that appeared recently in the local *Independent*, Fuquay-Varina, N.C., *The News & Observer*, Raleigh, N.C., and the last known letter that she wrote on March 10, 1974, not long after Elder Adams' death in May, 1973, that was published in the April, 1974, issue of *Zion's Landmark*.

To those who have known dear Sister Pauline and shared her loving friendship, we believe these articles will prove interesting.

J.M. Mewborn

### **MOTHER DIDN'T TOLERATE ANY BOOTLEGGERS BACK IN THOSE DAYS**

"We had those people bootlegging whiskey up and down our rural roads, and that really bothered Mother."

**RODERICK ADAMS**  
Centenarian's son

**BY SHIRLEY HAYES**  
Staff Writer

Pauline Woodward Adams, who celebrated her 100th birthday this month, was an "activist" in Willow Spring long before the term was popularized and

people began taking to the streets freely to champion causes.

The wife of a Primitive Baptist minister, Ms. Adams forsook the stand of her own church in 1937 to support, via radio, the legalization of liquor stores in Wake County.

She maintained the stores would create revenue which could be used for education. And she wanted to put local bootleggers out of business.

Ms. Adams' seven children and others who knew her during her younger years remember her as a hard worker with diverse interests.

She taught school before her marriage and for a few years after; she helped her husband run a family farm and took produce and homecooked items to a curb market in Raleigh to sell; she eventually started an insurance agency and she was known as a Bible scholar.

Ms. Adams lives now in the Mayview Convalescent Center in Raleigh. Her four sons, James Adams 76, Roderick Adams, 75, Thomas Adams Jr., 71 and Fred Adams, 65 — joined her there July 14 for a birthday celebration.

She celebrated again the following Sunday when three of the sons and her three daughters, Dahlia Lautares, 69, Daphne Ashworth, 60, and Mary Lynne Powell, along with 21 grandchildren, 28 great grandchildren and one great-great-granddaughter gathered at the Ralph Ashworth home in Cary.

J.M. Mewborn is one Willow Spring resident who knows Ms. Adams well. Mewborn joined the Pauline Adams Woodward Insurance Agency in 1954, eventually bought out the business and still operates it as the Willow Spring Insurance Agency.

Mewborn describes Ms. Adams as a brilliant lady. "She was a mother to the community and a service to those in need," he said.

Daphne remembers her mother as ahead of her time in many ways. She was big on nutrition and insisted that her children eat well-balanced meals. Also, she was convinced that exposure to the sun was unhealthy. When she gardened, she always wore a hat or bonnet, long sleeves and cotton gloves with the fingers cut out. "That's probably why her skin is still so pretty," Ms. Ashworth reasons.

One of Ms. Ashworth's most vivid memories from her childhood is of helping her mother prepare vegetables, meat products, butter and eggs and sometimes baked goods on Thursday nights to take to a Raleigh curb market held in the basement of Raleigh's Memorial Auditorium on Fridays.

"This went on for years and years," Ms. Ashworth remembers. "It probably paid for all our education."

During World War II, Ms. Adams sold savings bonds, worked with the Red Cross and, since gasoline was scarce, she would collect the neighborhood children and take them to meet a county bookmobile so they would have books to read during the summer.

She was also known for taking youngsters to health department clinics for vaccinations.

As for her work to get liquor stores legalized, Roderick Adams remembers how strongly his mother felt about bootleggers.

"We had those people bootlegging whisky up and down our rural roads and that really bothered mother," he said.

"Law enforcement officers were letting them get away with it," he added. "Mother felt like they were selling to young people, and the county was losing tax money."

"She was quite an advocate . . . a little ahead of her time," Adams said.

He also remembers a time when his mother took on Sears and Roebuck. "She wrote to Mr. Sears and Mr. Roebuck and told them up front that the linoleum floor cover she purchased five months earlier was developing bad cracks and was breaking," Adams recalls. "They immediately sent a replacement and a letter of apology," he remembers.

Ms. Adams grew up in the Cary area and attended a Cary boarding school before going off to East Carolina Teachers College (now East Carolina University) to earn her teaching certificate.

Both Roderick Adams and his sister, Daphne, remember their mother as a firm disciplinarian. They did as they were told.

Ms. Ashworth said her mother remains in good physical health, seldom taking any medication, but she does have some memory difficulties.

(From **The Independent**, Fuquay-Varina, N.C.  
July 28, 1993, page 8A)

## WILLOW SPRING MATRIARCH CELEBRATES 100 YEARS

BY DEIDRA JACKSON  
Staff Writer

WILLOW SPRING — Pauline Woodward Adams steadied herself before a microphone at the local radio station and defended the legalization of liquor stores in her hometown of Willow Spring and nearby areas of southern Wake County.

The money that the stores would take in could help pay for education, she said on that radio show in 1937 — instead of going to moonshiners' fat pockets.

Prohibition was the law, and there were plenty of local whiskey bootleggers breaking it. Adams reasoned that open liquor stores would squash the illegal profits.

Despite opposition from her church colleagues, the Primitive Baptist minister's wife decided to lobby for legalization over the airwaves. It was a bold move for the secondary school teacher, who ran a farm with her husband, T. Floyd Adams, a former Wake commissioner, and raised seven children.

Adams, a devoted wife and mother who also started an insurance business and was a Bible scholar, turned 100 last week.

Her four sons — James Adams, 76; Roderick Adams, 75; Thomas Adams Jr. 71; and Fred Adams, 65 — joined her July 14 at the Mayview Convalescent Center in Raleigh to celebrate the big day.

But the really big bash was Sunday, when the matriarch gathered her sons, three daughters — Dahlia Lautares, 69; Daphne Ashworth, 60; and Mary Lynne Powell — 21 grandchildren, 28 great-grandchildren and one great-great-granddaughter at Ashworth's home in Cary.

Thomas Adams said his mother's effort to find financing for education was just one example of her intense community activism.

"She got some static, but she got rid of the bootleggers," Adams said.

Roderick Adams, a retired concrete block manufacturer, added: "All of southern Wake County knew her. She was an active woman in elevating education."

J.M. Mewborn joined Pauline Adams' Woodward Insurance Agency in 1954 and worked closely with her.

"Mrs. Adams was a brilliant lady," said Mewborn, who eventually bought the company and still runs it as the Willow Spring Insurance Agency. "She was a mother to the community and a service to those in need."

A petite woman with twinkling eyes and brilliant silver curls, Adams isn't very talkative these days but flashes smiles as she listens to her children recall her long life.

She tended tobacco and traveled four miles by horse and buggy to teach at Cary High School. And she helped publish "Zion's Landmark," a church newspaper her husband founded that is still published in Benson.

Tears welled in Rod Adam's eyes as he described how generous his mother was to her neighbors during the Great Depression of the 1930s.

"Anybody who passed through, she would give them something to eat," the son said.

His brother, Thomas, remembers: "She was a good community leader, and she'd whip our butts in two seconds if we didn't mind her."

(From **The News & Observer**, Raleigh, N.C.  
July 22, 1993, page 3B.)

## MINISTER'S WIFE RESPONDS TO EXPRESSION OF KINDNESS

Dear Brethren and Sisters in faith and precious hope,

Thank you for your many sweet, tender expressions of interest in me and mine in recent months. They have, to some extent, helped to allay the tenseness of my sorrows but, of course, time eventually heals our wounded hearts; however, I feel that it will take years rather than days for my poor, benighted, mourning heart to be healed of this severe wound. Floyd and I lived very closely. His interests were mine and mine were his. We literally shared everything. We shared a common interest in our natural lives as well as our spiritual lives. This included the church, the Lord's people, and the welfare of Zion.

I wondered, as a girl, what life would be like married to one who knew nothing of the doctrine and God that I loved devotedly. There were compara-

tively none in my home community who cared for the people I loved, religiously, during my girlhood days, other than my parents, a few very near relatives and one small church with eight to twelve members and a few outside believers.

As the Lord purposed it, the girl with whom I roomed in boarding school at Cary, N.C., was a cousin of Floyd's and she learned that I was a devoted believer of the Primitive Baptist doctrine, so she said to me: "I have a cousin who believes just as you do and I want you to meet him." I responded: "If he believes as I do, I would like to meet him." The local churches, a Methodist and Missionary Baptist, delayed their revivals each year until the boarding students came so they would attend their revivals and increase their memberships. Of course, I was one of the few who was not a member of any church of any faith; however, I had a great love for the Primitive Baptist doctrine and I attended that church as often as I had an opportunity. Of course, I had no thought of the young man my roommate referred to ever meaning anything to me more than a friend, even if I had an opportunity to meet him. But I felt aw-

fully lonely when the two churches, held their revivals and I was one of the few who was not a member of one of the Armenian churches or of some church. However, I did get home on weekends because I did not live many miles from the school. That saved me some embarrassment for I was only exposed to their revivals and weekly prayer meetings. Yet, that was enough for they held their revivals at night and each of the two churches had a week of revival every fall or early winter.

Now, as I have already said, the girl with whom I roomed in boarding school was a cousin of Floyd's and wanted me to meet him. Of course, I did not one time think of ever having a companion who sincerely loved the doctrine that was so precious to me, for I was only a mere girl when I was brought to repentance because of my sinful condition — ten or twelve years old. I may not have been over eight years old. Anyway, I could not listen to a Primitive Baptist minister preach and bring out his experience of grace without shedding tears. I desired with all my heart to hear that kind of preaching, but I could not keep my tears subdued and I did not want anyone to see me cry or to know I was concerned about my soul's welfare but, being as I was, our small audiences were obliged to see me for the tears just flowed from my eyes many time when I enjoyed the preaching beyond words to express my feelings.

Before I lay down at night I wanted to kneel by my bedside and pray to the Good Lord, but I did not want anyone to see me kneeling, so I would pick my opportunities. Now and then someone would see me, but I could not enjoy prayer if anyone saw me, so I tried to pick my opportunities to pray and kneel. Some rainy days I would slip out to a barn or the smokehouse where we kept our meat from the hog-killing and get in a secluded place and pray. The Good Lord blessed me sometimes to enjoy sweet communion with His Spirit in prayer. This was especially true when I could get into rather dark places where I was not likely to be detected. I have often



**PAULINE ADAMS CELEBRATED HER  
100TH BIRTHDAY**

wondered if other children, or girls, of teen-age have ever had such experiences.

My roommate continued to tell me that she wanted me to meet her cousin who believed as I did. I had not thought of this person ever becoming my husband, neither did I entertain any further thought of ever meeting him. I had other boy friends and they did not realize what the purposes of the Good Lord were in this matter, or any other matters as concerned me. But, something like two or three years after that, I visited the said roommate on a weekend. She lived about ten miles from where I was teaching and she had arranged to have some young people in for a little neighborhood gathering at her home that night and Floyd was among those who attended the occasion.

It was my pleasure to meet and be with Floyd until bedtime that night. From this occasion, our courtship began, even though I had another friend with whom I had been rather closely associated for several years and matters were rather serious between us, but there was a difference over which I had no control. I loved my church relationship. I loved the doctrine of salvation by grace and grace alone through faith and I desired a companion who felt as I did. Evidently, we

were meant for each other for with him I had companionship, both spiritual and natural. Floyd was not a member of the church when I first met him, but he was baptized the summer after we were married in April, 1916. We had a very congenial, close, companionable life together. Our four boys and two girls have grown to manhood and womanhood and are the parents of eighteen boys and girls, our grandchildren.

We were greatly blessed with a mutual love — a love for the church; a love for the doctrine of salvation by the grace of God, the people of God, and a sincere mutual love for each other and the four sons and two daughters the Good Lord has blessed us with. Included with these are our two daughters, or orphan girls, who were close relatives, all of whom are married with families of their own. All of our sons and daughters are all married now with families of their own.

I believe my dear companion is now resting in glory from the trials and conflicts of life, but so far as I am concerned, since the departure of my precious companion, there seems to be very little to live for as matters are now; however, I am more reconciled than I have been. I believe my Dear Husband is in the paradise of God.

When Christ was crucified, "One of the malefactors who was hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And indeed justly; for we receive the due reward of our deeds: but his man hath done nothing amiss. He said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in "Paradise." Luke 23:43.

Pauline W. Adams (Mrs. T.F. Adams)  
 Willow Spring, N.C.  
 March 10, 1974

## HISTORICAL

Dear Elder Mewborn,

I am enclosing a copy of the history of Tom's Creek Primitive Baptist Church, located at Denton, Davidson County, North Carolina, that was recently given to Brother Reese Gallimore by a friend. Brother Gallimore passed it on to me. Sometime, at your convenience, we would appreciate it if you would publish in *Zion's Landmark*, if you see fit.

I am the great granddaughter of Elder Phillip Snider, mentioned in the writing, who was chosen moderator of the Abbott's Creek Association in 1874, which was held that year at Sugg's Creek Meeting House. Elder Phillip Snider, my great grandfather, was pastor at Tom's Creek Church for a long time. He was laid to rest May 6, 1887.

My membership in now with Tom's Creek Church, along with my dear husband. We are very few in number, but with God's sustaining help, we are still trying to hold on.

With love to you and yours, we desire to remain.

Humbly and sincerely yours,  
 Louvenia and Chester Taylor  
 Lexington, N.C. 27292  
 February 24, 1993

P.S. Please note that this article was taken from a local newspaper, *The Dispatch*, during the year 1927. LST.

## TOM'S CREEK PRIMITIVE BAPTIST CHURCH IS SECOND OLDEST IN SOUTHERN DAVIDSON COUNTY, (N.C.)

The oldest church organization still functioning in the community surrounding Denton, and the second oldest in southern Davidson County, North Carolina, is Tom's Creek Primitive Baptist Church, located a half mile northeast of the present corporate limits of the town.

Tom's Creek Primitive Baptist Church was founded at the present site in the year of 1832, at the time of the division of the Baptist denomination over the question of support of the Baptist State Convention and foreign missions, by members of a still older church in the neighborhood, called Tom's Creek also, who could not support the program of foreign missions as advocated by the North Carolina State Convention. This claim is further justified by the fact that at least two of the deacons, who help found the present church, were also deacons and charter members of the original or first church at Tom's Creek. The land for the site of the church building (or meeting house) was, in both instances, probably given by the same man. The present church can, therefore, lay claim to a history dating to the beginning of the nineteenth century or earlier.

## BAPTIST FIRST

Just when the first Protestant congregation was formally organized into a church with denominational standing in southern Davidson County, as it relates to the exact date, cannot be definitely stated, but there can be no reasonable doubt that the Baptist sect (or denomination) was the first to organize regular services, not only in southern Davidson, but generally throughout most of Randolph and Montgomery counties. The (Separate) Baptist movement, started by Elder Shubal Stearn at Sandy Creek Church, Randolph County, in the year of 1775, was definitely evangelistic, and it drew many converts and members over wide stretches of the country in all three of these counties, which were then embraced in the counties of Anson and Rowan. It is likely that itinerant preachers very early visited the scattered settlements along the waters of Abbott's Creek, Lick Creek, and the Yadkin River in Davidson County, but in most instances the country was far too sparsely settled to warrant the establishment of churches or even regular places of worship in settlers' homes, with the exception of the Jersey settlement and the settlements along the headwa-



**TOM'S CREEK PRIMITIVE BAPTIST MEETING HOUSE**

(Built About 1905)

ters of Abbott's Creek. In those two widely separated sections of Davidson County, Baptist churches were established several years before those of southern Davidson were organized.

From rather obscured, indefinite records, the Church at Lick Creek, near High Rock, appears to have been the third Baptist Church organized in Davidson County. Just when this organization took place is not known, but from the few records now in existence, it must have been some time near the close of the eighteenth century. The Church at Tom's Creek was next in order, and from the church the present Primitive Baptist Church at Tom's Creek, and the Missionary Baptist Church at Denton, both in part, at least, originated. Rev. Henry Sheets in the history of the Liberty Baptist Association states that the church at Tom's Creek was first set off as an arm of the Jersey Church. He also suggests that at first it was closely associated with the congregation forming the Church at Holloway's. But, since early records in many instances have been lost or destroyed, there is now no way these early dates or names composing the first membership rolls can be determined.

### ARM OF JERSEY

Beginning with the year 1808, we have more definite, reliable records of the Church at Tom's Creek. It was in that year, 1808, that the church was formally recognized as an arm of the Jersey Church. It appears that there was no regular pastor at Tom's Creek until June, 1812, when, according to Sheet's History, Nathan Riley was formally ordained, called and given pastoral charge of the church as its first regularly called pastor after it was officially constituted as a church body.

Elder George Pope, for many years a distinguished Baptist minister then serving the Church at Abbott's Creek, and Elder John Gilbert of the Jersey (settlement) Church, constituted a presbytery for the service of ordination. The church at this time was located about two and one-half miles east of Denton on land probably donated by Rohidas Riley, an elder brother of Nathan Riley. That there had been a regular congregation of Baptists in the neighborhood before 1808 seems fairly certain from the fact that they were able to organize a church with regular appointed time of service and minister. It is even likely that a log cabin had already been built when the church was constituted.

Elder Nathan Riley continued to serve the church as pastor until the time of his death in 1827, when Elder Jesse Sowell was called to the church. He continued to serve as pastor until the time the church divided. When the division took place in the year 1832, there was a fairly large membership, and Rhodias Riley, Matthew Skeen, and Henry Workman were the deacons, with Rhodias Riley, apparently, wielding a strong influence with a large part of the membership.

### OPOSES CONVENTION

When the question for supporting the North Carolina State Baptist Convention on its stand for foreign missions arose, Deacon Riley was strongly opposed. Henry Workman, another deacon, appears to have supported Riley and his followers, while Matthew Skeen was in agreement with the pastor, Jesse Sowell.

When the division finally took place, those supporting the Baptist State Convention were in the majority, and, as a consequence, several of the

members who were in opposition withdrew in a body, and moved to set up a separate congregation at the present site of Tom's Creek Church, as we know it today. The original church at Tom's Creek continued to be used as a place of public worship by the Missionary Baptists, with Elder Benjamin Lanier as pastor, until a few years after the Civil War, when it began to decline. Finally, on August 30, 1891, it was formally dissolved, with a part of the membership going to the newly organized Baptist Church in Denton, of which a brief history has already been given in this series.

The list of charter members of the new church (at Tom's Creek) is not now available, but from the recollection of many people whose parents and grandparents were members, or were otherwise closely connected with the church at the time, a fairly definite list can be surmised. Rhodias Riley and Henry Workman were, of course, among the charter members, as was Peter Riley, a son of Rhodias. Samuel Styers, Phillip Snider, Jonathan Snider, James Harrison, a son-in-law of Nathan Riley, probably Frederick Miller, Joseph Goss and Issac Hoover, as well as others, of whom we cannot be certain, were among the number constituting the church, as we now know it.

Next to the Riley family in influence in connection with the early history of the Baptist movement in Davidson and Randolph counties of both Missionary and Primitive branches were the sons of the first Lewis Snider. Perhaps no other family originating near Denton have been so prominent in the Baptist movement. At the time of the division, they seem to have divided almost evenly. Lewis Snider Jr., was a prominent member of the Primitive Baptist Church of the Abbott's Creek Association, and long an influential member of the Church at Pine. He at one time represented Davidson County in the State Legislature. Solomon Snider became a prominent Missionary Baptist minister, and today there are many descendants of this outstanding, forceful missionary who are no less prominent in their field than was their illustrious father in his day. John Snider was said to have taken a middle course. He organized a church in eastern Randolph which was later taken over by the Missionary Baptist. Jonathan and Phillip Snider both adhered to the doctrine of the Primitive branch. Phillip Snider was the youngest of the sons of the first Lewis Snider, and, like his older brother, Solomon Snider, was a forceful and tireless minister, although of a different persuasion of the Baptist doctrine.

## ELDER WILLARD

When the new church at Tom's Creek was organized, it was attached to the Abbott's Creek Primitive Baptist Association with Elder Asiel Peacock serving as the first pastor. Elder Peacock was followed by Elder Phillip Snider, who served the church for a longer period of time, perhaps, than any other minister since the church was organized. After Elder Snider was no longer able to pastor the church, there was a time when the church was served by Elder James Hill, followed by Elder Richard Snider,

who was in turn followed by Elder James A. Burch. After Elder Burch resigned, Elder Wesley Willard was called to the pastorate. Elder Willard served the church for many years, and it was during his time that the church experienced one of its most prosperous periods. During this time many prominent citizens of both Davidson and Randolph counties were members of the church, including Thomas Pope and Noah Skeen of Randolph, Riley Harrison, Solomon Snider, son of Elder Phillip Snider, and Alexander A. Snider a grandson of Jonathan Snider, were members of this body. Riley Harrison was the father of the late Brother B.I. Harrison.

## OTHER PASTORS

Elder Wesley Willard was succeeded by Elder Broadway, a man of limited education, but possessed of much native ability and forcefulness of character and delivery. It was during his pastorate, shortly after the turn of the century (in the early 1900's) that the present church building was built. Elder Broadway was succeeded by Elder Davis of Abbott's Creek Church, who served for a short time, and was succeeded by Elder Treece of Stanley County, who in turn was followed by Elder Mode Willard, a brother of Elder Wesley Willard. Elder Samuel M. MacMillian followed Elder Mode Willard. Elder MacMillian was a very forceful, plain spoken man, possessed of a strong, dominating personality. For a time the church appeared to enter a period of revival, but soon dissension arose, and the membership declined. Upon the death of Elder MacMillian, Elder P.W. Broadway and Elder Sylvester Williams were called, and divided time as joint pastors of the church. When a second division in the church arose over a question of doctrine and discipline, Elder Sylvester Williams became fulltime pastor.

Since the time of the great division (or split) in 1832, the Church at Tom's Creek has wielded an important influence in the community surrounding Denton, Davidson County, North Carolina.

During the 107 years (from 1832 to the current time — 1927) that the church has been organized, the members have consistently opposed all modern innovations. No bell is ever heard calling the faithful to worship, no organ, piano or other instrumental music is ever heard or tolerated in the church services or worship. When the time of worship arrives, the minister or deacon will open the service by announcing a hymn, which is sung according to the appropriate meter. This is always either in the long, slow or common (meters) from old fashioned hymn books, having no notes.

## ANCIENT CUSTOMS

Another custom that has been followed since the founding of the Church at Tom's Creek is the annual observance of the Lord's Supper, wherein the ceremony of washing one another's feet is observed by all members who are in attendance. There are a few Protestant churches, other than Primitive Baptist, that still follow this ancient custom, but the Primitive Baptist are the only people in this section of the

country that continue to adhere to this practice or ancient ceremony. With the profoundest reverence, the members carefully adhere to the scriptural outline for the observance of the solemn rite, and for the past one hundred years or longer, it has regularly been observed on the Fourth Sunday in May of each year, unless there was dissension within the church.

The membership today, while small, is composed of representative citizens, some of whom are descendants of the church's first founders or charter members. There are possibly two or more members who are lineal descendants of Rhodias Riley. One or more descend from Henry Workman, and one or more from Phillip Snider.

Written by J.O. Garner  
(Published in the Dispatch  
during the year 1927)

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## OBITUARIES

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### ELDER CLIFTON S. FARMER (1908-1992)

**"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD."**

Zephaniah 3:12.

Our beloved Brother in Hope and Servant of the most high GOD, Elder Cliff Farmer, was called home on Sept. 19, 1992. Born March 26, 1908 to James Earl and Little Nelson Farmer, Brother Cliff's earthly stay was eighty-four years, five months and twenty-four days.

Brother Farmer's mother, LITTLE FARMER, and brother, HARVEY FARMER were both members of Bunker Hill Primitive Baptist Church. His sister, DONNIE FARMER was a member of Union Primitive Baptist Church. All three preceded him in death. Elder Farmer's only living relative is his son, CHARLIE FARMER, who lives in Frostburg, Maryland.

Brother Farmer joined Bunker Hill Primitive Baptist Church on the fourth Sunday in December, 1950. He was baptized by Elder George W. Hill on the fourth Sunday in January, 1951. Brother Cliff spoke that day and the following fourth weekend during the preaching service. On the fourth weekend in March, 1951, he was liberated by Bunker Hill Church. Brother Farmer was ordained to the full work of the Gospel Ministry during the Salem Association at Sardis Primitive Baptist Church on the third weekend in September, 1952.

Elder Farmer was blessed with a wonderful gift from the most high GOD to preach the Gospel of the LORD JESUS CHRIST. Never did I hear him waver or stray from the Doctrine of GOD our SAVIOUR. Brother Cliff was indeed afflicted and poor in spirit, and was blessed to set forth testimony that his trust was in the LORD. Off-times during his preaching as

well as in gospel conversation, he would testify that he thanked GOD for his afflictions. Elder Farmer was favored to feed the sheep and to feed the lambs of the LORD. All honor and all praise, Cliff proclaimed them unto the heavenly FATHER.

Elder Farmer served Tom's Creek Primitive Baptist Church in the Abbott's Creek Association for many years. He was ever supportive to his pastor, Elder G.W. Hill. Many times Cliff filled in for Elder Hill at the churches he served so that Elder Hill could visit corresponding churches and associations. I often heard Elder Hill say that Cliff Farmer was a nail in a sure place. After Elder Hill's death in November, 1970, Elder Farmer served Bunker Hill Church until a pastor was called in May, 1972.

Elder Farmer was a wonderful friend and father in Israel to this writer, as well as to many others. Never did I visit Brother Farmer in his home or in the hospital or in the nursing home, but what I came away encouraged. I thank GOD for the hours we were blessed to spend together.

Our Heavenly FATHER called Clifton Samuel Farmer home on September 19, 1992. The members and friends of Bunker Hill Primitive Baptist Church and the Salem Association bow in humble submission to the Will of GOD. We acknowledge we miss the presence of our brother and friend in CHRIST, Elder Cliff Farmer, but would never wish him back in the sorrows of this world. We thank God for the Blessed Peace and Heavenly Rest in CHRIST where in Cliff has been delivered.

Written at the request of the Bunker Hill Church in conference, April 17, 1993. To be submitted for publication in the Salem Association Minutes and the Zion's Landmark. A copy to be retained in the Bunker Hill Church records.

John T. Lee  
Robert Smith

### LENA P. COX

Sister Lena Prince Cox, age 92, widow of the late Elder H. Grady Cox, Sr., died Tuesday, March 9, 1993, at Loris Community Hospital, Loris, South Carolina. Sister Cox was born in Horry County, S.C., and was the daughter of the late LeRoy Prince and the late Martha Ann Boyd Prince.

She leaves behind to mourn her passing three sons, H.G. Cox, Jr., Clarence H. Cox, and J. Elton Cox, Loris, S.C.; one daughter, Miss Shirley Ann Cox, Loris, S.C.; three brothers, Oscar Prince, Loris, S.C., Newsome Prince, Summerville, S.C., and Osby Prince, Wilmington, N.C.; three sisters, Ethel Housand and Bessie Todd, both of Loris, S.C., and Gladys Jacobs, Conway, S.C.; 11 grandchildren, 12 great-grandchildren and four great-great grandchildren are also among her survivors.

Many of our readers will remember this precious sister who was for many years the faithful companion and wife of Elder H. Grady Cox, Sr., pastor of Simpson Creek Primitive Baptist Church, near Loris, S.C. Beautiful in life as she was in death, I remember seeing her over 40 years ago at the Mill Branch Association. As we looked out and over the large

crowd that year at Tabor Church, (Tabor City, N.C.) during the lunch time hour, one could easily spot her, as she attended her table with those who surrounded her to make sure that everyone was cared for in the proper manner, none being overlooked, with her attention to all. A wonderful hostess she was at the association and when she entertained the saints in her home with her kindly, good natured husband, one lacked for nothing. God has called another one of His home who will be sadly missed in many places, but we grieve not for her as for others who have no hope.

Her funeral service was conducted by Elder L.G. Mishoe, Elder George Paul, Elder Leslie Davis and Brother Ernest Duncan. Elder Billy Gore, who was requested to have part in the service, was unable to attend due to illness.

Our heartfelt sympathy goes out to Shirley, her daughter, and sons, H.G. Jr., Clarence and Elton in the loss of their dear mother, trusting that in God's own time He will reconcile them to His blessed will.

J.M. Mewborn

### CANARY WHITFIELD

(MAY 2, 1921 — NOVEMBER 29, 1992)

On Sunday, November 29, 1992, Roxboro Primitive Baptist Church was saddened by the loss of our dear sister, Sister Canary Whitfield. She was born May 2, 1921, making her stay here on earth seventy-one (71) years.

She was married to the late Brother Arch Whitfield who joined Roxboro Primitive Baptist Church on June 6, 1959, and was baptized July 7, 1959. He preceded her in death December 27, 1977. She leaves behind to mourn her passing one (1) daughter, Alice Whitfield Blalock, four (4) sons: Elbert, Clyde, Ralph, and Coy Whitfield. Also surviving are six (6) grandchildren and two (2) great-grandchildren, a brother, Albert Blalock, and a sister, Ara B. Long.

The funeral service was held December 1, 1992, at 2:00 p.m. at Brooks and White Funeral Home by her pastor, Elder O.J. Wray Jr.

Sister Whitfield asked for a home with Roxboro Primitive Baptist Church on September 7, 1958, and was received. She was baptized October 5, 1958. She was a faithful member, always professing her love for the church. She was a very humble person, believing in the doctrine of salvation by the Grace of God. She was blessed to have a very loving and caring family.

We, at Roxboro Church, N.C., have lost a very dear, precious sister, and we extend our sympathy to the family. May they be given to feel that our loss is her gain.

Be it, therefore, resolved, that a copy of this obituary notice be sent to Zion's Landmark for publication, one be given to the family, and one be placed in our church record.

Humbly submitted by  
Leecie Blalock and  
Estelle Martin, Committee

### NANCY SMITH BARTLETT

By the request of Mewborn's Church, I will attempt to leave on record a few facts concerning the life of our beloved sister, Sister Nancy S. Bartlett, who was born November 11, 1910, and passed away at Lenoir Memorial Hospital, Kinston, N.C., on May 7, 1992, at age 81 years.

Sister Nancy S. Bartlett was the daughter of Brother Noah N. and Mary Eliza (Mollie) Sugg Smith of Lenoir County, N.C., both of whom were strong believers in the truth and doctrine of our Lord. Over sixty years ago, there were Primitive Baptist Churches in Kinston, N.C., and LaGrange, N.C., where her father spoke on the floor as a licensed gift to these congregations, and where Sister Nancy and her family attended regularly. There are some today who still remember these things.

Practically all of her life, she and her brother, Woodrow Smith, and her sister-in-law, Mrs. Sallie D. Smith, made their home together in the Dawson Store community, and helped them in the raising of their six children, three nieces and three nephews, all of whom looked upon her as their second mother, and whom they loved dearly. These are Shirley Hinson, James Franklin Smith, Mary Smith Jarman, Woodrow Wilson (Rock) Smith and Shelby Smith Reece, all of Kinston, N.C., and Noah N. Smith, Warren, Arkansas.

Sister Nancy manifested a great love for the church and the Lord's people, having attended the meetings, as we have stated, all of her life, but it was not until May, 1979, when she was made to offer to Mewborn's Church. She was gladly received, and was blessed in attending the meetings regularly, seldom missing on Saturday and Sunday. She was devoted to the cause.

On November 12, 1983, she was given in marriage to Brother B. Lloyd Bartlett, and went to make her home with him at his home near Pikeville, N.C. She was a great blessing to him and his family, and filled an irreplaceable place there, where she is sorely missed by him and his family.

Sister Nancy was plain, completely original in her manner and way of life. I never heard her speak evil of anyone, but she was blessed to stand for the faith, truth and doctrine of our Lord and Savior. For this, she is greatly missed by our church and people. She was faithful, not only to attend her own church meetings, but traveled with Brother Lloyd, far and near among the church people, and always appeared to greatly enjoy their love and fellowship.

Her funeral service was held at Howard-Carter & Stroud Funeral Chapel, Kinston, N.C., by Minister Kenneth Hensley and this unworthy writer, after which her body was laid to rest in the Mewborn Church Cemetery, Greene County. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Her unworthy pastor,  
J.M. Mewborn

## LINA POLLARD

It is with sad hearts that we, the members of Newport Primitive Baptist Church, Newport, North Carolina, attempt to write the obituary of our dear sister, Lina Pollard. She was born on August 27, 1904, Verona, Onslow County, North Carolina, and departed this life, July 9, 1992, at Brithaven Nursing Home, Jacksonville, North Carolina. Her span of life at God gave her was almost 89 years.

She was first married to Mr. Lloyd Thomas, and after his death she married Mr. Roy Taylor. After Mr. Taylor's death, she married in 1966 Brother Lee Pollard, Newport, North Carolina. All of them preceded her in death. Survivors include a daughter, Jth Sanders, a son, William Thomas, both of Jacksonville, N.C., and a step-son, Bobby Pollard, Newport, N.C.

Sister Pollard first united with the Old Bay Primitive Baptist Church, (Verona, N.C.), was baptized by the Elder Thomas Hill (T.H.) Edwards sometime in the mid 1940's. She later moved her membership to the Primitive Baptist Church in Wilmington, North Carolina, located on the Silver Lake Road. After she married Brother Lee Pollard, she made Newport, N.C., her home, as well as her church home. Our church record shows that she was received by letter to the fellowship of Newport Primitive Baptist Church on September 17, 1966. Sister Pollard was a kind, loving member. She did not believe in sowing seeds of discord, but was one who labored for peace.

We were very close to Sister Pollard and her dear husband. From time to time they traveled many miles with us to church meetings. She cooked many good meals for church company, and always welcomed the Lord's people into her home as long as her health permitted.

We feel that her step-son, Bobby Pollard, was a special blessing to her. He was very caring, and even bought and furnished her a car to drive, as long as she was physically able. Bobby would cook her favorite foods, and then take them to the nursing home, where, due to blindness in her last few years, she would hand feed her.

Her funeral rite was held on Saturday, July 11, 1992, with a graveside service at Cedar Grove Cemetery, Newport, N.C., by Elder Johnnie Carroll. Elder Carroll gave out one of Sister Pollard's favorite hymns. No. 38 in the Lloyd's Hymn Book, and the little group from Newport Primitive Baptist Church, along with some dear ones from Cypress Creek Primitive Baptist Church, sang:

"Dark was the night and cold the ground,

On which the Lord was laid;

His sweat like drops of blood ran down,

In Agony He prayed, etc."

Although Sister Pollard is gone from us, her sweet memory will live on in our hearts. To know her was to love her. She was truly a dear, humble sister for her walk was orderly and her conversation was Godly. David said, "The Steps Of A Good Man Are Ordered by The Lord." Psalms 37:23.

Family, friends and neighbors gathered at the grave site to pray their last respects and say their goodbyes. We know that in this present life we will see her no more, but we hope to see her in that world that knows no end. When Jesus comes back to gather His Elect from the four winds, we hope to be included in that blessed number that was predestinated unto the adoption of children before the foundation of the world.

It is agreed that we send one copy of this resolution to the family, one to Zion's Landmark, one to the Signs Of The Times, for publication, and one to be recorded in our church record.

Approved in regular conference, this 20th day of December, 1992.

Elder Johnnie Carroll, Moderator  
Shirley Carroll, Clerk

## LEONA GURGANUS SIMPSON

I will try in my humble way to write the obituary notice of my dear mother, Leona Gurganus Simpson. My mother was born September 30, 1907. She was the daughter of the late Elder R.W. Gurganus and his wife, India Morton Gurganus. Mother died at her home near Newport, N.C., on October 29, 1992, at 12:45 a.m., making her stay on earth 85 years and 29 days. Mother lived next door to us for the past twenty (20) years.

Mother lived most of her life in Onslow County, N.C. She finished high school in Jacksonville, N.C. and then went on to college at what was then known as East Carolina Teacher's College (E.C.T.C.), now known as East Carolina University, Greenville, N.C. She came back to Onslow County, and taught school in one room school houses in several communities in Onslow and Pender Counties.

On Christmas Day, (December 25, 1929), mother became the wife of Hubert Henry Simpson. To this union were born four girls, Alice, Maisie, Sheila, and Frances. We have learned that my father died October 14, 1981.

Mother worked at Camp Davis, a World War II U.S. Army (military) installation that was dismantled after the war, located at Holly Ridge, N.C., for several years during the early 1940's. When that closed, she went to work at Camp Lejeune. When the new hospital opened up in Jacksonville, N.C., she went to work there. She worked at the Onslow Memorial Hospital for 26 years, retiring January 19, 1973. She loved her work there, as she cared about people, and wanted to help them. Many times she would work her regular hours, and then go to sit with a patient for a while. Being a dedicated nurse she did this many times.

Mother was a member of the South West Primitive Baptist Church, Onslow County, N.C., for many years. I was a young girl when she joined the church, and she was baptized by her father, Elder R.W. Gurganus. She loved her church, and attended when she could. Although she was not always able to go to church, she did believe in the doctrine of Salvation by Grace. The last time she went to church was at South West the first Sunday in February,

1992.

Mother had never been sick much in her life until the cancer was found to be in her right lung. Surgery was done in May, and she took thirty-one radiation treatments. The cancer spread to both lungs. She did not have to go as far as to have to take the most powerful pain killing drug, morphine, as some have to do. She died in her sleep. A nurse was with her.

Several years ago, Mother and I had been to an association at Goldsboro, N.C. On the way back to Newport, our home, it was quiet, and I was driving. Mother made the remark, "I want to go home." For a moment I did not understand what she meant by that remark; then it came to me. She was wanting to go to that home, that house not made with hands, eternal and on high.

Mother's funeral service was held at the Jones Funeral Home Chapel, Jacksonville, N.C., by Elder J.M. Horne. One of the hymns that was sung at the funeral was, "There Is A House Not Made With Hands, Eternal and On High." The others were "Rock of Ages," and at the grave, "Amazing Grace." A friend of the family did the Sign Language for us as mother's great-granddaughter, who is hearing impaired, was there.

Mother leaves to mourn her passing four daughters and their husbands, Mr. and Mrs. James (Alice) Hill, Newport, N.C.; Mr. and Mrs. Keith (Maise) Fay, Cocoa, Florida; Mr. and Mrs. Gerald (Sheila) Grauel, Silver Spring, Maryland; and Mr. and Mrs. Julian (Frances) Berry, Huntsville, Alabama. Also, eleven grandchildren, eight-great grandchildren, and two step-great-grandchildren, one sister, Mrs. Eleanor G. Ardito, Jacksonville, N.C., two brothers, Mr. Norman I. Gurganus and Mr. James D. Gurganus, both of Jacksonville, N.C., with many nieces and nephews and a host of friends, are left behind to mourn her passing.

Her body was laid to rest in the Onslow Memorial Park beneath a beautiful mound of flowers given by family and friends who loved her, to await the resurrection morn when Christ shall call His children home.

May it be God's will that He render unto us the same guidance through the Spirit of His blessed love, as we feel was manifested in Leona by Him during her sojourn in this life.

We know that our loss is her gain. We know, also, that we are here for only a short time according to His will. We know, too, that she filled the place given for her by God to fulfill while she was here.

Written by her oldest daughter,  
Alice Simpson Hill  
Newport, N.C. 28570

## HUBERT VESTAL LONG

GOD in His infinite love and mercy swept down and took the breath of Brother Hubert V. Long on November 12, 1992, at the age of 76 years, at the Brian Center in Durham, N.C. He had suffered much for the past several months, and was hospitalized several times at Duke for treatment of cancer.

We knew he loved the Old Baptist people, as he had visited the churches regularly. He offered, and

was received at the last session of the Lower Country Line Association (1992) for Wheeler's Church. His pastor, Elder Burch Wray, and this unworthy sinner were privileged to carry him into the liquid grave the following Sunday morning. His expressions and conversations that followed led us to believe that he was one of God's chosen ones. Although the length of time seemed short, as he was unable to attend the meetings anymore, we feel he is now resting in the Sunlight of God's eternal love.

Surviving him are his wife, Ara Blalock Long; four sons, Horace Long, Roxboro, N.C., Finis Long, Albuquerque, New Mexico, Lonnie Long and Everette Long, Hurdles Mill, N.C.; two daughters, Allie L. Whitlow, Roxboro, N.C., and Aretta L. Morris, of Indiana; a brother, Melvin W. Long, Hurdles Mills, N.C., with eleven grandchildren and three great-grandchildren, all of whom are left behind to mourn his passing.

The funeral service was conducted by Elder Burch Wray at Wheeler's Primitive Baptist Church at 2:00 p.m., on Sunday, November 15, 1992. Burial was in the church cemetery.

The closing hymn, "Asleep in Jesus," seemed so appropriate, and meant much to all of us, as it gives us consolation that all of His family will be one day gathered together when there will be no more pain or suffering, but all will be rejoicing in the land where we will never grow old.

The church at Wheeler's would extend its sympathy to his family, and say that we do not grieve as others who have no hope, but feel that his precious hope has carried him from this vale of sorrow to a far better realm of glory.

Approved in conference, this the 9th day of January, 1993.

Elder Burch Wray, Moderator  
Reuben Bowes, Clerk

## ELDER WALTER EDGAR WELBORN (In Memoriam)

Elder Walter Edgar Welborn was born April 22, 1913, and died August 26, 1992.

Brother Welborn joined Fisher's River Church on Sunday, October 25, 1942, and was baptized after services that afternoon by Elder J.W. Beasley. He was blessed to live 49 years 10 months in the church. He was liberated to preach April 15, 1962, and was ordained August 16, 1975.

Although Bother Welborn never pastored a church, his gift was so very sweet that he was much loved for the truth's sake. His firm belief is summed up in his favorite song, "There Is A Fountain Filled With Blood."

After funeral services by Elders Reuben Hawks and Jim Moody, his body was laid to rest in Oaklawn Memorial Gardens in Winston-Salem, N.C. on August 28, 1992, where it awaits the completion of his hope, that glorious resurrection to perfection in his Lord.

Written by one who loved him,  
Reuben Hawks  
Galax, Va.

## SISTER CAROLYN P. ALSTON PASSES

Sister Carolyn P. Alston, widow of the late Brother A.D. Alston, passed away Saturday, July 31, 1993. Her funeral service was held on Monday, August 2, 1993, with Elder Eugene Gunter of the Yellow River Association in charge of the service. Her interment was in Westview Cemetery, Atlanta, Ga., beside the resting place of her husband, Brother Alston who died in 1952, 41 years ago.

She had been in declining health since November, 1989, and had resided with her daughter, Mrs. Mildred A. Horton, and husband, Mr. Jack Horton, Gainesville, Ga. for this period of time. With the constant help of her daughter, Saralyn A. Jaleel, and her husband, George Jaleel, during this period of time, she lacked for nothing. They saw to it that every available assistance was rendered during these four years when she remained much of the time in a semi-conscious condition.

Besides her two daughters, Mildred A. Horton, Gainesville, Ga., and Saralyn A. Jaleel, Stone Mountain, Ga., she leaves behind to mourn her passing, one brother, Edward Peters, Decatur, Ga., and one sister-in-law, Sister Florence Alston Gibson, Monticello, Ga., along with a number of grandchildren, relatives and friends.

It was through Sister Carolyn P. Alston's provision and permission that many of the wonderful articles and writings of her late husband, Brother (Major) A.D. Alston, appeared in the pages of this paper, *Zion's Landmark*, in the late 1950s, 1960s and 1970s. Many Old Baptists will still remember her attentiveness and faithfulness to the church which was her life for many years. Surely, she was one like Martha of old when Jesus said to her, "Martha, Martha, thou art careful and troubled about many things." Luke 10:41.

May it be God's will that He be good to her children, grandchildren and loved ones always, would be my prayer, if I could pray.

Humbly,  
J.M. Mewborn  
August 10, 1993

## FRED W. JONES

It was requested in our June, 1993, conference at Mt. Zion Church, Athens-Clarke County, Georgia, that we write the obituary of our dear Brother in Christ, Fred W. Jones.

Brother Fred was born November 17, 1916, and departed this world May 21, 1993. He was married to Juanita Strickland Jones January 5, 1935, and to this union was born one son, Stanton Ray Jones. He also leaves to mourn his death three grandchildren and a great-granddaughter, one brother and four sisters.

He joined Mt. Zion Primitive Baptist Church April 13, 1986, and was baptized May 11, 1986.

After his marriage to Juanita, brother Fred lived in Miami, Florida, approximately 40 years, and he moved back to his birth-state (Georgia) in 1985. He was a World War II U.S. Army veteran and a retired

carpenter. He had a great sense of humor, and was a wonderful entertainer. He will be greatly missed by all who knew him.

His funeral was conducted May 23, 1993, by his pastor, Elder W.C. Edwards, at Evergreen memorial Park, Athens-Clarke County, Georgia, with graveside services. His nephew, Larry Jones, gave a heartfelt eulogy in memory of his dear Uncle.

Written by:  
Juanita Jones and Betty Ford

## POETIC TRIBUTE

Dear Elder Mewborn,

I am enclosing a poem in tribute to my precious son, Kenneth Leon Jacks, who was killed in a car wreck involving a tree on October 24, 1992. He was my natural son by blood relationship, and also, I hope, in the Spirit of the shed blood of our Lord and Savior Jesus Christ. This poem was read by Elder Lynwood Jacobs, Jasper, Texas, at his funeral service October 28, 1992.

If you consider it worthy, I will appreciate it if you will publish it in *Zion's Landmark*.

Sincerely yours,  
Abilene McBride

## A TRIBUTE TO MY SON, KENNETH LEON JACKS (A FAITHFUL SERVANT)

(MAY 13, 1943 — OCTOBER 24, 1992)

As a deacon of your church,  
You served it to the end;  
Second weekend of each month,  
Your labor of love began.

You took care of your church's needs,  
It was priority for you;  
You didn't falter by the wayside,  
When there were things to do.

You mowed the lawn, you lit the fire,  
You opened and closed the doors,  
As a deacon of your church,  
You took care of all your chores.

You transported elderly sisters,  
So to church, they could come;  
And from the Master's Table,  
Picked up a little crumb.

God blessed you with three beautiful children,  
And a sweet grandchild, too,  
And the best wife and mother,  
Whom anyone ever knew.

God granted me the blessing,  
To go with you to see,  
Your faith and trust in the All Powerful God,  
Was very plain to me.

While working on the church grounds,  
A tree on you did fall,  
You thought you'd met your death then,  
But God had another tree growing tall.

In relating your experience to me,  
 You got a glimpse of another realm;  
 In which you hope to be carried someday,  
 So you could go and be with Him.

You left this world before,  
 Caught up in the Spirit of your God;  
 He gave you a glimpse of a better place,  
 While on this earth you trod.

There are no accidents with God,  
 You know that very well;  
 If you could talk to us today,  
 A greater truth you would tell.

My son, it would be selfish in me,  
 To wish you back to stay;  
 But I hope it's the good Lord's will,  
 We meet again some day!

Love, Mother

(Written October 24, 1992, the day of his death)  
 (A beautiful, inspired poem. JMM.)

**MEETING NOTICES**

**ABBOTT'S CREEK ASSOCIATION  
 (N.C.)**

The 1993 Annual Session of the Abbott's Creek Primitive Baptist Association will be held at Rock Hill Church beginning on Friday before the 4th Sunday in August, 1993, the dates being 20th, 21st, and 22nd.

Rock Hill Church is located near Asheboro, Randolph County, N. C. Take Route 220 to Asheboro, N. C., to its junction with Route 64. Then take Route 64 West about one-half mile to Old Farmer Road on your right. Turn right at this point to church building. Those coming from east or west will come to the above mentioned roads (intersection of Routes Nos. 220 and 64), and follow Route 64 west to the Old Farmer Road. There will be markers at Route 64 and Old Farmer Road.

We extend an invitation to our brethren, sisters and friends to meet with us in this session of our association.

W. C. Edwards, Clerk  
 Charlotte, N. C. 28227

**MATES CREEK ASSOCIATION  
 (Ky.)**

The One Hundred Forty-First Annual Session of the Mates Creek Primitive Baptist Association will convene, if the Lord will, with Samaria Church, Pike County, Kentucky, beginning Friday before the first Sunday in September, 1993, the dates being 3rd, 4th and 5th.

Directions to Samaria Church are as follows: Take Route 52 to Taylorsville, W. Va. Turn left at bridge. Go for 7-1/2 miles. Turn left at marker. Church is only a short distance on your left.

We invite all of our correspondents, brethren and

sisters, and friends to meet with us this year, 1993.

Elmer Smith  
 Ransom, Kentucky 41558  
 Tele. 606-427-7302

**NEW RIVER ASSOCIATION  
 (Va.)**

The 1993 Annual Session of the New River Primitive Baptist Association will convene, the Lord willing, at Indian Creek Church, beginning on Friday before the second Sunday in September, 1993, the dates being September 10th, 11th and 12th, continuing through Saturday and Sunday.

Indian Creek Primitive Baptist Church is located on Route 787 in Indian Valley, Va. Those coming on Route 221, Route 8 and Route 52, take 221 to Willis, Va. Then take 787 seven miles to church. Those coming on Route 81, take Exit 114 to Childress to Route 8; then take 693 right on 787 left, 15 miles to Indian Creek Church. Those coming by Christianburg, Va., on Route 8, turn at Route 8 Drive-In on 693 to 787 approximately 15 miles to the association.

We invite our brethren, sisters and friends to meet with us during this session of our association.

Sidney Rakes, Moderator  
 J.B. Mitchell Jr., Clerk  
 Christianburg, Va. 24073

**YELLOW RIVER ASSOCIATION  
 (Ga.)**

The 1993 Annual Session of the Yellow River Primitive Baptist Association will convene, the Lord will, with Haynes Creek Church, Gwinnett County, Georgia, on the fourth Sunday, Friday and Saturday before September, 1993, the dates being September 24, 25 and 26 inclusive.

Directions to Haynes Creek Church are as follows: From Int. 85, exit at Ga. (Route) 20 South. Follow Route 20 through Lawrenceville, Ga., to inside city limits of Grayson, Ga. Then take Rosebud Road which angles to the right. You will come to traffic light at intersection with Route 78. Continue on (straight) for one and one-half miles to church on your right. Haynes Creek Church is located about six miles west of Loganville, Ga.

We invite our correspondents, brethren and sisters, loved ones and visitors to meet with us especially during this 1993 session of our association.

Elder E.H. Gunter, Moderator  
 H.L. Fleming, Clerk  
 Homer, Ga. 30547  
 Tele. 706-677-3785

**LOWER MAYO ASSOCIATION  
 (N.C.)**

The 1993 Annual Session of the Lower Mayo Primitive Baptist Association will be held with Aaron Fork Church, Stokes County, N. C., beginning on Friday before the first Sunday in October, 1993, and will continue though Sunday following, if the Lord

will.

Directions to Aaron Fork Church are as follows: Those coming South from Route 103 or Route 8, come 2/10 of a mile to Route 704. Turn right going west 4-7/10 miles. Turn on Aaron's Corner Church Road. Those coming from Westfield, King, Pilot Mountain, and Mount Airy, come east on Route 704. Just after you cross the Dan River, go up the hill to Aaron's Corner Church Road. Turn left at Church Road. There will be a large telephone junction box on the left where you will turn. Go 1-2/10 miles to church. There will be marks at all of these points.

All of our correspondents, brethren, sisters and friends in the Lord, we trust, are invited to come and be with us.

Samuel R. Wood, Assoc. Clerk,  
Spencer, Va. 24165  
Tele. 903-957-1231

### UNION ASSOCIATION (TX.)

The 1993 Annual Session of the Union Primitive Baptist Association of the Old School or Predestinarian Faith and Order will meet with Shiloh Church, Grapeland, Texas, beginning on Friday before the second Sunday in October, 1993, and will continue through Sunday following, dates being October 8th, 9th and 10th.

Shiloh Church is located on Route 227 near Grapeland, Texas. Follow Route 19 from either Crockett or Palestine (Texas) to Grapeland; take Route 227 east from Grapeland for about 2-1/2 miles to church on your left.

We invite the brethren, sisters and friends to meet with us.

R. D. Spell, Clerk  
Tomball, Texas 77375  
Tele. 713-351-0449

### MILL BRANCH ASSOCIATION (N.C. and S.C.)

The 1993 Annual Session of the Mill Branch Primitive Baptist Association will be held, if the Lord will, with Mill Branch Church, Columbus County, N.C., beginning on Friday before the first Sunday in November, and will continue through Sunday following the dates being 5th, 6th and 7th (inclusive).

Those coming by way of Whiteville, N.C., follow U.S. (Route) 701 to Vinegar Hill; turn left on paved road, a short distance, to church on your left. Those coming by way of Tabor City, N.C., follow U.S. (Route) 701 to Vinegar Hill; turn right on paved road, a short distance (or drive) to church. (Look for association pointers at Vinegar Hill).

All of our precious brethren, sisters and friends in the blessed faith are invited to come and be with us in this, our 1993, session of our association.

Lucille Beasley, Clerk  
Bishopville, S.C., 29010  
Tele. 803-484-6548

### FIFTH SUNDAY MEETING OF CHURCHES COMPOSING THE LOWER MAYO ASSOCIATION (N.C.)

The Fifth Sunday Meeting of Churches composing the Lower Mayo Association will be entertained by Draper Primitive Baptist Church in Eden, Rockingham County, N.C., on August 29, 1993, (Sunday only).

Those coming on Route 14 will turn South on Route 700; go to Phillips Street; turn left, go about 100 yards to church building on your left.

We invite our brethren, sisters and friends of our faith and order to come and be with us.

Samuel R. Wood, Clerk  
Spencer, Va., 24165  
Tele. 703-957-1231

### LOWER COUNTY LINE UNION MEETING (N.C.)

The next Lower County Line Union will be held with Rougemont Church, in Rougemont, Durham County, N.C., beginning on Saturday before the fifth Sunday in August, 1993.

Elder Bobby Daughtry was chosen to preach the introductory sermon, and Elder Burch Wray was chosen alternate.

Elder Burch Wray, Moderator  
Bernard Whitefield, Clerk

### MEETINGS THIRD WEEKEND IN SEPTEMBER, 1993 AT PRIMITIVE ZION AND WILLOW SPRING CHURCHES (N.C.)

The Three Churches, Mewborn's, Primitive Zion and Willow Spring, have agreed to have a third weekend meeting on September 18th and 19th, 1993, if the Lord will, as follows:

(1) Saturday's Meeting will be held with Primitive Zion Church, Harnett County, N.C., beginning at 10:30 a.m. Primitive Zion Church is located on Red Hill Church Road that leads from N.C. 27 Hwy. to Erwin N.C.

(2) Sunday's Meeting will be held with Willow Spring Church, Wake County, N.C., beginning at 10:30 a.m. Willow Spring Church is located at the intersection of Hwy. 42 and Hilltop Road, in Willow Spring, N.C.

We ask that our brethren, especially ministering brethren, please visit us on either day, or both days, during these meetings. We would appreciate your presence, and hope the Lord will open the way for you to come see us, desiring God's presence with us, and His blessing.

For The Churches:  
(Deacons)  
B.L. Bartlett  
Jerry G. Whittington  
Carl T. Hackney

# ZION'S L

PUBLISHER

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Volume CXXVI

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Number 3

## THE CERTAINTY OF THE REVELATION OF THE TRUTH

"BUT LET EVERY MAN TAKE HEED HOW HE BUILDETH UPON THIS FOUNDATION. FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST.

"NOW IF ANY MAN BUILD UPON THIS FOUNDATION GOLD, SILVER, PRECIOUS STONES, WOOD, HAY STUBBLE;

"EVERY MAN'S WORK SHALL BE MADE MANIFEST: FOR THE DAY SHALL DECLARE IT, BECAUSE IT SHALL BE REVEALED BY FIRE;

"AND THE FIRE SHALL TRY EVERY MAN'S WORK OF WHAT SORT IT IS."  
1st Corinthians 3:10, 11, 12 and 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

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.

## REQUEST FOR REASONS WHY MEMBERS OF THE MASONIC ORDER AND OTHER SECRET ORDERS CANNOT BE FELLOWSHIPED BY PRIMITIVE BAPTIST CHURCHES

For the past several years, and for sometime now, numerous requests have been made for the reasons why the Primitive Baptist Church has never permitted or allowed members of the Masonic Order, as well as other Secret Orders and Societies, to belong to these organizations and the church at the same time. These requests have continued with the sincere desire for concrete, scriptural reasons, etc.

Other than the scriptures themselves, I know of no better source for this information than the editorial writings of Elder P.D. Gold, longtime editor of this paper, *Zion's Landmark* (1873-1920), and Elder Gilbert Beebe, longtime editor of the *Signs Of The Times* (1832-1881). These were devout men of God, and their writings and opinions on these matters, through the years, have been regarded as a standard of truth on questions of this nature regarding the true church of God, here in the world.

We are publishing below editorial writings that appeared in these papers, as stated above, by these men during their lifetime. We trust and hope that in some way the understanding given to these elders of the church will be of help to our inquirers.

J.M. Mewborn

## SECRET SOCIETIES

### Why Do We Not Join The Masons?

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

1st. We are to be separated from the world, and the Masons are of the world. The children of God are the children of the resurrection and of light, and their affection is to be on things above, and not on things on the earth, and their conversation is to be in Heaven. They are to taste not, handle not of the organizations of the world which are to perish with the using. The people of God are children of the resurrection and of the everlasting Light, and are married to Him that is risen from the dead — even to Jesus, who is their Husband, and being joined unto Him they are one in spirit with Him, and all their fruit is unto Him. He is their Husband, and they are not to commit fornication by being joined to any other. It would be a reproach on Him for them to go elsewhere.

2nd. Jesus belonged to no secret society, and did nothing in secret. He drew His people away from the world. He showed them something better than anything of this world. We are to follow Him. Except a man forsake his father and mother, houses and

lands, and even hate his own life — that is forsake everything of this world — he cannot be the disciple of Jesus Christ.

P.D. Gold

## SECRET SOCIETIES

The principle of secret societies is wrong and the tendency is evil.

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

Honest men seek to do openly, fairly and squarely what they are engaged in. But corrupt men seek the covert of secrecy for what they do.

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

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

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

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

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

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

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

P.D. Gold

## SECRET ORDERS

Shrob, Ill., May 7, 1859.

Dear Brother Beebe:

I earnestly desire you to answer, through the **SIGNS**, the following questions: 1. Why do the Old School Baptists object to their members joining secret and oath-bound orders, as the Free Masons and Odd Fellows? 2. What course should a gospel church take with members who join these orders and attend their lodges? For one, I feel deeply the importance that the Baptist should be well informed on these points, for numbers of them are joining these orders. I mourn that it is so. Please answer early.

Affectionately your unworthy brother,  
D. Bartley

Reply. — In replying to the inquiries of brother Bartley, it is not necessary for us to attempt to show what are the merits or demerits of the societies or orders of which he speaks, and we frankly confess our utter inability to do so from our own knowledge. We have never been connected with any of them, either directly or indirectly. Like most of the modern self-styled religious societies of the present age, these orders claim to be benevolent, moral and philanthropic, and to possess some valuable secret, which their philanthropy does not lead them to divulge without money and without price. Our soul has never come, or sought to come, into their secrets, and with their assemblies we have had no inkling to be connected. As worldly, social or benevolent institutions, we shall not attempt to analyze them, nor to pronounce sentence of approval or condemnation on them. But the question of our brother calls for the reason of the course pursued by the Old School Baptists in regard to their own members, and we deem it proper that we should, so far as we are able, reply to his inquiries. Of course he does not expect us to answer for all the Old School Baptists, or to pledge all Old School Baptists to endorse what we may say on this or any other subject, but merely to give such reasons as have weight on our own mind on the subject.

The first reason we have to give why we do not join those institutions, or feel willing that our brethren should join them is, that whatever may be their excellence, even admitting them to be as pure and benevolent as their advocates claim that they are, we find in the gospel of Christ and in the organized church of the living God, a fullness which leaves no room to hanker for any of the *leeks* or *onions* of

Egypt. In Christ, it has pleased the Father, that all fullness should dwell, and if, as professed disciples of Jesus, we are found seeking for treasures or comforts which are not found in Zion, we imply by our conduct that there is not that fullness in our Father's house which has been represented. Why should we go abroad for joys if we have a feast at home?

Second. Whatever may be the secrets held by Free Masons or Odd Fellows, we have a *secret* which is far more profound, more useful and important; for the secret of the Lord is with them that fear him, and God will show to them His covenant. As heaven is higher than earth, so does the Lord's secret transcend all human mysteries. In Jesus our

Lord are hidden all the treasures of wisdom and knowledge. And this fact the apostle has declared to the saints, lest any man should beguile them with enticing words. (Col. ii. 3, 4.) This wisdom and knowledge comprise all that can be profitable to the saints; for in Him is given to them all things that pertain to life and godliness. (2 Peter i. 3.) This heavenly treasure, this divine secret of the Lord, which God had hidden from the wise and prudent of this world, and revealed unto babes, is far superior to any secret of the orders under consideration. First, because it is the free and sovereign gift of God; and cannot be bought with money. Secondly, it requires no oath, pledge or penalty to keep it, for none but God can reveal or show it, and none but those who are born of the Spirit of God can possibly learn it. Christians may talk freely about it before all men; ministers of the word may proclaim it unreservedly to Jews and Gentiles, without the fear that any of Adam's race will ever know it unless it be to them revealed as it was to Simon Bar-jona, by our Father which is in Heaven. To seek for a secret or mystery in any other fraternity or brotherhood other than that of the household of faith is to depart from the Greater to seek a less.

Third. Old School Baptists object to their members uniting with those orders, because the obligations assumed in doing so conflict with the obligations assumed in their allegiance to Christ, to be subject to the watchcare of one another. In visiting the lodges, they cannot be under the watchcare of their brethren, who are not permitted to accompany them in their secret conclaves. That which makes void the laws of Christ is incompatible with the Christian profession.

Fourth. It is said an oath or affirmation, a solemn pledge, or profane imprecations, are exacted of those who become members of those orders. Presuming this to be the case, the Old School Baptists object to their members assuming such obligations, because the King of Zion has forbidden them to forswear themselves.

Fifth. To waive all other objections, it is certain that when members of the church unite with those institutions, it occasions grief and trouble to their brethren. This, of itself, is sufficient to render it highly improper and disorderly for any member of the church to join such orders. They have professed to prefer Jerusalem above their chief joys; and if they do not they certainly never ought to take on them

the sacred name of Jesus, or profess before heaven and earth to be disciples of the Son of God. Those who name the name of Jesus should regard it as the business of their lives to keep the unity of the Spirit in the bonds of peace; to follow after the things which tend to peace, and things whereby one may edify another. What can there be in or joining the secret orders of Free Masons or Odd Fellows that tends to the peace or edification of the saints of God? Churches have been thrown into disorder, distress, and, in some instances, have lost their visibility from this very cause. But who that sincerely loves our Lord, who is willing to deny himself, take up his cross daily, and follow the Lamb, will persist in breaking the peace of the church, wounding the hearts of dear brethren, and in bringing reproach upon the sacred cause of God for this gratification of his fleshly mind? Who would, like Esau, for one morsel of meat, sell his birthright among the saints in the house of God? We have Christ and His apostles as our example, and until we can find them running into these connections, and disregarding the peace and comfort of the church, we are solemnly bound to abstain from them.

These are, at least, some of the reasons, as we apprehend, why Old School Baptists object to their members joining any of these societies, and they are some of the reasons why we could not consent ourselves to join them, or feel satisfied with brethren who do join them.

The second question of Brother Bartley is, "What course should a gospel church take with members who join those orders and attend their lodges?"

According to our understanding of the laws of the kingdom of Christ, a gospel church should labor faithfully, affectionately and prayerfully to reclaim such disorderly members. Point out to them the impropriety and wickedness of their course, and to restore them to the order of the church. But if after a gospel course of labor they cannot reclaim them, if they really prefer the society of Free Masons and Odd Fellows to that of the church of the living God, then the course of the church is very plain. Let them go to their own company; but let the church withdraw from every brother that walks disorderly, as Christ by His apostle has commanded. If they refuse to hear the church, let them be unto thee as heathen men and as publicans.

Before we close this article, we wish to say, that on all subjects of discipline, a hard, overbearing or domineering spirit should be studiously avoided. You that are spiritual should attempt the work of restoration in the spirit of meekness. Let nothing be done through strife or vain glory, but with singleness of heart to the glory of God. We have doubted the propriety of requiring a brother who has joined any of these orders to come out and denounce them, or to divulge any of their secrets, which he has promised or pledged himself to keep secret. To satisfy our own mind, it is enough that the brother discontinues his connection with such institutions, come out from them, and walk no more with them.

One word more. We hold the same objections to our brethren or sisters joining any of the professedly religious or benevolent societies of the age, except

the church of God, whether it be for religious, moral, social or political purposes. Whatsoever things are pure, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report, may be pursued, without any unjustifiable confederacy or organization with any of these institutions. And we should never turn aside from the footsteps of the flock of Christ for any cause or pretext whatsoever. If, for instance, Mission, Tract or Sunday School societies do not require the forswearing of their members, yet they take more extravagant pretensions to religion than the order of Free Masons or Odd Fellows do, and are perhaps more likely to decoy the unsuspecting. Other institutions for the ostensible purpose of temperance or politics, have used pledges, if not oaths, which are very far from being harmonious with either the spirit or letter of the gospel. Concerning all these things then, we would reiterate the admonition of inspiration, "Touch not, taste not, handle not." The man who attempted to go from Jerusalem to Jericho fell among thieves, who stripped, and robbed, and wounded, and left him half dead. Let us take warning then, and remain in Jerusalem forever,

"Where our best friends and kindred are,  
Where God our Savior dwells."

Gilbert Beebe  
Middletown, N.Y., August 15, 1859.

## SOME TRUTH TOLD ABOUT THE OLD BAPTISTS

It is seldom, if rarely ever, that the Primitive or Old School Baptist church and people have the truth spoken about them from the natural world. However, recently, while reading the **Handbook of Denominations In The United States**, (New Ninth Edition), 1989, I came across the following article on them which, I feel, is not only interesting, but is very factual about the church.

We are having it published in this issue of the **Zion's Landmark**, feeling that it will prove beneficial to our readers and subscribers.

J.M. Mewborn

## PRIMITIVE BAPTIST

Primitive Baptists have the reputation of being the most strictly orthodox and exclusive of all Baptists. Unique in that the group has never been organized as a denomination and has no administrative bodies of any kind (each church should "govern itself according to the laws of Christ as found in the new Testament, and no minister, association, or convention has any authority over the churches"), it represents a nineteenth-century protest against the then newly introduced "money-based" missions and benevolent societies and the assessing of churches to support missions, missionaries, and Sunday schools. Its position was that there were no missionary societies in the days of the apostles, and none directed by the Scripture, and therefore there should be none now.

Apart from this, there was objection to the central-

ization of authority in these societies. These Baptists believed in the religious training of children, but not in Sunday schools. They stood for evangelism as a missionary effort, but by individual responsibility and individual expense, not under sponsorship of a money-based society.

Spearheading this protest against new measures, in 1827 the Kehukee Association in North Carolina condemned all money-based and authoritarian societies as being contrary to Christ's teachings. Within a decade, several other Baptist associations across the country made similar statements and withdrew from other Baptist churches.

The various associations adopted the custom of printing in their annual minutes their articles of faith, constitutions, and rules of order. These statements were examined by the other associations, and if they were approved, there was fellowship and an exchange of messengers and correspondence; any association not so approved was dropped from the fellowship.

Added to this complication was the difficulty of communication in many parts of the South. The result was confusion; there was no chance under such conditions for growth as a denomination and little chance for fellowship or quasi unity. This is apparent in the variety of names — some friendly, some derisive — that have been applied to them: Primitive, Old School, Regular, Anti-mission, Hard Shell. In general, the term primitive has been widely accepted.

A strong Calvinism runs through the Primitive doctrine. In general, the members believe that through

Adam's fall, all posterity became sinners; human nature is completely corrupt; and humankind cannot by its own efforts regain favor with God. God elected his own people in Christ before the world began, and none of these saints will be finally lost. The two biblically authorized ordinances are the Lord's Supper and baptism of believers by immersion. All church societies are human inventions and are denied fellowship; Christ will come a second time to raise the dead, judge all people, punish the wicked forever, and reward the righteous forever; the Old and New Testaments are verbally and infallibly inspired.

Ministers must be called by God, come under the laying on of hands, and be in fellowship with the local church of which they are members in order to administer the two ordinances; they are to deny to any clergy lacking these qualifications the right to administer such ordinances. No theological training is demanded of ministers. While there is no opposition to such education, the position is that the Lord might call an educated person, but lack of education should not bar a person from the ministry. Some Primitive Baptists still practice feet washing, but not all. In spite of their opposition to money-based missionary societies, they are intensely evangelistic. Their preachers travel widely and serve without charge, except when hearers wish to contribute to their support.

Membership is granted only after careful examination and unanimous vote of the church. Factionalism, divisiveness, and politics prevent an accurate report

on membership, which is concentrated in the South; it is estimated at 72,000 in 1,000 churches, but the figure is probably larger.

From:  
**Handbook of Denominations  
in The United States**  
(New Ninth Edition) 1989 — by Frank S. Mead  
and Revised by Samuel S. Hill — pages 51-52.

## A REPUBLICATION

Elder Gilbert Beebe, the founding editor and long-time writer in the *Signs of the Times*, of 1832, wrote and expounded on many subjects from the scriptures during the 19th century. He has been said to have been one of the most able and gifted (inspired) men in the understanding of the truth since the apostles. He was an Old School Baptist elder who, during his lifetime, resided in the State of New York.

For the past twenty years, the *Zion's Landmark* has published, at different intervals, his editorials on the subject of "predestination." The following article has never been published in the *Landmark*. In this connection, may we say at this time, if not deceived, that it is one of his best. What has been written here is the eternal truth, and will stand and last forever. To those who have been given to believe this doctrine, we believe you will enjoy it! In it he clearly identifies and categorizes the doctrine of predestination from conditionalism, bringing to the light the conditionalist, as well as the predestinarian. The comparison is clear and certain.

Editor

## ABSOLUTE PREDESTINATION

Mr. Beebe: — In a former letter I requested your views on the absolute predestination of all things. I asked for information, and for nothing else; but I will excuse you for not answering me, for I know that I am not worthy of notice, but I am a poor unworthy worm of the dust.

Your unworthy friend.

R.S.

Reply. — We assure our friend R.S. that our apparent neglect of this request was not owing to any want of respect for him, nor to any unwillingness to give him such views as we have on the important subject of his inquiry. Those who truly feel sensible that they are poor unworthy worms of the dust, and yet have a desire to be informed in regard to the universal government of the supreme God, of His precision and irrevocable decrees, are the very persons above all others, whom we desire to serve to the full extent of the ability God may be pleased to give us.

Predestination, as a highly esteemed writer in the *Signs* once remarked, does not require to be qualified by prefixing to it the word **absolute**, as the predestination of God must of necessity be absolute in every particular. Jehovah is an absolute God, and

all that He purposes or performs must be absolute. There can be no fiction nor anything merely nominal with Him. Pre-destination is destination beforehand, and as nothing can be before hand, or subsequent with Him, the term as it is used in the scriptures is used in reference to our finite state, as creatures of time; or rather as creatures of God, but for the present, in the time state of existence. God inhabits eternity, and all things are present with Him. The progression of time and development of events can add nothing to His stock of knowledge. We, His creatures, may and we certainly do, live and learn. He has Himself called our attention to the fact that He has declared the end from the beginning, saying, my counsel shall stand, and I will do all my pleasure. This declaration of the end from the beginning proves His pre-science, so conclusively, that but few are so hardened in infidelity as to openly and in so many words, deny His foreknowledge of all events; for if He were deficient in knowledge, He could not with unerring certainty declare the end from the beginning and from ancient times, the things which are yet to transpire. But there are those who while they admit what is called the foreknowledge of God, deny that His knowledge is based upon His own purpose and determinate counsel. They urge the following objections to predestination. It is fatalism, it destroys man's free-agency, and his accountability, and makes God the author of sin; and some there are who go still farther and say if the doctrine of predestination be true, God in predestinating the events of time, etc., has transcended His right and is unjust. Our friend R.S., we think, will agree with us, that it very illy becomes poor sinful dying mortals thus irreverently, not to say blasphemously, to question the eternal right of God to do what seemeth to Him good, in the armies of heaven and among the inhabitants of earth, or to set up their standards of justice and denounce their Creator if He does not abide by their decisions. Let all such first meet the searching interrogative of the inspired apostle, "Hath not the potter power over the clay, to form one vessel to honor" etc.? The holy prophet of Jehovah, by inspiration, has informed us that God is the potter, and we are the clay. Hence, we must acknowledge His eternal right to dispose of all things, all events, and of all worlds according to His own pleasure. Let this be admitted and all murmuring against His predestination will cease. It is not our purpose to meet the objections urged by men to the doctrine of divine revelation, and by logical argument to put them to silence; nor do we design to attempt to make the doctrine palatable to the natural mind of man which is enmity against God, for all such attempts are without the least prospects of success. The enmity of the carnal mind is fully demonstrated in the objections which they bring, but we design rather to search out and call the attention of our inquiring friend to what God has revealed in the scriptures on the subject, and this we will do, if God permit, whether men will hear, or whether they forbear.

The term, predestination, as we have intimated, has reference to the order and succession of events in time, by which the eternal designs of God are

brought to pass. And, so far as God's providence is concerned in bringing His designs to pass, predestination simply signifies that God had purposed, decreed, ordained, or destined the accomplishment of those things before they were, in order of time brought to pass. — Hence to us, it is pre-destination, with God it is destination, because His infinity connects and comprehends the end with the beginning, for He is Himself the First and the Last, the Alpha and Omega, the Beginning and the Ending.

Having, as clearly as we are able, defined predestination, we pass to enquire whether it be a Bible doctrine. If it be a Bible doctrine, we must admit it, or reject the Bible as a record of infallible and eternal truth, and take the open ground of infidelity. And who can trace the sacred pages of the holy book and say that it contains no testimony in support of the doctrine? In the absence of predestination how was it that the prophets of Jehovah foretold the events of ages, thousands of years before those events were actually fulfilled? Who, or what directed the prophetic vision of holy men of old, to look down the vista of intervening centuries, and in the name of the Lord Jehovah predict the things that should come to pass down to the end of time, and even the resurrection of the slumbering dead, and the judgement of the last day? If these things were not before determined of God, how were they known, and if they were unknown to God and man, how were they foretold? And if they were foreknown of God, and He inspired holy men to foretell them, that knowledge and decision of God was what the Bible calls predestination.

But we have no need of ifs in this investigation. The scriptures do most clearly and emphatically declare that "Holy men of old spake as they were moved by the Holy Ghost," that God spake to the fathers by the prophets, and also that the Spirit of Christ, which was in the prophets, did testify beforehand of His sufferings and of the glory that should follow. This was and is predestination. God spake by the prophets, saying, "It shall come to pass." Do not these words imply a decree when uttered by Him who speaks the word, and it stand fast, who commands, and it is done? How harmoniously do both testaments agree in this fundamental doctrine. Throughout the first, or Old Testament, God, by His prophets, declared the things that should come to pass. Apostles and inspired evangelists in the New Testament respond, saying, "And it came to pass." But perhaps some may demand, What came to pass? We reply, all that God by the prophets said should come to pass. First, in reference to the advent of the blessed Saviour, for He Himself declared that all that was written of Him in the law, and in the prophets and in the psalms must be fulfilled, and when dying on the cross of Calvary He exclaimed, "It is finished!" and in awful confirmation the retling sun, prevailing darkness, the quaking earth, rending rocks, opening graves, rising dead, and rending vail gave ample demonstration. Daniel, in harmony with all the other prophets of the Lord, had predicted that at a specific time the God of heaven should set up a kingdom that should never be destroyed, that the Messiah should come, should be cut off, should make an end of sin, and bring in

an everlasting righteousness. The whole new Testament is a record of the faithful fulfillment of these predictions. Long had the prophet slumbered with his fathers, before the accomplishment of his seventy weeks, but the word of our God could not die, it liveth and abideth forever.

The predestination of our God also embraces all the heirs of immortality. "For whom he did foreknow, then he also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren. Moreover whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified them He also glorified." — This predestinated people is blessed with "all spiritual blessings in heavenly places in Christ Jesus, according as He (God) hath chosen them in Him before the foundation of the world, that they should be holy and without blame before Him in love. Having predestinated them unto the adoption of children, according to the good pleasure of His will. In whom we have received an inheritance, being predestinated according to the purpose of Him who worketh all things after (or according to) the counsel of His own will."

There are those who admit the doctrine of predestination, so far as it applies to the coming of the Savior, the work which He was to perform, the sufferings which He was to endure, and the glory which was to follow; and also in relation to the good works which God before ordained that His people should walk in; but reject the idea that His purpose and foreknowledge extends to the wicked acts of men and devils. But for ourself, it is our firm conviction that if a single event could possibly transpire from the creation of the world to the end of time, from the rise and fall of empires, to the falling of a sparrow, or a hair of our head to the ground, that such unforeseen and consequently unprovided for events would unavoidably endanger and render uncertain the execution of what is admitted to be ordained and decreed of God. How could it be otherwise? Can we consistently believe that it was predestinated that Christ should suffer on Calvary to redeem sinners, and yet that He did not foreknow that there would be any sinners to save? Did He decree that His dear Son should be delivered into the hands of wicked men; and yet not contemplate in that decree, either the existence of wicked men, or what they should do in condemning and crucifying Him? But aside from all human reasoning, or vain speculation on the subject, God has informed us, by His inspired apostles, that Jesus was delivered by His determinate counsel, and foreknowledge, and put to death by wicked hands. And again, the inspired apostles break forth in praise to God, in devout acknowledgement both of the decree and of its accomplishment, that, "And when they had heard that, they lifted up their voice to God with one accord and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of the servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together

against the Lord, and against His Christ. 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. 24-28). Here let it be observed the holy apostles of the Lamb did not start back with horror, and exclaim, fatalism! this makes God the author of sin! or this destroys the accountability of man! They saw nothing in all this reflecting unfavorably on the character or purity of the supreme God; but they saw such harmony in the purpose, decrees, and actual accomplishment of the designs of God, as led them simultaneously and with one accord to lift up their voice in devout adoration and praise to the Most High God, whose providential government was so clearly manifested in controlling all events. The things which they now saw brought to pass were distinctly spoken of by David in his day, and pointed out by the slaughtered lamb which Abel, by faith, offered to God some four thousand years before any of the actors in the crucifixion of Christ, were born. God had not only decreed what they should do, but He had also decreed what they should not do. "The enemy should not exact upon Him, nor the son of wickedness afflict Him." "A bone of Him should not be broken." "He should not be holden of the pains of death." His soul should not be left in hell, nor should His flesh see corruption. Neither death nor hell could go beyond the purpose and decree of God. None but Judas could betray Him, without involving a contradiction of the purpose and decree which was recorded in the scriptures; the pieces of silver for which He was betrayed were numbered and recorded in the decree of God, as

published by the prophet hundreds of years before Judas was born. The parting of His raiment, and casting lots for His garments, was all a matter of ancient record, together with all the minute circumstances which occurred; all of which we are informed were done that the scripture should be fulfilled. The murder of the infants by Herod, brought to pass the decree published by the prophets six hundred years before. "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children because they were not." (Jer. xxxi. See also, Matt. ii. 18. The case also of Joseph and his brethren is a very clear and striking illustration of the overruling government of God, as embracing all events. And who shall dare to charge God with unrighteousness, because He retains in His own hand a supreme control of all beings and of all events; because He worketh all things after the counsel of His own will. Who has a right to infer that God is the fountain of sin or unholliness; when we are informed that men with wicked hands, do whatsoever His hand and counsel before determined should be done? Paul when declaring what God had said of Pharaoh, that for this purpose He had raised him up to make his power known in him, etc., anticipated the blasphemous out breakings of the human mind in opposition to the predestination of God. "Thou wilt surely

say unto me, Why doth he yet find fault," or hold man as a responsible being, "for who has resisted his will?" But the apostle did not forbear to declare this doctrine because men resisted and blasphemed it; but says the apostle, "Nay, but who art thou, O man, that repliest against God?" etc. When the enmity of the human heart is subdued by the quickening power and grace of God in regeneration, then the heaven-born child is reconciled to God, and loves to contemplate the power and glory of Jehovah. Then is he prepared, with the inspired psalmist, to rejoice that the Lord God Omnipotent reigneth; that all power in heaven and in earth is vested in the blessed Savior. But if left to doubt His all-pervading power and providence for a moment, now sinks his spirit at the fearful thought that some wheel in the vast, and apparently complicated machinery of nature might be suffered to revolve unbounded by the wisdom and foreknowledge of God. If one of the wheels could work without the power and providence of God, its effects might be to ungear the whole system of divine government, and worlds on worlds be dashed into irretrievable ruin. When the enlightened mind of God's dear children contemplates the glory of this subject, they fall down before God in admiration, and with the four beasts, and four and twenty elders, cry **Holy, Holy, Holy, Lord, God, Almighty**. They are filled with the most profound reverence for, and confidence in the God of their salvation.

One reason we have thought why some of the children of God have seemed to be unreconciled to this doctrine is that they have failed to discriminate between the overruling power and providence of God and the effusions of his Spirit. "Let no man say when he is tempted, that he is tempted of God; for God cannot be tempted, neither tempteth He any man." When men are tempted to sin they are tempted of their own lusts, and by the devil. But how hopeless and desperate would be the condition of all who are tempted, if God had not the power and providence to control the temptation, and overrule its effect according to His eternal purpose and pleasure for the good of His tried and tempted children, and for the glory of His own great name. Our every temptation, though they flow not from God, are directed, and restricted and made serviceable to His saints, by Him, is absolutely certain. Hence Peter assured the saints that God would control this matter. He will not suffer you to be tempted beyond that which ye are able; but will also with the temptation make a way for your escape. That glorious High Priest which becometh us, was Himself tempted in all points as His children are, and knows how to succour them that are tempted. Soon after He was baptized, He was led up by the Spirit, unto the wilderness to be tempted of the devil. He was not led there by the devil; but by the Holy Spirit of the Lord God which was upon Him. Neither was He tempted of the Spirit of God which led Him into the wilderness; but He was tempted of the devil. The devil could neither afflict poor old Job, nor even drown the herd of swine, until he received permission of the Lord, and it is hard for

us to think that any of the saints, however shy they may seem to be of the doctrine of predestination, really would wish or be willing that God should have less, or that sin or Satan should have more power. It is a blessed reflection to us that

*"Death and hell can do no more Than what our Father please."*

Volumes have been written upon this subject, and volumes may still be written, it is too rich and boundless ever to be exhausted, but after all that we can say, it is the Spirit of the Lord alone who can present it in its beauty to the sons of men. He, the **Spirit of the Truth**, whom the world cannot receive, can slay the enmity of our carnal mind, and give us the light of the knowledge of the glory of God, shining in the face of Jesus Christ. May that spirit in all its quickening power and grace be with our friend R.S. and all others who earnestly desire a knowledge of the true God and eternal life.

Midletown, N.Y., Feb. 1, 1854

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**ELDER  
FRANK PEGRAM**

(1916-1993)

Elder Frank Pegram, age 77, of Trent Hill, Route 7, Bassett, Henry County, Virginia, passed away June 8th, 1993, at Memorial Hospital, Martinsville, after a brief illness.

As we attempt to chronicle precious things of the life of this dear man of God, we are reminded of the words found recorded in Luke 1:6, concerning the dear saints of God, Zacharias and Elizabeth, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord **BLAMELESS.**" "A bishop then must be **BLAMELESS,** the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach," etc. Beyond all questioning, this was truly the life of Elder Frank Pegram with his dear wife, Sister Hallie Shelton Pegram, who died March 27, 1991. Together, as man and wife, it was made manifest that they were of the truth that has endured through the ages, centuries and generations of time.

The first time I ever recall seeing Brother Pegram was on Monday morning after the first Sunday in July, 1961, at the Lower Country Line Association, held at Wheeler's Church, Person County, N.C., when he was called upon to speak. That was over 32 years ago. Through all of these years, while he had much opposition and persecution of this truth, God kept him that he never faltered or wavered in the slightest from the precepts of the doctrine and teaching of His Lord and Master. At the time of his death, his membership was with Thomas Grove Church, while he was endeavoring to serve Aaron's Corner and Russell Creek Churches of the Lower Mayo Association, and Indian Creek Church, Indian Valley, Va., of the New River Association, each of whom miss his presence with them sorely. God wonderfully blessed him to go in and out before them in true humbleness and humility as their undershepherd.

Born in Rockingham County, North Carolina, on February 1, 1916, his parents were the late Boyd

Pegram and the late Minnie Lee Stewart Pegram. In early life he was married to Sister Hallie Shelton Pegram. To this union were born two sons, Thomas Clifton Pegram, Ridgeway, Va., and Ronnie E. Pegram, Bassett, Va. Besides his children, he leaves one sister, Fannie Shelton, of Flint, Michigan, with four grandchildren and five great-grandchildren to mourn his passing.

Faithful in all walks of life, as we have said, not only to the Kingdom of Christ, but in his natural calling, he served his country in the time of World War II in the battles of the Philippines, South Pacific, under General McArthur. He came home from the war, and was gainfully employed with the American Furniture Company with 14 years of service.

Elder Kenneth Hopkins, Elder John Lee and Elder Ralph Gaines were blessed in speaking comforting words to a large crowd at Old Center Church on June 11, 1993, to his sorrowing members of the little flocks who loved him dearly, and the large congregation bespoke the high esteem in which he was held in this mortal life. No amount of money in this world can purchase this name.

May it be the will of our God to remember the churches of the flock that he left behind, along with his fine family of children and grandchildren, all of whom loved him dearly.

J.M. Mewborn  
October 28, 1993

**IN MEMORY OF ELDER  
CHARLES R. BALL SR.**

**My head and stay is called away,  
And I am left alone;**

**My husband, dear, who was so dear,  
Has fled away and gone.**

My husband, Charles R. Ball Sr., passed away July 12, 1993, after an extended illness. He had been

blind for many years, and had passed his 90th birthday last September, 1992. He often expressed his hope that he would see (naturally speaking) again, that he would see His Savior as He is, be like Him, and be satisfied; and that is my hope, too.

Clemmie H. Ball  
Martinsville, Va.  
August 30, 1993

### DON EDWARD LAKE

We, the members of Indian Fork Primitive Baptist Church, Culloden, Cabell County, West Virginia, bow in humble submission to the will of our Heavenly Father, who has taken from our midst, one of His jewels, and our precious brother, Don Edward Lake.

As requested by his wife, Callie Lake, I will attempt to write an obituary that would pay tribute to him and would be of some comfort to his family, and be God-honoring.

Brother Don Lake was born September 2, 1918, and passed from this life September 17, 1993, making his stay on earth 75 years and 15 days. He was married to Callie "Higgenbotham" Lake. His first wife, Nancy "Fizer" Lake, preceded him in death. Brother Don united with the Indian Fork Church, September 2, 1976.

He leaves behind to mourn his passing, three children: Burchel Lake, George Edward Lake and Wanda Jean Lake, all of Hurricane, W.Va.; one grandson, Keith Lake, of Kentucky; one stepson, James Higgenbotham, Tracy, California; one stepdaughter, Carol Stemann, Amelia, Ohio, with five step-grandchildren.

His funeral service was conducted at the Indian Fork Church, Culloden, West Virginia, Elder Elmer Smith officiating.

Brother Don in his early years was a kind, gentle man, slow to anger. He loved to talk about the love and fellowship of the church. In all the years, I have known him, I have never heard him speak an unkind word about any of his church brethren and friends. We were blessed to travel with Brother Don and Sister Callie among the associations and churches for several years. These were the times of joy and peace.

In later years he was afflicted with Alzheimers disease, and he spent his declining years in a nursing home. He reached a point where he could not recognize people, only with his eyes. There is one precious thing he never forgot. I can remember well, when he looked into my eyes and muttered, "My brother, why don't you take me out here, and take me to church with you. I never thought you would do me this way," he said.

These are some of the precious memories of him and his dedication to the church he loved, and the love he had for his brethren. All of this leads us to believe that, "The steps of a good man are ordered by the LORD." Psalm 37:23.

Brother Don Lake's sufferings are now over, and his soul and spirit are now resting in the paradise of God, awaiting that glorious hour when Jesus comes in the clouds of His glory to gather His elect from the four winds, that was predestinated unto the adoption of His children from the foundation of the world. This

is the resurrection of the just.

"Therefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing as unto a faithful Creator." 1st Peter 4:19.

I hope I have touched upon the doctrine that Brother Don Lake devoutly believed, and the life he was blessed to live while upon this earth with the true man that he was.

Written by one who loved him. He has been missed while in the nursing home for a number of years. He will be missed by all who knew him and loved him.

Therefore, be it resolved, that one copy of this obituary be recorded in the church record, one copy be sent to Zion's Landmark for publication, and one for each of the family.

Done by the request of the Indian Fork Church.

Norman Bird  
Hurricane, W. Va., 25526

### LEOLA CAMPBELL MOORE

"Now these be the last words of David. Davd the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue."

II Samuel 23:1, 2.

I have no knowledge as to how many times Sister Moore related to me over the past years her desire that I write her obituary, if I be the longest liver. A short while before she finished her sojourn in this world, she stated to me once again that she wanted me to write her memorial.

More than four months have elapsed since Sister Moore's passing, as I had been waiting upon the Lord to give me the time, if so be His will, to put His Word in my tongue. Just today, August 13, 1993, I picked upon the Bible, and when I opened it, the scripture quoted above appeared in the outset from II Samuel 23:1, 2. My desire is that the Lord will speak by me; if not, there is nothing I can say or would say that would be comforting to anyone.

Sister Moore was born March 29, 1909, in Patrick County, Virginia. She was the daughter of the late Robert and Texas Lawson Campbell. She was preceded in death by two precious children, a son, Robert Hopkins Jr., and a daughter, Shelby Jean Hopkins.

After several years of affliction, at times severe, while being in and out of the hospital, each time it appeared, surely, she could not endure much more, but one sure fact remained, the Lord gave her Grace sufficient to stand each test. When the appointed moment came before ordained of God, her soul departed her little, frail, afflicted boy, when she sweetly breathed out her last breath on April 11, 1993, in the early morning hour on Sunday, the day that is observed by men in the world called "Easter," spoken of in Acts 12:4. By her side stood a dear sister in Christ, I hope, Sister Ora Martin, who never wavered in faithfulness to her during her long, drawn out illness. She went all the way to the end, that being as far as she could go. Sister Martin had no need to say, "I love you." She manifested her love all the way

through the end.

The thought came to me that it was the first day of the week at a very early Sabbath (Sunday) morning hour when Christ had already arisen from the dead. Mark records, "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. Luke records, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 24:1. John records, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1. All of these scriptures prove beyond any shadow of doubt that according to the old Jewish calendar, Saturday was the Sabbath and Sunday was the first day of the week. As Christ arose on the first day of the week, so it was with Sister Moore whose soul departed on the first day of the week, on the same occasion as the scripture calls "Easter" in Acts 12:4. As Christ disappeared unbeknowing to a sin-cursed and dying world, so likewise, He took Sister Moore to be with Him in like manner. As we would say, she slipped quickly away to be with Her Lord and Master. How beautiful!

Sister Moore leaves her beloved husband, Brother Jesse Moore, two daughters, Mrs. Nancy Scott, Collinsville, Va., Mrs. Thelma Bryant, Martinsville, Va., and one son, Herman Hopkins, Spencer, Va., to mourn her loss with ten grandchildren and thirteen great grandchildren.

No words of man, no human tongue could ever tell or even hint to express or describe the faithfulness of the tender, loving care Sister Moore received from the never tiring hands of Brother Moore. This is no guess work, and there are no hear-says. I know what I have said in these lines to be the truth or true facts. Brother Moore of his best gave all. He was a husband, not only in deed, but in deeds and by deeds in every way, not just a title given by the law of the land.

Sister Moore was one of few, indeed, who afterwards manifested the same Love she had for me and others as it was before the **STORM** arose. It does appear that the majority of membership will lose their love for the ones not in fellowship with them. May I say if it formerly was **TRUE LOVE**, it will remain the same, come divisions or whatever. Hers, being one of the few, covers a vast territory. In fact, it covers all of it.

She bore many crosses and losses during her journey in this life and time world. She lost two small children over fifty years ago, and on one occasion lost all of her natural or material possessions in a fire. Sister Moore bore evidence that she possessed a sweet hope of things not of this world given to her by the same Lord that death could not touch, thieves cannot break in to destroy, nor moths destroy. I am sure there were times when she was brought to the place that she had to hang her harp among the wil-

lows in the midst thereof and say, as the children of Israel, "How shall we sing the Lord's song in a strange land?" Psalm 137:2-4. Most assuredly, I believe she saw the travail of her soul, and I feel she was made satisfied when her soul was departing her body, rejoicing in the sweetness of a Savior's love.

Not many days before Sister Moore passed away in Memorial Hospital, Martinsville, Va., she related to me on the telephone that she sat up and sang "Amazing Grace," and never smothered for breath, neither had a hymn book in her hands or received any oxygen. She sang the hymn from start to finish, never missing a word. At the same time she told me she never had anything against anyone and loved each of them, regardless of whatever faction they were numbered with.

Sister Moore's funeral service was held at Pleasant Grove Primitive Baptist Church in The Lower Mayo Union Association where she was a member. Her funeral service was conducted by her pastor, Elder Paul Clark, Elder David Minter, and Elder George Flippin. The hymn, No. 304 in the Goble Hymn Book was sung, led and lined by Elder George Flippin at the grave. "Come Thou Long Expected Jesus," was a precious hymn that she loved so much, and requested several years prior to be sung at that time when she had passed away.

Her body was laid beneath the sod in the cemetery at Russell Creek Primitive Baptist Church, Patrick County, Va., to await the moment when King Jesus shall dismount His majestic throne, bringing with him the souls and spirits of all for whom He died that they may be reunited with the same bodies to come forth in the immortal likeness to meet with Him in the air. And finally to be glorified with Him to enter that Heavenly Home where sorrows, death and pain are known no more. This is the hope that Sister Moore carried in her breast, of finally seeing the visions she had been shown by revelation.

She will live on in the hearts and memories of all who loved her, Love being stronger than Death.

May the dear Lord be to Brother Moore a companion, and reconcile him to his loss, hoping that he may be comforted in the fact there was not one thing possible that he could have done that he failed to do. His hands reached to the limit. May the Lord be to her three children a Mother and to the grandchildren a Grandmother.

"There is an hour of peaceful rest,

To mourning wand'ers giv'n;

There is a joy for souls distressed,

A balm for every wounded breast —

'Tis found above in Heav'n."

(Goble H.B., No. 283.)

Rachel Clark Manuel

August 13, 1993

## LITTLE SHELBY JEAN HOPKINS LITTLE ROBERT HOPKINS JR.

(Children of Sister Leola C. Moore)

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a

little child unto Him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matthew 18:1, 2, 3, 4

Sister Leola Moore asked me at the same time, when she requested I write her obituary, if I would write something in remembrance of her two dear children, whom it pleased the Lord to take from her 55 years ago. This was some while before she passed away. I promised her that I would try. She never was able to give me the information I needed to prepare it while she was living. Although she has passed on, I feel I still must honor her request and be loyal to my word of promise.

It may seem strange, perhaps, to some that since it has been so long a period of time that has elapsed since their departure that a write up would be needless or out of place. May we not forget that in Eternity there is no element of time. While we sojourn in this time world, we speak in terms of seconds, minutes, hours, days, weeks, months and years. Men only measure time by time measuring devices. With God all of His children are as old as He is, and as young as He is, since He had no beginning of days, nor with Him will there be any ending of years. David said, "For a thousand years in their sight are but as yesterday when it is past, and as a watch in the night." Psalm 90:4. Peter said, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." II Peter 3:8. Time is no more with the ones who have gone on before.

Sister Moore lost her little girl, Shelby Jean Hopkins, on May 24, 1938, she being less than 10 months old.

While Sister Moore lay in a Danville, Va., hospital, critically ill and unconscious, her son Robert Hopkins Jr., passed away that same year, less than 5 months later on October 16, 1938, of her daughter. Sister Moore related to me a vision she was shown in which she saw her little son and daughter, both of them together, pass by her bed, hands joined, and the son said, "Mama, I have got to go now to be with Little Shelby Jean." A neighbor made a little suit and covered the buttons to shroud the little boy for burial. The neighbor saved one button to show Sister Moore, if she lived to get home. When Sister Moore looked down upon the covered button, very vividly, she remembered seeing the little boy dressed in a suit the same color and with covered buttons just like the one given to her. Sister Moore always believed that her son's soul left his little body at the same time she saw him in the vision come by her bed.

Sister Moore lived and died, believing that God's will was and is done, and as Jesus begged for submission to His Father's will saying, "Thy will be done in earth, as it is in Heaven," so it is and has always been with His children that they do likewise, saying,

"Wait, O my sould, thy Maker's will;

Tumult'ous passions, all be still!  
Nor let a murmur'ing thought arise;  
His ways are just, His counsels wise.  
"In Heav'n, and earth, and air, and seas,  
He executes His firm decrees;  
And by His saints it stands confessed,  
That what He does is ever best."

Rachel Clark Manuel  
September 14, 1993

## RUBY SMITH MANN

On Saturday, June 12, 1993, the Dear Lord saw fit to remove from our midst, sister Ruby Smith Mann. She had been in declining health for some time. She passed away at Rex Hospital, Raleigh, N.C.

Sister Mann was born August 8, 1920, in Harnett County, N.C., and lived most of her life in and around Angier, Fuquay-Varina, and Willow Spring, N.C. She was the daughter of the late Brother James Acriel Smith and Sister Corneilia Mills Smith. She was one of thirteen children. She was a homemaker, kept children in the home, and worked part-time at Lee's Rest Home.

She is survived by her husband, Mr. Cecil I. Mann, Willow Spring, N.C.; one son, Jerry Mann, Raleigh, N.C. and one grandchild. She is also survived by five sisters, Sister Ernie Prince, Sister Lillie Blanchard Cain, Sister Bessie Spence, Sister Bertha Rogers, and Sister Hersey Hester, all of Fuquay-Varina, N.C.; three brothers, Mr. Raeford Smith, Angier, N.C., Mr. James Smith, Fuquay-Varina, N.C., and Mr. Carley Smith, Raleigh, N.C., are also left behind to mourn her passing.

Sister Ruby came before the Willow Spring Primitive Baptist Church the fourth Sunday in December, 1968, and asked for a home. She was gladly received into the fellowship of the church, and was baptized the fourth Sunday in January, 1969, by the pastor, Elder T. Floyd Adams. (Ice and snow were on the ground at the time, and the temperature was freezing (32° and below.) She attended her church when her health permitted.

Her funeral service was conducted in the Sugg Funeral Home Chapel, Fuquay-Varina, N.C., on June 15, 1993, by her pastor, Elder J. M. Mewborn. Her body was laid to rest in the Kennebec Cemetery, along beside N.C. (Route) 55 Highway, near Angier, N.C.

The membership of Willow Spring Primitive Baptist Church would like to say to Mr. Mann and Jerry, her husband and son, that our deepest sympathy goes with you, and may the Good Lord be with you and keep you in His loving care. We shall all miss her.

Therefore, be it resolved by Willow Spring Primitive Baptist Church that three copies of this memorial be made, one for her family, one for the church record, and one be sent to Zion's Landmark for publication.

Written by the request of the church, read and approved in the August 21, 1993, meeting.

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

**IN MEMORY OF  
SISTER FANNIE WILLIFORD  
(106 Years and Approximately  
6 Months of Age)**

Sister Fannie Williford was born August 11, 1886, and passed away February 12, 1993. Her funeral was conducted by her pastor, Elder David Minter, and her body was laid to rest in Surl Church cemetery.

Sister Williford is survived by one sister, Mrs. Frankie C. Oakley. She had one son who was killed in an automobile wreck in 1932. Time has passed bringing one, whom I esteemed very highly, to the end of her days.

I believe in a "GOD" who controls all things in Heaven and in earth, who blessed her to love the doctrine of Salvation by the Grace of God.

My wife and I visited her and Brother Johnny Williford, her husband, many times in years gone by. I wish to say a word or two about Brother Johnny whom I believe was a fire side preacher, if there is such. He, many times, would talk to us and Sister Williford, and she would sit with tooth brush of the old fashion way and snuff, and a pretty look would seem to be glowing around her as he would be telling things that had taken place in his life for which he felt or gave the praise to the great I AM. That was a joyful time to be in his presence, as well as hers.

There was no pride in Sister Williford who knew where all things must come. I don't know how or what to say of one as I feel Sister Williford to be. I feel she was made mindful of the great Power who carried her each day of her life, gave her the food she ate, the clothing she wore, and the love she had in her heart for the truth she believed.

Elder L.P. Martin, Elder Jack Hawkins, Elder Chandler, and Elder Joe Bowles, and, perhaps, others would go and hold service and preach in their home, as they were shut in for many years. They would weep often-times, as there were some happy times in their humble home during these occasions.

Some words in the 55th Chapter of Isaiah now come to mind, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." I feel this is a truth that Sister Williford and Brother Williford believed, for they knew that the money for natural food and raiment was a gift by the Hand of God. They also knew they had nothing to offer for the sweet, peaceful feelings which, I feel, they felt sometimes would never come again, but at God's time they again would be blessed to drink of this wine, spoken of by Isaiah, the Prophet.

They were given to know every joy, every morsel of food, the air they breathed, and the strength to breath it, all, were a Gift of Him who rules all things in Heaven and in the earth.

I wish to say a word or two about the "wine", spoken of in 1st Timothy 5:23, "for thy stomach's sake." Under the sound of preaching, their feelings, when

they were blessed to hear, would bring tears and much joy to them. I believe this is the "wine" they truly enjoyed.

I hope I have not written anything they did not believe, or anyone else. In Jeremiah 10:23, it reads, "the way of a man is not in himself." It seems like I just cannot find words to say what I desire.

May God reconcile her kindred as the days pass on. We will always cherish the time spent in their presence.

Done by order of Surl Church in conference, May 8, 1993.

Elder David Minter, Moderator  
Charlie Blalock, Clerk

**IN MEMORY OF SISTER  
ROSA CHAMBERS**

Sister Rosa Chambers was born August 18, 1911, and passed away from this life November 21, 1992. She was married to Brother Willie Chambers who preceded her in death a number of years prior.

She is survived by two sons and two daughters, Paul Chambers, Roxboro, N.C., Fred Chambers, Hampton, Va., Essie Chambers of South Carolina, and Ersene Wrenn, Roxboro, N.C., with nine grandchildren. Also, two or three sisters survive her.

I feel Sister Rosa would not have them to dwell on anything she had been caused to do while she walked in this life because she was unable, and did not feel she had done anything good of herself.

I will try to mention two times that I feel were precious to her, and that is when she came to the church, asking for a home, shouting her love, and wanting to live with the anointed of the Lord.

The other time was when Brother Willie Chambers, her husband, came to the church, after service had broken up. We were out in the yard, and brother Willie told Elder L. P. Martin that he could not leave because he felt he would die. Elder Martin called the church together, and with joy, Brother "Willie" was received. When Brother Martin started to sing out in the yard, Sister Rosa started to Brother Willie with outstretched arms. It surely was a happy time for them and us here at Surl Church.

I believe if anyone ever gave to the poor, it was there on that day. Sister Rosa Chambers was baptized into the fellowship of Surl Church, April 8, 1956.

I know there is a loneliness in the family's life. Jesus walked on the Sea of Galilee, and calmed the mighty wind. He said to His trembling disciples, "Be not afraid, It is I." He also made his power known in the Den of Lions, and in the Firey Furnace. This same power is felt in the hearts of His little children today. May God comfort you and keep you, causing you to feel that mother is better off.

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

Elder David Minter, Moderator  
Charlie Blalock, Clerk

**IN MEMORY OF  
SISTER MABLE DAVIS  
(100 YEARS OF AGE)**

Sister Mable Davis was born May 7, 1892, and passed away October 20, 1992. She was the daughter of the late Dockery and Stella Burton Swanson.

Sister Davis married John Thomas Davis February 26, 1911, who preceded her in death February 14, 1930. To this union were born eight children from which James Davis and Eugene Brann are deceased. She is survived by six children: Gattis Davis, Irene Wood, Marie Anne Doyle, Stell Ruth Oakley, Virginia McBride and Lois Hill. One sister, Mrs. Laura Clayton, with seventeen grandchildren, three step-grandchildren, twenty-two great-grandchildren, and five great-great-grandchildren are left behind to mourn her passing.

Her funeral service was held October 23, 1992, at Brooks and White Funeral Home Chapel by Elder David Minter. Burial was in the Davis Family Cemetery.

We do not have on record the date Sister Davis united with Surl Church. It is believed to have been close to sixty years ago. Sister Davis loved Surl Primitive Baptist Church.

I commended the children, as they would bring her, as long as she was able to come, to the meetings. Sister Davis was humble, lovable, and spoke kindly to all she came in contact with.

Her home with the church and hearing the preaching was her life. We feel she had a desire of a better home where no sickness or sorrow dwell, and that she desired one day she would hear the call, "Child, come home." Though she is gone, and won't return, I know it is grievous to her loved ones, the family.

May "GOD" who rules the seasons and controls the sea, the wind, and holds everything in His Hand give you the feeling to say, "Sleep on Mother, and take thy much needed rest."

It is our desire, as time rolls on when you think of her, that "GOD" will comfort your heart. Only "GOD" can give you a sweet feeling, even though she has passed on, that she is better off than we are. If there is any advise, I would say to you, "Be Good To Each Other."

Therefore, be it resolved by Surl Church that three copies of this notice be made: one to the family, one to Zion's Landmark for publication, and one for the church records.

Elder David Minter, Moderator  
Charlie Blalock, Clerk

and passed away June 18, 1993. Her funeral was conducted by her pastor, Elder David Minter, whom she loved very much.

She was baptized into the fellowship of Surl Primitive Baptist Church in the year 1928. It is believed that Elder J.J. Hall was serving as pastor about that time.

Sister Evans is survived by four daughters and three sons. Her daughters are Louise E. Pugh, Nannulene E. Taylor, Cara E. Martin, all of Roxboro, N. C., and Betty E. Clifford, Bullock, N. C. The sons are Landis E. Evans, Harrisonburg, Va., John D. Evans and Forrest Evans, Roxboro, N.C. Also, 25 grandchildren, 35 great grandchildren and 7 great-great grandchildren are left behind to mourn her passing.

It is hard to know what to say in trying to prepare a few words for one whom I feel "Christ" died for. These words, found in 6th Chapter of Isaiah, verse 1, have been in my mind several times since Tuesday past last second Sunday. "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

Sister Evans, as all of His children, I believe, are made to know, was a sinner, all unholy, unclean, begging from time to time, "Lord, be merciful to me," realizing that unless they are kept and lead by His Hand, surely torment will be their destination.

When the fullness of time comes, they are for a few moments given to feel a sweet feeling they are His; then, they can see Him high and lifted up. With this, along with many feelings, she must have had these back in the year 1928 when she was brought to the church. No doubt, she felt she had gone as far as she could go, and, I feel, she felt His presence fill her very being.

She often spoke of her desire to come back to church meetings at Surl when my wife and I would visit her, when she would not be able to attend.

To the family, I would say to you that the Arm of the Lord is not shortened. He is, today, as He has ever been and ever will be, controlling all things, and He is able to cause you to feel mother is now resting. That we feel one day she will hear that call, "Child, come home!" May God comfort you in the lonely hours that are to follow.

Done by order of Surl Church in conference July 10, 1993.

Elder David Minter, Moderator  
Charlie Blalock, Clerk

**FAMILY REQUESTS PUBLICATION  
OF OBITUARY**

Dear Elder Mewborn,

Will you please publish this obituary in Zion's Landmark of Brother Willis Jasper Jones? Brother Jones' children asked me to send it to the Zion's Landmark.

Yours truly,  
Tunie Ellen Whittington  
Benson, N.C. 27504

**IN MEMORY OF  
SISTER EALEY EVANS  
(94 Years and Approximately  
8 Months of Age)**

Sister Ealey Evans was born November 10, 1898,

**WILLIS JASPER JONES**

This obituary is written in memory of Brother Willis Jasper Jones, Raleigh, N.C., who died on Monday, July 12, 1993, in Wake Medical Center, Raleigh, N.C. He was a retired carpenter. He is survived by daughters, Betty J. Drake, Elaine J. Jones and Jean J. Moore, all of Morehead City, N.C., and Liane J. Keeny, Beaufort, N.C., with twelve grandchildren and nine great-grandchildren. Two sisters also are left behind to mourn his passing, Ada Langdon, Smithfield, N.C., Gladys Carroll, Garner, N.C. with one brother, Willie H. Jones, Orlando, Florida.

Brother Jones was born January 30, 1907, and died July 12, 1993. He was the son of Willis Henry Jones and Emily Lillia Ennis Jones. His wife, Betty Beulah Pollard, preceded him in death, August 23, 1987.

Brother Jones was a patient in a nursing home several years before his death. He had been in poor health for many years. He will be missed by Fellowship Church. Brother Jones united with Fellowship Church October 3, 1982. He attended church regularly as long as his health permitted.

Done by order of the church in conference.

Elder Curtin Parrish, Moderator  
Tunie Ellen Whittington, Clerk

**ALSIE BARNES SMITH**

Sister Alsie Barnes Smith, age 87, was born July 20, 1904, at Zavalla, Texas, and passed away December 19, 1991, at Nacogdoches, Texas. This dear sister in Christ was a longtime member of the Little Flock Primitive Baptist Church, Lufkin, Texas.

Her funeral service was held on Saturday, December 21, 1991, at Oakley-Metcalf Chapel, Lufkin, with interment in the Old Union Cemetery. She leaves behind to mourn her passing two brothers, Elton Barnes, Jay, Oklahoma, Bennett Barnes, Timpson, Texas, and one sister, Vance Garrard, Nacogdoches, Texas, along with one sister-in-law, Verdine Barnes, Zavalla, Texas.

In life, Sister Alsie Barnes Smith was a school teacher, where she spent a lifetime in this career at Zavalla, Texas, (Angelina County) High School. She was highly respected in this profession by her Superintendent and peers, and was loved very much by her pupils (and students) of several generations.

Notwithstanding the blessing given to her by her Creator in her field of education, the love of God that was shed abroad from her Lord and Master was deeply felt for many years among the churches of the Primitive Baptist Association of East Texas. The faith inspired into her heart was stout and strong in the doctrine of absolute predestination, and she contended for this truth as long as she lived. She never wavered in her belief.

This dear sister is greatly missed by her family, church, neighbors and friends who loved her. Truly, her life was an inspiration and her death a benediction to the numbers of people who knew and loved her.

Lynwood Jacobs  
Jasper, Texas, 75951

**ARLES EMRIE DuBOSE**

He was born March 26, 1904, in Newton County, Texas, to Elder Amos Allen DuBose and wife, Nancy Allie (Simmons) DuBose, and was called from our presence June 30, 1993, at Jasper, Texas.

Deacon Brother Arles Emrie DuBose was a member of the Primitive Baptist Church of Absolute Predestination Faith and Order for sixty-four (64) years, and an active deacon over fifty (50) years; he also served as church clerk for several years.

Brother Arles DuBose is survived by his loving wife and companion of seventy-two (72) years, Laura Wright DuBose; sons, Fennis DuBose, Kenneth DuBose and Wayne DuBose; twelve (12) grandchildren, twenty-four (24) great-grandchildren, two (2) great-great grandchildren, and numerous nephews, nieces, cousins and friends.

He was a true believer of the faith and doctrine of absolute predestination, election and salvation, alone, by God's grace. He will surely be greatly missed by his brothers and sisters, brethren of like faith and calling, along with the many relatives, friends and associates whose life he touched and shared a part of during his earthly journey.

His funeral service was conducted by Elders Carl Dubose and Lynwood Jacobs at Forest Oaks Funeral Home, Jasper, Texas, with burial at Evergreen Cemetery, Jasper, Texas.

This notice was written at the request of Little Hope Primitive Baptist Church, Jasper, Texas, for presentation at the next association meeting of the Primitive Baptist Association or "Primitive Association" of East Texas.

Elder Carl DuBose, Moderator  
Kenneth DuBose, Clerk

**GLENNIE STRANGE ADCOCK**

Glennie was the daughter of Ulie Thomas and Cornelia E. Allen Strange. She was born March 30, 1909, and died March 13, 1993. Her funeral service was conducted at 2:00 P. M., on Tuesday, March 16, 1993, at Surl Primitive Baptist Church by Elder David Minter and Rev. Randy Pittman.

Glennie was married to Isaac Newton Adcock who preceded her in death April 3, 1986. To this union were born two sons, C. Gary Adcock and Gerald C. Adcock, three daughters, Barbara A. Jones, Betty A. Blalock, and Wanda A. Mangum; two sisters, two brothers and eleven grandchildren are left behind to mourn her passing.

She joined Surl Primitive Baptist Church, Person County, N. C., in June, 1958, and was baptized on Sunday, July 13, 1958, by Elder L.P. Martin.

I talked with Sister Glennie many times during her illness. About three weeks before she died, she told me, "I know I am not worthy of anything written in remembrance of me, but if the church feels to write concerning me when I am gone, I would like for you to write it." God alone knows how I felt. I told her that she would be better off to have chosen anyone else rather than me.

Feeling my sins, inadequacy and weakness, may that God of all grace be pleased to give me a few lines to write in remembrance of our dear sister. Sister Glennie loved this blessed Doctrine of Salvation by the Grace of Almighty God, the foreknowledge

and predestination of all things., When God blessed her to be there, she would always say, "I did want to come one more time." She was given to feel in that sweet hope that one day she hoped to feel the fullness of that great love which surpasses all other loves that have ever existed.

We find recorded in 1st Corinthians, Chapter 2, verse 9, "But as it is written, 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." What a precious thought to feel in that sweet hope that one day we will know the sweetness in its fullness of these things now unseen, but in the end to know in full. I feel that Sister Glennie longed to leave this life of troubles, sorrows, and sickness to feel that fullness.

In closing, I would like to say that Sister Glennie could not drive. After her husband died, she had to depend on many people for support. I know she really appreciated all of the precious ones who helped her in any way. She told me once she hated to bother anyone.

Written by one in hope of this great love that shall never cease.

Alice B. Blalock

### IN LOVING MEMORY OF OUR DADDY, JOHN IVEY MOBLEY

Daddy was born February 12, 1911, and departed this life March 27, 1993. He and mother raised six children by God's help and His grace. There were four boys and two girls.

He was preceded in death by the oldest son, Elwood, and a grandson, E.C., who was drowned in a boating accident on July 4, 1969.

Daddy and Mama Gertrude were married July 30, 1934, at Jacksonville, N.C., by Elder E.F. (Ed) Polard. They lived together in a happy married life for nearly 50 years.

We were privileged to live beside daddy and mama after we married, and we became very, very close to them. Daddy was a very humble man, very easy to love, and was always willing to help in any way he could. He was gifted, or talented, to work with wood, and he always loved to build things.

We were privileged to see daddy baptized in his seventies by Elder J.C. Carroll. I well remember times when we would return home at night, and I would go in our back door. I would always look to see if I could see daddy through the window, sitting in his chair. I would wave goodnight, blow him a kiss, and he would always wave back. Each time, the thought would come to my mind that one day we would wave for the last time.

We have many good memories of the times when we went to the mountains, and daddy fished in the trout streams and ponds, the trips we took together to the ocean and coast, visiting the sick, but the greatest memory is the time(s) we were blessed to share in the blessed truth of God's Word and of His Salvation by His grace. Daddy's voice would break many times, and tears flowed down his cheeks as he would talk about God, His Goodness and His Mercy. One scripture daddy always quoted was Ephesians

2:8 and 9, "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God: not of works, least any man should boast."

In my memory I can still hear daddy as he would return thanks at the table, and "Thank God for His blessing." These are memories that will always be treasured with us, as long as we will have any memory.

Daddy's funeral service was held on March 29, 1993, with Elder Johnny (J.C.) Carroll officiating. Daddy loved him very much. At his departure he left our mother, (his wife), Gertrude, whom we are so thankful to still have with us, also five children, 16 grandchildren, ten great-grandchildren, two sisters and one brother.

Daddy was laid to rest at the Batchelor Family Cemetery, close to the homeplace in Richlands, Onslow County, North Carolina.

We miss him dearly. This poem, given to me by God the night that daddy passed away, has been a great consolation.

#### A SPECIAL DADDY

Daddy, Heaven is more real today  
Because of your presence there —  
Rejoicing in the Savior's Love —  
No sorrows, pain or cares.  
Reunited with love ones gone on before  
Just waiting for us to come  
And sing a song around God's throne —  
A song no one has known.

You were so very special  
In Oh! so many ways.  
You'll always live within our hearts  
And abide for all our days.  
Until the Lord then calls us home  
To meet you some sweet day.  
What a blessed, blessed happy time  
Reunited in Heaven to stay.

Written by his daughter  
Elizabeth Simpson  
Richlands, N.C.  
June 26, 1993

(The above obituary was read and approved by Cypress Creek Primitive Baptist Church, Onslow County, N.C., on the 7th day of August, 1993, with the request that one copy be sent to Zion's Landmark and one copy be sent to the Signs Of The Times for publication, and that one copy be kept for our church record.)

Elder J.C. Carroll, Moderator  
Minnie B. Jones, Clerk

#### MEETING NOTICE

#### LOWER COUNTRY LINE UNION

The next Lower Country Line Union will be held with Mt. Lebanon Church, beginning on Saturday before the fifth Sunday in October, 1993. Elder Thomas Whitley was chosen to preach the introductory sermon, and Elder Burch Wray to be his alter-nate.

Elder Bobby Daughtry, Moderator  
Bernard Whitefield, Clerk

# ZION'S LA

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

Volume CXXVI

July-August 1993

Number 4

## THE TAKING AWAY AND THE PURGING OF BRANCHES

"I AM THE TRUE VINE, AND MY FATHER IS THE HUSBANDMAN. EVERY BRANCH IN ME THAT BEARETH NOT FRUIT HE TAKETH AWAY: AND EVERY BRANCH THAT BEARETH FRUIT, HE PURGETH IT, THAT IT MAY BRING FORTH MORE FRUIT."

"ABIDE IN ME, AND I IN YOU. AS THE BRANCH CANNOT BEAR FRUIT OF ITSELF, EXCEPT IT ABIDE IN THE VINE: NO MORE CAN YE, EXCEPT YE ABIDE IN ME."

"I AM THE VINE, YE ARE THE BRANCHES: HE THAT ABIDETH IN ME, AND I IN HIM, THE SAME BRINGETH FORTH MUCH FRUIT: FOR WITHOUT ME YE CAN DO NOTHING."

(The Language of Christ) (John 15: 1, 2, 4 & 5)

### NOTICE

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

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\$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

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 TAKING DOWN OF BARS OF  
NON-FELLOWSHIP AND AN  
ACCOUNT OF THE RESTORATION  
OF GOSPEL FELLOWSHIP AMONG  
ASSOCIATIONS AND CHURCHES  
DURING THE YEARS  
1991, 1992 AND 1993.  
(THE RECORD)**

During the past year, 1993, it has come to our attention that a number of people have made diligent, earnest inquiries concerning the restoration and reestablishment of Gospel fellowship and peace among brethren, associations and churches. At the close of the year, 1993, nine associations and five independent churches, that were in correspondence and fellowship prior to the year 1990, were brought back together again, as they had been prior to that time. The nine associations and five churches are located in North Carolina, Virginia, West Virginia, Kentucky, Georgia, South Carolina and Texas.

Particular attention and inquiry on this subject have been asked for the cause of the separation of our brethren, associations and churches and the procedures that accomplished this restoration of peace and fellowship among the churches, and how all of it came about.

The cause of the separation of these numerous associations and churches, that had been blessed in true fellowship and correspondence in Gospel relations of the Blessed Son of God, the Lord and Saviour Jesus Christ, for many years, had been brought on by the putting up of bars of non-fellowship without cause, and the sewing of seeds of disorder, discord and confusion among them in violation of, as well as conflicting positions taken, in not adhering to and in keeping with, the teaching of precepts and examples laid down in the scriptures by the Lord Jesus Christ and His Apostles. These scriptures, which were discarded in the teaching and upholding in church example and principle of truth, are cited as follows, to-wit:

(1) "Feed the flock of God which is among you, taking the oversight thereof, **NOT BY CONSTRAINT**, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." 1st Peter 5:2 & 3.

(2) "A bishop then must be **BLAMELESS**," and also, concerning the deacon, "Let them use the office of a deacon, being found **Blameless**." 1st Timothy 3, verses 2 and 3.

To give a proper explanation as to the manner (or procedures) that accomplished this restoration of peace and Gospel fellowship, we are publishing below the actual minutes, documents and excerpts of minutes of these several associations and churches that were blessed in bringing it to pass in the Kingdom of Christ, the flock of the Church of the

Living God. They are published below in exact chronological order as they took place, beginning in the year, 1991, as follows, viz:

(Please note that an outline of all meetings are first listed or given, followed by the actual publishing of the various actions on a **verbatim**, word for word, basis from their original sources.)

**OUTLINE (CHRONOLOGICALLY) OF  
MEETINGS, EVENTS, etc.)**

(1) The origin and account of reconciliation that began in the five churches of the Laurel Springs Association, for requesting the Council Meeting at Union Church, Surry County, N.C., on December 28, 1991, and,

(2) The minutes of the Council Meeting, held at Union Church, Surry County, N.C., on December 28, 1991, when elders, deacons and laity brethren from Abbott's Creek, Salem, Mates Creek, New River, Lower Mayo, Yellow River Associations and Independent Church at Thomas Grove, met upon formal request of the five churches of the Laurel Springs Association, and,

(3) October 17, 1992, Primitive Zion Church in conference moved, seconded & passed by all members to take down the bars of non-fellowship with Willow Spring Church and Mewborn Church, and ask for forgiveness. Moved, seconded and passed to send copy of these minutes to Willow Spring Church and Mewborn's Church.

(4) November 21, 1992, Willow Spring Church in conference moved, seconded and passed by unanimous vote that they grant Primitive Zion Church their request, forgive them, and establish gospel fellowship with Primitive Zion Church, this action to be in force upon Mewborn's Church doing likewise.

(5) December 12, 1992, Mewborn's Church in conference moved, seconded and passed by unanimous vote to grant full fellowship to the members of Primitive Zion Church.

(6) December 19, 1992, Primitive Zion Church in conference moved, seconded and agreed unanimously by all members present to grant full fellowship to the members of Willow Spring Church and Mewborn's Church. Fellowship was established between the three churches, and the right hand of fellowship was extended among them.

(7) The origin and account of reconciliation of the three churches, Mewborn's, Primitive Zion and Willow Spring, that requested the Council Meeting held at Willow Spring Church on April 24, 1993, and,

(8) The minutes of the Council Meeting, held at Willow Spring Church, Wake County, N.C., on April 24, 1993, and,

(9) Formal seating of the churches of the Mill Branch Association at the Salem Association on June 20, 1993, when they (Mill Branch Association) received the work of the Council Meeting held at Union Church on December 28, 1991, for the Laurel Springs Association, and,

(10) Formal seating of Mewborn's, Primitive Zion and Willow Spring Churches at the Salem Association with her correspondents in 1993, when they received the work of the Council Meeting, held at Willow Spring Church on April 24, 1993, and they,

the Salem Association, dropped the bars that were set against Mewborn's Church at their annual session held with Wolf Island Church in June 16, 1990, and,

(11) Formal seating of the churches of the Union Association of Texas in their 1993 session (on October 8th, 1993), held with Shiloh Church, Grapeland, Texas, when they (Union Association) accepted the work of the Council Meeting, held at Union Church of the Laurel Springs Association on December 28, 1991, and fellowship and correspondence were restored with the Laurel Springs Association, with other actions (see abstract of Union Association minute below).

**EXACT COPIES OF MINUTES, EXTRACTED PORTION OF MINUTES, etc.**

**LETTER FROM THE FIVE  
CHURCHES IN LAUREL SPRINGS  
ASSOCIATION, REQUESTING  
COUNCIL MEETING AT UNION  
CHURCH, ON DECEMBER 28, 1991**

**TO ALL OUR CORRESPONDENTS IN THE  
LORD:**

Regarding Union, Round Peak, Fisher's River, Roaring River and Franklin Primitive Baptist Churches of the Laurel Springs Primitive Baptist Association.

In a heartfelt desire that peace and fellowship might be restored among us, the above mentioned churches have each acted in conference to rescind any and all work done by them on or after the first Saturday in May, 1991. We unanimously ask and plead that all our correspondents, and especially all ordained authority meet with us at Union Church, near Dobson, N.C., on Saturday, December 28, 1991, at 10:00 a.m., and advise and counsel with us as to any further actions necessary to restore fellowship and loving correspondence among us.

Please advise your churches, elders and deacons of our request.

Elder Reuben Hawks,  
Spokesman for Union Church  
Elder Steve Mosely, Spokesman for  
Round Peak Church

Elder Alex Payne, Spokesman for Franklin Church  
Deacon Howard Puckett, Spokesman for  
Fisher's River Church  
(Lic.) Brother Randy Carter,  
Spokesman for Roaring River Church

**MINUTES OF THE COUNCIL  
MEETING, HELD AT UNION  
CHURCH, SURRY COUNTY, N.C.,  
ON DECEMBER 28, 1991, WITH  
ELDERS AND DEACONS FROM  
CORRESPONDING ASSOCIATIONS**

The several churches of the Laurel Springs Association asked that the correspondents convene in council to examine them to determine if they had

satisfactorily set their house in Gospel order. At 10:00 A.M. on December 28, 1991, the correspondents gathered at Union Church, Surry County, N.C. Elder Calvin Harward called the council together. The council proceeded to business as follows:

1. Elder Kenneth Hopkins opened the council with hymn and prayer.

2. Elder John Lee was elected moderator.

3. Elder L.G. Stewart was elected clerk, and Elder Elmer Smith was elected assistant clerk.

4. Elder Calvin Harward was elected spokesman for the council.

5. Union Church appointed Elder Reuben Hawks spokesman for the church. He was questioned by the spokesman for the council. The council was satisfied with all actions taken.

6. Round Peak Church appointed Elder Steve Moseley spokesman for the church. He was questioned by the council spokesman. The council was satisfied with all actions taken.

7. Fisher's River Church appointed Deacon Howard Puckett spokesman for the church. He was questioned by the council spokesman. The council was satisfied with all actions taken.

8. Franklin Church appointed Elder Alex Payne spokesman for the church. He was questioned by the council spokesman. The council was satisfied by all actions taken.

9. Roaring River Church appointed (Lic.) Brother Randy Carter spokesman for the church. He was questioned by the council spokesman. The council was satisfied by all actions taken.

10. These churches were found to be in peace and Gospel order, and the council, being satisfied, moved, seconded and agreed by a standing unanimous vote to receive them back into full fellowship in Gospel order. Sang a hymn and gave them the right hand of fellowship.

11. Moved, seconded, it was agreed to read the minutes and adjourn the council. Minutes were read and approved.

12. Closed with prayer by Elder Frank Pegram.

Signed by the Elders and Deacons of this council:

**Abbott's Creek Association**

**Elders:**

Calvin Harward  
James H. Moody  
Ralph Gaines  
W.C. Edwards

**Deacons:**

Clifton A. King  
Chester Taylor

**Salem Association**

**Elders:**

L.G. Stewart  
John T. Lee

**Deacons:**

Charlie Harryman  
Curry D. Barnwell  
Henry Tate  
Geo. A. Fulk  
M.A. Apple

**Mate's Creek Association****Elders:**

Elmer Smith

**Yellow River Association****Elders:**

E.H. Gunter

**Lower Mayo Association****Deacons:**

Jimmie D. Martin

Sam Dalton

Troy Hutchens

Samuel Wood

R.L. Dyer

**New River Association****Deacons:**

Victor C. Phillips

Gordon Leonard

**Thomas Grove Church****Elders:**

Kenneth Hopkins

Frank Pegram

**LETTER FROM MEWBORN'S,  
PRIMITIVE ZION AND WILLOW  
SPRING CHURCHES, REQUESTING  
COUNCIL MEETING AT WILLOW  
SPRING CHURCH,  
ON APRIL 24, 1993**

**TO ALL OUR CORRESPONDENTS IN THE  
LORD:**

Regarding Mewborn's, Primitive Zion and Willow Spring Primitive Baptist Churches —

In a heartfelt desire that peace and fellowship might be restored among us, the above mentioned churches have acted in conference to accept the work of the council meeting December 28, 1991, in restoring the Laurel Springs Association to fellowship. We unanimously ask and plead that all our correspondents, and especially all ordained authority, meet with us at Willow Spring Church on Highway 42 East, Willow Spring, Wake County, N.C., on Saturday, April 24, 1993, at 11:00 a.m., and advise and counsel with us as to any further actions necessary to restore fellowship and loving correspondence among us.

Please advise your churches, elders and deacons of our request.

This letter is herein authorized by the Deacons of Mewborn's, Willow Spring and Primitive Zion Churches and at each Church's request.

In love, a Brother in hope,  
Jerry G. Whittington  
(For the Churches)

**MINUTES OF THE COUNCIL  
MEETING, HELD FOR PRIMITIVE  
ZION, MEWBORN'S AND WILLOW  
SPRING PRIMITIVE BAPTIST  
CHURCHES, SATURDAY, APRIL 24,  
1993, AT WILLOW SPRING  
PRIMITIVE BAPTIST CHURCH,  
WILLOW SPRING, WAKE CO., N.C.**

The members of Primitive Zion, Mewborn's and Willow Spring Primitive Baptist Churches, having a heartfelt desire that peace and fellowship might be restored among us, have each acted in their respective conferences to request that this council be convened.

1. The council was opened with hymn and prayer by Elder S.E. Rakes.

2. The council proceeded to business by electing Elder John Lee as moderator.

3. Elected Elder Lester Stewart as clerk, and Elder Kenneth Hopkins as assistant clerk.

4. Elected Elder Calvin Harward as spokesman for the council to question the three churches.

5. Primitive Zion Church appointed Deacon Jerry Whittington, spokesman, who was questioned by the council spokesman.

6. Mewborn's Church appointed Deacon Lester Gray, spokesman, who was questioned by the council spokesman.

7. Willow Spring Church appointed Deacon Carl Hackney, spokesman, who was questioned by the council spokesman.

8. Having questioned these three churches, and being satisfied with all answers, a motion was made by Elder Lester Stewart, seconded by Elder Elmer Smith, and agreed by a unanimous standing vote that Primitive Zion, Mewborn's and Willow Spring Primitive Baptist Churches are found to be in peace and Gospel order. They are, therefore, herewith restored to full fellowship with us by giving them the right hand of fellowship.

9. A hymn was selected and the right hand of fellowship was extended to the members of Primitive Zion, Mewborn's and Willow Spring Churches.

10. The minutes were read and approved. A copy of the minute is to be mailed to the clerks of these three churches, each association and independent church in our correspondence.

11. Closed with prayer by Elder George Paul.

John T. Lee, Moderator

Lester G. Stewart, Clerk

Kenneth D. Hopkins, Asst. Clerk

Signed by the Elders and Deacons of this council:

**Abbott's Creek Association**

**Elders:**

Calvin Harward  
James H. Moody  
Ralph Gaines  
W.C. Edwards

**"THEY THAT TAKE THE SWORD SHALL  
PERISH WITH THE SWORD." (Matthew 26:52)**

**Deacons:**

Clifton A. King  
G. Wilbur Martin  
Joseph W. Robbins

**Salem Association****Elders:**

H.F. Dagenhart  
John T. Lee  
Lester G. Stewart

**Deacons:**

Morris A. Apple  
Coy M. Vance

**Mate's Creek Association****Elders:**

Elmer Smith

**Yellow River Association****Deacons:**

Hewett Fleming

**Lower Mayo Association****Elders:**

Cletus Turner

**Deacons:**

Bennie R. Cockman, Sr.  
Sammie D. Hazelwood  
Troy Hutchens  
Samuel R. Wood

**New River Association****Elders:**

S.E. Rakes

**Deacons:**

Victor C. Phillips  
Norman H. Quesenberry  
C. Hersel Bond  
J.B. Mitchell, Jr.

**Mill Branch Association****Elders:**

L.G. Mishoe  
George M. Paul, Jr.  
L.M. Davis

**Laurel Springs Association****Elders:**

Reuben Hawks, Jr.  
Steve Moseley  
Walter Branch  
Alex M. Payne

**Deacons:**

Hoyal Jones  
Randy Carter

**Thomas Grove Church (Ind.)****Elders:**

Frank Pegram  
Kenneth D. Hopkins

**Crooked Creek Church (Ind.)****Deacons:**

H.W. (Jack) Stegall

**EXCERPTS FROM MINUTES,  
ITEM NOS. 10 & 11,  
SALEM ASSOCIATION,  
YEAR, 1993, SEATING  
MILL BRANCH ASSOCIATION,  
WILLOW SPRING, MEWBORN'S  
AND PRIMITIVE ZION CHURCHES**

10. Since our last Association, the Mill Branch Association has received the work of the Council Meeting held at Union Primitive Baptist Church on December 28, 1991, for the Laurel Springs Association, and has seated with the Laurel Springs Association. We, therefore, welcome them, and include the Mill Branch Association in our roll of correspondents.

11. On April 24, 1993, a Council Meeting was held at Willow Spring Primitive Baptist Church, and fellowship was restored between us and Mewborn's, Primitive Zion and Willow Spring Primitive Baptist Churches. Therefore, on motion, second and agreed, we receive the work of this Council Meeting, drop the bars we set against Mewborn's church in 1990, welcome these three churches, and include them in our roll of correspondents.

**\* ITEM NO. 6 — UNION  
ASSOCIATION MINUTES —  
1992 SESSION (OCTOBER 9, 1992)  
HOLLY SPRING CHURCH,  
MONTALBA, TEXAS**

\*6. Called for other associations desiring correspondence with us. Motion carried that due to our lack of knowledge of circumstances among the churches and associations in North Carolina, we defer any decision concerning direct correspondence until our next association, 1993.

**EXCERPTS FROM MINUTES,  
ITEMS NOS. 5, 6, 10 & 8  
UNION ASSOCIATION (TEXAS),  
YEAR 1993 (OCTOBER 8, 1993),  
ACCEPTING THE WORK OF THE  
COUNCIL MEETING HELD AT  
UNION CHURCH, OF THE LAUREL  
SPRINGS ASSOCIATION,  
DECEMBER 28, 1991**

5. Moderator on taking his seat, invited brothers and sisters of like faith and order to seat in our proceedings. There were none present. Motion and second to drop Macedonia Church from our minutes. Motion carried.

6. Called for other associations desiring correspondence with us.

A. Motion carried to delete reference carried here in 1992 minutes.

B. Motion carried unanimously to seat visiting

brothers and sisters from churches that accept the work of the Council held at Union Church of the Laurel Springs Association in December, 1991.

C. Motion carried to begin indirect correspondence with Yellow River Association.

D. Motion carried to restore correspondence with Laurel Springs Association.

E. Motion carried to begin direct correspondence with Abbott's Creek Association.

7. Called for other churches desiring correspondence with us. Elder Kenneth Hopkins requested that Thomas Grove Church in Virginia be allowed to seat with us. Motion carried.

10. Committee reported stand to be occupied by: Friday Afternoon: Elders Steve Moseley, Ralph Gaines and Kenneth Hopkins.

(Saturday, October 9, 1993)

8. Committee reported stand to be occupied: Saturday Morning — Elders Reuben Hawks and Eugene Gunter. Saturday Afternoon — Elders Wade Johnson, Kenneth Hopkins, Ralph Gaines and Neal Luce.

The above compilation of documents has been done at the request of many inquirers who are seeking the truth as to events that have taken place in the church during the years, 1990, 1991, 1992 and 1993. All records, excerpts and data have been taken directly from their original sources, and are herein certified to be accurate and true.

J.M. Mewborn  
February 2, 1994

## **"WHAT SHALL WE THEN SAY TO THESE THINGS? IF GOD BE FOR US, WHO CAN BE AGAINST US?" (Romans 8:31.)**

Often, in the daily pilgrimage of saints, this glorious question penned by the Apostle Paul, comforts their hearts and strengthens their hope. Strife, tribulations, and opposition surrounds them on every hand. Wordly thoughts beset their minds. Sin seems to infect and overwhelm them. In their soul they love God, and hate the sin that besets them. It seems no one understands, and the truth is, very few do. However, Paul says; "If God be for us, who can be against us?"

We pray God will grant wisdom, strength, humbleness, and words of understanding as we examine this glorious scripture. Paul speaks with power, being over-shadowed by the Spirit of God; however, we feel to be weak and fearful in this endeavor.

First, be assured that nothing can now, ever has, or ever will be successful in opposition to God, to His will, to His church, to His elect. Christ declares: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matthew 16:18. You, who were chosen before time in Christ, are saved by His grace, by hope, by the life and death of the Son, and

cleansed forever in the shed blood of the Lamb.

Just as surely, there has been, is now, and will be, opposition to the church so long as the world stands. Our greatest enemy is found in our own household. The sin in our flesh causes much pain and suffering. We find such a warfare raging within our being, and are made to question, am I His or am I not? Lord forgive me, Lord have mercy is the plea of our heart and the groaning of our soul. Lord, guide me and keep me safe. Again, the words of comfort; "If God be for us, who can be against us?"

The devil, satan, himself, and his angels desire and strive to destroy the church. There are in this world, in this country, in this land, even in our communities, evil, wicked and designing men who desire after your very life. If possible, they would revoke even the blessed privilege we enjoy to gather in the little meeting house to fellowship, and relate the goodness and mercy of God one to another. We pray that the God of Heaven continue to stand men of peace, and keep them alert, aware and watchful to this danger. The words of strength give resolve; "If God be for us, who can be against us?"

The greatest danger and opposition today is the same as it was in the Garden of Eden. The crooked serpent beguiled Eve, and she, being deceived, did transgress the command of God and ate of the fruit of the tree of knowledge of good and evil. (Ref: Genesis 3:1-6) Cain slew his brother, Abel, when they were in the field, Cain being wrath and angry because the Lord had respect unto Abel and his offering. But unto Cain and his offering, the Lord had not respect. (Ref: Genesis 4:3-12) Joseph's own brethren stripped him out of his coat, and cast him into a pit. They then sold Joseph to a company of Ishmeelites for twenty pieces of silver. (Ref: Genesis 37:18-28) Balaam loved the wages of unrighteousness, and taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. (Ref: 2 Peter 2:15 and Revelation 2:14) King Saul was angry and displeased when the women of Israel said; "Saul hath slain his thousands, and David his ten thousands." Saul was wrath and jealous of David, he feared David, and conspired to have him slain. (Ref: Samuel 18 and 19). These are only a few of the examples in the Old Testament that illustrates how the devil seeks to destroy from within by lies, anger, greed, false doctrine, fear and jealousy. Thanks be to the Everlasting Father, the saints of old were blessed to live by faith, ever looking to God for strength, guidance and safe keeping. Years before Paul was born, the testimony he was blessed to proclaim gave courage and comfort; "If God be for us, who can be against us?"

The Son of God, the Blessed Saviour, Jesus Christ, was betrayed by Judas, one of the disciples, for thirty pieces of silver. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." (Matthew 26:14-16) Jesus was betrayed, delivered into the hands of evil

men and crucified that the scriptures of the prophets might be fulfilled. Christ was put to death that the elect bride be saved. He shed His blood that she be washed clean. He was betrayed that she be delivered from betrayal. The declaration of Paul lives in her heart; "If God be for us, who can be against us?"

Jesus teaches that in the last days many shall come claiming to be Christ, (See Matt. 24:23), and shall deceive many. Many false prophets shall rise and deceive many. Iniquity will abound and the love of many shall wax cold. Many shall be offended, shall betray one another, and shall hate one another. Brother shall betray brother to death, and the father the son. Children will rise up against their parents, and shall cause them to be put to death. The false Christs and false prophets shall shew great signs and wonders: insomuch that; if it were possible, they shall deceive the very elect. (Ref: Matthew 24 and Mark 13).

Are we living in the last days? No man knows, but let us consider the signs. In the eighteen-thirties (1830's), many were deceived and followed the false doctrines of the missionary tracts, self works and free will. In the nineteen thirties many denied the resurrection of the body and denied the doctrine of predestination. There was great anguish, as churches and associations were divided. In the early nineteen fifties, brother betrayed brother and made false, cruel charges against men to God. Being jealous and wrath, they sought to divide and destroy. Church door locks were changed. Letters and essays were written and distributed in an effort to deceive and uphold works of unrighteousness. Even a book was published, claiming to tell the true cause of the division, declaring that never again would they fellowship those they had declared against. Through all of this, God kept His little ones in His blessed grace. "If God be for us, who can be against us?"

In the early nineteen-seventies discord and strife erupted. Elder turned against Elder, and brother against brother. Jealous men, desiring to lord over the church, caused divisions among several associations. Churches who once walked with us are separated from us. Many brethren, sisters, and friends are innocent victims, their welfare disregarded by leaders who seek power. Thanks be to our Heavenly Father, their welfare and their salvation is secure in the blessed Christ. "If God be for us, who can be against us."

Yet, again, within the last few years, misguided men, cloaked in the guise of ordained authority, have wrought disruption and division among the household of faith. A well respected deacon of an independent church, who is gravely ill and confined to his home, requests a minister whom he has loved for many years to hold service for him in his home. The minister is, at that time, in an association that has been set apart. Out of love for his beloved friend, under the burden the Lord has placed in his heart to serve the afflicted children of God, this minister holds service in the brother's home. No one else takes part with him in the service. The deacon's church is wrongly set aside. No inquiry is made, and no labor is bestowed. A church, having fallen away to only a few

elderly members, who can no longer maintain the building, agrees to disband. Service is held, and in conference the church is disbanded. A report is falsely circulated by elders who were not present at this service, stating that a non-member was used in the service. An association is wrongly set aside, again without inquiry or the bestowing of labor. Deacons are requested to serve a church that no longer has any male members. The time comes when the remaining members can no longer attend because of afflictions. These deacons, who seem to mean well, continue to hold conference and commune with no members present. When this practice is objected to as being disorderly by a sister church, the church that raises objection is cast aside. No inquiry is made, and no labor bestowed. She, who objected to disorder, together with an independent church, who stood with her, are wrongly set apart by all their correspondents. The God of Heaven kept all these brethren, and though they were wronged, all are now in fellowship with us. A comfort to the believer are the words: "If God be for us, who can be against us?"

Once again in 1991 an association is severed. Gospel steps having been abandoned, public charges are made against an Elder, accompanied by a demand that he be cast out. The same fate is assigned to anyone opposed to this action. The association is dropped by all its correspondents. Five churches, having been cast aside, stripped without just cause, robbed of fellowship, and left half dead, cry out for help and counsel. Ordained brethren from their former correspondents go to their aid, not, however, without opposition. Some brethren say wait, not now, the time is not right. The Lord asked: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said He that shewed mercy on him. Then said Jesus unto him. Go, and do thou likewise." (St. Luke 10:36-37). Those, who cried wait and refused to hear the plea of their stricken brethren, condemned those who did, and declared against them. Letters and thesis were written and circulated, defending positions contrary to Biblical teachings, describing events unobserved, and condemning brethren with whom they disagreed. One recently observed letter, being distributed even to ones shut in by affliction, is entitled "History Repeats Itself After 40 Years." The title is correct, but the content is in error. Consider, once again, brother betrays brother, and false charges are made against men of GOD. Church door locks are changed, shutting out a little flock who seeks only peace, and a place to meet. Sheriff Deputies are called to a church ground because there is going to be a change in administration. A sign at another church meeting house location is defaced. A minister, being wrath, writes a letter of hatred and accusation to another minister, expresses joy that his anger has been vented, and signs it with love. The letter is mailed far and wide. Through all this, the Lord has, and does, yet, keep His children. "If God be for us, who can be against us?"

What say we to these things? There is today, even as there was in the days of the first man, Adam, op-

position to the truth. There are, yet, those who follow the ways of Balaam, who would cast a stumblingblock before the children of Israel. Peter writes concerning those who seek to fulfill their own vain, lustful desires, and destroy and cast away true believers. "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Peter 2:21-22.)

Beloved, beloved, we suffer many afflictions in this life, but none so painful as strife, turmoil, separation, and grief in the church. When that which is most precious to us is wrenched with pain, our hearts are broken. We feel as if a portion of our innermost parts have been torn out. Children, be of good cheer, for these trials most surely must come upon us. It is a trying of our faith. The Lord God of Heaven, the Holy Father, created the heavens and earth. He declared the end from the beginning. He ordained and predestinated all things after the counsel of His own will. They are unfolding today, as they have in every generation by his appointment. You, my beloved, are a chosen people, elected in the only begotten Son of God, Jesus Christ, before the foundation of the world. Friends, Jesus has fought each and ever battle assigned unto you and your warfare is already accomplished, your iniquity is pardoned. Indeed, little flock, you have received of the Lord's hand double for all your sins. Most highly blessed are you beloved Israel, for your suffering is nothing when compared to the glory that is laid up in Heaven for you. The poet writes:

"HOSANNA! Jesus reigns!

All pow'r is in His Hand;

The trumpet of His Gospel sounds

Salvation through our land."

**How comforting, how glorious** do the words repeat in our hearts: "What shall we then say to these things? If God be for us, who can be against us."

Peace be with you all that are in Christ Jesus.

John T. Lee  
Burlington, N.C. 27215  
January 21, 1994

### Clarification

A local inquirer has asked us recently, making inquiry, concerning an article that contained a statement that appeared in the Selma, N.C. paper, **SUN**, the latter part of September, or early October, 1993, and we quote as follows, to wit:

Primitive Baptists don't bother with seminaries because "Anyone of ordinary intelligence can preach," according to Elder P.D. Gold's pamphlet, **WHAT WE BELIEVE and WHY.**

The inquirer has questioned the validity of the statement since it has always been generally known that Primitive or Old School Baptist Churches have never involved or required the use of natural education or intelligence from the carnal mind, which the

scripture says is enmity against God, (See Romans 8:7), as a determining factor in their criterion when licensing and ordaining their elders or ministers, to the gospel ministry.

The exact quotation in question, as made by Elder P.D. Gold, is found on page 23 of the above referred to pamphlet, and we give it here as follows, to-wit:

"Any one of ordinary intelligence and a little education can preach."

First of all, the statement (1) has been misquoted because the expression, "little education" has been omitted, or left out. **Secondly**, the statement on its own or on a stand alone basis, has been quoted out of context. Two other very explicitly, explanatory sentences following the first sentence of this paragraph, necessary in comprehending the meaning of the first sentence, were left out or omitted.

In order to clarify and rectify this misquoted, inaccurate statement (above) for the benefit of any who may inquire, and to set the record straight, we are publishing this article below in its entirety, as it appears on pages 23, 24, 25 & 26 of the pamphlet, **WHAT WE BELIEVE and WHY**, out of respect for a dear man of God, who edited this paper, **ZION'S LANDMARK**, for fifty years (1870-1920). The sentence and paragraph have been italicized for the benefit of the reader and inquirer. (See Asterisk \*\* below.)

This little pamphlet was compiled by Elder T.F. Adams, assisted by me, during the year, 1969, at the request of many people who often requested information for the beliefs and practices of the church with scriptural background. We went back to the year 1886, the year the **ZION'S LANDMARK** was first published in tabloid style. We collected numerous articles on the various church items and topics from Elder P.D. Gold, Elder Sylvester Hassell, Elder Gilbert Beebe and others, to make up this little, interesting booklet. Elder P.D. Gold did not edit or compile it. It was done almost fifty (50) years after his death, in 1969. He died in 1920.

J.M. Mewborn  
February 12, 1994

### EDUCATED MINISTRY

For some cause it seems to be the general opinion that we, as a people and as the church collectively, do not believe in, advocate or endorse the education of our people, especially of our preachers.

That we oppose the education of the people in the literature, arts and sciences, common among and profitable to mankind, is no where declared in any rule of decorum, article of faith, periodical, history or book of record belonging to, or proceeding forth from, us either as individuals, associations or churches, neither is it declared from our pulpit by our ministers.

We hold that an education is a natural blessing to him who possesses it, and properly applies it, and, not only to him, but to all with whom he comes in contact: but if it is improperly used, like any other things so used, it becomes a curse to him, and to some extent to all who are affected by it. An educated man of

finest purpose of heart is a blessing to any community, and should be sought after for the enhancement of the public good, but an educated swindler, thief and robber, is a living, active machine for the destruction of the prosperity, peace and happiness of the people, unless apprehended and restrained.

Education does not give a man better faculties, nor does it add to them which he already has, but simply arouses, draws out, enlarges and strengthens them, thus fitting him for greater usefulness in the sphere designed for the operation of such faculties. It does not make a wise man of a fool, but does sometimes seem to make a fool of a wise man. "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." Proverbs 26:12.

When we are charged with holding that the education of the natural mind is not essential to the effectual workings of the spirit of God in quickening and revealing in the heart of man the power and sufficiency of the Spirit and grace of God in forgiving sins and in imparting to the sinner the evidence of salvation, the charge is correct.

We do not object to our ministers being educated; yet, we do not admit that a literary education is indispensably necessary to enable one to understand the direct teaching of the Holy Ghost in Christian experience, and the dispensation of the gospel which the Lord commits unto those whom He calls and sends to preach the gospel. The dispensation necessary and essential to the true, full understanding of the way of life and salvation and the proclamation thereof is within itself the true education of the gospel minister, and is imparted by God to him whom and when it is committed. "I received it not of man, neither was I taught it, but by the revelation of Jesus Christ." Paul are you certain about this matter? Did you not go into Arabia and attend a theological school there for three years? Hear Paul's answer, "When it pleased God, who separated me from my mother's womb, and called me by His Grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem." Gal. 1:15-18. That Paul might preach the Son of God among the heathen, God revealed the Son in him; hence, the saying must be true, "I received it not of man, neither was I taught it, but by the revelation of Jesus Christ." See Gal. 1:12.

He did not confer with flesh and blood, nor did he consult and advise with the apostles; in fact he did not see any of them for three years and then only saw Peter and James, the Lord's brother, when he first went to Jerusalem.

**\*\*Any one of ordinary Intelligence and a little education can preach. But however much Intelligence and education one may have, he cannot preach the gospel except a dispensation of the gospel is committed unto him; nor can he in any sense know aught of the power of God unless Christ is revealed in him the hope of glory. The dis-**

**persation of the gospel is the knowledge of the power and operation of the Spirit of God in the revelation of Christ Jesus, to the anointed of the salvation, the hope and confidence of the people of God! the evidences of salvation revealed; and how those who are manifested as the people of God are led by the spirit, and the rules, regulations, duties and privileges of the church and of each member thereof.**

If one is called of God to the work of the ministry, he will be fully taught by the Spirit in that call to know of spiritual things, and to know that call and the things of the Spirit which accompany salvation. He will be made to lend his attention, and meditate upon them, and give attention to reading of them. He will be led to study the things of the dispensation of the gospel which is committed unto him, and thus make full proof of his ministry. He will be made to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth. And he will fully accomplish that designed by God for him in his ministry, whether he is educated or not.

If a young man should join the church and give evidence of a gift to exercise in a public manner, and his preaching should seem to be acceptable to the churches, and he should be desirous of obtaining a better education that he might know more of the world in which he lives, that he might be able to express himself in language more agreeable to himself, and should attend some good school for the simple purpose of obtaining an education, I have no idea that there is a church in our fellowship which would set up the slightest objection to him in his effort to improve his natural ability to express himself, but if he should claim that he must obtain this education as a further, more complete preparation for the work of the ministry, and that he could not sufficiently understand the scriptures without a knowledge of the dead languages and so forth, there is not a Primitive Baptist in all the land that would further hold his call in confidence, if they did not lose entire gospel fellowship for him.

There is, to our understanding, all possible difference between an educated ministry and an uneducated ministry. The term **ministry**, to my mind, has a far deeper signification as used in the scriptures than as commonly used in this day. It means more than the ministers of the gospel, as a body or that which they do, commonly called the work of the ministry. Such expressions as, "Seeing we have this ministry," "Putting me into the ministry," "Take heed to the ministry thou hast received." Watch thou, make full proof of thy ministry," and "now hath he obtained a more excellent ministry," seems to me to set forth the fact that there is something about it which the Lord bestows, into which He puts His ministers, which cannot be done by man in either respect.

The functions of the gospel ministry are the effect of an unction which is done of Him who calls and sends whom He will to preach the unsearchable riches of Christ, and thus feed the flock over which the Holy Ghost makes them overseers. Paul, in enumerating the powers and virtues of the gifts in

the ministry, declares them to be all of the Spirit, and that they are given by the Spirit and are all to profit with all. It seems to me but reasonable to conclude that as the gospel ministry is of the Spirit, its operations and consummations are necessarily spiritual, and that those who are put into this ministry and to whom it is committed, and who only are set apart to the work thereof, must be qualified for the work by the Spirit by which they are set apart, and that in all essential respects this qualification is full and complete. It seems to me to be gross presumption to claim that man can humanly embellish the work of God, and thus better prepare one for the work unto which He has called him. It is said of God that; "He is the Rock, His work is perfect." This is true or it is not true. It must be true, and the man who says to the contrary is, therefore, false in his declaration. Most denominations have their synods, presbyteries, conferences and boards which determine who shall be educated for the ministry, and when he is sufficiently educated, he is accepted into their ministerial body. They will not allow one to preach and exercise the functions of the ministry until he is fully educated, which goes to show that they do not think the Lord is capable of determining so grave a matter.

If those who are educated for the work of the ministry could preach the gospel of Christ after being thus qualified, the subject would put on an entirely different phase, but they cannot do this, we claim, neither after nor before. Therefore, instead of becoming a power for good, as they claim, they become a power for evil, by being better equipped for the work of beguiling and leading into error the unsuspecting.

Christ said of Himself by the prophet, "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor." See Luke 4:18. This passing out of the Spirit upon Christ was essential to His preaching the gospel, and in every way doing the will of His Father, because it was given Him for that purpose. He was made to fully and perfectly exercise in the work of the ministry as the only, true great Preacher of all righteousness, and in Himself and by the Almighty power of God which was given unto Him, forever perfected the gospel ministry, unto which He now puts His servants whom He calls and sends forth to preach His unsearchable riches. And unto everyone of them is given grace according to the measure of the gift of Christ. "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men." See Ephesians 4:8. Just as the Spirit of the Lord upon Him enabled Him to preach the gospel and otherwise do the will of His Father, even so do these gifts given unto men by Him enable them, to preach the gospel, a dispensation of which is committed unto them, and not by man.

P.D. Gold

## EDITORIAL COMMENTARY

It is most interesting to note in connection with Elder P.D. Gold's statements and explanation of natural education, as it relates to the true call of the

Gospel minister, that he was, himself, a graduate of the University of North Carolina, Chapel Hill, N.C. where he received a Bachelor of Arts degree, Class of 1898. He also later served as a Trustee of this institution of higher education and learning, one of the highest rated in the United States of America. Yet he emphatically denied in his commentary, "Educated Ministry," that none of his natural attainments in the world had anything to do with his spiritual calling to the work of the ministry and high calling of God, if called, as such. To this point, he was die-hard in the eternal truth, and earnestly contended for the faith once delivered to the saints.

It is also most interesting to note the comments of the late Mr. Josephus Daniels, the founding, as well as longtime, editor of the *News & Observer*, Raleigh, N.C., who was also a very close personal friend of Elder P.D. Gold, as follows, to wit:

"The Primitive Baptist Church imposed no high educational standards as prerequisites for entrance into the ministry, believing that God called men to preach, and they could not say nay to that call. They thought no man should preach for a stipulated salary, and spoke against a paid ministry. They went out without purse or scrip. Preachers, who had private business or cultivated their farms, never received compensation. But they believed the brethren should voluntarily give to their preachers. Generosity marked the supplies that filled the preacher's larder, but he never asked for pay or felt that he must live by natural means of the Gospel." (Page 131, *Tar Heel Editor*, Daniels.)

An interesting, historically true anecdote comes to mind on this subject, and is told concerning the late Elder Thomas C. Hart, a Primitive Baptist elder who resided near LaGrange, N.C., many years ago. He had the unusual gift of preaching in poetry, a God-given talent, and his sermons were strongly indoctrinated in the truth. On one occasion he met on the sidewalk of that town, LaGrange, N.C., another minister of another faith who had just recently undertaken his pastorate in that town. The minister introduced himself to Elder Hart, and promptly informed him that he attended the Divinity School at Yale in Connecticut. He then promptly inquired of Elder Hart to inform him of his ministerial education, training and background. Elder Hart responded in a most humble manner by saying, "My friend, I doubt seriously if you will understand, but you said you attended the Divinity School of Yale. Well, I attended the Divinity School of WHALE, and have its diploma that is signed, "Salvation is of the Lord." Those, who stood by and understood the truth, got a good laugh from the incident, as we are told today by those who still remember it.

J.M. Mewborn

**"THE RIGHTEOUS ALSO SHALL HOLD ON HIS WAY, AND HE THAT HATH CLEAN HANDS SHALL BE STRONGER AND STRONGER."**  
(Job 17:9)

**ELDER H.F. (HARRY) DAGENHART  
ELDER T.T. (TOMMY) BRAMMER  
CONCERNING OUR AFFLICTED  
ELDERS IN THE CHURCH**

There are, no doubt, many brethren, as well as sisters, in the church who would be interested in hearing a word from God's ministering servants who are now afflicted, and not able to get out anymore.

I am printing below two recently received letters, one from Mrs. R.M. Tillman, Burlington, N.C., daughter of Elder H.F. (Harry) Dagenhart, and one from Sister Mae F. Brammer, wife of Elder T.T. (Tommy) Brammer, Collinsville, Va., that give updated information on their respective conditions.

**ELDER H.F. (HARRY) DAGENHART**

Dear Elder Mewborn,

I am sorry I am late in sending this check to you, but since my father's fall last September, 1993, that shattered bones in his right upper leg and hip, requiring a plate to be put in and a hip bone replacement, then prostrate surgery in November, after the fall in September, I am the only one to look after him. So, many things have been left undone. My brother, who lives in Salisbury, N.C., helps whenever he can. I have two homes to look after, my father's and my own.

My Dad, Elder H.F. (Harry) Dagenhart, is doing well for his age, now 86, will be 87 in June, 1994, if it should be God's will for him to live until that time. He has lost a lot of weight. Just last week with all of his clothing and shoes on him, he was down to 120 lbs. He is at White Oak Manor, Baldwin Road, Burlington, N.C.

Sincerely, I trust,  
Mrs. R.M. Tillman  
Burlington, N.C.  
January 25, 1994

**ELDER T.T. (TOMMY) BRAMMER**

Dear Elder Mewborn,

This is just a note to ask you to change our address, and also to renew our paper, *Zion's Landmark*. We are not able to get out to the meetings anymore. I have to do most everything for Thomas now, but he is still able to walk around with help sometime. He is very cooperative to wait on most of the time. He never requests anything, sleeps good and eats well.

Sincerely,  
Mae F. Brammer  
Collinsville, Va.  
January 4, 1994

Will our people remember these two precious souls and their families, and visit them whenever you can. In their more active years, they were faithful to the church, and served the flocks in acceptable manners.

JMM

**WHO WAS DAVID'S MOTHER?**

Dear Elder Mewborn,

Thank you for sending me *Zion's Landmark*. This is a special paper to me, and I do enjoy reading it.

I am now in a rest home in Reidsville, N.C. I am 84 years of age, and am not able to do for myself anymore.

Elder Mewborn, would you do me a favor? Write me who David's mother is in the Bible (or scriptures). I cannot find it, after a very diligent search. I have been unable to locate it there. It seems that no minister here can find it either. I would appreciate your help so very much.

Sincerely,  
(Miss) Lora Smith  
Reidsville, N.C. 27320  
December 13, 1993

**REPLY**

Dear Sister Smith:

To my knowledge of reading the scriptures, I do not remember ever seeing the name of David's mother recorded in the scripture. I have a good friend, Mr. W. William Edwards, who is a close reader of the Bible, and I asked him to see if he could help us determine an answer to your recent question.

You will find his reply to your question below. If you should ever come up with this answer or information, would you be kind enough to share it with me?

Thank you for your inquiry and your interest in the truth, I am.

Humbly and sincerely, I trust,  
J.M. Mewborn

**W. WILLIAM EDWARDS' REPLY**

Dear Elder Mewborn:

I read with interest the letter written by Miss Lora Smith. Her inquiry, as to the name of King David's mother, is one that I am afraid cannot be answered. The genealogy of David is reported twice in the Old Testament, see Ruth 4:21-22, and 1st Chronicles 2:12-15. It is recorded twice in the New Testament, Matthew 1:6, and Luke 3:31. The name of David's mother is not recorded in these generations, and according to **Smith's Bible Dictionary**, her name is nowhere recorded in the scriptures.

After exhausting my search of the scriptures, I decided, as a last resort, to see if the ancient Jewish historian, Josephus, had mentioned the name of David's mother in his book, **The Antiquities of the Jews**, and I found that it too was silent regarding the answer to her question.

I am sorry that I cannot help you in this matter, but this information has been concealed from us for a purpose known only to God.

I hope this finds you all well, and I look forward to seeing you soon.

Still feasting from last Sunday's Manna,  
W. William Edwards  
Snow Hill, N.C. 28580  
January 14, 1994

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## OBITUARIES

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### CORRECTION TO BROTHER DON EDWARD LAKE'S OBITUARY

Dear Elder Mewborn,

We are writing to ask you to make a correction to Brother Don Edward Lake's obituary that appeared in the "May-June, 1993", issue of *Zion's Landmark*. Due to our human error, Brother Don E. Lake's brothers' and sisters' names were omitted from it. They are as follows, to-wit:

His brother, Wilson "Bill" Lake, Lakeland, Florida,  
His brother, Elder Woodrow C. Lake, Kissimmee,  
Florida,

His sister, Martha Sovine, Scott Depot, West,  
Virginia,

His sister, Anna Mae Ashworth, Hurricane, West  
Virginia.

We regret this error, and thank you for publishing this correction notice, very much.

Callie Lake  
Norman Bird

### ALONZO BAREFOOT

It is with a feeling of deeply felt sorrow and unworthiness that we attempt to write a memorial for a faithful husband, daddy and brother in Christ, Alonzo Barefoot. He asked for a home with Reedy Prong Church on June 9, 1945, and was baptized by Elder Luther Allen Johnson, who was his uncle. He loved his family and the church which he manifested as long as he lived. Brother Alonzo spoke very little of his love he had for the church, but actions spoke more than words. He loved to sing the songs of Zion.

The church saw fit to call Brother Alonzo for a deacon, and he was ordained June, 1946. He served the church by the Grace of God to the best of his ability.

In December, 1954, the Black River Union, while in conference, requested that he act as Assistant Clerk for Brother Walter Blackman. He filled this place until the death of Brother Blackman. He then served as Clerk for the Union until God called him on July 20, 1993.

Brother Barefoot was always present at our meetings, unless providentially hindered. His love and devotion to the Union Meeting and Churches came first in his life. Though our loss is great, we feel it is his eternal gain.

The influence of his presence will continue to be with us when we meet. Brother Alonzo was a person of few words, and he was slow to speak. When he did speak, others listened carefully. We knew he had given careful consideration to what was being said and done.

His funeral service was conducted at Reedy Prong Church, Johnston County, N.C., by Elder Delbert Carraway, Elder W.C. Noles and Elder Thomas Whitley. His body was laid to rest at Unity Presbyterian Church cemetery, along with his mother, brothers and sister.

May the God of all Grace reconcile us for we have a hope to meet him in the sweet by and by, where sorrow and parting will be no more; where we will await the coming of Christ, our Saviour and Lord, when He will take His own to that eternal rest.

Graham Jackson,  
Lois Barefoot

### LALON POLLARD DYSON

Sister Lalon Pollard Dyson was born July 22, 1897. She was the youngest child of five children, born to Brother Julius and Sister Siddy Fish Pollard in the community of Willow Spring, Wake County, North Carolina. She was married to the late Mr. James Robert (Rob) Dyson, and they lived in the southern part of Wake County, near Raleigh, N.C., for many years.

Sister Dyson was in the Home Place Rest Home, 6814 Fayetteville Road, Raleigh, N.C., when she died on Wednesday, September 22, 1993, at the age of 96 years. She was preceded in death by her husband on May 26, 1967, a son and daughter. She is survived by a daughter, Mrs. Ruby P. Hughes, one stepson, Mr. Eugene P. Dyson, along with six grandchildren and eleven great grandchildren.

Sister Lalon came before the Willow Spring Primitive Baptist Church on the fourth Saturday in August, 1962, and asked for a home. She was gladly received into the fellowship of our church, and was baptized the next day by the pastor, Elder T. Floyd Adams. She attended church meetings when she could.

Her body was at Clyde Garner Funeral Service, Fuquay-Varina, North Carolina. Her graveside service was conducted in the Willow Spring Primitive Baptist Church cemetery by her pastor, Elder J.M. Mewborn. The body was laid to rest beside the resting place of her husband to await the second coming of her Lord and Master.

To her family and friends, we, the members of Willow Spring Church, extend our heartfelt sympathy to you. We shall all miss her.

Written by request of Willow Spring Primitive Baptist Church while in conference, and approved on January 22, 1994.

Elder J.M. Mewborn, Moderator  
Carl T. Hackney, Church Clerk  
Annie D. Dean, Committee

**BURLINGTON PEACOCK**

(Age 61 Years)

Burlington Peacock, Route 1, Godwin, N.C., died Friday, October 8, 1993, at Highsmith-Rainey Medical Center in Fayetteville, N.C. He was a retired employee of the State Department of Transportation, and a member of Harnett Primitive Baptist Church.

Funeral services were held Sunday at 3:00 p.m. at the Harnett Primitive Baptist Church by the Elder D.F. Carraway and Rev. Virgil Wilson. Burial was in the church cemetery.

Brother Peacock is survived by his wife, Mildred Barefoot Peacock; two sons, Toney Elton Peacock of Chapel Hill, N.C. and Milton Ray Peacock of Dunn, N.C.; a daughter, Bonnie Lou Atry of Atryville, N.C.; a brother, Ellington Peacock of Fayetteville, N.C.; a sister, Matelyolene Jackson of Wallace, N.C.; and a granddaughter.

Brother Peacock asked for a home with Harnett Church October 2, 1976, and was received into the full fellowship of the church. He was baptized by his pastor, Elder J.M. Mewborn.

Brother Burlington loved his church, and was not absent unless providentially hindered. He was humble, lovable and spoke kindly and softly to all he came in contact with.

Brother Peacock, I believe, was made to know he was a sinner, unholy, unclean, begging from time to time, "Lord be merciful to me a poor sinner," realizing that unless he was kept and led by His Hand, surely torment would be his destination. This feeling, along

with many other feelings, he must have had back in the year of 1976, when he was brought to the church.

In visiting the home during the sickness and passing of this precious one, I observed a closeness and strong family ties not often seen this day and time. To Brother Peacock's wife, Mildred, and the children and grandchild, we feel you did all that could be done. You and the church have suffered a great loss.

It is our desire, as time rolls on when you think of him, that **GOD** will comfort your heart. Only **GOD** can give you a sweet feeling, even though he has passed on, that he is better off than we are.

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

Elder D.F. Carraway, Moderator

Graham Jackson, Clerk

Graham Jackson,

C.B. Jackson — Committee

**WILBERT EARL WINDHAM**

Brother Wilbert Earl Windham was born September 14, 1922, and it pleased our Heavenly Father to

call him from our midst on August 7, 1993, while in Nash General Hospital, Rocky Mount, N.C. He was 70 years old.

He was the son of the late Ira Doremus and Daisy Batchelor Windham. He had six brothers and three sisters. The brothers preceded him in death.

He was married to Roxie Joyner on October 20, 1946. In addition to Sister Roxie, he is survived by a son, Elder Kenneth Earl Windham, daughter-in-law, Carla Lewis Windham; two grandsons, Eric and Matthew Windham, Nashville, N.C.; three sisters, Lena Bass, Wilson, N.C., and Leora Tate, Sharpsburg, N.C. and Myrtle Skinner, Rocky Mount, N.C.

For many years, Brother Windham believed in a true and living God. He joined Autrey's Creek Primitive Baptist Church, Edgecombe County, N.C., on July 4, 1965. Even though he was physically unable, he still wanted to attend church, and did as often as he could. He remained a faithful member until his death.

Quiet, kind, and truly a gentleman, Brother Wilbert Windham was dearly loved, and will be greatly missed by all who knew him. The funeral service was conducted by Elder Harold Pittman and Elder Henry Jones at Johnson Funeral Home, Rocky Mount, North Carolina. Burial was in Mill Branch Cemetery.

It was requested in conference that three copies of this obituary notice be made, one copy for publication in **Zion's Landmark**, one copy for church records, and one copy for the family.

Written by one who loved him very much.

Myra G. Wooten  
Assistant Clerk

**JENNIE CARVER PAINTER  
CLAYTON**

We, at Stories Creek Church, bow in humble submission of the loss of another faithful member, Sister Jennie Clayton, who died Monday, August 16, 1993, at Roxboro Nursing Center, Roxboro, N.C., after a long illness. Her funeral service was held at Stories Creek Primitive Baptist Church on August 18, 1993, by her pastor, Elder David Minter, and her body was laid to rest in Person Memorial Cemetery.

She was born in Person County, North Carolina, on September 10, 1899, making her stay on earth almost 94 years. We understand that her early life was very difficult, as her mother died when she was very young, and she and her twin brothers were reared by their grandmother who did not give her much liberty in her early years.

Sister Clayton was twice married, and both husbands predeceased her in death; yet, she was blessed to maintain her home, and to rear her two daughters, namely, Mrs. Onie Painter, Rockingham, N.C., and Margaret Painter Pulliam, Roxboro, N.C., along with three grandchildren, seven great-grandchildren and five great-great grandchildren.

She was received into fellowship at Stories Creek Church in January, 1957, and was baptized in Chub Lake on the third Sunday in February, 1957, by her pastor, Elder N.D. Teasley, assisted by Elder A.B. Barham. Sister Jennie was given strength and pa-

tience to endure her many afflictions without complaining. We feel she is now resting in that land of perfect peace, where pain and sorrow will be known no more, where she now hears those Heavenly Songs the Angels of God sing, and will be forever blest.

Approved by Stories Creek Church in conference this 18th day of December, 1993.

Elder David Minter, Moderator  
Elizabeth Clayton, Clerk  
Elizabeth Clayton and Reuben Bowes,  
(Committee)

## RAYMOND A. DAY

I feel so unworthy to even attempt in my weak way to write the obituary of Brother Raymond Andrew Day, a faithful member and deacon of Surl Primitive Baptist Church.

He was born February 25, 1920. He passed away October 27, 1993, on the church ground of Surl Church, at the age of 73 years, 8 months and 2 days.

He was the son of Lee Andrew Day and Nettie Clayton Day. He was married to Joyce Lester Day, who died in 1959. They were blessed with one daughter, Joyce Day Segee of Durham, N.C., and one son, Raymond Brannon Day, who passed away November 24, 1992.

He later married Dorphene Chandler Day, who is also deceased. He is survived by a step-daughter, Carol Walker Wilson, two brothers, Dallas Day and William (Bill) Day, both of Roxboro, N.C., three sisters, Atha Day Clayton, Helen Day Lunsford and Peggy Day Jeffrey, all of Roxboro, N.C., two grandchildren and eight step-grandchildren.

His funeral was conducted at Brooks and White Funeral Home Chapel, Roxboro, N.C., October 29, 1993, by his pastor, Elder David Minter, whom he loved so much. He was buried at Surl Church Cemetery near the spot where he passed away. He had made the remark, if he could die at Surl Church, he would die happy. I feel God blessed him to that end.

Brother Raymond joined Surl Primitive Baptist Church, November 8, 1970. He was ordained a deacon on Sunday, April 14, 1985. I cannot say enough of him for his concern for the welfare of Surl Church, The Lower County Line Association, and the other churches. That was his life.

He had many heartaches and afflictions. His health had not been good for sometime, but he never complained.

He was a veteran of World War II, a devoted husband, father, grandfather, brother and brother-in-law to his family. He is missed everywhere we go. The large crowd at the funeral home and his funeral service manifested the many friends he had.

He was a firm believer in the doctrine of Absolute Predestination of all things by the grace of God. I feel that he could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day and not to me only but all them, also that love His appearing." II Timothy, 4th chapter,

7-8 verses.

May we at Surl Church be favored to remember him in truth and love for the many things he was blessed to do for the church. We extend our sympathy to the family. We feel our loss is his external gain.

Therefore, be it resolved that a copy of this obituary be given to the family, one copy sent to ZION'S Landmark, for publication, and one copy kept for the church record.

Done by order of Surl Primitive Baptist Church, while in conference, Saturday, November 14, 1993.

Elder David Minter, Moderator  
Charlie Blalock, Clerk  
Louise Duncan, Committee

## BESSIE LAWSON BURGE

("Sweet Words, Mother, Home In Heaven.")

At the request of the deceased, I desire that the Lord enable me to comply to the best of my ability to write something that would be appropriate in the memory of a dear friend, Sister in Christ, I hope, and a Mother in Israel. If I had the power, I would comfort the three wonderful sons, given to Sister Bessie Burge by the Lord. I am acquainted with the sons, and I can say in all sincerity they are unusual boys in every respect. Sister Burge only had three sons and no daughters. I believe the Lord supplies all needs for the Children of God. Therefore, she had no need for daughters; as the sons and daughter-in-laws fulfilled her need for daughters.

Sister Bessie Lawson Burge was born to her earthly parents, the late Charlie Lawson and Ada Hall Lawson, on February 20, 1904, in Patrick County, Virginia. She was preceded in death by her husband, Charlie A. Burge, on February 2, 1982.

Leaving to mourn her loss are three sons, Paul Burge and Lloyd Burge, Martinsville, Virginia, and John Burge, Fredericksburg, Virginia; two sisters, Janie Johnston, Morganton, North Carolina, and Hazel Campbell, Stuart, Virginia; two brothers, Clyde Lawson and Glen Lawson, Kernersville, North Carolina, along with seven grandchildren and two great-grandchildren.

On Thursday night, January 7, 1993, in Memorial Hospital, Martinsville, (Va.) and Henry County, that which was decreed by Almighty God came to pass. Sister Burge's soul departed her body. That which Sister Burge had spoken to her on a Friday morning, March 14, 1986, became a reality. Lloyd Burge (Sister Burge's son) found these words, written by Sister Burge in her Bible, after her death, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

"To tell all my Friends around, What a Dear Saviour  
I have found.

I am going home, I am going home, to die no  
more.

He snatched me from a burning hell, So all my  
Dear Friends, Farewell, Farewell.

My Heavenly Home is bright and fair, No pain nor  
Death can enter there;

I am going home, I am going home, to die no

more."

Although Sister Burge was not conscious verbally, I feel beyond all doubt she could view the King in His Beauty, and I believe she was made willing to leave her body behind.

Sister Burge was a very dear, close friend of mine, and I believe she was given me by the Lord. I visited her in her home every time I could, and conversed with her on the telephone frequently. I have missed her very much.

Sister Burge and her husband, Charlie A. Burge, worked on a farm, and reared their children by the sweat of their brows. I recall Sister Burge relating to me that they had two milch cows. This was way back when times were hard. They were gone one day, and when they arrived home, these milch cows had gotten to some nitrate-soda. They had eaten enough to kill them both. In those days milk and butter were two essential foods necessary for survival.

Sister Burge unloaded her burden before Aaron Fork Primitive Baptist Church. The service was concluded, she started to leave, and had gotten to the door. She went back, not knowing how she had gone back, and she had no memory of going back.

Evidence was manifested that their burden had become so heavy that she could no longer carry it. So, she laid it down before the Church at Aaron Fork, and she was received. Her burden was never carried by her again. She was baptized by Elder Sam Atkinson and Elder Bob Dalton. She was faithful to fill her seat when her health permitted, bearing fruit that she loved her brethren and sisters, which was evidence that she had first loved God. He first loved her or she could not have loved Him.

Sister Burge's funeral service was conducted at Aaron Fork Primitive Baptist Church by Elder Frank Pegram, Elder Kenneth Hopkins and Elder David Minter.

Her body was laid beneath the sod at the Aaron Fork Church cemetery beside her beloved husband to await that Great Day when King Jesus will come back in the Clouds of His Glory, bring with Him the Holy Angels, call for the sleeping dust, to be fashioned like unto the Body of Christ, to join in a Song that the Angels cannot sing.

I would like to dedicate the following phrase to the three sons, and all the family, daughter-in-laws, grandchildren, sisters and brothers:

"The sweetest words in the English language are **Mother, Home and Heaven.**

Oh! Where shall human grief be stilled and Joy for pain be given?

Where dwells the Sunshine of Eternal Love?

In which the soul may always rove?

A Sweet Voice answered, "**HEAVEN.**"

"Oh, Voyager, on life's fitful sea by stormy billows driven;

Say what can sooth thy aching breast, or give thee comfort, joy and rest,

Like **Mother, Home and Heaven?**"

May the Lord be to the sons and all the family a Mother, Grandmother and Friend. (Written by one

who loved her, I hope, for Christ's sake.)

Rachel Clark Manuel,  
Henry, Virginia 24151

## FRANKIE JONES MARTIN

We, the Church at Banister Springs, Pittsylvania County, Virginia, bow in submission to the will of Almighty God, inasmuch as it has pleased Him to remove from our midst our beloved Sister, Frankie Jones Martin. We believe, as Sister Martin believed, that there is a time to be born, and a time to die. These times were established by Almighty God before the world began, and as He thought, so shall it come to pass, and as He commanded, so shall it stand. God is unchangeable. He is just in all His works and ways. There are none that can stay His mighty Hand, and there are none worthy to question Him. His will must be done both in Heaven and in Earth. He has given, and He has taken away — Blessed be the name of the Lord forever.

It pleased the Lord, by His grace and mercy, to deal with Sister Martin at a young age, and on the third Saturday in May, 1941, united her with Bannister Springs Church, where she remained a good, faithful member for the rest of her life here on earth.

She was born into this world June 13, 1911, a daughter of Brother Joel Fletcher Jones, and his precious wife, Sarah Merricks Jones, a Pittsylvania County, Virginia. She had one brother, Raleigh Jones, who predeceased her several years ago. She also has a surviving sister, Laila Dove, Danville, Virginia.

By the Grace of God, Sister Frankie was united in marriage to Brother James Wesley Martin on April 18, 1927. To this union were born six children. One daughter, Dora Evelyn, died as an infant. Five of the children survive: One son, Curtis Martin, Gretna, Virginia; four daughters, Sister Ruth Taylor and Charlotte Hastings, both of Chatham, Virginia; Sister Delores Simpson and Melba Dalton, both of Gretna Virginia. She is also survived by 18 grandchildren, 21 great-grandchildren and three step-great-grandchildren.

True love, which can only come from the Lord, was manifested by Sister Martin for all of her family, but especially her dear husband who predeceased her in death in 1969. She never ceased to mourn her great loss of him, but her love for her family seemed to soothe her aching heart. She was always so glad when another baby was born into her family. She loved the Lord and the Church so much, and all her many friends who were precious to her.

Sister Martin was in poor health for several of her final years. She became unable to stay by herself, so her precious children took her to stay with them. She would stay with one for a while, and then stay with another one of them. They were good to her. It pleased the Lord to bless her to be with Sister Ruth Taylor at the time of her death. The Lord called for her, and she obeyed in the night of October 14, 1993.

Sister Martin's funeral service was held at Banister

Spring Church on October 16, 1993, by her pastor, Elder Melvin Shelton, and Elder H.P. Somers, whom she loved so much. Her body was taken to the Gretna Burial Park, and was laid to rest beside her precious husband.

We, at Banister Springs Church, commend the children, the in-laws, grandchildren, and all who assisted Sister Martin throughout her journey here in this world. May the Lord's grace and mercy be with each of you, so that when that sweet day of the Lord appears, we shall be all gathered together with Sister Martin to meet the Lord, even be with Him, made like unto Him, and be satisfied forever.

Written by one that she loved, and one who loved her, as a "Mother-in-Israel," her pastor, I hope.

Melvin R. Shelton

## EMMA SWINSON

By request of Cypress Creek Primitive Baptist Church, Onslow County, N.C., I will attempt to write the obituary of Sister Emma Swinson, who was born October 15, 1907, and departed this life May 7, 1990. Her husband, Mr. Leslie Swinson, died in 1953.

Sister Swinson was received into the fellowship of Cypress Creek Primitive Baptist Church, Duplin County, N.C., on November 14, 1937, and was baptized by the late Elder R.P. Batchelor. In the year of 1970, she became one of the charter members of the Cypress Creek Primitive Baptist Church, Onslow County, N.C., whose pastor was Elder Horace Bryan. Swister Swinson was truly a kind, humble, precious member.

On my first day of serving the church as pastor, I took special notice of this little sister in Christ. This was Saturday before the second Sunday in November, 1982. I believe I saw that same little jewel as spoken of in Ezekiel, 16th Chapter, 12th verse, that was placed in the forehead of that little girl child that was cast out in the day she was born. We believe this little girl is symbolic of the church, the Bride, that Christ died to redeem. This little gift was placed in the forehead where the subject of His grace could not see it, but brethren of like precious faith can most always detect this special gift. We also believe that Sister Emma was girded about with fine linen and covered with silk, which we believe to represent the Grace of God. (See verse 10 of this same chapter.)

Sister Swinson's life was clean, and her walk was orderly. "The steps of a good man are ordered of the Lord." Psalms 37:23. Several times, we took her home from church meetings. She lived alone in a neat, little house, always well kept, both inside and outside. A well groomed lawn, a clean little garden, well tilled, with flowers in her yard, and some chickens in the lot were always observed, as we came by. We feel that she desired nothing more than just a plain, simple life, enjoying the sweet fellowship with her church and friends, and, most of all, sweet fellowship with God.

During the last few years of her life, she spent in declining health. While in the hospital for several days, some of the sisters, namely, Sister Sarah

Williams and Sister Inez Humphrey, would try to visit her daily, and would hand feed her, hoping to encourage her to eat, so as to gain her natural strength. But, when God's appointed time came to call her home, nothing could stay the Hand of God. We believe there is a time appointed when the soul must be separated from the body. We believe that Sister Swinson's Christ-like spirit took its flight back to the Father who gave it, and when Jesus comes back to call for the sleeping dust of His little ones, who were chosen in Him before the foundation of the world, she will be included in that blessed number that the Bible speaks of as "a certain number."

Her funeral rites was held at the family cemetery, and a graveside service was conducted by this unworthy writer.

Approved by Cypress Creek Primitive Baptist Church, Onslow County, N.C., while in regular conference, the 13th day of November, 1993. It was requested to send one copy to **Zion's Landmark**, and one copy to **The Signs Of The Times** for publication, and one copy to be recorded in the church book.

J.C. Carroll (Writer)

Elder J.C. Carroll, Moderator

Minnie Jones, Church Clerk

## MEETING NOTICE

### MILL BRANCH UNION

Our next session of the Mill Branch Union will go to Mill Branch Church, the fifth Saturday and Sunday in January, 1994. We invite all our brothers, sisters and ministering brethren to come visit with us.

Mill Branch Church is located just east of Hwy. 701 between Whiteville, N.C., and Tabor City, N.C. Turn east at Sidney Crossroad, and proceed to church site one mile on your left.

J.D. Wright, Union Clerk

Tabor City, N.C. 28463

### YELLOW RIVER UNION

The 1994 Session of the Yellow River Union will be held with Haynes Creek Church, Gwinnette County, Ga., on the third Sunday and Saturday before in March, the dates being March 19th and 20th, (1994).

Directions to Haynes Creek Church are as follows: From Int. 85, exit at Ga. Route 20 South. Follow Route 20 through Lawrenceville, Ga., to inside city limits of Grayson, Ga. Take Rosebud Road, which angles to your right. You will cross Highway 78 at traffic light. Go about one and one-half miles to church site on your right. Haynes Creek Church is located about six miles west of Loganville, Ga.

Hewatt L. Fleming

622 Ga. Highway 51 South

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Volume CXXVI

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## "THE UNKNOWN GREATNESS AND THE UNBOUNDED FULLNESS OF GOD'S ETERNAL LOVE"

Could we with ink the ocean fill,  
And were the skies of parchment made,  
Were ev'ry stalk on earth a quill,  
And ev'ry man a scribe by trade,

To write the Love of God above  
Would drain the ocean dry,  
Nor could the scroll contain the whole,  
Tho' stretched from sky to sky.

O Love of God, how rich and pure!  
How measureless and strong!  
It shall for evermore endure  
"The Saints" and "Angel's" song.

F.M. Lehman  
(Selected)

### NOTICE

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

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J.M. Mewborn, Editor

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## THE LORD'S SUPPER

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, 'This is my body which is given for you: this do in remembrance of me.' Likewise the cup after supper, saying, 'This cup is the new testament in my blood, which is shed for you.'" — Luke 22:19-20.

It was the desire of Jesus (being a Jew) to eat the passover supper with His disciples before His death on the cross. The twenty-second chapter of Luke describes a panorama of events that led up to the institution of what we know as the "Lord's Supper." It might be noted that the same kind of bread (unleavened) was used in the passover supper and the pure, fermented fruit of the vine (wine) was also used by the Lord in the institution of this supper. Jesus knew that His hour would soon come in which He would be offered unto God the Father as the sin-bearer of all His chosen bride. The passover was instituted to commemorate the "passing over" or sparing of the Hebrews when the first-born were slain in Egypt. It was done in a general sense from that time, and was known as the Feast of Unleavened Bread (Lev. 23:5,6) in commemoration of their deliverance from the bondage of Egypt. Christ is our passover, sacrificed for us (1 Cor. 5:7). It was while they were eating this passover supper with the Lord that He instituted what we know today as the Lord's Supper, instituted by Him before His death, and for the purpose of commemorating His death as the Deliverer of His people from the bondage of sin and death. After his death, it was to be eaten in "remembrance of Him."

A careful examination of the scriptures should make clearly the purpose and importance of the observance of this ordinance. There is a distinction between this Supper and eating a common meal. In the 11th chapter of 1 Corinthians, we have recorded some disorders that existed in the church at Corinth. They are rebuked for their failure to discern the difference between partaking of this Supper and other suppers. He said, "When ye come together into one place, this is not to eat the Lord's supper: For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I

praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, 'Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, and when he had supped, saying, 'This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

The scripture does not tell us how often to partake of this Supper, but it does say, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The important thing is the blessing that it be done in "remembrance of Him." If we do not discern the Lord's body as we partake of it, we eat and drink of it unworthily. We find in Acts 20:7 that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." This does not say they did it every first day of the week, and if this passage teaches this, then they also did it again on Monday — because Paul preached until midnight and the next day they broke bread and ate again. — read Acts 20:7-11. A social meal was in some way connected when the early Christians met together. It appears that in both Jerusalem and Corinth, Christians, when they met together on the first day of the week, were accustomed to partake of a common meal. The name Agape, or love feast, mentioned in Jude, verse 12 took place when the disciples had gathered together in one place. The disorder as pointed out in the 11th chapter of 1 Corinthians proves they had mixed the common meal with the Lord's Supper.

The Lord's supper was instituted in His church — to His disciples — and not given to those outside the church. It is a church ordinance, and those who partook of it had first been baptized. They were to eat and drink at His table in His kingdom (Luke 22:30). The supper was not to be carried outside His kingdom. Fellowship at the Lord's table demands separation. "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:21). "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread." 1 Cor. 10:16, 17. The commission, given by the Lord after His resurrection was: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19,20). Baptism was first, and it always preceded observing this sacred ordinance. Only those who have been blessed to come in by the door of baptism can rightfully observe the Lord's Supper.

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Acts 2:41 gives us the proper order of what comes first. Notice the text carefully. "Then they that gladly received his word were baptized; and the same day there were added unto them about 3,000 souls. And they (those who had been added to the church) continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." Baptism, administered by the proper authority, admits us to the privileges and rights of the Lord's house. It goes before any and all these other privileges. The passover supper was to be eaten only by redeemed Israelites. So, the Lord's Supper should be eaten only by spiritual Israelites who have followed Him in gospel obedience. The subjects of communion should be blessed to come, not only cleansed by the blood of Jesus, but also practically washed in baptism, and living godly lives. The supper belongs to those of His children who have followed Him in baptism, and are in good standing in His true church. To admit others to this supper would be saying we believe their authority to baptize is just as good as ours, and what they teach is true, whether it is in harmony with ours or not. This we do not believe.

Our ministers through the years have gone everywhere, preaching the gospel of Christ — in homes, schoolhouses, and even by appointments in churches buildings of other orders, but when it comes to the Lord's Supper, they have ever held that this ordinance is to be observed only with those of like precious faith and order. The partaking of this communion has a more limited scope than singing and preaching together.

The unleavened bread and wine, used in the Lord's Supper, are emblems (not sacraments) of His body and blood. There is no special life-giving power in these emblems, but they are symbols of Him who possesses and give life. The erroneous doctrine of "transubstantiation" — introduced by Papal Rome that the elements of bread and wine, when consecrated in this service, are actually changed into the body and blood of the risen Christ — is without any scriptural foundation. When Jesus told those disciples, "This is my body, and this is my blood," He was present before them. His blood had not been shed from His sinless body. These emblems were to be taken as representing His body and in remembrance of Him. Baptism and the Lord's Supper both point to the Lamb of God, and do not take the place of Him who alone is the giver of eternal life. The supper is symbolic (emblematic), and in commemoration of Him who laid down His life for us. It is a profession of our living faith in Him and His atonement for us, and is a token of church fellowship. It is very incumbent that church members never absent themselves from this sacred service. Only sickness or unavoidable circumstances should hinder us. We are commanded by God to observe this supper and to do it in "REMEMBRANCE OF HIM."

T.L. Webb, Jr.

(The above article, THE LORD'S SUPPER, is taken

from the September, 1993, issue of THE CHRISTIAN PATHWAY, pages 9 & 10. It was found to be most interesting, and, if not deceived, bespeaks the truth on this subject.

J.M. Mewborn

## EDITORIAL THE SINGING OF HYMNS IN WORSHIP AND THEIR ORIGIN

For some time I have felt I would like to comment upon singing and the use of hymns, as we commonly call them, in the worship of the church of God. Singing has been an integral part of the service of the worship of God, at least, since when the children of God worshipped under the law in the second dispensation of time nearly 4,000 years ago. David makes mention of singing of praise to the Lord in his writings numerous times in the Old Testament.

It is strongly believed by many now that our hymns that we use today, and were composed as late as the 17th, 18th and 19th centuries, owe their beginnings to the old religious songs of the Hebrews or Jews. The Hebrew Psalter contains some of the most beautiful songs ever written. They include the famous "Song of Miriam," the "Nineteenth Psalm," the Song of Deborah," and the "Song of Barak." As indicated the great old Hebrew psalms are credited to the inspiration of God as given through His servants of old, David and Solomon.

The use of Hymns in connection with the worship of the service of God is mentioned only three (3) times in the New Testament, or in connection with the worship of God in the Gospel Church in the last dispensation of time. The first time was at the end or close of the supper that took place in the upper room. The world today calls this supper "The Last Supper." In truth and reality the real last supper will take place with Christ in that upper and better Kingdom with the chosen, elect Church of God of the general assembly and first born in Heaven and immortal glory. It is yet to come. There, He will do as He said He would do concerning the cup, saying, "But I say unto you, I will not drink henceforth of this fruit of the vine, until **That day** when I drink it new with you in my Father's kingdom. **And when they had sung an hymn, they went out into the Mount of Olives.**" Matthew 26:29, 30. "That Day" which Jesus has reference to here will truly embrace or include "The Last Supper." There, at that table, there will be no more going in and out, but His children will feast continuously on His everlasting Love for ever and ever. Those who are blessed to reach that happy place will be satisfied to eat and drink at His Table forevermore.

But, have you ever wondered what that hymn was (the name of it) that the (13) thirteen of them sang on that occasion, in that upper room. "And when they had sung an hymn, they went out into the Mount of Olives." Matthew 26:29. For some reason best known unto our God, He purposed that it's name or identity not be recorded by the writers of the scriptures, and its identity to be

hidden or lost through the ages since that time. Hymns are not a part of the scriptures, but their words bear witness of the great glory and power of our God. The Apostle Paul authorizes and mentions the use of hymns in the Gospel Church and her dispensation without the accompaniment of instruments (organs, pianos, etc.), "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord!" Ephesians 5:19. To the Church at Colosse or Colossian brethren he said, "Let the word of Christ dwell in richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16. Yet, as we have said, for some purpose or reason best known unto the Lord, the identity and names of these hymns and spiritual songs, the one used at the supper in the upper room and those used in Church at Ephesus and Colosse, have not survived the ages. Today, there is nothing as beneficial to the tried and troubled soul and uplifting to the wounded heart of a child of God than the singing with grace and making melody in that heart and soul to the Lord. I dearly love it and I love to hear it. There is no sound in all the earth like unto that Heavenly sound that comes from the congregation of His people when the church of God upon earth is truly abounding in His love and glorious peace. One hymnwriter is bound to also have beheld and felt this same beauty in such unison for he described it in a marvellous way when he said.

LORD, how delightful 'tis to see  
A whole assembly worship thee!  
At once they sing, at once they pray,  
They hear of heaven, and learn the way.

I have been there, and still would go;  
Tis like a little heaven below:  
Not all that hell or sin can say,  
Shall tempt me to forget this day."

All of our beautiful, old hymns that were used today from our hymn books are expressions of the doctrine by way of experience and revelation of the man to whom God blessed to write them. Recently in the "Sept.-Oct." 1984, issue of the **Zion's Landmark** we gave an account of the origin of the hymn, "Amazing Grace" by John Newton. Many people expressed appreciation for that information. In connection with this article, I would like to give the origin of another one of our most used and well beloved hymns that we have sung many times in our worship services entitled, "God Moves in a Mysterious Way," by William Cowper.

Cowper was born in 1731 in Hertfordshire, England, and was an English poet. He was also a lawyer, but did not enjoy the practice of law. While preparing for a clerkship in the House of Lords, the upper legislative branch of the English government (or Parliament) he fell into a fit of depression and what was thought to be a mental illness that reoccurred continuously from time to time. (Spiritually speaking, it was by far more than that for it was within his soul.) He lost all relish for his studies to which he had before

been so much attached; they no longer had any charms for him. He had need of something more salutary than secular preparation or amusement, but had no one to direct him where to find it. He was later appointed Clerk of the Journals of the English House of Lords through the influence of a relative. "To this dilemma," he says, "was I reduced, either to keep possession of the office to the last extremity, and by so doing expose myself to a public rejection for inefficiency or else to fling it up at once, and by this means to run the hazard of ruining my benefactor's right of appointment by bringing his discretion into question." (End of quote.) To such a strait in the mind and soul have few ever been subjected. Within his inner being there was the constant continuation of condemnation because of the conviction of sin that was taking place within. He was powerless to move, only to sink downward and more deeper into a pit of dark despair and from whose irretrievable depths only the high Hand of One had the power to deliver.

It was during one of these seizures of deep depression and trouble that he cried out aloud and cursed the hour of his birth; in the deep depression came the great temptation — the dark and hellish purpose of self-murder. Cowper said that he thought, perhaps, there was no God and that the scriptures might be false, and if so, God had nowhere forbidden suicide. In his misery he thought that even in hell itself would be more supportable.

In November, 1763, he purchased half an ounce of laudanum, a tincture of opium, resolving to use it as soon as he was convinced there was no other way of escape. He said that he went into the fields, to find a house or ditch in which to die; but his mind was changed to commit the act at his home. Twenty times he had the vial to this mouth, distracted between the desire of death and the dread of it, and even at the time it seemed as if an invisible Hand swayed the bottle downwards and away from him. A convulsive agitation seemed to deprive him of the use of his limbs. He reached the place of his abode and prepared himself again for the last scene. He poured the laudanum into a small basin, set it on a chair by the bedside, half undressed himself, lay down between the blankets, and, shuddering with horror, reached forth his hands towards the basin, became so closely contracted, as if bound with a cord, that they became useless. He could, indeed, have guided the basin to his mouth with his hands, as his arms were not at all affected, but the circumstances struck him with wonder, and he lay down to muse upon it, when he heard his laundress's husband coming in, which frustrated his design or purpose for the time.

He then went to bed and slept until 3:00 a.m., when, taking his penknife, he endeavored to force it into his heart, but it would not penetrate. The clock struck 7, and instantly it occurred to him to take his garter, and, forming a noose, fixed it about his neck, but twice did the iron and framework of the bed break under his weight. The third effort, he thought, was more likely to succeed. He fastened the garter to the top of the door, which was a very high one, and, pushing away the chair, hung at his whole length.

While he hung, he heard a voice say distinctly, "Tis over!" but it did not at all alarm him nor affect his resolution. He hung so long, that he lost all sense and consciousness of existence. When he came to himself again, he thought himself in hell. The sound of his own groans was all that he heard. The garter had broken, and he was lying on his face. The stagnation of blood under one eye, and a red circle round his neck, showed plainly that he had been on the brink of eternity. His laundress passed the door while he was hanging on it, as she was in the adjoining room. On hearing him fall, she went into his bedroom to ask him if he were not well, and said she feared he had been in a fit.

Relatives came and tried to console him, but to no avail could any reach him in this distraught state of mind or being. Cowper said, "There never was so abandoned a wretch — so great a sinner!" One evening he thought of drowning himself. So he took a coach to the Tower Wharf, in London, intending to throw himself into the Thames River from the Customhouse Quay, but the water was so low, and besides there was a porter seated upon some goods. He returned to the coach, and putting up the shutters therein, ordered the driver to proceed on, not telling the driver of all that was taking place. His driver admitted that he was lost in the cold darkness and fog of the night of London, although well acquainted with the city, and Cowper, while disguising his intentions to him, pretended to give more careful directions to him for reaching the bridge, found that their wanderings had brought them right back to (his) Cowper's own door. Strongly affected by what seemed to him a Divine intervention, a Loftly Light with beams of reassuring rays of Love then penetrating a wounded and recovering soul, the snare now broken, he hurried to his room and wrote these wonderful words:

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

Deep in fathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will.

Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessing on your head.

Judge not the Lord by feeble sense,  
But trust him for His grace;  
Behind a frowning providence  
He hides a smiling face.

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter  
And He will make it plain.

It is interesting to note that William Cowper and John Newton, who composed the hymn, "Amazing Grace," were very close friends and contemporaries in England in that day. Newton died first, leaving a void in Cowper's life to which he (Cowper) never became fully adjusted to thereafter. Such was their tie of friendship. They greatly loved one another and shared (by the Grace of God) common insights into the doctrine and teaching of Salvation alone by God's free and meritorious grace, unmerited on the part of hell deserving sinners.

J.M Mewborn

## REQUEST FOR PUBLICATION (The "Old Man" vs "The New Man")

Dear Elder Mewborn,

I am enclosing an article entitled, **A Riddle**, that was written by Elder Gilbert Beebe during his lifetime in the 19th century, which, if not deceived, I believe, applies to God's people and His churches in this day and time, as well as at the time he was blessed to write it. Sometime, when you have the space and mind for publication, I would be glad, and, I trust, made thankful, to see it in print again.

May it be God's will to continue to bless you in standing for, as well as upholding, the truth, as it is in Christ Jesus, our Lord.

In love for the Truth,  
W. William Edwards  
Snow Hill, N.C. 28580  
February 28, 1994

## A RIDDLE

We have for many years been partially acquainted with the inmates of a house, whose history, if we were able to do justice to the work, would be interesting, and perhaps profitable to some portion of our readers. The house itself is fearfully and wonderfully made, and has stood in its present form a little more than forty years. The materials of which the house is made were originally very good, but now appear to be in rather a dilapidated and decaying state. It has been thought by good judges that there is contagion in the building; and this conclusion has been confirmed, by the appearance of "spots of leprosy in the walls," like fretting sores. Now what we wish to relate, is in reference to the tenants of this house. And what think you of two families occupying one house? You know that unless they agree pretty well, they must live very uncomfortably together. Well, we know this to be the case; for although the house is inhabited by but two individuals, it

frequently seems to contain, as it were, "the company of two armies." We have known them to be engaged in such deadly strife, that without foreign interference they would certainly have destroyed each other.

It will answer our present purpose, without calling names, to designate these fighting neighbors, the Old man and the New man; for the eldest tenant of the house has in reality had possession of the premises ever since the house was built, but the other took his residence in the same house, some years afterward; having the consent of the builder and owner of the house. On the occasion of the New man's moving into the house, we shall never forget what a dreadful uproar took place. The Old man is not only old, but he is a strong man; and being armed, had kept his palace, and his goods were in safety, until that memorable struggle took place. No tongue can tell, nor pen describe, with what awful desperation that battle was fought. It was the most sanguine and dreadful conflict, between the most powerful disputants, and attended with the most thrilling and affecting circumstances that we ever witnessed. Incredible as our description of this scene may appear, we do assure our readers that the very heavens grew dark on that occasion! loud thunders shook the world, and vivid lightning played around! The voice of words were heard, until the reeling walls of the disputed house seemed ready to be dashed into a thousand pieces, like a potter's vessel.

The old man contended for the exclusive possession of the house, and set up the plea, (by silent possession), that he had held a peaceable possession so long, it was his lawful property. Moreover, he found certain passages of the law, which he interpreted to mean, that no such tenant should be allowed to occupy any part of the premises; from ancient records he also showed that the house had been mortgaged to his king, whose name was Death; and by his will, he claimed the exclusive right to the house; but he was foiled by the Wonderful Counselor for the other, who proved beyond dispute, that the bond was canceled, and the property redeemed from all encumbrance, excepting that he, the old man, might, by the suffrage of the proprietor, remain in the basement story for a short-time. He also contended that he was able to defend his right, and that he would never go out alive. But, as the result of that struggle has abundantly proved, the old man was mistaken; for one, stronger than he, came, and the old man was bound, and his goods were spoiled. The victorious warrior, (for he was a man of war) who had made bare his arm in vanquishing this potent enemy, claimed the right to dispose of the premises as he pleased; and he assigned to the new man, all the upper part of the house, to have and to hold from that date forth, during the pleasure of the landlord, or as long as the house should stand. When the new man entered his mansion, how different was the scene! The conflict was over, the old man was in chains; and it was whispered that he was dead; and the new man made great reckoning on having the house completely

purged, purified, set in order, made pleasant, peaceable and beautiful; but scarcely had the work of reform and improvement commenced, when the new comer thought he could perceive signs of life in the carcass of the old vanquished foe; nor was he at all deceived in his apprehensions; for suddenly the old man revived, and in a most surly, insolent and quarrelsome manner, bid the new man leave the house. The new man trembled convulsively at this unlooked for treatment — plead that he had been put in possession by the lawful owner of the property; and that he had obtained liberty to hold possession of all the upper part of the house, as long as it should stand; and that when this earthly house should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens. But the old man disputed his plea, and insinuated that he was laboring under a delusion, in regard to having been put into possession of the house, or any part of it; and declared that the new man had not been put into the possession, and that he could not in justice be. Finally the artful language of the old man was such that the new man began to

fear exceedingly that he was truly under some dreadful delusion. Under these impressions, he wept, and prayed, and fasted, and labored, and struggled, for many days, until his Lord again appeared for his deliverance, and gave him a renewed evidence of his goodness and mercy. After this conflict was over, things went smoothly on for some time; but after certain days, the old man brought home with him some old comrades, (among whom was a very celebrated and ardently pious Mr. Charity, D.D., and a few of his neighbors, Good Works, Carnal Mind, Law Righteousness, and one very shrewd old fellow, called Human Reason, A.M.,) and insisted on entertaining them in the upper part of the house, as they were all used to high living. At first the new man objected; but seeing that the company were all very pious, and being fond of religious company, and fearing that he would be thought uncharitable if he should reject them, he consented; and they all came in, and seemed to enjoy a merry time; indeed, the old man himself began to be very religious, and he and his guests soon found occasion to chide the new man for backwardness, inertness, a want of zeal and activity, &c.; and he, poor fellow, began to feel something of his leanness and barrenness; he confessed the justness of their censure, and begged them to aid him in an attempt at reformation; to this, they, being of the benevolent order, readily consented, and forthwith began a course of lectures, in which they told him that he was entirely too tight laced in his religious principles; that he was trusting too much to grace; and that he did not lay a sufficient stress upon good works; they read off to him a long chapter, upon duty religion, duty faith, duty prayer, &c., and urged that he must be up and doing — that he must use the means of grace. They told him, moreover, that thousands, by tight lacing, had become sickly, had brought on consumption, and even death. It was the unanimous opinion of the gang, that New man *must make brick without*

*straw*; and when he complained, they told him he was idle, and they applied the lash until his groans and sighs became indescribably dreadful; and it is our sincere opinion that these thievish imps would have worked poor, distressed New man to death, if it had not been for an interposition of his Lord; for they had already got him to consent to change apartments with his fellow tenant, and he had moved down stairs, quite into the cellar. The new man had been persuaded to believe that for, and in consideration of his kindness in changing rooms with his neighbor, he would be exceedingly happy, and enjoy great peace of mind, &c. But to his mortification he found the room very dark, the light and warmth of the sun being shut out, and had only light enough to perceive that the room was dreadfully filthy, and that it contained innumerable reptiles, serpents and scorpions. This exercise threw him into a cold sweat, and he was dreadfully tried in his mind, to account for his troubles; he made some vain attempts to maul these serpents with carnal weapons, such as good resolutions, large quantities of formal prayer, and many other weapons of the same kind, that he found among the lumber of the old man — all to no effect, for he found himself only beating the air. In this dreary condition he remained until the next visit of his Lord and Master, who came to his relief, opened the prison door, took his feet out of the stocks, set him in a large place, thrust his old man down into the nether apartment, and raised him (the new man) again to the enjoyment of former light, life and liberty.

We might continue our parable *ad infinitum*, for the old man and the new man cannot get along peaceably together; the new man having received an order from the court of the King's bench, to crucify the old man with his comrades; and in his attempting to execute this sentence, they have had some awful combats; and the old fox has often *played the possum*, and made his antagonist think he was dead; but as soon as a favorable opportunity presented, he would revive, and in many instances would bring the other into subjection to the law of sin, that was written on the walls of the house. The new man, in some of his struggles, has been heard to cry out, O wretched man that I am! Who shall deliver me from the body of this death? But we are credibly informed that he has received an assurance from his Lord, that a few more struggles will end the strife — when the old crazy walls of the disputed territory shall be thrown down, and he shall then inhabit an incorruptible building, far from the noise and rage of the old man.

Reader, do you understand the riddle?

Gilbert Beebe

## OUR SINCERE HOPE

We seek a rest beyond the skies,  
In everlasting day;  
Thro' floods and flames the passage lies,  
But Jesus guards the way.

The swelling flood, and raging flame,  
Hear, and obey His word;  
The let us triumph in His name,  
Our Saviour is the Lord.

(Selected)

## THE TRUE MEANING OF PRAYER

PRAYER is the saint's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air;  
The watchword at the gate of death;  
He enters heaven with prayer.

Montgomery

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## OBITUARIES

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### LUCILLE LANDERS

Lucille Landers, age 91, of Coleman, Texas, died Tuesday, January 4, 1994, at Coleman County Medical Center. Funeral services were held at 2:00 p.m., on Friday, January 7, 1994, at Stevens Funeral Home Chapel with Elder Lynwood Jacobs officiating. Burial followed at Coleman (Tx.) Cemetery, under the direction of Stevens Funeral Home.

She was born November 1, 1902, in Stephens County, Texas, the daughter of the late J.J. and Belle Vick Sikes. On November 2, 1921, she married Charles Urbane Landers. He preceded her death in 1976. She was a homemaker, and a member of the Primitive Baptist Church.

She is survived by four daughters, one son, fifteen grandchildren, 33 great grandchildren and two great-great grandchildren. Her grandsons served as pallbearers. She was a sweet, loving mother and grandmother. We shall miss her.

Pauline Stanley,  
205 Hollywood  
Coleman, Texas 76834

**ZELLA BASHAM**

We, the members of Matrimony Primitive Baptist Church, Rockingham County, North Carolina, bow in humble submission to the will of our Lord and Saviour. On October 13, 1993, the Lord saw fit to call Sister Zella Basham from this world.

Sister Zella Basham was the daughter of Saford and Tida Phillips. She was retired from General Electric Corporation. She joined Matrimony Church on June 7, 1991, and was baptized by her pastor, Elder Paul M. Clark.

She was preceded in death by her husbands, Frederick A. Coleman and Roscoe F. Basham. She is survived by one son, three daughters, three brothers, two sisters and five grandchildren. Sister Zella will be greatly missed by all who knew and loved her. We, the church, hope our loss is her eternal gain.

Funeral services were conducted at John M. Oakley and Sons Funeral Home, Salem, Virginia, by her pastor, Elder Paul M. Clark, assisted by Elder David Minter.

Matrimony Church desires to express loving sympathy to the family, and all who loved Sister Zella. May it be resolved that three copies of this obituary notice be made: one for the family, one for the church record, and one for Zion's Landmark for publication.

Done by order of Matrimony Church in conference, January 8, 1994.

Elder Paul M. Clark, Moderator  
Mabel Rhodes, Clerk

**MEETINGS****BELL MEMORIAL MEETING**

We, of the Indian Fork Church, at our last conference, elected to entertain the Bell Memorial Meeting at our regular meeting time on the first Sunday in May, and Saturday night before, meeting time at 7:00 p.m., Saturday evening, and at 10:00 on Sunday, April 30, 1994, and May 1st, 1994.

We take this opportunity to write all of our precious brethren and friends to come and visit with us.

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to the West Va. Turnpike. Those coming from the south take Int. 77 to West Va. Turnpike. Take Int. 64 to Hurricane (W.Va.) Exit No. 34. Then take Business Route 34 through Hurricane to U.S. Route 60 to Culloden, West Va. Turn left at Culloden Elementary School; go 1/2 mile to church site on your right.

Elder Elmer Smith, Moderator  
Norman Bird, Clerk  
2344 Cherry Street  
Hurricane, West Va. 25526

**SALEM ASSOCIATION**

The 85th Annual Session of the Salem Primitive Baptist Association will be held, if the Lord will, at Bunker Hill Church, Forsyth County, N.C., to be entertained by Winston Church, beginning on Saturday before the third Sunday in June, 1994, and will continue through Monday following. These dates are June 18th, 19th, and 20th, 1994.

Bunker Hill Church is located on Highway 66, two miles south from Kernersville, N.C. just off Interstate 40.

We invite our brethren and friends of our faith and order to meet with us this year, 1994, at our association. We hope that you will come and be with us.

Lester G. Stewart, Clerk  
1593 Town Creek Road  
Reidsville, N.C. 27320  
Tele. 910-623-3073

**LOWER COUNTRY LINE ASSOCIATION**

The Eighty-Eighth Annual Session of the Lower Country Line Primitive Baptist Association, the LORD willing, will convene July 2nd, 3rd, and 4th, 1994, at the Permanent Site, to be entertained by Wheeler's Church. Elder Burch Wray was appointed to preach the introductory sermon and Elder Mack Freeman, is his alternate.

The Permanent Meeting site is located about 7 miles east of Roxboro, Person County, North Carolina, just off Highway (U.S. Route ) 158, near Surl Church.

All lovers of the Doctrine of Salvation by Grace are invited to meet with us, and we especially need the presence of our ministering brethren.

John Blalock, Association Clerk,  
P.O. Box 291  
Butner, N.C., 27509  
Tele. 910-575-6861

**MILL BRANCH UNION**

Our next Union Meeting will be held, if the Lord will, at Simpson Creek Church, Horry County, South Carolina, the fifth Saturday and Sunday in May, 1994. We invite our Elders, brethren and sisters, and friends, all of them, to come and visit us.

Simpson Creek Church is located about four miles southeast from Loris, South Carolina, just off Route #9, that leads from Loris, S.C., to Myrtle Beach, South Carolina.

J.D. Wright, Union Clerk  
Tabor City, N.C. 28463

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Volume CXXVI

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Number 6

## GOD GAVE HIS EVERLASTING KINGDOM TO THE LITTLE FLOCK

"FEAR NOT, LITTLE FLOCK;  
"FOR IT IS YOUR FATHER'S GOOD PLEASURE  
"TO GIVE YOU THE KINGDOM."

(The Words of Christ) Luke 12:32.)

### 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

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.

**"AS MOSES LIFTED UP THE  
SERPENT IN THE WILDERNESS,  
EVEN SO MUST THE SON OF MAN  
BE LIFTED UP." John 3:14**

Dear Elder Mewborn,

You will find enclosed an article entitled, **NOTES ON JOHN 3:14-16**, by Elder W.S. Craig, (1867-1961), who lived in Cozad, Nebraska, during his lifetime. In this article, Elder Craig was wonderfully blessed in rightly dividing the word of truth in showing the vast difference between the two worlds spoken of in the scriptures, the world of unbelievers of Arminianism, and the true Kingdom of Christ, our Lord. He uses that scripture, so commonly quoted by them, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," (John 3:16), to prove their fallacy and deception, in their misuse of the Word of God. In his article, he discriminates between the two worlds, showing clearly the true difference, and he makes the discrimination very plainly to the reader, showing truth from error.

I believe that many of your readers of **Zion's Landmark** would enjoy, if not deceived, reading this wonderful article on a subject that is often discussed among the children of God, wherever, today.

In love for the Truth,  
W. William Edwards  
Snow Hill, N.C. 28580  
February 28, 1994

**NOTES ON JOHN III.  
14-16**

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"That whosoever believeth in Him should not perish, but have eternal life.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"The people spake against God and against Moses" (Num. xxi. 5) and by the way of punishment "the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." "The sting of death is sin." (1 Cor. xv. 56), and to my mind the deadly bites gave all those bitten a very painful knowledge of the awful consequences of their sin against God. The bitten Israelites typify sinners made painfully conscious of their sinful and lost condition. The "serpent of brass" typifies Jesus Christ. Moses (the law) lifted up this serpent on a pole. Its brightness made it easily seen by the remotest in the camps of Israel, and all those bitten, who looked thereon, lived. Their natural life was saved to them. This cure was effectual and certain in every case. While they may have suffered pain after

they looked, they certainly did not die, though bitten with death. To my mind not one Israelite died from the sting of those serpents after the brazen serpent was raised up, for it was the gracious Lord's express purpose to save the lives of those bitten by such means. And so I fail to see where there is any real ground to conclude that any of those bitten sulked in their tents and refused to look and died through such refusal. The souls that are really pained with a stinging sense of guilt against God are always made willing to look, though sometimes their faith may be weak and much clouded with darkness and errors.

The brass serpent possessed all its virtue to cure and preserve life through God's appointment. And, for a like reason Jesus Christ, the great Physician, possesses such wonderful sin-healing and life power. In this present life the believer retains a feeling sense of sin, but he shall live eternally and not die, for the everlasting faithfulness of Almighty God to His Purpose in Christ makes this certain. "Even so must the Son of man be lifted up." That the Scriptures be fulfilled there was a positive needs be that the Son of man be lifted up, and I believe that just as certain as He was so raised, just that certain also will all His people be raised up from their awful condition in sin and spiritual death to that blest state of salvation and eternal life.

Unbitten Israelites may have very stoutly ridiculed the idea that looking unto a brass serpent, bearing the image of the hated serpents, would positively and effectively save the lives of those bitten by such deadly serpents; but those actually bitten, no doubt, gladly embraced the gift to live by looking, for they were given faith to look to the cure that God had in His rich mercy for them provided. To all such it meant life; but as it was not raised up for the unbitten, it meant nothing to them, nor did it have any effect, whatsoever.

Moses made the brass serpent (quite harmless in itself) in the form and appearance for those fiery serpents. So Jesus Christ (who was so holy and harmless in Himself) was made in the likeness of sinful man, and to bear the hateful image of sinful flesh, for He was made to be sin and a curse, and all that look to Him by faith will certainly be saved; for the believer in Him is most graciously promised eternal life, and our merciful God will surely make this promise good. "This is the promise that He hath promised us, even eternal life" — 1 John ii. 25, and remember it was made by Him "that cannot lie." (Tit. i. 2.) The believing world shall not perish, but have eternal life through such gracious provisions.

And simply looking to that brazen serpent, or the natural eyes of the bitten Israelites, did not give it that efficacy to preserve life; for God had already provided it with that power on purpose to save their lives. So, likewise, looking to Jesus Christ does not give Him power to save, for nothing that any man can do can possibly add to His saving and life-giving power. But the blessed subjects of His redeeming love are given faith to believe that which in His amazing mercy for them is already provided. So, it is not the act of believing (which so often seems to be erroneously considered as some great effort of the

(mind), but it is the thing believed. It is not faith itself at all, but the great and glorious object which faith embraces, and this is Jesus Christ, whose shed blood alone possesses the power to cleanse from all sin, and save from eternal death, the penalty of sin. Genuine belief in Christ and His finished work make all the difference.

"For God so loved the world," etc. Our minds can only faintly conceive of the wonderful strength of this love, for it "passeth knowledge." — Eph. iii. 19. And, surely it is not faith in such redeeming love that supposes that any included in this blessed number will or may be lost. True faith in God believes that His purpose in sending Christ (who was "delivered by the determinate counsel and foreknowledge of God") into this world cannot in the least degree be thwarted; for "Christ died for our sins according to the Scriptures." — 1 Cor. xv. 3. This redeeming love is the moving cause of His wonderful salvation. And, this believing world, which Jesus Christ is here speaking of, embraces a large multitude, and they, every one, will be given hope of eternal life, for His words are so positive to that end. I believe that Jesus has reference to the same world as John when he said, "Behold the Lamb of God, which taketh away the sin of the world." — John i. 29. And it should be noticed that this sin is absolutely taken away. So, a full salvation must be the certain result. To the same effect is Christ declared to be the "Savior of the world." — John iv. 42. Also, 1 John ii. 2 and iv. 14. What right and how dare any one declare that any part of that best world will be lost? It is but little short of blasphemy to so contradict the positive words of our best Redeemer.

While Universalism has a very pleasing appearance, it is deceptive in that it cannot be true, because the scriptures declares some are lost. Believers should rest perfectly assured that the blessed Bible does not contain any contradictory statements, but is always harmonious when correctly interpreted. And it should be noted that it speaks of two different worlds, and this fact should be kept in mind.

It is God's sovereign, redeeming love which spreads out the bounds and limits of His salvation. But, does this love embrace the whole race of Adam? Surely not, if there be any lost. The Bible plainly declares that some are lost, and as not one drop of the precious blood of Jesus Christ was shed in vain, we can only consistently conclude that none of it was shed for those not benefitted thereby.

The word "many" is often used in connection with the work of our blessed Redeemer, (Is. i. iii. 11, 12; Matt. xxvi. 28; Mark x. 45; Heb. ii. 10; ix. 28), and from this word it is only reasonable to conclude that His work has some limitations. It should be carefully noted that universal terms are not to be stretched beyond that with reference to which they are used.

Also universal terms are used with reference to those who are not the subjects of God's mercy: John viii. 23; xiv. 17; xv. 19; xviii. 9, 16; 1 John iii. 1; iv. 5; v. 19; Rev. vi. 15-17; evi. 14, etc.

There is a vast difference between the expressions "all without distinction" and "all without exception." That Jesus Christ died for all manner and

classes of people and that without distinction, as regards their nationality and condition in life, I believe and rejoice in; but where is the comfort or sweetness in believing that He died for any of those lost? It is surely that element of certainty which gives His redeeming blood that assuring sweetness which believers rejoice in. And, as no one has the least right to try to empty the blessed gospel of its saving declarations, I can only logically conclude that those not saved will simply be left in their sins to perish under divine justice. While this may seem very hard to many, according to the purpose of God, those who are really reconciled to Him dare not call in question the sovereign right of the Almighty to do as "seemed good in His sight." — Luke x. 21; Rom ix. 15-24.

W.S. Craig

### INSPIRED PREMONITIONS FROM THE LORD SAVE LIVES OF TWO WOMEN

Some of our subscribers, no doubt, are acquainted with Sister Sudie W. Taylor, Goldsboro, N.C., whose life was spared during a violent storm (lightning, wind, hail and rain) during the early morning hours of July 2, 1993. During this rough storm with tornado winds caused a large oak tree to fall on her home in the Grantham Community of Wayne County, N.C. A matter of a very few short minutes made the difference between life and death, as Sister Taylor decided to wait out the storm in a small, adjoining room to her bedroom, prior to lying back down, after she had gotten up as the storm was approaching her home. Surely, "God moves in mysterious ways, His wonders to perform."

The following article from the Goldsboro New Argus, we believe, will be interesting to our readers and subscribers, and especially to those who know and love dear Sister Taylor.

This incident calls to my mind another very similar circumstance that took place over one hundred years ago, near Sappony Church, Nash County, N.C. We are publishing an account of that incident, also, in connection with the one sustained by Sister Taylor.

J.M. Mewborn  
March 4, 1994

### DECISION TO WAIT OUT STORM ON COUCH SAVES WOMAN'S LIFE

GRANTHAM — Sudie Taylor will be 80 next month — and luck has a great deal to do with it.

The Grantham woman narrowly escaped death during a storm Friday morning when an oak tree on her property crashed into her bedroom just minutes after she had entered another room.

Tornado-force winds tore through this small rural Wayne County community at around 4:30 a.m., knocking down numerous trees but causing no fires or injuries, according to Grantham Fire Department Chief Darryl Overton. He said the storm lasted "about



Staff photos/RON BITTNER  
**TREE HITS HOUSE** -- A worker clears away part of the large tree that fell on the home of Mrs. Sudie Taylor of Grantham during last Friday's early morning storm. The tree fell though the house, bringing down part of the bedroom roof on the bed, at left, in which Mrs. Taylor had been sleeping earlier. Mrs. Taylor was sitting on a couch in a room next to her bedroom when the tree crashed through the house.

30 to 45 minutes."

"The school got some minor roof damage and some single-story residents and barns got damaged," he said.

Joe Gurley, Wayne County Emergency Management director, said residents "heard a train sound, a rumbling noise — ....We're waiting on confirmation from the National Weather Service as to what kind of storm it was, whether it was actually a tornado." On Monday morning Gurley estimated that the storm caused approximately \$80,000 in damage.

A spokesman for the National Weather Service said Monday that due to manpower shortage and the

extremely localized nature of the storm, the service would not be sending anyone out to officially classify it. The spokesman said, however, that based on the descriptions provided by Gurley "it probably was a tornado." Tornadoes are graded for severity on a scale of F0 to F5—F5 being the most severe. The spokesman said the Grantham storm "sounds like an F0 or F1."

Christine Jones of Carolina Power & Light Co. (CP&L) said that approximately 200 customers in the Grantham area lost power as a result of the storm. She said that CP&L crews were joined in repair efforts by crews from Stackhouse Inc. and Wilson Tree



**LUCKY ESCAPE --** Sudie Taylor stands in front of her home and debris blown down during a tornado-like storm that hit the Grantham area last Friday morning.

Co. and by 12:30 p.m. Friday had restored service to all customers "with the exception of a few isolated cases," including those cases where customers needed to make repair to some of their own equipment before CP&L could come in to service it.

Overton said that the last such storm to hit Grantham came through "about four years ago . . . it may have done a little bit more damage than this one."

Local resident Thurman Graham said he "only got the edge" of the storm and suffered no property damage, but said the ferocity of the storm impressed him. "The thunder and lightning was terrible," he said.

Sudie Taylor would be the first to agree. The widow, who lives in a small one-story frame house in Grantham, got up around 4 a.m. Friday to visit the bathroom and "heard the storm coming." She decided to wait on a couch in a small anteroom which lies between her bedroom and the kitchen.

The reason? A large oak tree which stood on the ground next to her front porch. Sudie Taylor said she didn't know exactly how old the oak was but said "I've been here 51 years and it was a small oak then."

For years, fearing the tree as a hazard to the house, she had wanted to have it taken down, but was dissuaded from doing so by her late husband, who loved the tree and the shade it threw on their front porch. When he died 10 years ago, she left the tree standing as a memorial to him but has since waited out nighttime storms in the anteroom as a precaution.

Friday morning, her caution paid off. Around 4:30 a.m. she said "The house began to shake and I heard a crash . . . it all happened so quickly. Then I realized I was all right and the house was still standing."

"I keep a flashlight in the bedroom and one out here," Mrs. Taylor said, indicating the anteroom, "So I picked up the flashlight and came into the bedroom — and I knew I wasn't going back to bed."

The old oak had crashed into the left rear corner of the house and had brought a considerable part of the roof down with it — right on Mrs. Taylor's bed.

"I feel fortunate," said the mother of five, grandmother of 13 and great-grandmother of seven. "I feel like I've been wonderfully blessed."

"This is the worst storm I've seen since Hurricane Hazel," she said. On October 15, 1954, Hazel hit the mainland at Myrtle Beach, South Carolina, and swept in a due north direction with its eye passing just east of Raleigh. Wind speeds reached 100 miles per hour and damage was estimated in the millions.

"Of course, for me, this (Friday's) storm was a little worse," she said.

Ron Bittner  
Staff Writer  
Goldsboro News Argus  
July 13, 1993

## DIVINELY FOREWARNED AND SAVED FROM DEATH

The following incident was reported by Elder Has-sell and published in *The Gospel Messenger*:

In a small log house, on land belonging to Mr. N.R. Bone, about three miles southwest of the old Sappony Meeting house, in Nash County, N.C., there lived for two or three years a black woman named Nancy Locust and her son. About 25 feet southwest of the house stood a large oak with large limbs and top. In the fall of 1880 she was divinely warned to leave there, as she was in danger. Her son and the owner of the place did not want her to move, and did all they could to dissuade her, but she kept on urging her son to move, so that, to satisfy her, he vacated the house, and rented another house about three miles north. On the night of February 19, 1881, as many persons now living will remember, one of the most destructive storms ever known in North Carolina swept over portions of Johnston, Nash, Wilson, Martin and other counties. The large oak was blown on the small log house, and knocked it down; but the old colored woman was three miles away, and was thus saved from death or injury. She had not been considered of sound mind, but the people did not ridicule her solemn and effectual warning any more. All these statements are indisputable facts.

From *Remarkable Providences*, (Edited by Elder R.H. Pittman), Page 42.

consumed and burned within the entire length of the circle. He then poured some oil upon the already burning circumferenced circle, increasing the intensity of the heat in the fire.

At first the little worm or caterpillar showed signs of abnormal behavior with fast crawlings of distressful movements, moving back and forth, but after the fire was applied with oil and the heat increased, it would turn over and over within the circle of fire, as if it were entering a dying state or condition. As the little creature weakened down, almost ready to die, the old Indian reached down with his fingers, picked it up, and set it down a safe distance from the fire.

He then was heard to utter in broken, emotional English words, "Mercy, Mercy, Mercy," while pointing upwards again to the skies, uttering, "My God, My God, My God." Make no mistake about it, there was no problem of interpreting his explanation of sign language by his hearers of true faith and belief, nor will it ever be a problem of understanding for those who have been given an experience of Grace in the true and living God. The old Indian knew the meaning of the "horrible pit's" deliverance of sin. See Psalm 40:2. David said, "There is no speech nor language, where His voice is not heard." Psa. 19:3. This truth proves that God is His own "Missionary," and that He operates His own system of saving poor, hell deserving sinners.

J.M. Mewborn  
March 6, 1994

## "BEHOLD, THE LORD'S HAND IS NOT SHORTENED, THAT IT CANNOT SAVE." (Isaiah 59:1)

The following annal was told in the pulpit over fifty years ago by Elder G.G. Trevathan, Pinetops, N.C., as having taken place in the 19th century in a midwestern state of the U.S.A. At the time the incident made a lasting impression upon me, and its beauty of truth proves that God has no language barriers, anywhere, and that His Arm of saving power is unlimited in every respect, to those of His chosen, elect children and family. Elder Trevathan said there was an old Indian who was always referring to His God in Heaven above, would point upwards with his finger, and afterwards would point to his breast. This was done simultaneously. His friends would question him for this sign language's meaning?

To explain, he stooped down on the ground where he gathered dry grass and other debris which he arranged in a small circle about 12" in diameter. Making no verbal expression, as he set up his small demonstration, he then reached over to a small tree from which he extracted a caterpillar (worm), and placed it in the center of the circle. He then lit with fire the circle, and all of them watched as the fire

## WHO WAS CAIN'S WIFE?

Who was Cain's wife? (Genesis 4:16, 17). According to the scripture, she was a daughter of Adam, who lived 930 years, and who had sons and daughters. See Genesis 5:4, 5. The very word, Adam, means Man or human being, and is so rendered 362 times in the Old Testament.

If there had been men before Adam, God would not have said, "Let us make man in our image," (Genesis 1:26), and it would not have been true that, before God made Adam, "there was not a man to till the ground." Genesis 2:5.

The Apostle Paul said that Adam was "the first man" (1st Cor. 15:45, 47), and that in Adam all men sinned and died (Romans 5:12-21). Even Abraham's wife, Sarah, was his half-sister, the daughter of his father, though not of his mother. See Genesis 20:12.

Afterwards, when the human race was more numerous, the marriage of near relations or kin in the natural sense was forbidden by God. See Lev. 18.

Nothing is known of the land of Nod, where Cain settled, except that it was east of Eden; it may have been only a few miles from Eden.

(Elder) Sylvester Hassell

## THE USE OF THE TERM, "REVEREND" (Psalm 111:9)

The term "Reverend" has in these so-called modern days, the age and time of the 20th century, taken the place everywhere for the New Testament term "Elder." The Primitive or Old School Baptist church (or people) are about the only ones who now hold to the original term, "Elder," for distinguishing the **Pastor** of the local church.

God's true church, His people, do not want any high sounding titles applied to them. To apply **Reverend** to men appears to them bigotry, pride and a species of robbery. It is making something of a sinful men of which in reality he is not.

This word, **Reverend**, is used only one time, and one time only, in the entire length of the book of the scriptures, or Bible. (See Psalms 111:9). In this instance its use only relates to and is in connection

with the Lord's name only. And when inspiration says, "Holy and Reverend is His (God's) Name," there can be no misunderstanding, as to its true use and meaning.

To change it and say, "Holy and Reverend is the preacher," only a mortal man, is robbing God of His name to satisfy man's vanity, if such a thing were possible. We might as well say, "Holy Mr. Smith," as say "Reverend Mr. Smith." One organization in the world today even goes beyond that point, and they say, "The Right Reverend Mr. Smith." "The Very Reverend Mr. Smith," and "The Most Reverend Mr. Smith." And beyond that point, they say they have one man, who walks around the earth of Adam's fallen descendency, who is the Most Reverend of all, and his name, they say, starts with a "P.". To them, he is almost Christ back upon this sinful, sin-cursed earth. Men will kiss his hand when he beckons for them to do so. They have many men whom they address and call "Father," but only one man whom they call "Holy Father," who is still upon the face of the earth, and has not yet entered Heaven and immortal glory.

In the end, the mortal bodies of all Reverends, Elders, Priests, Rabbies, Preachers, Popes, Fathers and Holy Fathers, as titles of men, must go the way of all the earth, because they are all men, held under the power of the law of sin and death. There are no exceptions of the rule of deliverance from under the power of this law. There is only one **EVERLASTING FATHER, ONLY ONE WHOSE NAME IS HALLOWED,** and for verification of this fact, I cite you to Isaiah 9:6 and Matthew 6:9.

Since the Protestant Reformation of the 16th century, the religious world has borrowed this term, **Reverend**, and many other unscriptural customs from Papal Rome. May it be God's will to bless and enable us to **REVERENCE ONLY HIM**, and like Elihu (See Job 32:21, 22), **give no flattering titles to men.**

When the Apostle John attempted to worship the Angel of God, the Angel forbade or stopped him.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel which shewed me these things. Then saith he unto me, **See thou do it not:** for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: **WORSHIP GOD.**" This will forever be the way of God's saints upon the earth, as long as they live here, and as long as time lasts, for they will worship none other, and certainly not a man or a set of men, or the images or statues of men."

J.M. Mewborn  
February 25, 1994

## THE MORNING STAR

There once lived upon this benighted (sin-cursed) globe a man in whom was no darkness at all; "that eternal life, which was with the Father, and was manifested unto us" — Jesus Christ, the Righteous. He was "the true light, which lighteth every man that cometh into the world." Not just in a spiritual sense, for spiritual light is not communicated to all men, but also in a natural sense by which all are lighted and have such instincts and understanding as is necessary to the natural life. Thus, as we view Him in this line of thought, it is most suitable and becoming that we consider Him as a "**bright and morning star.**"

He was not an **evening star**, which foretells the approach of another dark night, but He was a **morning star** (in type and shadow) whose bright and radiation beams serve notice of the dawning of the great gospel day. The passing away of that period of shadows, obscurity and darkness, during the evening of the ceremonial law brought on the appearance of an era of clarity, brightness and beauty in the morning of the gospel day. Through the tender mercy of our God, the dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

If, indeed, God hath "**shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ,**" then we most certainly have seen Jesus as "**the brightness of His Father's glory and the express image of His person, and He hath appeared unto us as a bright and morning star, as we have entered into a new day.**" Do you recall that new day in your life when you saw Jesus for the first time? I do not speak of when you only heard of Him by the hearing of the ear, but I speak of when for the first time you saw Him with your eye of faith, and fell at His feet in self-abasement. He was then the brightest object of your affections, and in this first love a new life had begun, feasting not upon bread alone, as before, but upon every word that proceeded from His precious lips. Do you continue in this way? Does He still look as illustrious to you as He did in that morning? Do you still lean upon His breast as then? Oh, how happy must your

lot be if you can answer in the affirmative!

But, there is yet another morning and, oh, how it thrills our hearts to think of it. The resurrection morning, when our corruptible bodies will put on incorruption, thereby fitting us to view the bright and morning star, as we have not yet seen Him in all His fullness; in all His majestic glitter and glory. Without the veil of nature marring our view, we shall see Him as He is. There will be no night there, for He will be the light of that city.

Yes, we look forward with sweet anticipation to the dawning of that eternal day. Without this precious hope, we would be of all men most miserable. And, if the **hope** of it means so much to us here, what will the real **possession** of it be to us hereafter? Oh, Thou bright and morning star, we long to see Thee face to face. **Even so, Lord Jesus, come quickly.**

By Elder Ralph Harris, Caryville, Florida)  
(From Baptist Witness, June 1982).

## LOVE ME NOW

If you're ever going to love me,  
Love me now while I can know  
All the sweet and tender feelings  
Which from real affections flow.  
Love me now, while I am living —  
Do not wait, till I am gone,  
And then chisel it in marble,  
Warm love-words on ice-cold stone.

If you've dear sweet thoughts about me,  
Just whisper them to me,  
Don't you know 'twould make me happy,  
And as glad as glad can be?  
If you wait 'till I am sleeping,  
Ne'er to waken here again!  
There'll be earthly walls between us,  
And I couldn't hear you then.

If you knew some one was thirsting  
For a drop of water sweet,

Would you be slow to bring it —  
Would you go with laggard feet?  
There are tender hearts all 'round us  
Who are thirsting for our love;  
Why withhold from them what nature  
Makes them crave all else above?

I won't need your kind caresses  
When the grass grows o'er my face  
I won't crave your love or kisses  
In my last, low resting place.  
So then if you love me any —  
If it's but a little bit  
Let me know it now while living,  
I can own and treasure it.

From "The Good Samaritan"  
Selected by Grace Cochran, Stuart, Virginia

## MEETINGS

### SALEM ASSOCIATION

The 85th Annual Session of the Salem Primitive Baptist Association will be held, if the Lord will, at Bunker Hill Church, Forsyth County, N.C., to be entertained by Winston Church, beginning on Saturday before the third Sunday in June, 1994, and will continue through Monday following. These dates are June 18th, 19th, and 20th, 1994.

Bunker Hill Church is located on Highway 66, two miles south from Kernersville, N.C. just off Interstate 40.

We invite our brethren and friends of our faith and order to meet with us this year, 1994, at our association. We hope that you will come and be with us.

Lester G. Stewart, Clerk  
1593 Town Creek Road  
Reidsville, N.C. 27320  
Tele. 910-623-3073

### BELL MEMORIAL MEETING

We, of the Indian Fork Church, at our last conference, elected to entertain the Bell Memorial Meeting at our regular meeting time on the first Sunday in May, and Saturday night before, meeting time at 7:00 p.m., Saturday evening, and at 10:00 on Sunday, April 30, 1994, and May 1st, 1994.

We take this opportunity to write all of our precious brethren and friends to come and visit with us.

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to the West Va. Turnpike. Those coming from the south take Int. 77 to West Va. Turnpike. Take Int. 64 to Hurricane (W.Va.) Exit No. 34. Then take Business Route 34 through Hurricane to U.S. Route 60 to Culloden, West Va. Turn left at Culloden Elementary School; go 1/2 mile to church site on your right.

Elder Elmer Smith, Moderator  
Norman Bird, Clerk  
2344 Cherry Street  
Hurricane, West Va. 25526

### MILL BRANCH UNION

Our next Union Meeting will be held, if the Lord will, at Simpson Creek Church, Horry County, South Carolina, the fifth Saturday and Sunday in May, 1994. We invite our Elders, brethren and sisters, and friends, all of them, to come and visit us.

Simpson Creek Church is located about four miles southeast from Loris, South Carolina, just off Route #9, that leads from Loris, S.C., to Myrtle Beach, South Carolina.

J.D. Wright, Union Clerk  
Tabor City, N.C. 28463

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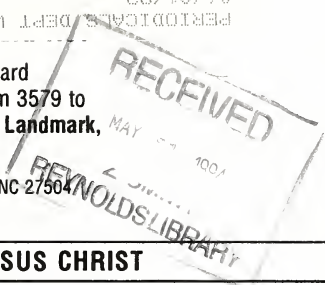
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**J.M. Mewborn, Editor  
P.O. Box 277  
Willow Spring, NC 27592**

**Volume CXVIII**

**January-February 1994**

**Number 1**

## THE SECURITY OF GOD'S PROTECTION FOR HIS CHURCH

**"LORD, how are they increased that trouble me!  
Many are they that rise up against me.**

**Many there be which say of my soul, There is no help for him in God." Psalms 3:1,2.**

Lord, how many are my foes!  
Many they that me oppose!  
Thou my strong Protector be;  
All my safety is in thee.

I'm a pilgrim here below;  
Guide me all the desert through;  
Let me, as I journey see  
All my safety is in thee. (Selected)

### 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

Satan and my wicked heart,  
Often use their treacherous art!  
Fain would make my soul to flee;  
But my safety is in thee.

Thou has said, and thou art true,  
"As I live, ye shall live, too:"  
Thou my Rock wilt ever be;  
All my safety is in thee

## EDITORIAL

## GOD'S BATTLE IS NOT FOUGHT WITH CARNAL WEAPONS

(A Basic Lesson To Be Learned By All Who Are Kept In The Church Of The Living God)

We find recorded in 1st Samuel 17:47 that David told Goliath, the Philistine giant, who defied the God of the armies of Israel, "that the Lord saveth not with sword and spear: for THE BATTLE IS THE LORD'S." The Philistine giant, Goliath, at that time, was coming against David with his sword and his spear to destroy him, as well as the armies of Israel, and the nation, as well.

DAVID PUTS ON (HIMSELF) CARNAL WEAPONS,  
GIVEN HIM BY KING SAUL. THEN HE REMOVES  
THEM OR TAKES THEM OFF.

Anciently, when God called David to go down and defend the army of Israel against this Philistine giant, Goliath, King Saul of the army of Israel and of the Israelites, tried hard (and unsuccessfully) to arm David with his carnal weapons. "And Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed (questioned) to go; for he had not proved it. AND DAVID SAID UNTO SAUL, I CANNOT GO WITH THESE: FOR I HAVE NOT PROVED THEM, AND DAVID PUT THEM OFF HIM." 1st Samuel 17:38 & 39. David had to have all these carnal weapons removed from him before he could enter or go into this battle. This was a specific battle, not just an ordinary one. It was God's battle then, and it remains the same thing today.

After all the carnal weapons had been taken off David (they were all removed from him), he went forward with five chosen, smooth stones out of the brook (the River of Life), and he put them in a shepherd's bag (The Gospel, A Gift from God); which he had, even a scrip (the Smallest Gift of the Gospel in the Kingdom); and his sling (THE SWORD OF THE SPIRIT) was in his hand; and he drew near the Philistine. Read 1st Samuel 17:40. These five stones made

up one powerful, five-letter word, namely TRUTH. Only one of these stones was needed (or required) to slay Goliath, for it did it. It hit its mark. Truth will always be truth, regardless of how little or how much of it is needed. Anything that is not the truth is a lie. (That was a saying of my grandmother, many years ago.) "For we can do nothing against the truth, but for the truth." II Cor. 13:8. A little truth may prove much, just so long as it is the truth. Anything outside of it is a lie. Even a half-truth is eventually doomed, and will ultimately die in failure in its weakened power. Truth cannot be diluted, or watered down. The truth will stand alone or by itself. It will not have to be helped or propped up. Truth is powerful, and crushed to earth, it will rise again. God will never let the truth down.

Instead of using Saul's armour, his helmet of brass, his coat of mail, and his (Saul's) sword, God had already armed David with "THE WHOLE ARMOUR OF GOD," that he was made able to stand against the wiles of Goliath, a figure and type of the devil and all his power. David told Goliath, when they had met between Shochoh and the Valley of Elah, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee." "That all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the LORD'S, and He will give you into our hands." 1st Samuel 17:45 & 47. It was here that God got the carnal weapons out of it. This was from His side of the battle only. They are not in His true Church today.

These Spiritual Weapons, the whole armour of God, that caused David to stand and enabled him to win a victory, are cited from the scripture as follows, viz: "Having your loins girt about with truth, and having the breastplate of righteousness: and your feet shod with the preparation of the gospel of peace above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and THE SWORD OF THE SPIRIT, which is the WORD OF GOD." See Ephesians 6:11-17. These weapons, a total of five in all, the same five smooth stones that David chose out of the brook, constitute or total all the armour that he (David) had. Only one of them, THE TRUTH THAT GIRDED HIS LOINS, the very first stone, was necessary or required to slay the Philistine giant, Goliath, win the battle, and give the victory to Israel. Again, it cannot be overstated that this was God's battle, and they were His weapons. May we stress and emphasize that this was not man's battle, neither were they his weapons. In the end, David cut off Goliath's head with his (Goliath's) own sword. So, Christ took one of the devil's weapons, death, and destroyed him, the devil, and his power, forever. It is

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written. "That through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. The resurrection of Christ's body from the dead accomplished this glorious victory, and herein lies the precious hope of every saint, who ever lived in this sin-cursed world, today. This will never change. What a wonderful blessing to see God disarm our enemies!

**THE APOSTLE PETER ONCE TRIED A CARNAL WEAPON, HIS NATURAL SWORD, AND CHRIST REMOVED IT.**

When Peter took his natural sword and cut off one of the ears of the high priest, Christ told him, "PUT UP AGAIN THY SWORD INTO HIS PLACE: FOR ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD." See Matthew 26:51, and John 18:26. It is here to be noted that after Peter's conversion, God replaced his natural sword with THE SWORD OF THE SPIRIT. His carnal weapon had to go! Yet, Herod's sword, that killed James in prison, could not reach Peter. Acts 12:2-3-8. God controls all swords, both natural and spiritual!

**THE APOSTLE PAUL DECRIES THE USE OF CARNAL WEAPONS IN THE CHURCH. INSTEAD, HE MAINTAINS AND SUPPORTS ONLY THE USE OF SPIRITUAL WEAPONS.**

When a conflict was going on in the Church at Corinth, the Apostle Paul wrote to the Corinthian brethren, after his conversion (and certainly not before for then he had used plenty of carnal weapons against the saints), "Now, I, Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: But I beseech you, that I may not be bold when I am present with that confidence wherewith I think to be bold against SOME, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: FOR THE WEAPONS OF OUR WARFARE ARE NOT OF CARNAL, BUT MIGHTY THROUGH GOD TO THE PULLING DOWN OF STRONG HOLDS." II Corinthians 10:1-4. Goliath, the champion out of the camp of the Philistines, who was six cubits and a span in height, had on a helmet of brass, was armed with a coat of mail, his coat was five thousand shekels of brass in weight, with greaves of brass upon his legs, a target of brass between his shoulders, the staff of his spear was like a weaver's beam, his spear's head weighed six hundred shekels of iron, with one (a man) bearing a shield that went before him, and a giant and spectacle of natural warfare, was predestined to fall, to obliteration. The wicked, like Goliath, will fall

in the end, with all of their great, so-called man-made power. God will not allow them to stand.

Goliath had threatened and defied the Armies and people of the Living God, to destroy them to no end, but God had said He would fight for them, and THAT HE DID. Little did Goliath know that in attempting to fight David and Israel, he (Goliath) was in effect attempting to fight God. You cannot, today, fight His people without trying to fight Him. When he, David, our Christ-Man in type, took Goliath's instrument of warfare, his sword out of his own hand, he (Goliath) lost his head. What marvellous, wonder-working power that was manifested here. (When a natural head has been severed from a body, I have never heard of it afterwards being restored or put back in its former place. I have heard of many body parts being severed, cut off, or removed, and then replaced back with the same body part, and sometimes another one from someone else's body, but not the head. When the head is lost, it is a permanent death, pointing here to the final victory over the death of Satan and sin in the bottomless pit in the end, "For He must reign, till He hat put all enemies under His feet. The last enemy that shall be destroyed is DEATH." 1st Cor. 15:25, 26. This beholding scattered the armies of the Philistines, and God's people shouted aloud when they saw this operation fulfilled and completed. I believe they are still shouting both inwardly and outwardly today when this victory is fulfilled in them by the Power of the Holy Ghost, for in Him and Him alone they had won a victory. This victory is eternal, and will last forever.

There was one Saul of Tarsus who gave the principle of fighting God's Church and also fighting God one of the best tryouts known to man. He pursued this course of direction and operation until God's appointed time for Him to be brought to a halt. On the way to Damascus, "A voice said unto Saul, Saul, why persecutest 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." It was here at this point in his life that God stopped his fighting against the Church and Himself right in his own tracks. Read Acts 9:4, 5. Our God still has the same power to stop the fighting and warfare today when it is His will to bring it about, and He will do it in His own appointed time.

There are many things contained in both the kingdoms of King David, and his son, King Solomon, in the Old Testament that point directly in both type, shadow and figure to the eternal things contained in the Gospel Kingdom that was set up by God, the Father, and His Son, the Lord Jesus Christ, as recorded in the New Testament. Let us note some of them here. David, whom the Lord God of Heaven, appointed to reign over the natural kingdom of Israel for many years, had many enemies for the truth's sake. These enemies contained an evil spirit of hate, jealousy, prejudice, envy, scorn and pride, even to the extent

of the principle of murder contained in the heart.

**KING SAUL TRIES WITH ALL HIS NATURAL MIGHT AND STRENGTH TO KILL (OR MURDER) DAVID WITH A NATURAL SWORD, AND IN THE END UTTERLY FAILS.**

Among these enemies of David in the camp of Israel in those days was King Saul, a member of the visible kingdom. He was filled with jealousy, and was the same King Saul that attempted to arm David with his armour of a helmet of brass, his coat of mail, and his natural sword, which David could not and did not use in the battle. King Saul was David's enemy from within. Goliath, the Philistine giant, was his enemy from without. Both desired his life, to take it from him, and sought both secretly, as well as openly, to do it. "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: AND THERE WAS A JAVELIN IN SAUL'S HAND. AND SAUL CAST THE JAVELIN; FOR HE SAID, I WILL SMITE DAVID EVEN TO THE WALL WITH IT. AND DAVID AVOIDED OUT OF HIS PRESENCE TWICE." "AND DAVID BEHAVED HIMSELF VERY WISELY IN ALL HIS WAYS; AND THE LORD WAS WITH HIM." 1st Samuel 18:10-11 & 14. "WHEREFORE WHEN SAUL SAW THAT HE (DAVID) BEHAVED HIMSELF VERY WISELY, HE (SAUL) WAS AFRAID OF HIM (DAVID)." 1st Samuel 18:29. Saul kept his eye on David constantly and continually to slay him. Michal, David's wife, on one occasion, let David down through a window from the house to escape from King Saul, when David fled and escaped. Later Saul finally caught up with David. Saul had his spear (sword) by his side, but he was in a deep sleep. "So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awakened: for they were all asleep; because a deep sleep from the LORD was fallen upon them." 1st Samuel 26:12. But that did not stop Saul, nor his intention to murder and kill David. "AND SAUL SOUGHT TO SMITE DAVID EVEN TO THE WALL WITH THE JAVELIN (SPEAR); BUT HE (DAVID) SLIPPED AWAY OUT OF SAUL'S PRESENCE, AND HE (SAUL) SMOTE THE JAVELIN INTO THE WALL: AND DAVID FLED, AND ESCAPED THAT NIGHT." 1st Samuel 19:10. Saul's javelin missed its mark, but David's stone did not. Goliath, humanly speaking, never even got the chance to throw his large spear at him.

**KING SAUL COMMITS SUICIDE (KILLS HIMSELF) WITH THE SAME SWORD THAT HE HAD TRIED TO KILL (OR MURDER) DAVID. ("THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD.")**  
Matt. 26:51 & John 18:26.)

It is very interesting to note in these annals how

King Saul's life came to an end. It is recorded and described most vividly in 1st Samuel 31:3-6. "AND THE BATTLE WENT SORE AGAINST SAUL, AND THE ARCHERS HIT HIM; AND HE WAS SORE WOUNDED OF THE ARCHERS. THEN SAID SAUL UNTO HIS ARMOUR BEARER, DRAW THY SWORD; AND THRUST ME THROUGH THEREWITH: LEST THESE UNCIRCUMCISED COME AND THRUST ME THROUGH, AND ABUSE ME, BUT HIS ARMOUR BEARER WOULD NOT; FOR HE WAS SORE AFRAID. THEREFORE, SAUL TOOK A SWORD, AND FELL UPON IT. AND WHEN HIS ARMOUR BEARER SAW THAT SAUL WAS DEAD, HE FELL LIKEWISE UPON HIS SWORD, AND DIED WITH HIM. SO SAUL DIED, AND HIS THREE SONS, AND HIS ARMOUR BEARER, AND ALL HIS MEN, THAT SAME DAY TOGETHER." Will the writer of this article be allowed at this point to ask this question: "What is the lesson to be learned here in this account from the Old Testament, as it relates to God's Church in the Gospel Kingdom? ANSWER: "FOR ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD." (See Matthew 26:51, the language of Christ.) Saul perished by the same sword that he had tried to kill David. It all came home, as the old saying or adage goes, to him. God's word will never be changed, for He has declared throughout all time and in eternity, "WHEN YE WERE BUT FEW, EVEN A FEW, AND STRANGERS IN IT. AND WHEN THEY WENT FROM NATION TO NATION, AND FROM ONE KINGDOM TO ANOTHER PEOPLE; HE, (GOD) SUFFERED NO MAN TO DO THEM WRONG; YEA, HE REPROVED KINGS FOR THEIR SAKES, SAYING, TOUCH NOT MINE ANOINTED, AND DO MY PROPHETS NO HARM." 1st Chronicles 16:19-22.

Also, "WHEN THEY WERE BUT A FEW MEN IN NUMBER; YEA, VERY FEW, AND STRANGERS IN IT. WHEN THEY WENT FROM ONE NATION TO ANOTHER, FROM ONE KINGDOM TO ANOTHER PEOPLE; HE (GOD) SUFFERED NO MAN TO DO THEM WRONG: YEA, HE (GOD) REPROVED KINGS FOR THEIR SAKES; SAYING, TOUCH NOT MINE ANOINTED, AND DO MY PROPHETS NO HARM." See Psalm 105:12-15.

**GOD'S FEWEST OF ALL PEOPLE HAVE ALWAYS SURVIVED BY HIS GRACE**

The writer of Chronicles said that God's true people were but "few" in his day, and the writer of Psalms said they were but "very few" in his day, over 3,000 years ago, but what would they say today? When it boils down to the little few who are made to stand for the true doctrine of God, and the true order contained or found within that doctrine, it sifts down to "the few," and again, "the very few." If we look around today, I believe we have seen that it has come to pass again in the last decade of the 20th century.

May we all be reminded, even after a period of 3,057 years, approximately, that King Saul's helmet

of brass, his coat of mail, his sword, and Goliath's six cubits and a span in height (for he was a very tall man), his helmet of brass, his coat of mail, his coat of five thousand shekels of brass with greavers of brass upon his legs, a target of brass between the shoulders, the staff of his spear like a weaver's beam, his spear's head that weighed six hundred shekels of iron, like the calling out and summoning of Deputy sheriffs to become involved with a church expecting trouble, their pistols and revolvers, their holsters, their badges of the law in these last days and times of this sin-cursed earth, are no match when it comes to the mighty weapons of the TRUTH. These things (carnal weapons) have never had any place in the Church of the Living God, and the GOD of HEAVEN will see to it. The use of such constitutes the gross-est of disorder and confusion in the highest degree and in every respect. SHAMEFUL! The Jews told Pilot, when he (Pilot) had told him, "I FIND NO FAULT IN HIM," saying to him, "We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19:6 & 7. Yes, it was surely their (the Jews') law, and God delivered His Son from it and its end, as He delivered His servant, and dear companion, when threatened by it, from it, when they escaped by quietly walking to the outside, away from the premises, and went home.

**BARBS OF NON-FELLOWSHIP AGAINST THE TRUTH DID NOT WORK IN THE DAYS OF A BURNING FIERY FURNACE, A DEN OF LIONS, AN ARK BUILT FOR THE FAMILY OF GOD, PETER, PAUL AND SILAS WHEN LOCKED UP SECURELY & TIGHTLY IN PRISONS MADE BY MAN.**

The changing of locks and keys on church (meeting) house doors, other carnal weapons like bars of non-fellowship being put up without justification or cause among His people, to lock them out, have been a operation against the Church of the Living God since the morning of time. But, let us remember that God's lock and key does not work like man's lock and key. God can and does unlock man's lock. Old King Nebuchadnezzar bound (locked) Shadrack, Meshack and Abednego, and cast them into the burning fiery furnace, heated one seven times more than was wont to be, but God was with them there, and He God whom they worshipped cast them right back out into their freedom. King Darius used the law against Daniel when he (Daniel) did not obey him, and immediately he locked Daniel into a Den of Lions, but God was there and delivered him (Daniel) right back out (when He locked the Lions' mouths) into his freedom. Some, nearly, 500 years before those times of the furnace and the den of lions, God locked precious family of His own choosing INTO an ark, a figure and type of His Church, locking the rest of the world out, and let the whole, entire human family be destroyed in a deluge upon the face of the ground.

Who did this? GOD! "AND THE LORD SHUT HIM IN." God did not forget His family, when HE locked them in (not man), and Noah, a figure of Christ in this instance, opened the door, released them, Noah's family, a figure and type of the church, and let them go to their freedom. Herod locked Peter in the prison, where he slept between two soldiers, bound with two chains, the keepers before the door, keeping the prison, and God sent his delivering Angel, with a light shining in the prison, smiting Peter on his side, raised him up, and told him to go quickly. "And his (Peter's) chains, fell off from his hands, and Peter escaped to his freedom. The magistrates and Romans locked Paul and Silas into the inner prison, and made their feet fast in the stocks. While Paul and Silas at midnight were singing praises unto God, the other prisoners hearing them, the same God who said, "He shall open, and none shall shut; and He shall shut, and none shall open." (See Isaiah 22:22), sent suddenly an earthquake, shaking the foundation of a man-made prison, throwing open immediately all its doors, loosening everyone's bands, giving them their freedom. All the locks, padlock kind or any other kind with their keys, will not stand in the way, when God's time comes to deliver them and bring them together, His blessed saints, who are always kept in the true faith and fellowship of His suffering. Whether they are locked out, or whether they are locked in, whichever the case, may we all be assured that he will take care of everyone of them because they are kept, to the very hairs of their head, (See Matthew 10:30), and their bodies, their coats, hosen, their hats, and their other garments. (See Daniel 3:21 & 28.)

**EVIL COMMUNICATIONS HAVE NO PLACE IN THE CHURCH OF GOD.**

"Evil communications corrupt good manners." 1st Cor. 15:32. The Apostle Paul must have experienced some of this at Corinth, or somewhere along the way in his journey of life, as laid out and predestinated for Him by His God. These words, "Evil communications corrupt good manners," are a postulate of truth that will last forever. Hateful, ugly letters, with sarcastic innuendos of malice and disrespect, written in this day and age, only revert, as they did in Paul's day, to their origin, and point in a reversed direction and manner to the corruption (or evil spirit) that is in the sender. Deprecatory expressions and insinuations go hand in hand with the works of the flesh, as outlined and stated in Galatians 19:21. These will not be found in the Church of God and of the Lord Jesus Christ, who purges them to the outside for God keeps it in the blessed peace that passeth all understanding. As King Saul was to David internally in the kingdom, and Goliath was to David externally in the kingdom, the Apostle Paul described his tribulation in the church in his day, saying "For we wrestle not against flesh and blood, but against principali-

ties, against powers, against the rulers of the darkness of this world," and perhaps, the worst of all, "AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES." Only THE ARMOUR OF GOD, the five piece battle suit, could take care of him, when he felt he would have to defend himself (or fight manually) for his life at Corinth, saying, "If after the manner of men I have fought with beasts at Ephesus," when he wore this Spiritual armour. 1st Cor. 15:32. The Apostle Paul faced "beasts" in the church of the living God, more than once. God called servants, whomever they are, have to do the same thing today, for the evil spirit in the flesh of man has not changed. What a blessing it is when "God sets a watch before our mouth, keeping the door of our lips," Psalm 141:3, "that our communication be, Yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Matthew 5:37.

#### CHRIST BETRAYED BY HIS SO-CALLED, CLOSEST FRIEND

Even among the apostles, Christ had His true friends, and He had His so-called friends, who were at the same time deadly enemies. One of them betrayed Him with a carnal weapon, a deceitful kiss. He told all twelve of them, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15:15. Yet, Christ had one really, very familiar friend because he and his work were both ordained and cut out for him before the foundation of the world. Concerning him, Christ said, "YEA, MINE OWN FAMILIAR FRIEND, IN WHOM I TRUSTED, WHICH DID EAT OF MY BREAD, HATH LIFTED UP HIS HEEL AGAINST ME." "BY THIS I KNOW THAT THOU FAVOREST ME, BECAUSE MINE ENEMY DOTH NOT TRIUMPH OVER ME." Psalm 41:9 & 11. "LET HIS HABITATION BE DESOLATE, AND LET NO MAN DWELL THEREIN: AND HIS BISHOPRIC LET ANOTHER TAKE." Psalm 69:25 & Acts 1:20 & 25.

If it was the very lot and experience for Christ, as both the Son of Man and the Son of God, to have such betrayal of friends in this world, is it expected to be any better today among His chosen, elect people, His Church here in the world? Such was the lot of David in his day, the three boys in the burning, fiery furnace, Daniel in the Den of Lions, Peter and Paul and Silas locked in the inner prison, with stocks bound fastly around their feet, including all who are kept by the power of God and made to stand in (and for) the blessed truth that has never been compromised by His people in this world from the river in the very beginning to the end of time.

#### THE CHURCH OF THE LIVING GOD IS FORBIDDEN TO TAKE THEIR TROUBLES INTO THE NATURAL COURTS OF THE LAND.

It is sad enough when brethren take their natural differences into the courts of the land. It is on record "Dare any of you, having a matter against another go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather suffer yourselves to be degraded?" 1st Corinthians 6:1-7. But, to take the Church of the Living God into the natural courts of the land? INCOMPREHENSIBLE AND SUCH SHAME! Look what the natural courts of men did to our Lord and Master, yet every bit of it was written in the purpose and predestination of God, and worked for good to His people.

I have searched the scriptures diligently, and I cannot find the first instance where any apostle, any true prophet of God, any saint, any disciple ever took or carried any brother or sister to the natural courts of man and of the world. The only near instance is to be found recorded in 1st Kings 3:22, when both mothers, claiming the living child, in King Solomon's court took their case to him. "THUS THEY SPAKE BEFORE THE KING." Righteousness was done in this case, make no mistake about it, but we must remember this incident took place in the Old Testament, in the day of the law, when the Gospel of the Son of God had not yet been given.

#### HAMAN BUILT A GALLOWS ON WHICH TO HANG MORDECAI, AND WOUND UP ON IT HIMSELF.

We also find on record that one Haman built a gallows for a man named Mordecai. "And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him." Esther 6:4. But in the end and conclusion of that matter, God took care of His servant, Mordecai, who had spoken good for the king, and he said, "Hang (Haman) thereon. So they hanged Haman on the (same) gallows that he had built and prepared for Mordecai. Then was the king's wrath pacified." See Esther 7:9, 10 & 11. This kind of operation is still going on in the Church of God today, and such will continue to the end for God will always fight, without exception, for His people.

**"SHOOTING OUT THE LIP" AGAINST GOD'S PEOPLE AND "TALEBEARERS" WITH THEIR TONGUES FOLLOW THOSE WHO MAKE DISORDER AND CONFUSION IN THE HOUSE OF GOD.**

David spoke of those who shot out the lip at him. They shoot out the lip," because "I am a worm, and no man; a reproach of men, and despised of the people." Psalm 22:6 & 7. He continues, "they shake the head, etc." Psalm 22:7. They did the same thing Christ just before He was crucified. It is on record, and they that passed by reviled Him, wagging their heads," and "railed on Him, etc." See Matthew 27:39 and Mark 15:19. May God give all, whether brother or sister, the evoking of this command in their hearts, My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:3 & 4. And as Christ commanded, "Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1st Peter 2:23.

A talebearer is described from the best definition can get as "one that spreads gossip, scandal, or false rumors," and the scriptures do not speak commentarily of them at all. The wise man Solomon tells us that "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." Proverbs 18:8. "He that goeth about as a talebearer revealeth secrets: therefore meddle not with them that flattereth with his lips." Proverbs 20:19. Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Proverbs 26:20. Talebearers are not a part of the true Church of the Living God, and have never benefited God's people in any way whatsoever, except to create and foster strife among them. His people are much better off without them.

**CARNAL WEAPONS FORMED AGAINST THE CHURCH, AND JUDGEMENTAL, HUMAN TONGUES SPOKEN AGAINST HER, WILL FALL IN THE END.**

We must always remember this promising scripture, "NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGEMENT SHALT THOU CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD." Isaiah 54:17. This scripture is written only to those servants mentioned in II Timothy 2:24. "And the servant of the Lord must not strive." Those who do strive in the flesh bring strife. Those who do bring out Deputy Sheriffs, pistols, revolvers, holsters, badges of the law, locks and keys of all kinds, ugly, hatefully written letters, gallows to hang His people on, hateful looks, shooting out the lip, talebearers, wagging of heads, deceitful (Judas) asses, with every other known, natural, carnal

weapon, will not hurt even one of God's saints, regardless of how little, or less than the least, they may be. All of the weapons and all of the tongues that rise against God and His people will fall.

All of these things are summarized in Romans 8:35 & 38. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or SWORD (five lettered word)?" "FOR I AM PERSUADED, THAT NEITHER DEATH, NOR LIFE, NOR ANGELS, NOR THINGS PRESENT, NOR THINGS TO COME, NOR HEIGHT, NOR DEPTH, NOR ANY OTHER CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phillipians 4:8 & 9.

J.M. Mewborn

February 2, 1994

**A CLARIFICATION FROM THE SCRIPTURES CONCERNING MARRIAGE**

Dear Brother Mewborn,

I am sending you a letter written by my father, Elder R.P. Hendrix, sometime prior to the year 1968, which was the time when he departed this life. He united with Shiloh Church, located at Frisco City, Alabama, in the year 1922, and was ordained to the ministry in the year 1924. He served Shiloh Church and others that were in an association known as the "Mount Zion Association of The Old School Baptist of Predestinarian Faith and Order" until his death in the year 1968.

If not deceived, I believe my father was blessed to write this article to the true Household of faith everywhere, precious brethren in the truth in general, since it was not addressed to anyone in particular. It is for whomsoever is blessed of God to read it with the desire for wisdom and true understanding, but not to infringe on the feelings and opinions of others.

I sincerely hope that all is well with you and your family. You will find enclosed a small contribution for the Zion's Landmark.

A little sister in hope, if one at all,  
Vestie Shumock  
Mobile, Alabama, 36695  
October 12, 1993

**IS ADULTERY, INDEED, AN UNPARDONABLE SIN?**

If I understand the position of our people cor-

rectly, there is difference of opinion among them regarding the manner in which the offense of adultery should be regarded, and how it should be dealt with by the church. I understand there are some who stand opposed to receiving persons in the church that have at any time been guilty of adultery.

Now in dealing with this subject, or any other subject of scriptural relation, I do not feel that it is always safe to take the course that some have, for they have taken a pattern from some of the fathers in dealing with the offense of adultery. But, as it is with us, so it was also with our fathers, there was no universal standard from which the churches of today may take their pattern. Let us thank God, if He would bless us to that end, that we have with us the Holy Scriptures, even as they did. It is said in them, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Our fathers were imperfect, and their history, like all men, shows or indicates many mistakes that they made. But, now having besought Him, who is the only source of true wisdom and knowledge, let us look to His Word to be instructed thereby.

First of all, let us consider the words, when our Saviour said, "Ye have heard that it was said of them of old time, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27, 28.

Such a one may never have been guilty of adultery physically, and, therefore, be innocent in the eyes of a written or external law, for the judges of the law can only judge from outward appearance and oral testimony. They cannot, however, discern the secrets or intents of the heart. Only God has the power and capacity to perform this operation. Hebrews 4:12 records that it is only God who "is a discerner of the thoughts and intents of the heart."

Now, may we be given to see that there is no exception of the sin of adultery, as compared with other sins. James 2:10 & 11 tells us that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." In this text, there is no emphasis upon adultery above any other sin.

If we cannot forgive the adulterer, neither can we forgive the murderer, or any other sin. 1st Corinthians 6:9, 10 & 11 records, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our

God." Do not overlook Verse 11 here. We see that these Corinthian saints were once contaminated in all these sins, adultery being no exception, "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God," from all of these sins without exception. For they were washed in the water of regeneration, "Purge me with hyssop, and I shall be clean: wash me, and shall be whiter than snow," said David in Psalms 51:7

Now, let us return again to James 2:12, 13. "So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." Dear brethren, if I understand what the law of liberty is, it signifies freedom. Freedom from what? Freedom from bondage by the law of mercy, which exercises power over judgment. Judgment may find one guilty, and justice may condemn him; but, where sin abounds, grace does much more abound. But, if we ourselves cannot exercise mercy toward our brother, then we ourselves are to receive judgment without mercy, and we will not escape, rest assured of this fact. And this we are to both do and teach. If we from the heart cannot forgive our brother, how will our Heavenly Father forgive us? So teaches our Lord. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:14 & 15.

But, shall we forgive them, and what is it that we shall not forgive? Let us consider seriously the words of our Lord at this point: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31. Brethren, not only now, but how do we read? Is there any sin common to mankind which is not comprehend in this text? If so, what is the sin? Please be specific.

Shall we take the words of the text and amend them, as they have amended our Constitution of the United States of America, to make it legal to practice our "opinion"? "ALL MANNER of sin shall be forgiven." Do these words suggest or imply any exceptions at all to any sin? —surely not!

We will do well to take into consideration the example set by our Lord in the case of the adulterous woman who was taken in the very act. Those men tried to remind Jesus of the law of Moses in such cases. "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" John 8:5. Let us take note here that Jesus did not dishonor the law of Moses, nor did He seek to evade obedience to its command: "He that is without sin among

you, let him cast a stone at her." John 8:7. There was not found among that group of men the first one that could cast a stone against her. Their conscience condemned them. They were not innocent themselves, not one of them. They walked away from the site, one by one, until everyone of them were gone, except the two.

Who were these men, and why did they go? The woman could see them going, leaving the two of them, one by one, until they (Jesus and the woman) were left alone. John 8:3 says they were scribes and Pharisees, and they brought the woman and set her in the midst of them. If not mistaken, it was this same group of people that led in the perpetration of the crucifixion and death of our Lord. There were times when upon earth that He called them "hypocrites." Because they were no less guilty than the woman, and since the Words of Jesus are with Power, it pierced their hearts and consciences. These men not only did hear His words, but could also feel them in the condemnation of their own hearts.

Now the scenario comes down to the point where we see the accused woman standing alone with Jesus, and we hear Jesus asking her this question, "Woman, where are thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." John 8:10, 11. Those who would have stoned her to death were withheld or could not because of their own sin. Here, the only One worthy to stone her would not, for He is full of mercy and grace, whose eyes are full of pity and compassion. So, thanks be to God, there was no stoning in that day, neither will there be any stoning today.

Jesus did not dishonor the law, but He did not suffer those guilty of sin to execute it. A judge in the seat of Moses' law or court might have bidden them or given them the order to stone her, where a carnal judge could condemn a soul in many cases more righteous than himself. But, here is a Righteous Judge, the only One known in this category, who knows the secrets and intents of all mens' hearts. "NEITHER DO I CONDEMN THEE: GO AND SIN NO MORE." Let us clearly keep in mind that these words were spoken to a guilty sinner, condemned to death by Moses' law whose stones would rejoice to vindicate it against the transgressor. Here, the great Prince of Peace, whose mercy rejoices against judgment, stood between an offended law, holding in its captivity the offending object, and released into a glorious freedom its lawful captive. The law was not destroyed here, but at that point its power of death was withheld. "But where sin abounded, grace did much more abound." Romans 5:20. This Love of God reigned before the first sin was ever committed, and will reign for ever and ever when time shall be no more. "For love covereth all sins." Prov. 10:12.

Jesus said to the woman, "Go and sin no more." John 8:11. But, go where? Well, since she is not con-

demned, she may go free, or shall she not? If you, dear reader, were at the judgment bar of the law, accused of an offense, and, finally the judge of the court said to you, "Go, for you are not condemned," would you not feel that you were now free? But, if he told the Sheriff or Bailiff to take charge of you, to take you back into custody, you would know that you were still in the penal, safe keeping of his law. You still would not be free.

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36. This Word of the only true Lawgiver in Zion freed her. "There is one Lawgiver, who is able to both save and to destroy: who are thou that judgest another?" James 4:12. This Word from Him signifies that her sin is forgiven. But, now, what if she goes to her people to tell them what the Lord has done for her, and they know that she has been an adulterer, what will the saints do about her? What do you think they should do about her? Should they ignore the words of Jesus, and take His authority out of His hands and say that she is not worthy of fellowship with them because she committed adultery, when Jesus had said to her, "Neither do I condemn thee: Go, and sin no more." Is this what you would do, my brother or sister? If she was with the saints at Corinth and the spirit of Paul was there, what would he say? "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1st Corinthians 6:11.

These saints of God at Corinth were once by nature children of wrath, even as others, guilty of all the sins charged to them in the above passage of scripture, 1st Corinthians 6:9, 10, 11, but now "are washed" from all sin, their hearts having been sprinkled from an evil conscience, and their bodies washed with pure water, called unto virtue and glory. Let us thank God that the adulterer was here mentioned in this scripture, and was not refused.

You may say of the adulterer that "he (or she) has borne all evidence of a child of the Kingdom, and I believe," say you, "that they will shine among the blessed; I know they love the truth, and know the Church of God; and I love to see them at their post in the House of God; they even bring forth, therefore, fruits meet for repentance." "But, since they committed adultery, they are deprived of fellowship with the saints of God on earth." To this I say, you are still in danger; and I ask, is the church on earth more righteous, more holy than Jerusalem above? If God in Heaven has forgiven our sins, shall we not forgive everyone his brother? Or shall we call that unclean or common which God has cleansed? Acts 11:9. Who is it that has said that the adulterer can have no forgiveness? Has the scriptures said so, or only certain men?

Some seem to think because Paul instructed Timothy that the deacons must be the husband of one wife that something differently is required of the

deacon than of others in respect of marriage. Yet, Paul instructed also that "to avoid fornication, let every man have his own wife." Suppose the church wanted (or desired) to ordain a deacon as it does for the bishop. "Likewise must the deacon be grave, etc." 1st Timothy 3:2 & 8. If the deacon be single, never before having been married, or had a wife, would you deprive him of his "called unto office" just because he had never had a wife? The Apostle Paul, himself, never had but one living wife, and that was the Church of the Living God. See 1st Cor. 7:7 & \*.

Hence, there is only one, permanent marriage without any possibility of divorce or annulment when the ceremony took place in Heaven in that glory world before time and worlds begun with one Bride and Her only Husband. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1st Corinthians 12:12. "But, now hath God set the members, everyone of them, in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet one body." 1st Corinthians 12:19, 20. This is the wife, the Bride, the Lamb's Wife.

Which is to teach us that we are no more under the laws and customs of the patriarchal days when a man might have a plurality of wives, and as many concubines as he wished. The apostle's instructions here do not approve or disapprove the forgiveness of adultery, but that it is only lawful that a man have one wife, not only the deacon, but all the Church of God, to which the deacon must be an example.

Mark 7:20-23 sheds light on this subject for it tells us of the sins that defile the man; and shows that all proceeds from the same corrupt fountain, the heart of man which is deceitful above all things, desperately wicked, and who can know it? This is the deplorable, fallen state of man. But, when God has removed the hard, stoney heart and given him a new heart, the principles of this wicked kingdom are broken down and removed, and he is made a new creature. Adultery is not an exception to the rule, fornication is not an exception to the rule, and there is no exception to it for all unrighteousness is sin.

All who practice sin, dead, alien sinners, never of themselves repent of it, and are never of themselves justified from it. Such cannot inherit the Kingdom of Heaven. But, when Jesus said, "All manner of sin shall be forgiven unto men," why cavil anymore as if He made exceptions, here and there, along the way, to some sins? These words or expression, "ALL MANNER," signifies to me all kind of whatever sort. What God has forgiven from Heaven must be forgiven on earth. "Who so ever sins ye remit, they are remitted unto them; and who so ever sins ye retain, they are retained," was the command that Christ gave unto His Church when He was upon earth. John 20:23. What God has forgiven from Heaven must be forgiven on earth. And, may we remember the ser-

mon on the Mount, "Blessed are the merciful for they shall obtain mercy." But, alas, he that hath showered no mercy, shall have judgment without mercy. Also "Whatsoever ye shall bind on earth shall be bound in Heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven," was also His command to His Church, here in the earth. See Matthew 18:18

Now, I will endeavor to present a few thoughts regarding the members of the body. If a brother and his wife see fit to separate, they may do so without molestation by the church, as long as they remain unmarried to another, and they may come back and be reconciled to each other. Under these circumstances they are not adulterers.

If a woman has a husband who does not believe but he is pleased to dwell with her, she is not authorized to leave him for this cause. However, if he is so disposed to leave her, then let him depart, and she will be free. If the case or circumstance be so with the woman, while the husband is the believer and she is not a believer, let the woman depart. In either case a brother or sister is not under bondage in such cases. "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." 1st Corinthians 7:10-15. I understand by the reading or language from this inspired scripture of the Apostle Paul, that if not under bondage, they are free, free from the bonds of matrimony. They are not adulterers, and as such, they may marry whom they will for they are free. These were the instructions of the Apostle Paul in his day to the Corinthian Church.

If a man put away his wife for fornication, he is also free, free by the law of Christ, as if his companion were dead. For if he is yet to any degree bound to her, it cannot be said that he is free. But, if for any other cause he puts her away, he commits adultery when he marries another. And the same is true in the case of the woman.

I do thank God that the church of today is not beholden to our fathers to give us a pattern of discipline and order, since they had the same difference of opinion among them, apparently, as exists today, and sometimes even worse. It has been reported that some churches have excluded members who had been separated from their companion, but never

married again. In the process, they were charged with adultery. Another church excluded an adulterer, and after a number of years restored her to fellowship (and membership), when reason would submit that me alone would not exonerate her from her guilt.

There were some things practiced by our fathers that we would think ridiculous, should we see it in the church today. However, there is now, extinct among our people, an opinion that if a man should cut away his wife and marry another unlawfully, so that he commits adultery, that if after a time his first wife dies, that her death exonerated him from the guilt of adultery. This seems erroneous, for when one has committed a crime, if everyone against whom the crime is committed should die, it will not exonerate the transgressor or free him from his guilt.

It is true that under the justice of the law such a one is condemned, and there is no way that he may be exonerated or freed from guilt. Even here, we may remember that the law has no more dominion over us, not even the vilest of sinners; for we are not under the law, but under grace, and the mercy which investigates grace, rejoices against judgment. This is so because he that hath mercy shall receive mercy, and there is no sin that mercy cannot reach.

But, he that hath no mercy shall receive judgment without mercy. And mercy has said that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

I am reminded here of the words of Jesus to the lawyers, "Woe unto you, lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52. I know and understand that it was purposed by God for it to be this way, but I am made to think of the numbers over the years of poor penitent sinners, many of whom desired to have come into our number, but through a misinterpretation of the word and law of Christ, were set aside, and there were those who adopted instead, thereof, their own law, based on the unfounded opinion and notion of man.

These were not bethinking themselves that they were driving numbers of dear children of God away from their rightful home and into idolatry, for many, finding themselves deprived for life from the fellowship of the people they loved in the Lord, sought refuge from a grieved, burdened mind in some religious order of the day. Thus, they who are in this position are not only guilty of adultery, but also of trespassing on territory not belonging to them, and against the law of their mind. It was a poor home for them, but they felt, perhaps, it was better than none, at all.

In conclusion, may I say that it be God's will to lead us aright, not only concerning the sin of adultery, but in all matters vital to the welfare of the cause of Christ, and of Zion, and may we be given to realize that "it were better for him that a millstone were hanged about his neck, and that he were drowned in

the depth of the sea, who so shall offend one of these little ones which believe in me." Matthew 18:6.

May we never fear confusion, if we follow that which is right. The coming of Jesus Christ 2,000 years ago, and the doctrine that He taught, brought the greatest confusion of all time, which, I believe, included the severity which came with His blessed appearing in the world and proclamation of the everlasting Gospel. The truth, regardless, will always be evilly spoken of and trodden underfoot.

Concerning the subject I have endeavored to write on, though it be so poorly written, I hope the position taken here will be clear to those who may read it. Finally, I ask once again that the saying of Jesus be considered, "ALL MANNER OF SIN AND BLASPHEMY SHALL BE FORGIVEN UNTO MEN." Matthew 12:31.

This covers all sin of every sort committed in the world by mankind, with the exception of blasphemy against the Holy Ghost, which has no forgiveness neither here, nor in the world to come.

Written, as I hope, in a loving zeal for the truth, without partiality or prejudice. And may we all be instructed by the Spirit of Truth.

A brother, I hope, in the Lord,  
though unworthy,  
R.P. Hendrix

#### A STANDARD OF TRUTH

Dear Elder J.M.,

Please excuse me for not sending my renewal for the paper. I have been so worried. My dear wife is not well now, and I have been much concerned about her of late. If you would send me the issues or copies I did not receive, I shall appreciate it very much. I do not wish to miss receiving any of them.

Elder Mewborn, I do not know how to say it, but we have a sister in our church who says we are living under the law of Moses. She does all of her work on Saturday. She will not even cook on Sunday, or will she do anything else.

Would you please write on this subject, concerning the law of Moses. Maybe, perhaps, I am the one who is wrong. I have always believed what you have preached and written in the past, although I might have heard things said, but I did not believe it. You have always been a dear, precious, loving brother to me. Come to see me when you can.

W.C. (Bill) Lake  
Lakeland, Florida, 33805  
February 12, 1994

#### REPLY

In attempting to reply to Brother Bill Lake's inquiry, I might say there are numerous (scripture) quotations, found in the scriptures, concerning the law and the righteousness contained in the law, as being null and void, as touching the salvation of the church

of the living God.

A few of them are as follows, namely, "By the deeds of the law shall no flesh be justified in His sight." Romans 3:20. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Hebrews 7:19. "By the law is the knowledge of sin." Romans 3:20. "Now we know that what things soever the law saith, it saith to them who are under the law." Romans 3:19. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified..." Galatians 2:16. "If there had been a law given which could have given life, verily righteousness should have been by the law." Galatians 3:21. There are many more scriptures that show the failure of the law in obtaining salvation, but what I have quoted, I feel, is sufficient for the time.

According to the scripture, two hopes are mentioned. One is a dead hope of the creature while under the law. One is a lively hope of the creature, given to him after he has been delivered from the bondage and curse of the law. Peter spoke of this lively hope, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto A LIVELY HOPE by the resurrection of Jesus Christ from the dead." 1st Peter 1:3. You cannot have these two hopes at the same time. It is utterly impossible, for the Living God has fixed it that way. We will either have the dead hope (or carnal hope), or the lively (or living) hope.

The hope according to the flesh, while performing the works of the law, is called a "Carnal Hope." When one is delivered from the curse and bondage of the law, his carnal hope dies. In the sight of the Living God, the carnal hope is automatically dead to Him in the first place for the law has always reached the case of the self-righteous, self-serving, whole, dead alien sinner in sin. Paul said, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Romans 7:9. Paul's carnal hope had faded away, and he had received the lively hope, already described by Peter above. It is the quickened sinner who begs for God's mercy. The unquickened, dead alien sinner, who thrives on the works of the law, will not do it. Remember, the Pharisee never begged for mercy. The publican did beg for mercy. (See Luke 18:10.)

"Law Worshipers" and "Gospel Worshipers" will not dwell or live together. The two doctrines, since the days of Cain and Abel, have never mixed. Ultimately, there will be separation. A hint to the wise is sufficient.

I am publishing below, what appears to me, as an excellent article on this subject entitled "LAW AND GRACE," that was written by Elder Peter L. Branstetter, an Old School Baptist minister who lived

during the 19th century. He was born in Kentucky in 1825, and died in Missouri in 1890. This article is taken from his book, "LIFE AND TRAVELS." He was ordained to the ministry in 1865, and was a highly esteemed minister in his day. He was an able defender of the truth. Sometimes, others may express or say the same things you may be trying to say, in a much better, clearer way. This man of God, Elder Peter L. Branstetter, says it much better than I can. Please read his article below.

J.M. Mewborn  
May 3, 1994

#### LAW AND GRACE

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" — Galatians 5:1. It is evident from this text, as well as from the context, that the Galatian church was under the influence of false teachers; those who taught for doctrine the commandments of men, a law righteousness, and turned their faith from a finished salvation and righteousness in Christ, to trust in their own works and services tended to the sacrificial law, which service only rendered to bring them back into bondage again.

The apostle marvelled that they were so soon removed from Him who called them into the grace of Christ, unto another gospel, "which is not another," but a perversion of the gospel of Christ. They preached Christ, but not a Savior without their works or service to the ceremonial law, from which service, or bondage, Christ had made them free by the sacrifice of Himself. And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions who were under the first testament, they which are called might receive the promise of eternal inheritance.

Therefore, Christ is the end of the law for righteousness to every one that believes. He is a full and complete Savior, for by one offering He hath perfected forever them that are sanctified. He magnified and made honorable the law when He died for our sins and rose again for our justification. The sufferings, death, burial and resurrection of Christ from the dead made us free from the law of sin and death. God sent His own Son in fulfillment of the promise made to Abraham, that the inheritance might not be of the law, but of faith.

The apostle declares the covenant confirmed of God in Christ, the law, which was 430 years after, can not make the promise of none effect. For if the inheritance be of the law, it is then no more of promise; but God gave it to Abraham by promise. "Wherefore then serveth the law?" There is no life, no salvation, no righteousness, no spiritual blessing, no eternal inheritance, in the law, but all is in Christ, the seed that was to come. To whom was the promise made? — It was made to God's elect or chosen people, the

heirs of promise. God said, "His name shall be called Jesus, for He shall save His people from their sins;" that to make it possible by which sinners could save themselves by obedience to the law, for if there had been a law given that could have given life, verily righteousness (salvation) would have been by the law.

That no man is justified by the law in the sight of God is evident, for the just shall live by faith, and the law is not of faith. The apostle affirms that it is by faith that it might be by grace, to the end that the promise might be sure to all the seed.

It is by grace we are saved, through faith, and that not of ourselves, it is the gift of God; not of works, for we are His (God's) workmanship, created unto good works. Our good works are the effect of life, as faith, for whosoever "believeth that Jesus is the Christ, is born of God." The birth, or life, is the cause; faith and obedience to the laws and ordinances of Christ's kingdom, are the effect.

In order to accomplish this great work, a finished salvation, Christ possessed all power in heaven and earth, and over all flesh, that He should give eternal life to as many as the Father gave Him, that they might know God and Jesus, whom the Father hath sent — our life, our righteousness, our salvation. By the law of the spirit of life in Christ Jesus we are made free from the law of sin and death. By the law of God's everlasting covenant in Christ the heirs of promise are made free from sin, free from condemnation, free from all sacrificial law, for if the Son make you free, shall be free indeed.

(Elder) Peter L. Branstetter  
(Written in the year 1876.)

#### GOSPEL STEPS TAKEN ACCORDING TO MATTHEW, 18 CHAPTER

Dear Brother Mewborn,

I am sorry that I am late for sending you my renewal subscription for another year for Zion's Landmark. Please find enclosed a check to renew it, and please use the rest of the money to help others who are unable to pay for their subscription.

May I take this opportunity to thank you and all the brethren who labored in putting together the article, "The Taking Down of Bars of Non-Fellowship, and an Account of the Restoration of Gospel Fellowship Among Associations and Churches During the Years 1991, 1992, and 1993," that was published in the "July-August, 1993" issue of Zion's Landmark.

If I have been blessed in understanding the correct meaning of the Gospel Steps, I believe, beyond doubt, these are the ones set forth and laid out in the 18th Chapter of the Gospel according to Matthew bringing brethren (brothers and sisters) together to resolve their differences, forgiving one another, while being forgiven, and restoring fellowship among the churches of the true, living God upon the earth.

Humbly and sincerely, I trust,

Morris A. Apple  
Burlington, N.C., 27215  
March 2, 1994

#### ARMINIANISM AND CONDITIONALISM ACCURATELY DEFINED, WHILE SHOWING A REFINED DISCRIMINATION OF THE DIFFERENCES BETWEEN THE TWO DOCTRINES

(The following excerpt is taken from an article entitled "Observations on Ephesians" that appeared in THE REMNANT, May-June, 1994, issue, pages 1-7, by Elder C.C. Morris.

"By Arminian we mean one who espouses essentially the same errors as did Jacobus Arminius, (1560-1609 A.D.), a free-will religionist whose name represents their worthless collection of doctrines. Modern Arminians teach, among other things, that people are not totally depraved; they not only can, but must, of themselves, decided to do the things which would please God. They teach that every man has this ability, under the control of his own free will, to please or to displease God. They hold that God's election is conditioned upon His foreseeing man's obedience, and that He chose only those whom He knew (or "fore-knew") would do things pleasing unto Himself. Arminians advocate a universal redemption, or that Christ died for every one, equally. Finally, although not all of them do, some Arminians believe that a person can resist God's grace to his own destruction, and that, if members of the elect family do not live up to God's requirements, even they may finally be lost.

Conditionalism is not at all different in principle from Arminianism. It is, in fact, only a dead branch of Arminianism. Conditionalism merely moves Arminianism's free-will doctrines up a notch, as it were, applying the free-will theory to the regenerated child of God rather than to those who are dead in sins.

On the surface of things, Conditionalism admits that the regeneration of God's children is solely by God and by His grace; but there its similarity to the doctrine of Christ ends. After you are born of God's Spirit, Conditionalism says, it is up to you whether or not you obey and are blessed for it or you disobey and are punished for it. Thus, they aver, you can obey and earn blessings for both time and eternity, or you can disobey and suffer loss of your timely and eternal rewards, and it is strictly up to you to decide which course of action you will follow. For every argument Arminianism uses in his efforts to get the unsaved born again (or to get the lost saved, or however he wishes to say it), the Conditionalist has his own parallel argument he uses in his efforts to get the child of God to "do right."

In this article, we will more briefly refer to those whom we have every right to designate as Arminians and Conditionalists as "religionists" or "legalists," because Arminianism and Conditionalism manifests

themselves in literally thousands of legalistic, free-will religions.

As we were saying, then, religionists pick their way through Ephesians, choosing whatever verses suit their two-fold purpose, which evidently is (1) to attempt to dethrone God and (2) to exalt the human will and flesh. They may believe that this is not their purpose, but it all comes out the same." — C.C. Morris

#### (FOOD FOR THOUGHT)

#### SHOULD BEAR PERSONAL WRONG

"We should make a distinct difference between bad treatment of ourselves by the members, and conduct which shows disrespect for the church, and is hurtful to its interests. We can afford to carry a great deal ourselves, but we must not sit by and see others tear down the home which has been established for all the children. The Savior bore personal abuse silently, but when He went into the temple and saw it being profaned, He drove out those who showed no respect for His Father's house. If we reverse this and give a great deal of concern to what others may do to us, and show but little interest as to what the church must suffer, we shall not be following the Master."

(Excerpt from Elder W.S. Craig, PRIMITIVE BAPTIST FAITH AND PRACTICE, Page 110-111.

#### ARMINIANISM

Arminians believe what they believe because they are powerless in believing any other doctrine until God reveals to them the truth. Atheists and infidels believe what they believe because they are also powerless to believe anything else until God sees fit to, likewise, reveal them the truth. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalms 51:5. According to scripture, we entered this world with sin and unbelief already contained in our mortal bodies and in the confines of our hearts and the depths of our souls. Man has no power over sin, and unbelief.

I recently read on a sign at a church building as I traveled one of our local highways, these words: "God Dwells Where Man Will Let Him." Perhaps, this was one of the most famous, or infamous, Arminian expressions I had ever read or heard of. If this be the case, we have an "AMIGHTY MAN," and a completely, powerless, helpless god. Some Arminians try to partially compromise, and give God a little power, honor or credit, but this one gave Him nothing. "Sacrilegious" is the right word here, and how much more could man profane the Word of the Almighty God, but he has no power of his own to believe any thing else. Did man let God do anything before the world was made? I believe we know the answer. How sweet are the words to us when we hear God, The Father, speaking to His Son, saying, "Let us make man in

our image, after our likeness, etc." Genesis 1:26. Man was not here, then. In fact, there was no man. All "letting" was of God then, and all "letting" is of Him now. And, God is the ONE who will be "letting" when the clocks and watches of this time world will be no more.

J.M. Mewborn

May 10, 1994

"BUT IF I TARRY LONG, THAT THOU MAYEST KNOW HOW THOU OUGHTEST TO BEHAVE THYSELF IN THE HOUSE OF GOD, WHICH IS THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH." 1st Timothy 3:15.

#### HOYLE "JACK" WILSON STEGALL

It is with a sad heart that I make this attempt to write the obituary of our dear brother, Jack Stegall. Hoyle "Jack" Wilson Stegall, age 74, died at 2:30 A.M., Friday, August 13, 1993, at Union Memorial Hospital, Monroe, North Carolina.

Brother "Jack," as he was known, was born April 21, 1919, in Monroe, Union County, North Carolina, the son of the late Charlie Wilson Stegall and Beadie Green Stegall. Brother Jack joined Crooked Creek Primitive Baptist Church on the fourth Sunday in August, 1957, and was ordained as deacon, April 15, 1967. He was retired from the Charlotte (N.C.) Pipe Foundry as a molder after 33 years of service.

Survivors include his dear wife, Alieen Mullis Stegall; one daughter, Mrs. Carolyn Winn, Monroe, N.C., and one son, Robert Stegall, Monroe, N.C., with two grandchildren and three great grandchildren.

He was a good provider for the church, as well as his family. He was loved by all who knew him, far and near.

His funeral service was conducted at 3:00 P.M., on Sunday, August 15, 1993, at Crooked Creek Primitive Baptist Church of which he was a member until his death, by Elder W.C. Edwards, Elder Calvin Harward, and Elder Ralph Gaines, officiating. Burial was in the church cemetery, to await the coming of our Saviour when his body and soul will be reunited, according to our hope.

The many brethren and friends who came with the numerous floral pieces reflected the love that we had for him and his family. We miss him; we would not have him back. The family received friends from 7:00 P.M. to 9:00 P.M. on Saturday, August 14, 1993, at Hartsell Funeral Home, Midland, N.C.

We send our love to the family, and may God ever watch over them is our prayer.

Elder W.C. Edwards, Moderator

Polly Mullis, Clerk

Vivian Jones, Writer

#### SUDIE RORRER BARHAM

The Lord has seen fit to call Sister Sudie R. Barham from our midst, at the age of ninety-three years and ten months.

She bore her afflictions with great patience and faith in her Lord, as she spent many long, lonely days alone since the death of her husband, Elder A.B. "Mutt" Barham in 1971, just waiting and hoping that the Word of All Grace would soon call her home.

Sister Sudie was a strong believer in the doctrine of Salvation by the Grace of God. She and her dear companion traveled many miles from the mountains to the sea coast to meet and mingle with those of like precious faith and order. It was always a great pleasure to visit in their home. Friends and brethren were always welcome there. God blessed them with loving, caring children, who always saw that her natural needs were met after the death of their father.

Sister Sudie Rorrer Barham, 141 Dogwood Drive, Burlington, N.C., died February 22, 1994, at Memorial Hospital of Alamance, after a critical illness of three days. She was a native of Patrick County, Virginia. She was the wife of Elder A.B. "Mutt" Barham, who preceded her in death in May, 1971. She was a member of Burlington Primitive Baptist Church, Burlington, N.C. for forty-eight years. She and Sister Jane Barham, her sister-in-law, were baptized at the same time on the first Sunday in July, 1946. She and Jamie joined at the pool.

She was born April 30, 1900, and was the youngest daughter of Abram Alexander Rorrer. She had three sisters and one brother, all of whom preceded her in death. She was married to Elder A.B. "Mutt" Barham, and to this union were born four sons, Elder Richard Barham, who preceded her in death, Mr. Donald E. Barham, Washington, N.C., Mr. William B. Barham, Burlington, N.C., and Mr. Robert L. Barham, Raleigh, N.C., seven grandchildren, seven great-grandchildren, and two great-great-grandchildren.

We feel that our loss is her eternal gain, and that she is now basking in the Sunlight of her Master's great love, awaiting the resurrection of the bodies of the Saints of God at the last day.

Her funeral service was conducted by her pastor, Elder John Lee, and Elder Lester Stewart at 3:30 P.M., Friday, February 24, 1994. Her body was then laid to rest beneath a beautiful mound of flowers in Pine Hill cemetery, Burlington, N.C.

Therefore, be it resolved that one copy of this obituary notice be sent to her family, one copy be sent to Zion's Landmark for publication, and one copy be kept on the church record.

Done by order of Burlington Primitive Baptist Church on March 6, 1994.

John Lee, Pastor  
Curry Barnwell, Clerk  
Jane Barham & Pearl Allison,  
Committee

#### WILLIAM A. WHEELER

Brother William A. Wheeler was born July 12, 1915, and passed away September 13, 1993. He was the son of Benjamin Elliot and Valerie Moss Wheeler

of Creedmoor, Granville County, North Carolina. He worked at Liggett-Myers for thirty-one years.

Brother Wheeler is survived by his wife, Vallie C. Wheeler; two daughters: Valinda W. Isenhour, Salisbury, N.C., and Gaynelle W. Williams, Durham, N.C.; three brothers: Caswell Wheeler, Raleigh, N.C., Aubrey Wheeler, Durham, N.C., and Grady Wheeler, Oxford, N.C.; two sisters: Emogene Watson and Annie Rutherford Koger, both of Oxford, N.C., with two grandsons and one great granddaughter.

His funeral service was held September 15, 1993, at Hall-Wynne Funeral Home Chapel by Elder Johnnie Williams, Elder Thomas Whitley, and Elder Burch Wray. Burial was in Woodlawn Memorial Park.

Brother Wheeler joined Eno Primitive Baptist Church, Durham, N.C., April 25, 1959, at the water's edge of Eno River. He and Sister Wheeler were baptized at the same time by Elder J. Sebron Schriest and Elder Ernest H. Birchett. He was appointed clerk of Eno Primitive Baptist Church in February, 1960, and was ordained as deacon on May 22, 1960.

Our dear brother was, indeed, a lovely, precious brother. This fact is well known, not only in our association, but by all of our correspondents in this state, as well as many others. He enjoyed entertaining his brethren, sisters, and friends in his home, where dear Sister Wheeler, and her dear sister, cooked many wonderful meals that were enjoyed together with the sweet conversation of God's greatness and goodness to His people. Brother Wheeler was very supportive of his church at Eno, and of our Association, together with our ministers all over. He was ably blessed to serve as a deacon to the church, and in the association.

I loved Brother Wheeler because of the relationship between him and his Maker. His words, as well as his actions, bore testimony that God had, indeed, begun a good work in him, that He promised to perform until the day of Jesus Christ.

We shall miss him, but how wonderful the precious memories of him leave us with a doubtless feeling that he is at rest.

Written by his unworthy pastor, with the much appreciated help of Sister Wheeler.

Burch Wray, Moderator

#### THOMAS BAIRD PAINTER

It was the will of God to take Brother Thomas Baird Painter from our midst. He was born October 8, 1910, in Durham, North Carolina, and died December 5, 1993, after several years of declining health. He was the son of Alonza Netman Painter and Elizabeth (Bettie) Rogers Painter. His stepfather was William Andrew Painter.

Brother Painter served in England, France, Belgium, and Germany as a sergeant in the U.S. Air Corps during World War II. Upon returning home, he worked for the Durham (N.C.) City Water Department until retiring in 1976.

On November 27, 1952, Brother Painter married Katherine Briggs, who survives. Also surviving is one daughter, Marcia Gayle Painter, of the home. Other survivors are one sister, Sudie P. Malone; two brothers, Elwood Painter and William A. Painter, Sr., with several nieces and nephews. He lost his youngest brother, Edward B. Painter, in 1991.

Brother Painter joined Eno Primitive Baptist Church, Durham, North Carolina, on October 27, 1988, and was baptized by his pastor, Elder Burch Wray, on November 27, 1988, in the pool of the Landmark Inn in Durham, North Carolina. The funeral service was held in Hudson Funeral Home Chapel at 2:00 P.M., on December 7, 1993, by Elder Burch Wray, Rev. Crate Jones, and Rev. Terry Larson, his nephew.

Although Brother Painter was unable to attend church very often because of his health, we will miss him very much. His humble manner, and his humble smile, endeared him to everyone whom he came in contact with. Brother Painter was blessed to endure his infirmities without complaining, a manifestation of his belief in God's will.

We wish to submit a copy of this notice for the church minutes, one copy to the family, and one copy for publication in Zion's Landmark.

Written in love by Vallie C. Wheeler, Committee Burch Wray, Moderator

#### LAUREL SPRINGS ASSOCIATION

The Fifty-Sixth Annual Session of the Laurel Springs Primitive Baptist Association will convene, the Lord willing, on June 3, 4 & 5, 1994, with Roaring River Church, Wilkes County, N.C.

Directions to Roaring River Church are as follows: From Elkin, N.C., go 11 miles North on U.S. 21, to road No. 1002 (Stone Mountain State Park Road); turn left, go 200 yards; turn left again, and go 4 miles to Austin. Turn right in front of "Knobb's Church;" go about 2 miles to new church building on your right.

All lovers of the truth are more than welcome to be with us in our association.

Reuben Hawks, Jr., Clerk  
1124 South Main Street  
Galax, Va., 24333  
(Tele. 703-236-4266)

#### SALEM ASSOCIATION

The 85th Annual Session of the Salem Primitive Baptist Association will be held, if the Lord will, at Bunker Hill Church, Forsyth County, N.C., to be entertained by Winston Church, beginning on Saturday before the third Sunday in June, 1994, and will continue through Monday following. These dates are June 18th, 19th, and 20th, 1994.

Bunker Hill Church is located on Highway 66, two miles south from Kernersville, N.C., just off Interstate 40.

We invite our brethren and friends of our faith and order to meet with us this year, 1994, at our association. We hope that you will come and be with us.

Lester G. Stewart, Clerk  
1593 Town Creek Road  
Reidsville, N.C., 27320  
(Tele. 910-623-3073)

#### LOWER COUNTRY LINE ASSOCIATION

The Eighty-Eighth Annual Session of the Lower Country Line Primitive Baptist Association, the LORD willing, will convene July 2nd, 3rd, and 4th, 1994, at the Permanent Site, to be entertained by Wheeler's Church. Elder Burch Wray was appointed to preach the introductory sermon and Elder Mack Freeman, is his alternate.

The Permanent Meeting site is located about 7 miles east of Roxboro, Person County, North Carolina, just off Highway (U.S. Route) 158, near Surl Church.

All lovers of the Doctrine of Salvation by Grace are invited to meet with us, and we especially need the presence of our ministering brethren.

John Blalock, Association Clerk,  
P.O. Box 291  
Butner, N.C., 27509  
(Tele. 910-575-6861)

#### MILL BRANCH UNION

Our next Union Meeting will be held, if the Lord will, at Simpson Creek Church, Horry County, South Carolina, the fifth Saturday and Sunday in May, 1994. We invite our Elders, brethren and sisters, and friends, all of them, to come and visit us.

Simpson Creek Church is located about four miles southeast from Loris, South Carolina, just off Route #9, that leads from Loris, S.C., to Myrtle Beach, South Carolina.

J.D. Wright, Union Clerk  
Tabor City, N.C. 28463

#### LOWER MAYO FIFTH SUNDAY MEETING

The Lower Mayo Fifth Sunday Meeting of Churches that compose the Lower Mayo Association will be held, if the Lord will, with Spoon Creek Church, on Russell Creek Church grounds on the fifth Sunday only, May 29th, 1994.

Russell Creek Church is located south of Stuart, Patrick County, Va., on State Road No. 631, just east of Route No. 8.

We invite our brethren and friends to come and visit with us.

Samuel R. Wood,  
Spencer, Va., 24165

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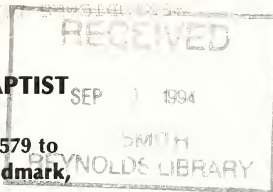
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Volume CXVIII

March-April 1994

Number 2

AFFLICTED ZION WITH HER VOYAGE  
ON THE SEA OF TRIBULATION

(THE WAVES OF AFFLICTION THAT ROLL OVER  
HER, AND MAN'S INABILITY TO ASSIST.)

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 her, 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  
thine eyes?"  
Still, still I am with her, my promise  
shall stand,  
Through tempest and tossing I'll bring  
thee to land.

"Forget her, 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 next page)

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

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.

"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 her 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."

Selected)

### REQUEST

Dear Brother Mewborn,

I am sorry to be late with my renewal of Zion's Landmark. I am enclosing my personal check for renewal to the paper in the amount of \$15.00.

We surely did enjoy your visit to the Mill Branch Association this past November 5th and 6th, 1993, at Mill Branch Church, near Tabor City, North Carolina, and especially were we blessed in hearing your discourse on "Aaron's Rod That Budded," and that it budded Almonds. We feel you were blessed in bringing out the truth. It was very beautiful! Please comment on this subject sometime, should you have the mind.

Affectionately,  
Your unworthy brother,  
Liston Vaught  
Florence, South Carolina 29505  
February 8, 1994

### EDITORIAL

#### "AARON'S ROD THAT BUDDED"

Hebrews 9:1-4

Having been requested to write my views and comments by Brother Vaught and others that were made on the above occasion last November 5th & 6th, 1993, at the Mill Branch Association, if it be the Lord's will, I shall endeavor, at this time.

"THEN VERILY THE FIRST COVENANT HAD ALSO ORDINANCES OF DIVINE SERVICE, AND A WORDLY SANCTUARY. FOR THERE WAS A TABERNACLE MADE: THE FIRST, WHEREIN WAS THE CANDLESTICK, AND THE TABLE, AND THE SHEWBREAD: WHICH IS CALLED THE SANCTUARY. AND AFTER THE SECOND VAIL, THE TABERNACLE WHICH IS CALLED THE HOLIEST OF ALL: WHICH HAD THE GOLDEN CENSER, AND THE ARK OF THE COVENANT OVERLAID ROUND ABOUT WITH GOLD, WHEREIN WAS THE GOLDEN POT THAT HAD MANNA, AND AARON'S ROD THAT BUDDED, AND THE TABLES OF THE COVENANT." Hebrews 9:1-4.

The revelation that came suddenly to me last October,

1993, concerns the object called "Aaron's Rod" that was contained in the Ark of the Covenant, which was behind the second veil of the tabernacle. That portion of the tabernacle called the "sanctuary," prefigures and points to the militant church, here in the time world, that contained the candlestick, the table and the shewbread. The second portion called the "holiest of all," prefigures or points to the mystical church in Heaven and Immortal Glory, where Christ today, seated at the right Hand of God, "making intercession for the saints according to the will of God," "with groanings which cannot be uttered." See Romans 8:26-27. "Aaron's Rod That Budded" was encased in gold in the Ark of the Covenant, gold being a type of everlasting love.

The Ark of the Covenant, the same object that went away before the Children of Israel (also with them) into battle some 1,000 years prior to the time when the Apostle Paul was inspired to write the Book of Hebrews, typifies the everlasting Gospel of the Son of God, the Lord and Saviour Jesus Christ, since it contained (1) the golden pot that had manna, (2) Aaron's rod that budded, and (3) the Tables of the Covenant. It was behind the second veil.

The phrase or expression, "Aaron's rod that budded" is one that I have heard all of my life among Old Baptist. The one is blest to be around these people any length of time, promise you that somewhere along the way, that phrase of expression will be heard among them. Yet, on the other hand, to my memory, I have never heard anyone use this scripture, specifically, as a text, nor have I ever read an article from any religious publication that dealt with this subject to bring out the immortal truth contained in it. For some reason, I know not why, that subject, "Aaron's rod that budded," had arrested and annoyed my mind continuously and constantly all of last year, 1993, when suddenly a revelation of unknown proportions, seemingly, was opened up to me concerning it. This took place during the latter part of August, and the early part of September, 1993. That was why I attempted to use the subject at the Mill Branch Association that Brother Liston Vaught refers to above. It was so much upon my mind and heart, at that time.

Let us go now directly to this subject, "Aaron's rod that budded," and consider it. First, it is a figure of the militant church, the one chosen in Christ Jesus before the foundation of the world, as she exists here in this time world, today.

What is a rod? Humanly or naturally speaking, it is just a dead stick. A rod (or cane) is usually held in one's hand. Aaron's rod, we will remember, was the same one that God turned into a serpent before Pharaoh, and swallowed up his (Pharaoh's) rod, that had also been turned into a serpent. (See Exodus 7:12.) The truth of the true church of God in the world will swallow up the doctrines of the world and the commandments of men. This truth of Christ has swallowed up death in victory. (See 1st Cor. 15:54 & 5:4.) Aaron, here, is a figure of Christ, and his rod prefigures the Gospel of the Son of God proclaimed in His church. To illustrate this point, I shall now describe an experience I had when I was a young boy, about age 10, during year, 1942.

At that time, 1942, I had a first cousin, an orphan girl,

who lived in Kinston, North Carolina, a city about 12 miles east from where I grew up. She lived with her brothers, sisters, aunts and uncles, my father being one of her uncles, and she would visit us, occasionally, since she had no parents. They had passed away.

It was during this time that there was a Primitive Baptist Church in the City of Kinston, North Carolina. The building stood on East Caswell Street, the site where the main Post Office Building now stands. It was an old, large, brick building, and was deteriorating fast, since the church at that place only had four members. Naughty boys with parents who hated the Old Baptist Church in that city kept the windows broken out. The few members, with a meager income, would have them replaced, and the next time we went to church there, they would be broken out again.

I asked my dear cousin, after we had been to church here, on a third Sunday meeting, back in 1942, when she was visiting us in our home, what she thought of the service. Her reply to me was as follows, "Do you really want to now?" I said, "Yes, that is why I asked you." So, she let me have it. "All of it," using her English and words, "was the nearest nothing I have ever seen. The singing, the people, the church service, the building, everything about it," she said. As I do now, I also did then, loved this church, her people, and the doctrine for which it stands. It really hurt my feelings, being young and tender in age, and made me feel badly. I thought to myself, "I will never, never mention my church to you again. There is no love in your for these people and what this church stands for." They were my thoughts when only ten years of age. My cousin has long since passed away. Such a mean, lowly description of the people of God whom I loved with all my heart at that time, it was. She was only looking at the rod, the view from the world.

The world, as it did then, also does the same thing today. They look upon the Church of the Living God, here in the world, "Aaron's Rod," as a dead stick, a dead religion. But, the world, her church, and her form of so-called religion, does not know the power of God. That is the difference. Jesus told the Sadducees, "Ye do err, not knowing the scriptures, NOR THE POWER OF GOD." Matthew 22:29. When God puts His Son's life in her, her beauty will shine forth! It is then that we have "Looked upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." Isaiah 33:20-24. This scripture contains the most beautiful description of the Church of the Living God in the world, here in the world, that I have ever read.

Now let us turn to Numbers 17, and see what this dead rod budded for there was great, wonderful life hidden within it, a genuine beauty not seen by the natural eyes of this world, and completely hidden from it. "And thou shalt write Aaron's name upon this rod of Levi: for one rod shall be for the head of the house of their fathers." "And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of

the children of Israel, whereby they murmur against you." "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded ALMONDS." Number 17:3,5 & 8.

To really understand or, at least, in some small measure or degree, comprehend the meaning of this text, "Aaron's rod that budded," which was the almond, we must look at the makeup or consistency of "THE ALMOND." What is it, and what does it contain? I do know that, as a child at Christmas time, every year, I always looked forward to that bag of assorted nuts that we found near the Christmas tree on every Christmas morning. In this bag of nuts, and if Christmas time rolls around again, December 25, 1994, we will find them (the same nuts) in every grocery store. There was the Brazil Nut, the Pecan, the English walnut, the Filbert nut, with others, and last, but not least, THE ALMOND. Ironically, Old Baptists have been called by some as being, "just a bunch of nuts." Whoever made this statement, though unaware, told the truth.

The Almond Tree, like the church of God, is said to be a very beautiful one. The Almond Tree puts forth its pink blossoms before its leaves. This is true in a natural sense, and more especially in a spiritual sense, for the scripture reads, "was budded, and brought forth buds, and bloomed blossoms." Yes, KNOBS OF BLOSSOMS, such that are seen on trees before they open. Here, we have the complete election of the children, chosen in Christ Jesus, before the foundation of the world, for in any blossom also is the seed, and the seed of Christ was in this church, the mystical one, before the world was made. This is completely supernatural, and altogether contrary to nature.

The rod of Aaron is not only a figure and type of the militant, Gospel Church, here in the world, but it also points to a type of the Gospel Ministry in the world, of that rod that should come out of Zion. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, etc." Psalm 110:2,3. The Gospel Ministry of the Lord Jesus Christ, like Christ, Himself, in the eyes of men, is mean and despicable, like a dry stick, but becomes a fruitful one through the power of divine grace; and an almond tree rod may denote the vigilance and watchfulness of true, God-called Gospel ministers over themselves, which they cannot do without the blessing of God, and others, and the doctrine they preach. John, the Apostle, says of Christ, "He was in the world, and the world was made by Him, AND THE WORLD KNEW HIM NOT." John 1:10. It is said,

"Tis no surprising thing  
That we should be unknown;  
The Jewish world knew not her King,  
God's everlasting Son."

May we look now at some of the general characteristics of the Almond tree, and the nut which is borne by this remarkable plant. The nuts are the seeds of the beautiful almond tree. Each nut grows in a smooth shell that compares in looks to a peach stone. A dry, leathery hull covers the hard shell. The hull splits open when the kernel is ripe.

So it is with the child of God. When the New Man is placed within the heart (the new heart) of the dead alien sinner, the old man (the hull) is broken apart, and separates at the time of fruition. He experiences a death and resurrection of the soul unto life.

There are two kinds of almond trees. One variety produces sweet nuts, a type of the mystical church. Other have very bitter ones, a type of the militant church, contaminated with sin. Sweet almonds are a popular delicacy when toasted, salted, and eaten whole, or added to candies. Bitter almonds are not edible. Trees that produce the bitter almond are grown only for oil. The oil of the bitter almond tree contains the poisonous hydrocyanic (prussic) acid. When the acid has been extracted or removed from the oil of the bitter almond, the remaining portion (or residue) is what we know as "Almond Extract," and is used by our cooks in the kitchen when making Angel Food Cake, and other delicacies for our tables. Here, we have the Church of God, militantly speaking, in her regenerated state, while in its former state with the acid is represented the church in her unregenerated state, while dead in sin.

The Prussic (or very poisonous hydrocyanic) Acid is a precise example or type of sin that dwells in our mortal bodies. It is on record, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Romans 6:12. As Prussic (or Hydrocyanic) Acid is separated or distilled from the oil of the bitter almond, likewise there is by the power of "the sanctification of the Spirit" a separation made from sin in the heart of the sinner, when the believer is made to hate it with all his power. Sin dwells in the flesh of all men, but a separation from it has been made in the child of God by the New Man. "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3,4.

Sin is more powerful than anything any man has ever attempted to handle or control, like Prussic (or Hydrocyanic) Acid, and will lead to certain death and hell without its reign being destroyed, interrupted or set aside. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans. "And sin, when it is finished, bringeth forth death." James 1:15. As Prussic (or Hydrocyanic) Acid is contained within the seed of every bitter almond, likewise, since the transgression of Adam with all of his posterity in the Garden of Eden, sin is found within the mortal body of every human being. Only death will rid it from ourselves and beings. The sinner is killed to the love of it by the "Sanctification of the Spirit," and only the foreordained Elect of God have this experience of repentance. The Non-Elect never experience it, and they will go down with the hosts of Hell's defeat to hell in the second resurrection at the time of the second death, when Christ comes again the second time. "The soul that sinneth, it shall die." Ezekial 18:4. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6. "He that overcometh shall not be hurt of the second death." Rev. 2:11.

Other than sin, itself, Prussic (Hydrocyanic) Acid is one

of the most poisonous substances known to man, either a liquid or gas. Hydrocyanic Acid Gas has been used to execute condemned criminals. The lethal gas is created when lumps of sodium or potassium cyanide are dropped into sulfuric acid. Only one short, small breath of it will kill instantaneously any human being. The pure acid is a clear liquid. It evaporates so quickly that if a drop of it is placed on glass, part of the drop will be frozen by that cold produced by the rapid evaporation of the rest. Its odor is that of the "bitter almond," its origin. It is no wonder that it has a sickening smell to those who have been given the quality to smell it within themselves. Only one breath of this gas from cyanide, mixed with sulfuric acid, causes instant death. Yet, this substance comes from the Almond; it is a figure of sin, and God made both of them, the bitter almond and the poisonous, prussic acid that is contained within it.

A complete, full description of a very recent execution that took place in Central Prison, Raleigh, N.C., on June 16, 1994, is now given to illustrate what I have said for proof as follows: (For purposes of anonymity, the name of the individual is omitted or withheld) -

The man "was strapped into the chair, wearing socks, white boxer shorts, etc." "At 2:01 a.m., the trap door under his chair opened, and dropped CYANIDE into Sulfuric Acid. As a haze of gas rose around him, he struggled violently in his chair, trying to rise up, straining against the straps on his chair that held his arms. He continued his protest cries. Then, he collapsed back in the chair. For several minutes, his chest convulsed, as he apparently gasped and wheezed for pure air. His forehead and nose turned bright red, and then an ashy white. He was declared dead by the prison (official) physician at 2:18 a.m., only 17 minutes after the process had begun." (From the *News & Observer*, Raleigh, N.C., June 16, 1994.)

Likewise, sin in our mortal bodies, like Prussic (Hydrocyanic) Acid in the Almond, will kill us. Something has to be done to separate it from us in our mortal bodies, the same as this poisonous substance is separated in the bitter almond, only to leave the Almond Extract, a wonderful, clear liquid that brings us the Angel Food Cake. Here, the name Angel Food Cake, is so appropriate. But, it could not be compared to the Church of the Living God without the completion of the work of Grace within the heart of the poor condemned, hell-deserving sinner.

The Tree of Life that John saw in the pure river of water of life, proceeding out of the throne of God and of the Lamb, bore twelve manner of fruit, and yielded her fruit ever month. The leaves of this tree were for the healing of the nations. (See Rev. 22:1 & 2.) This Tree of Life, which relate to the Almond Tree, bore the fruit of the Spirit, among its qualities, LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE and others. Those little almonds, the Children of Grace, who are made to bear this fruit, will never die. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Hebrews 12:1, 2. Only "The Law of the Spirit of Life in Christ Jesus" has the power to lay aside this sin. Romans 8: This has been done for the Elect Church of Christ by Hi

shed blood.

Prussic Acid (or Hydrocyanic Acid) in the bitter almond, like sin in our mortal bodies, is a creation of God. God had a Holy and a Divine purpose for His creation of sin, for if He had not created it, there could never have been a generation, known as the Non-Elect, or a generation of goats. As I heard an old Hard Shell Baptist in Person County, N.C., say over 35 years ago, "We could never have known sin without the Saviour, and neither could we have known the Saviour without sin." Both in their existences were necessary for the work of Salvation of poor sinners to be complete. God created all things, whether Prussic (Hydrocyanic) Acid, the Almond, sin, or whatever. "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. Also, read Colossians 1:16 and John 1:3. David declared that sin was in every human being from Adam until now, saying, "Behold, in was shapen in iniquity; and in sin did my mother conceive me." Psalms 51:5.

If it had not been in God's eternal purpose for sin to have entered into the world through Adam's transgression in the Garden of Eden in the morning of time, He would have had no purpose for His son, the Lord Jesus Christ, to have died as a Lamb slain from the foundation of the world. For proof please read Matt. 25:34, Luke 11:50, John 17:24, Ephesians 1:4, Hebrews 4:3, 1st Peter 1:20, Rev. 13:8, & Rev. 7:8.

In the outset of my article, my cousin, who lived in Winston, North Carolina, over forty years ago, only saw the seemingly, dead rod of Aaron, as the Church of the Living God. "A Reed Shaken With The Wind in The Wilderness," Matt. 11:17, Christ as a poor "Gluttonous man," a Winebibber," "A friend of publicans and sinners." Matthew 11:19. She had not seen the beautiful, blooming Almond tree, a figure or type of the Church of the Living God, her pink blossoms, those who lives had been tinged with the blood of Jesus Christ, and her stately, pointed leaves that follow the blossoms.

"Tis wrought by Jesus' skillful hand,  
And tinged in His own blood;  
It makes the Christian gazing stand  
To view this robe of God."

These beautiful, pink almond blossoms open early in the spring, pointing to the Ancient of Days (See Daniel 7:9) of the faith of God's elect of Abel in the morning of time, long before the leaves (the Righteousness of Christ) for the healing of the nations were wrought out upon the rugged tree of the Cross. The Almond Tree of necessity must grow in a warm climate, a place of Love, since the seed and blossom come early, preceding the sprouting of leaves, else the early spring frosts, a type of the persecution of Satan, will not allow its existence or survival. Her fruit, everyone that the Father gave the Son before the foundation of the world, will be yielded every month, at the appointed time, without failure. "And yielded her fruit every month." See Rev. 22:1 & 2. All of this is contained within "Aaron's Rod That Budded," and it was in the Ark of the Covenant that rested, covered by gold, in the inner sanctuary, the Holiest of All. Today, the real "Aaron's Rod That Budded, the Golden Poit of Manna, and the Tables of the Covenant," contained in that

everlasting "Ark of Covenant" (Christ) rest in Heaven and immortal glory, dictating the commands of the Father (God), including the blossoming of Aaron's Rod, as it is brought to pass in his Church in this time world.

"He hears our praises and complaints,  
And while His awful voice  
Divides the sinners from the saints,  
We tremble and rejoice.

"Peace be within this sacred place,  
And Joy a constant guest!  
With Holy Gifts and Heavenly Grace  
Be her attendants blest!

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred dwell,  
There God my Saviour reigns."

J.M. Mewborn  
August 1, 1994

LIFE EXPERIENCES OF BROTHER GEORGE BROOKS

10 Years Old

When I was a boy of just 10 years old, an unusual experience occurred in my life. One night I dreamed of being in a place underground where the Devil pursued me until I became exhausted. I ran as fast as I could, but the Devil only took a step now and then. He took such gigantic steps that he could keep right up with me. After awhile, I fell to my knees completely out of breath. At this time the Devil put his foot upon me and held me down. Suddenly, I awoke very frightened. The next morning at the breakfast table I shared my unusual experience from the night before with my family. My sister responded by saying, "Did he put his mark on you?" I often thought about what she said to me and have wondered deeply about this whole matter. As I look back upon this event, I'm aware of the Apostle Peter's words, "Be sober, be vigilant, because your adversary, the Devil, walketh about seeking whom he may devour," (I Peter 5:8). Paul, the Apostle, even wrote about his fear that "...Satan should get an advantage of us," (II Corinthians 2:11). But, I'm grateful that God is rich and wonderful in grace.

When I was 50 years old I, experienced this unusual dream once again. In fact I took it up exactly where it ended when I was 10 years old. God's wisdom is perfect and His ways are past finding out. He brought me back to this dream as it pleased Him in order to continue to speak to my heart. This time, I saw myself in the same underground cave with rock all around me, and I could only see up. As I looked up, there was a light shining down. I was picked up, and I floated upward toward the top through something like an old well shaft where the light shined. If I moved too close to the rock wall, as I was being carried up, I could simply reach out and push myself away. Jesus said that "...all power is given unto Me in heaven and in earth," (Matthew 28:18). God's power to work in our lives by His marvelous grace is a wonderful thought to meditate upon. I believe that God's grace, to lift me out of sin to His love, is seen in this event.

As I reached the top, I was picked up and shifted over

and stood upon a solid rock. Did not David the Psalmist exclaim, "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings, (Psalm 40:2)? Once I reached the top I looked to the east where a most beautiful flower garden existed. It had within it all kinds of lovely flowers. Everything around had the splendour of beauty. Not a shadow of anything anywhere could be seen. Moses spoke of God's garden as a "garden eastward in Eden," (Genesis 2:8). God's work of creation and His work of salvation of poor, hell-deserving sinners are the most beautiful sights that one can behold.

I awoke praising the Lord! I thought to myself, "Others will think I'm crazy!" Then I said, "I don't care what others think." My praises were lifted to God again. Jesus said, "I tell you that, if these should hold their peace, the stones would immediately cry out," (Luke 19:40). And again the Psalmist wrote, "Let everything that hath breath praise the Lord." At this time I came to myself as I awoke from my dream.

#### IN THE POND BEHIND BROTHER GEORGE BROOK'S HOUSE

I dreamed that my wife, Genevieve, and I were standing in the pond behind our house. The water was about waist deep. Elder W.C. Edwards came down the path toward us. I didn't know any of the people who were gathered. Elder Edwards didn't say a word. He reached out his hand and took mine. At this time the water in the pond drained out without a sound within seconds. Elder Edwards said, "This is not the time and place." The time of this dream was about 20 years ago.

#### ANOTHER ACCOUNT OF THE LIFE EXPERIENCES OF BROTHER GEORGE BROOKS

One night during my sleep I came to myself sitting on the side of the bed. Over in the corner of the room were a half dozen stacks of paper. They were irregular in shape and stacked up unevenly (or jaggedly), rather than like doorsteps. I asked the Lord, "What are these?" He said to me, "These are your sins." I reasoned within myself, "I haven't been as bad as I thought." It was then that God in His rich mercy showed me how great were the depth of my sins. The Bible teaches us that, "All have sinned and come short of the glory of God," (Romans 3:23). Then, I went over and looked, and to my surprise there were three stacks of paper lined up all the way across the wall which reached up to the ceiling behind those three little stacks of paper. These held the records of my sins. "What can I do?", I asked the Lord. He said, "Your sins were covered by the blood of Christ even before you committed them." Oh! the Scripture plainly says that Christ is, "the Lamb of God, slain from the foundation of the world," (Revelation 13:8). The scriptures teach that the blood of Christ cleanses from all sin.

#### LAKE EXPERIENCE IN THE LIFE OF BROTHER GEORGE BROOKS

On another occasion, I dreamed I was at a lake that was shaped like a horseshoe. The location was somewhere in Georgia. The day was dark and dreary. I saw myself dressed

in nothing but filthy overalls. Elder Edwards was preparing to baptize me. I really wanted to go back to the motel where we were staying to clean up and change into something presentable for this wonderful occasion. You see, I was trying to make myself acceptable for baptism. Yet, God's word declares that, "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works, let any man should boast," (Ephesians 2:8-9).

When I arrived back at the motel I opened my suitcase. A beautiful little baby was inside. I felt as precious in the sight of God and as helpless in the sight of God as this little baby. I went back to the lake where Elder Edwards was waiting. Sharks were now in the water. I asked him if he was going into the lake. I felt that the sharks would take off his legs. He said that we were going in anyway. I believe that it was revealing his faith and trust in God by his willingness to go into that lake. David once wrote, "What time I am afraid I will trust in the Lord," (Psalms 56:3).

When I went back to get dressed, it showed that I was trying to produce my own goodness. The sharks in the water had the biggest eyes I've ever seen. They watched every move we made. This spoke to me of the fact that God's eye see everything. Nothing escapes His knowledge. The Scripture reveals that there is coming a day when the secrets of every heart will be revealed. Truly the eyes of the Lord are in every place, beholding the evil and the good. I had to let go of my fear, and was shown that it is God who must lead me forward by His Grace.

#### EXPERIENCE WHICH LED TO THE BAPTISM OF BROTHER GEORGE BROOKS

On Thursday night in August, 1993, I had an awful dream about being in a deep hole similar to a sawdust pile. My head was forward while my hands and feet were tied. I felt that I would certainly die if I didn't get out. At this time called upon the Lord to deliver me. The Old Testament prophet Isaiah wrote, "And it shall come to pass, that before they call, I will answer; and while they are speaking, I will hear," (Isaiah 65:24). "If the Son, therefore, shall make you free, ye shall be free indeed," (John 8:36). As I awoke said, "Lord, I'll offer myself to the Church Sunday." I had no intention of making a deal with God. I don't believe that you can do business with God that way.

I began to switch on the lights in the house. My wife asked me why all the lights were switched on. I told her that I wanted to see more light. My wife, Genevieve, and I talked together that night. I told her that I purposed to present myself before the Church for baptism. I asked her how she felt about it. She said that she also had thought about it for a long time. The next day I really didn't think about following through a whole lot. But, on the first Sunday in August 1993, my wife and I offered ourselves at Crooked Creel Primitive Baptist Church for baptism. Our membership was to be at the Lawyer's Spring Primitive Baptist Church. I am told that it was a very beautiful baptismal service that was held at the pond on the property of my son, Dennis Brooks on the fifth Saturday in August, 1993. The Spirit of God led Elder W.C. Edwards, as he baptized us in the water which represents our faith in death with Christ unto sin, and in our resurrection with Him unto life. Paul wrote of this experience

ence when he said, "We have been buried with Him in the likeness of His resurrection," (Romans 6:5). Elder Edwards was assisted in the baptism by Elder Jim Moody. The songs and prayers were led by Elder Calvin Harward. Brother Bob and Sister Linda Stegal had joined the Church at Lawyer's Springs Primitive Baptist Church earlier in the day on that same fifth Saturday. They joined us in the waters of baptism, as we were brought before the Church. I have, yet, no other word which I want to express: "To God be the glory, great things He hath done!"

Humbly, I trust,  
George W. Brooks  
Monroe, North Carolina, 28110  
July 18, 1994

Footnote:

It may be of interest to some to know that Brother George W. Brooks, was ordained as deacon of Lawyer's Springs Primitive Baptist Church, Peachland, North Carolina, on Sunday, June 26, 1994. Elder Ralph Gaines, Elder Calvin Harward, and Elder W. C. Edwards constituted the presbytery that laid hands upon him, assisted by Deacons Robert C. Stegall, Joseph W. Robbins, Clarence M. Kearns and Henry C. Lanier. Brother George W. Brooks wishes to acknowledge the assistance of a good friend, Tommy Butler, New Hope Baptist Church, who assisted him in typing and proofreading his experience, as published above.

It was, indeed, heart-warming and soul-cheering to receive the news that Brother George W. Brooks, and his wife, Sister Genevieve Brooks, with Brother Bobby Stegall, and his wife, Sister Linda Stegal, had united with the Churches at Lawyers' Springs and Crooked Creek, respectively. It had been, seemingly, a long, cold winter season since anyone had been received into the fellowship of any of our churches anywhere. But, like "the voice of the turtle," it was "heard in our land" again. "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come." S. of S. 2:10-12. To hear that sound is like one other in the Kingdom of God.

J.M. Mewborn

THE NEW BIRTH

Several years ago, Billy Graham wrote a book entitled *How to Be Born Again*. It has been observed that the esteemed Doctor got ahead of himself, for he should have written a book telling us how to be born the *first* time. If he could have accomplished such a prodigious feat as that, then we might have been a great deal more inclined to heed his advice on how to be born *again*. But inasmuch as neither Mr. Graham, nor any other man can tell us how to bring about our *first* birth, we are not inclined to trust them to tell us how to bring about the *second*.

For information on such a subject as this, we feel it best to go to the Book *God* wrote. This Book of all Books tells us the new birth is not of blood, nor of the will of the flesh, nor of the will of man (which quite well eliminates all human instrumentality), but of God (John 1:13). This Divinely inspired Book also tells us that the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not

tell when it cometh, and whither it goeth: so is every one that is born of the Spirit (John 3:8). It further tells us that "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." (John 5:21).

For my part this makes it quite clear that the new birth is something we don't have any more to do with than we had to do with our first birth, but that it is God who quickens His people, in His own time, by His own power and grace, while they are yet dead in trespasses and sins (Eph. 2:1, 4-5). I don't believe Dr. Graham nor any other man can figure out a better way than that.

Ralph Harris, in *Advocate and Messenger*, Jan. 1994.

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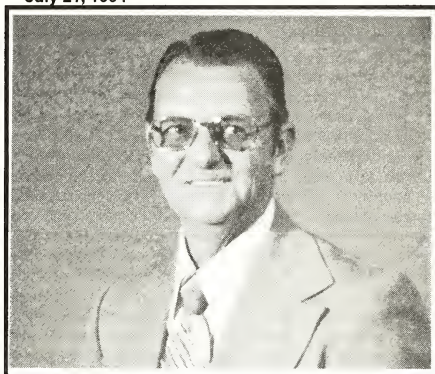
(May we again take this opportunity to thank you for your kindness and assistance in supporting the paper. Were it not for your assistance in this manner, we would not be able to continue the publication of it since the regular subscription rates would not pay for the cost of publication. Your outside, additional help makes the difference in keeping the expenses and cost of mailing or postage paid on a current basis. Expenses, both printing and mail, 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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Lessie G. Phillips, VA.	2.00	Lettie W. Flood, N.C.	2.00
Eunice D. Matthews, N.C.	2.00	Melvin W. Long, N.C.	5.00
Sylvia H. Dobbins, VA.	2.00	Elder J.C. Carroll, N.C.	3.00
Mrs. Henry Tate, N.C.	2.00	Joseph C. Kearney, N.C.	10.00
Maggie M. Averette, N.C.	4.00	Mary S. Smith, N.C.	2.00
Florence A. Gibson, GA.	7.00	Eva B. Deaton, N.C.	7.00
Mattie B. Whitfield, N.C.	10.00	Mrs. Raymond T. Pridgen, N.C.	5.00
Clyde E. Black, N.C.	5.00	Elitha Gray, N.C.	2.00
Elder H.F. Dagenhart, N.C.	3.00	Jack E. Tait, VA.	5.00
Nellie Snider, N.C.	2.00	Irene Warren, N.C.	5.00

Nancy W. Craig, VA.	2.00
Betty J. Stone, N.C.	5.00
M.H. Furr, N.C.	5.00
Mrs. H.E. Wood, VA.	2.00
Thelma Q Jones, N.C.	12.00
Elwood Spell, TX.	2.00
Eratie B. McGee, GA.	2.00
Elder Calvin T. Harward, N.C.	7.00
Hannie M. Fields, N.C.	2.00
Beadie Meades, N.C.	3.00
Clyde W. Boyd, S.C.	2.00
Joe W. Rice, N.C.	4.00
J.D. Phillips, VA.	5.00
In Memory of Sister Leona Gurganus Simpson, Newport, N.C., by Her Daughter, Sister Alice S. Hill, Newport, N.C."	20.00

J.M. Mewborn  
July 21, 1994



ELDER ALEX M. PAYNE  
November 22, 1922  
June 3, 1994

CONTRIBUTIONS TO "FRIEND'S FUND FOR ZION'S LANDMARK" (JANUARY 1, 1993, TO JANUARY 1, 1994)

The following contributions are herein acknowledged to the "Friend's Fund For Zion's Landmark," for the year, 1993.

Carl Keaton, N.C.	\$100.00
Edward (Ed) Watkins, N.C.	\$ 50.00
J.P. Temple, N.C. (1992)	\$100.00
W.E. Pollard	\$100.00
(In Memory of My Mother & Father, Elder J.B. & Gertrude Pollard, (Dec'd.), Jacksonville, N.C.	
Carl Keaton, N.C.	\$100.00
A Friend	\$500.00
<hr/> Total:	\$1,350.00

Certificates of Deposit with Southern National Bank, Fuquay-Varina, N.C., showing current values as of July 21, 1994, and bearing the following numbers, are as follows, viz:

1. 235-053276	\$2,241.57
2. 235-511030	\$1,372.61

The "Friend's Fund For Zion's Landmark" was established in 1991 by contributions from our friends to help in the future continuation of this paper, and to supplement expenses of the paper, when needed or necessary.

Such interest and concern for the paper is soul-humbling and heart warming, especially in these times. If at anytime when anyone would like to make a contribution to the "Friend's Fund For Zion's Landmark," or to the "General Expense Fund," as some have been doing for many years, we ask that you designate which one in order for us to deposit your monies accordingly.

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 concern in behalf of Zion's Landmark.

ELDER ALEX MORRISON PAYNE

"SOON SHALL I PASS THIS GLOOMY VALE,  
SOON ALL MY MORTAL POWERS MUST FAIL;  
O! MAY MY LAST EXPIRING BREATH  
HIS LOVING KINDNESS SING IN DEATH.

"THEN LET ME MOUNT AND SOAR AWAY  
TO THAT BRIGHT WORLD OF ENDLESS DAY,  
AND SING, WITH RAPTURE AND SURPRISE,  
HIS LOVING KINDNESS IN THE SKIES."

To those who were blessed to attend the 1994 session of the Laurel Springs Association, held at Roaring River Church, Wilkes County, North Carolina, on Friday, June 3, 1994, they witnessed the actual reality of the above words.

After the brethren and messengers had assembled at 11:00 a.m., on the above date, June 3, 1994, the meeting was called to order by the moderator, Elder Steve Mosely, and arrangements were made for Elder Alex M. Payne, the pastor of Roaring River Church, to preach the introductory sermon.

The service was opened with hymn of praise and prayer by Elder Calvin Harward, when Elder Alex M. Payne approached the bookboard, and he read the following scripture: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. For about 35 minutes, if not deceived, this poor mortal drank from the flowing fountain of everlasting life through this vessel of God's mercy; and also from the expression of the congregation in that building on that morning, it was evident that many others were experiencing the same thing. To my unworthy, poor understanding, it was one of the most able sermons I had ever been blessed to hear on the doctrine of unconditional election. I believe with all of my heart that Elder Payne was lifted up during those moments, and was carried out of this world.

As this precious brother and ministering servant was coming to a close in the delivery of his final discourse in

this world, he had felt to salute in the Spirit of God his ministering brethren on each side of the pulpit, as well as those who were seated to his rear. He had completed the entire semi-circle, as such, and had just shook hands and embraced the last one, while he was still preaching, and he said, "O Brethren, if I could only hear that Voice saying 'Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, for I believe I am going now.'" At that very point, his body crashed to the floor, and instantaneously I knew he was gone. Precious brethren stretched his body out on the floor, the rear door was opened for him to get fresh air, the local rescue squad was summoned, but his soul and spirit had taken its flight homeward. To those who witnessed this calling away of Elder Payne, they will never forget it. How wonderful it was that God called him home in the assembly of His saints at home, "absent from the body (the flesh), and to be present with the Lord." II Cor. 5:8. Here, we saw the fulfillment of this scripture, "For both He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying I will declare thy Name unto my brethren, in the midst of the Church will I sing praise unto thee," Hebrews 2:11, 12.

Brother Payne was born in Surry County, North Carolina, on November 22, 1922, and was united with Fisher's River Church on December 12, 1962. He was baptized on January 20, 1963, by his natural brother, as well as Spiritual brother in the Lord, Elder Garland Payne, and Johnnie Belton. He was ordained to the ministry on May 20, 1978. He transferred his membership by letter from Fisher's River Church to Franklin Church on March 13, 1982, and at the time of his death, he was serving both Franklin and Roaring River Churches as pastor.

I have heard older brethren make the comment that an evidence of the call to the ministry is that someone hears preaching, for the Gospel of the Son of God is a thing that is felt. I believe we heard it fall from the lips of Brother Payne, as he saw the gate of Heaven open during the last few words he was given to cry on that memorable morning of June 3, 1994.

He leaves behind to mourn his passing his wife, Sister Evelyn Lawson Payne, five daughters, Mrs. Carol Hawks, Dobson, N.C., Mrs. Linda Smith, Ellenboro, N.C., Mrs. Gay Harris, Ararat, N.C., and Mrs. Janet Bennet, Thurmond, N.C., and Ivan Payne, Pilot Mountain, N.C.; 13 grandchildren and 2 great-grandchildren, along with two sisters, Mrs. Johnny (Millie) Money, Dobson, N.C., and Mrs. Woodrow (Odell) Pinnis, Kernersville, N.C., are also left behind to mourn his passing.

His funeral service was held at Franklin (Flat Top) Primitive Baptist Church on Sunday, June 5, 1994, at 2:00 p.m., by Elder Ralph Gaines, Elder Steve Mosely, and Elder Elmer Smith, Ransom, Kentucky, after which precious brethren whom Brother Alex Payne served in this life, Deacon John Lyons, (Lic.) Brother Randy Garter; Deacon Hoyle Jones, Deacon Howard Puckett, Deacon Ervin Key and Denton Payne tenderly conveyed his body to its final resting place in the cemetery at Flat Top Church.

Brother Alex Payne has not fallen finally, but according to our hope, and according to the doctrine and faith God blessed him to declare in this life, he will be among that number that will be raised on that glad morning when King Jesus shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the

dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we be with the Lord. It is our belief and hope today that he will be among the number that will soon hear that Voice for which he craved and begged for in his dying words in this world on the morn of the blessed day, saying, "Come, ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." According to this blessed hope, we will see Brother Alex again. May God reconcile his dear family to their loss.

"It is not death to die,  
To leave this weary road;  
And midst the brotherhood on high,  
To be a Home with God."

J.M. Mewborn

MARY LAYLON PARRISH TURLINGTON  
(A CENTARIAN)  
101 YEARS, THREE MONTHS & FIVE DAYS

It was one year ago, today, June 19, 1993, when God in His infinite love and mercy removed from this life to a never ending eternity, our mother, grandmother, great grand mother, great-great grandmother, neighbor and friend, Mary Laylon P. Turlington, who was born March 14, 1892. She was one of the best, dearest friends we had ever known or had.

To behold a mother that had lived under the administration of 20 out of 22 presidents of the United States of America, and almost one-half of the entire 204 years' span of our nation's existence, is, indeed, a blessing to chronicle at this time. We had heard of these things, but had never witnessed them. This venerable matriarch lived a monument of God's amazing goodness and mercy.

She was ill for only two days prior to her death. When Susie and I visited her on Friday evening, June 18, 1993, in her home, she complained of some chest and arm pains that had begun the evening before. On Saturday morning following, about 5:00 a.m., her daughter, Mrs. Mabel Reic Hayes, seeing that she was still experiencing these problems, had her transferred by mobile ambulatory unit to Good Hope Hospital, Erwin, North Carolina, where on that same evening at 8:10 p.m., she breathed out her last breath, being completely conscience to that very moment. She, like David, the patriarch of old, "having served his own generation by the will of God, fell on sleep, and was laid unto his fathers." Acts 13:36.

In attempting to speak of her life, I shall quote (or use) her own words as follows: "When I grew up as a child, and in the rearing of my seven children, I had no modern conveniences. We heated our home and kitchen with a fireplace and wood stoves. I washed my clothes in a washtub with a washboard. I went to school in a small, wooden, one room school building. I did not read by any electric light until I had been married for 46 years. When I married on December 24, 1912, there were only two cars in our neighborhood. My brother, Henry Parrish, had a small, open top roadster with a horn that you squeezed at the end in the palm of your hand to make it blow. He carried me to the wedding. After the ceremony by Elder J.T. Coats, my husband, Henry, and I rode

in his father's car, a larger vehicle, to his parent's, Mr.



This photograph was made of Sister Turlington on May 24, 1993, When she was 101 years, 2 months & 10 days old.)

MARY LAYLON TURLINGTON  
101 YEARS  
March 14, 1892  
June 19, 1993

and Mrs. William H. Turlington's, home. I drove my own 1964 Plymouth automobile until I was 94, and felt it was best to live it up.

When Sister Turlington was born March 14, 1892, Benjamin Harrison, the 23rd president, was in the White House. There were no electric lights, very, very few telephones, no automobiles, no airplanes of any description, and no paved roads. Raleigh, North Carolina, the state capitol, had a few (short) streets that were paved with brick. The remainder were unpaved, as well as the streets in all other cities and towns throughout the state. Her lifetime of a century saw five major wars, one in which both of her sons, H.A. Turlington, Jr., and B. Wade Turlington, saw active duty. She survived and lived through the Great Depression (1929-1935), the coming of the modern technology in all phases of four lives, the Jet (or Space) Age, the Landing of Man upon the moon, with her life reaching into the last decade of the 20th century. Her span of life was, indeed, an era that has passed.

One of her greatest joys and pleasures, besides her own personal life with her children and siblings, was attending church and the sister churches each meeting day. This part of her life she looked forward to, anticipating from every Monday of each week to the coming of the next weekend. Very rare are the occasions when we have heard of a church member who was blessed each year to commune in love and peace with her church, also "Washing The Saints' Feet" at such an advanced age (1st Timothy 5:10). Every year for 62 of 13 years, and this included the very last time on June 18, 1992, after she was 100 years of age, when she was blessed in this practice of foot washing, and the sacred or-

dinance of communion. The only exception was one meeting in 1986, when she had fallen, having broken her hip, and then she was blessed with a complete recovery.

Sister Turlington was a most remarkable woman, indeed, through all of her life. Always upbeat and cheerful, many people enjoyed her kindness and the hospitality of her home. We never heard of any person speaking unkind of her in any way. She was blessed with a keen intellect, a gentle spirit, and was blessed to live a natural life that few have been enabled to live, being on her feet to the last day she lived. Her character was unblemished, and it is with pleasure that we can truly say she was a mother in Israel. She was a consistent member of the church, as we have said, without spot or blemish upon her name and conduct. She was always humble in her mannerisms, esteeming others better than herself, ever ready to forgive, willing to bear burdens rather than burden others, and when asked about her faith, could give you a reason for her hope.

A typical example of her modesty and non-assuming manner is recalled as follows. I remember on one occasion about three years ago, when in her presence, someone was ridiculing (or running down) the manner of delivery (or speaking) of some of her Primitive Baptist ministers. She looked at that person in a very solemn way, and said, "Better than I could do."

We rejoice now, as we look back over the many years we were blessed to know this very dear person, and we see the manifestation of those like her who have gone on before in these words,

"Ev'en down to old age, all my people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

Her soul and spirit now rest in the realm of everlasting Light of the paradise of God, and her body is sleeping, awaiting the appointed hour when Jesus shall dismount His throne in Heaven to come in the clouds of His glory to gather the glorified bodies of His elect to bring them into that Glory world to reign with Him for ever and ever in that sinless and tearless state. Her life was a testimony of divine truth, an her walk bore the humbleness and image of the Lord Jesus Christ.

A brother in Christ, I hope,  
(And son-in-law)  
J.M. Mewborn

MARY LAYLON TURLINGTON

We, the members of Primitive Zion Church, are grieved by the death of our beloved sister, Mary Laylon Turlington. However, we desire to bow in humble submission to the will of our Heavenly Father in her passing.

She was the daughter of the late Bartholomew (Barty) F. Parrish, and his wife, Suzane Grimes Parrish, and was born one mile north of McGee's Crossroads, Johnston County, North Carolina, on March 14, 1892. Sister Turlington passed away June 19, 1993, making her stay on this earth 101 years, 3 months and 5 days.

On December 24, 1912, she was married to Mr. Henry Arthur Turlington, Sr., and they were married for 66 years. He passed away in 1978 at age 87.

Sister Turlington is survived by seven children, five daughters, Mrs. Alease T. Barbee, Winston-Salem, N.C., Mrs.

Mable Reid T. Hayes, Dunn, N.C., Mrs. Joyce T. Ogburn, Dunn, N.C. Mrs. Bobbie T. Adams, Cary, N.C., and Mrs. Susan T. Mewborn, Willow Springs, N.C.; sons surviving her are H.A. Turlington, Jr., Dunn, N.C., and B. Wade Turlington, Coats, N.C. She had 21 grandchildren, 26 great grandchildren, and two great-great grandchildren.

She joined Primitive Zion Church on July 21, 1979, and was a faithful member. She believed in the doctrine of Salvation by Grace and Grace alone, and was, indeed, an inspiration to all who knew her. She will be sorely missed.

Her funeral service was conducted in the Rose and Graham Funeral Home Chapel, Benson, North Carolina, by Elder J.M. Mewborn. Her body was laid to rest beneath a beautiful mound of flowers in the Coats (City) Cemetery, Coats, North Carolina, to await the second coming of our Lord.

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

Glenwood Whittington  
Church Clerk & Committee

**GLADYS CLAYTON NUTT**  
MAY 16, 1912 - APRIL 10, 1994

It is with a great sense of inability that I try to write the obituary of such a dear sister as Gladys Clayton Nutt.

Sister Gladys was born May 16, 1912, to John Coleman Clayton and Texie Anna Oakley Clayton, her father and mother, now deceased, making her stay here on earth eighty one years, eleven months plus five days.

Sister Gladys is survived by two sons, Billy and John R. Nutt, two daughters, Arnette N. Blatchley and Deloris N. Sherman. Six grandchildren and one great-grandchild also survive.

Sister Gladys was the wife of Clarence J. Nutt who was laid to rest in Surl Primitive Baptist Church Cemetery on September 29, 1984.

Sister Gladys was baptized into the fellowship of Surl Primitive Baptist Church on the 2nd Sunday in February, 1947. Her husband, Clarence, was baptized along with her at that same time. The weather was very, very, cold. The ice was broken by the brethren, which I have been advised was three inches thick.

Sister Gladys believed in the doctrine of absolute predestination of all things and salvation only by the free grace of almighty God. She loved her church with a profound love, and was always in attendance unless sickness hindered her from being there.

I have been privileged to visit in her home many times. I always came away feeling lifted up after hearing her praising remarks about how good God had been to her poor, sinful soul.

She was always thinking of the welfare of others. My brothers, sisters and I will always be grateful to Clarence and Gladys for the many, many kind things they did for our mother after the passing of our father. It did not matter if they were going to church, the drugstore, the grocery store, or going visiting, they would call my mother to see if she would like to go with them.

We feel that the passing of Sister Gladys Clayton Nutt was ordained by the Almighty God from and before the foundation of the world. Her soul and spirit are now in the paradise of God's love to await that final call when God shall say, CHILD COME HOME, YOUR FATHER CALLETH.

I would like to say to her children, grandchildren, great grandchildren, and other family members who remain here on earth to face the toils of day and loneliness by night, an also to rejoice in the feeling that your loved one was armed with that blessed hope that one day, by the grace of God she will inherit the kingdom prepared for her before the world was made.

Be it resolved that a copy of this obituary be given to the family, one copy sent to the Zion's Landmark for publication, and one copy for the church record.

Humbly submitted by Bruce Garrett at the request of Sister Gladys Clayton Nutt prior to her death, and by Surl Primitive Baptist in Conference on May 7, 1994.

Elder O.J. Wray Jr., Moderator  
Brother Charlie Blalock, Clerk  
Bruce Garrett, Committee

JOE BENNETT COKER

Brother Joe Coker was born June 14, 1919. It please our Heavenly Father to call him from our midst on February 23, 1994. He was 74 years old.

He was the son of the late Charles Leslie and Sallie Sessoms Coker. He was married to Cassie Mae Phillips on December 2, 1939. In addition to his wife, he is survived by a son, Bobby Ray Coker; daughter-in-law, Brenda Forbe Coker; granddaughter, Leigh Ann Coker Webb and her husband, Jimmy Webb; three sisters, Nancy Coker Trevathay and Catherine Coker Hathaway of Tarboro, N.C., and Ell Coker Gallop of Rocky Mount, N.C.; two brothers, Linwood (Pug) Coker and Brother John Coker of Tarboro, N.C.

Brother Coker believed in a true and living God. He joined Autrey's Creek Primitive Baptist Church, Edgecomb County, N.C., in March of 1953, and was baptized by Elder R.B. Denson. He was ordained as deacon in February, 1954 by Elders R. B. Denson, Bennie Owens and C.L. Coker. He was chosen clerk in April, 1954, and as treasurer after the death of Brother Ed Smith who passed away in February 1970. He served as Trustee of Autrey's Creek Primitive Baptist Church Cemetery Memorial Trust from its beginning May 20, 1971. He served his church well in all capacities and remained a faithful member until his death.

Brother Joe Coker was dearly loved, and will be greatly missed by all who knew him. The funeral was conducted by Elder Kenneth Windham at Carlisle Funeral Home in Tarboro North Carolina. Burial was in the Phillips family cemetery at the home.

It was requested that three copies be made, one copy for the church records, one copy for the family, and one copy for publishing in Zion's Landmark.

Written by one that loved him very much,  
Myra G. Wooten

ADA J. CHAMBERS

Sister Ada Chambers passed away April 12, 1994, a 311 Green Street, Durham, North Carolina. She was a native of Harnett County, N.C., but lived most of her life in Durham N.C., as a homemaker.

She leaves behind to mourn her passing, one daughter, Marion W. Loftis, Dunwoody, Ga., one brother, Dallas Jones, Coats, N.C., one sister, Meta Belle Rohrbaugh, Denver, Colo., and three grandchildren. She was born January 3, 1899, making her 95 years old when she passed.

Sister Chambers was married to W. Edger Wilkins, who passed away several years ago.

Her funeral service was conducted at Hudson Funeral Home Chapel, Durham, N.C., on April 14, 1994, at 2:00 p.m., by Elder O.J. Wray, Jr., as her pastor, Elder Curtis Parrish was unable to attend at that time. Burial was in Maplewood Cemetery, Annex B., Section 4. Elder Wray was blessed to speak very comfortingly, and of the doctrine as she believed.

She united with Ross Church, Durham, N.C., on December 13, 1987, by letter from Angier Church, Little River Association. She joined Angier Church June 6, 1954, and was baptized July 4, 1954, by Elder T. Floyd Adams. Her love for Ross Church and the Old Baptist people was so great, and she was a friend to everyone who knew her. She attended church meetings as long as she was able. Once she became disabled to attend church, she continued to speak of how much she wanted to go. When I visited her, she would talk about Ross Church, if she could just go one more time. The people that took care of her in the home, spoke so much of her being a lovely person. Her memory will live on, while we feel she is sweetly sleeping until God calls for the sleeping dust of His chosen people on the morn of the great resurrection of the just. She believed in an All-Wise God, the one who is All-Powerful. She loved the doctrine of absolute redestination of all things and salvation alone by the Grace of God. Also, that all her heartaches and suffering were ordained of God.

We shall miss her, but feel assured that she will be in that blessed number who shall hear that most welcome voice on the morn of the blessed day, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Written by a friend at the request of the Ross Primitive Baptist Church in conference May 8, 1994.

Humbly submitted, I trust,  
Ethel Blalock

#### ESTHER STONE STEPHESON

Esther Stone Stepheson passed from this life at Durham Regional Hospital, Durham, North Carolina, on March 21, 1994, following several years of declining health. She was born in Harnett County, North Carolina, on February 2, 1902, making her stay on earth 92 years, one month and 19 days. Her funeral service was conducted at Clements Funeral Chapel, Durham, North Carolina, with Elder Thomas R. Whitley, pastor of Mount Lebanon Primitive Baptist Church, Durham County, North Carolina, officiating. Her body was laid to rest in Maplewood Cemetery, Durham, North Carolina, to await the second coming of her Lord and Savior, Jesus Christ.

Sister Stepheson had lived in Durham, North Carolina, since the year 1922. She had been an humble, devoted member of Mount Lebanon Primitive Baptist Church for a number of years, and had been wonderfully blessed to attend meetings at her home church regularly, as well as area churches of like faith and order, as long as her health permitted. She lived alone following the death of her husband. She was the mother of a son and daughter, both of whom preceded her in death. When she was no longer physically able to manage living alone, she was moved into a rest home where she remained until her last illness. She leaves to mourn her passing five grandchildren, seven great-grand-

children, and eight great-great grandchildren. She is also survived by a sister, Mrs. Irene S. Parrish, Knightdale, North Carolina.

We, a Mount Lebanon Church, are saddened by the loss of our precious sister, and wish to extend our sympathy to her relatives and friends. She will be greatly missed. We trust that the God of all Grace, Who, before the beginning of time, predestinated all things to be just as they are, will comfort and keep us in His loving care.

Be it resolved that three copies of this obituary be made, one to be sent to Zion's Landmark for publication, one sent to her relatives, and one to be recorded in our church book.

Done by order of Mount Lebanon Church in conference Saturday, March 6, 1994. (Read and approved in conference Saturday, April 30, 1994.)

Elder Thomas R. Whitley, Moderator,  
Inez H. Tilley, Clerk

#### GLADYS PAUL CARVER MARTIN

We, the members and friends of Roxboro Primitive Baptist Church, Roxboro, North Carolina, were saddened by the passing of a dear, precious sister, Gladys Martin.

Sister Gladys Martin was born February 6, 1909, and passed away from this world of sin and sorrow March 19, 1994, making her stay here 85 years, 1 month & 13 days. She was the daughter of the late Brother Joseph Paul Carver and Sister Leila O'Briant Carver. She was betrothed to the late Herman Martin.

To this union two children were born, who have been left behind to mourn her death, one son, Brother Jerry Martin, Roxboro, N.C., one daughter, Judy Martin Cox, Leasburg, N.C., five grandchildren and five great grandchildren. Also, four sisters are left behind to mourn her passing, Sister Estelle Martin, Sister Ruby Day, Christine Davis, and Alice Carver, all of Roxboro, N.C.

Sister Gladys united with Roxboro Church by experience on August 3, 1957. She was baptized inside of this church by her pastor, the late Elder L.P. Martin. She attended church regularly until she suffered a fall on December 16, 1991. She broke her hip and was taken to the Person County Memorial Hospital for surgery. On January 10, 1992, she was transferred to Roxboro Nursing Home where she could receive therapy. She was improving slowly, and was even able to get up and walk some when a second fall occurred on April 5, 1992, breaking her other hip. She was once again taken to the hospital for surgery, and transferred back to the nursing home as soon as her condition made it possible. During her stay at the nursing home, she experienced many trips back and forth to the hospital due to health reasons where she had to be treated to recover. The day she died, she was in the nursing home with pneumonia which doctors have stated caused her death. Her physical weakness was overcome by pneumonia, and her will to fight it was subdued.

Sister Gladys was a person with few words. Her walk was quiet. God kept her in such a way she did not complain of the griefs she suffered for the joy of being shown that all things were in the Hand of our Heavenly Father in whom she was made to love and trust with all her heart and soul. Without Christ in our hearts, we are nothing but cold clay, molded into the tool for the use and purpose of our Almighty God.

I was given the privilege to talk with Sister Gladys'

daughter, Judy. Still full of grief and tears, she was glad to have someone to talk to about her loving mother. Before Sister Gladys fell the first time that caused her to enter the hospital, Judy shared an incident that bore heavily with her. She told me how Sister Gladys would place a few belongings into a small bag, and then visit around her neighborhood. These visits were short and brief. She returned home dissatisfied. Judy felt that she was seeking a place to rest, but no satisfaction was to be found. But, the last three days of her mother's life were very inspiring to Judy. On Thursday, when she visited her mother, she found her alert, her eyes opened and focused. She recognized Judy, and even called her by her name. This left Judy very hopeful, that, maybe, her mother was going to be O.K. But, on Friday, she returned for a visit and found her mother once again not knowing her surroundings, nor did she know her family and friends. However, Judy did notice a difference in her appearance. Her eyes were wide open, looking around with the sweetest smile she had ever beheld. The look was one of being pleased of what she was seeing. But, on Saturday Judy only saw one faint smile from her lips. On towards the end of the day, "God saw fit," she said, "for my precious mother to take her last breath." She had grown so weary and so very tired. Breathing had become such a burden. The last gasp of air left her body. "I could not help but feel and say within my heart, Well Mom, I feel you are satisfied."

Weeks after her death, Jerry was given a dream. In this dream, he was taking his mother's hand into his, as though he was going to lift her from her casket, when he heard a voice, but never saw his mother's lips move. The voice was loud and clear, "Leave me alone for I am where I want to be." I feel once the pain dims some, and grief is a little easier to bear, the memory of these lasting incidents will bring much comfort and peace of mind which will fill their hearts with such gladness to know she is now resting in that peaceful sleep.

Judy told me that her mother's favorite hymn was, "There is a blissful home on high." I feel in my heart this had been her lot for quite some time. This beautiful hymn speaks of that happy home on high where all God's children desire to be, there to joyfully praise our Lord, to dwell forever at His feet, and feel that we are His. What a love, what an unbounded love!

Her funeral service was held at Roxboro Primitive Baptist Church on March 21, 1994, by Elder O.J. Wray, Jr., and Elder David Minter. Her body was laid to rest at Burchwood Cemetery, where it awaits the second coming of our Lord Jesus Christ, Our Savior.

We, at Roxboro Primitive Baptist Church, would like to extend our sympathy to the family. May they be given to feel our loss is her eternal gain.

Be it resolved that a copy of this obituary be sent to Zion's Landmark for publication, one copy sent to the family, and one copy placed in the church record.

Written by the request of our church in conference.

O.J. Wray, Jr., Moderator

Ruby Day, Clerk

Linda Perkins, Committee

MARY MARTIN SURATT,  
IN MEMORY OF OUR MOTHER AND HER DECEASED  
CHILDREN

Dear Elder Mewborn,

When our precious mother, Mary Martin Suratt, passed away May 8, 1959, she left behind, living at that time, eight of her children, Mrs. Violet Stoots, Mrs. Avis King, Mrs. Virginia (Ginny) Lawson, Mrs. Mary Edwards, our three brothers, David and Daniel, who were twins, with Charles Wayne Suratt, our youngest brother, and myself, Alma S. Martin, survive her. She was born August 18, 1894, in Ohio, and was a member of Little Vine Church, near Sylvania, Va., from 1927 to May 8, 1959, when she left us, for 34 years.

Our mother was married to our father, Charles S. Suratt January, 1913. One brother, Glenn Joseph Suratt, passed away on April 5, 1959, just a little over one month before our mother passed away, in an automobile accident.

Since her passing on the above date, our sister Virginia (Ginny) Lawson, has left us, and just recently, our only remaining brother, Charles, passed away on June 7, 1994, at 59 years. Charles died in Bladensburg, Maryland, where he had resided for many years. His body was brought back to Reece Funeral Home, Austinville, Va., where his funeral was conducted by our pastor, Elder Sidney Raikes, and his body was laid to rest in Little Vine Church cemetery, Carroll County, Va., to await the second coming of our Lord and Savior, Jesus Christ.

Since our mother, Mary Martin Suratt, was laid to rest on Mother's Day, May, 1959, all of us, her remaining children, have kept flowers on her grave and our father's gravestone for all of these years of some kind or another, as true love will never cease for them. During Ginny's (Virginia's) lifetime, we would describe to her the kind of flowers and their color, as she lived far away in the State of Ohio, if she could not visit at that time. "Ginny," as we called her, our darling sister (Virginia was her name), has also left us with our two brothers, David and Daniel. Now only four of us are left Violet, Avis, Mary and myself.

I am attaching to this memorial tribute of our mother and her deceased children two poems that were written by Ginny. If you feel to include these, I shall appreciate it very much.

Alma S. Martin  
Cary, N.C., 27511  
July 4, 1994

#### MEMORIAL DAY, 1961

May I ask God in a prayer this day,  
To visit a grave so far away;  
It holds my mother's body, so dear  
If only in dreams, please let me bear.

To walk on the lawn in the bright sunlight,  
To touch her flowers, so fresh and bright;  
The country side is a beautiful view,  
With rolling hills and mountains too.

So peaceful here for mother to sleep,  
Her memories I shall forever keep;  
Then she will know I wish to be there,  
The Good Lord be willing to answer my prayers.

Ginny Lawson

SENTIMENT OF MOTHER

In loving memory of one so dear,  
Who left us in sadness with many a tear;  
As quietly as she lived, she passed away,  
So silent and pale, this eighth day of May.

Death came in the night, we know not the hour,  
Taking the petals of life, from this beautiful flower;  
She expressed a great hope, and the faith in our God,  
We feel she is just sleeping beneath the sod,  
Awaiting the resurrection, to arise from the tomb.  
Again, in heaven, this flower will bloom,  
In a life everlasting, prepared so long ago;  
In colors so lovely, as a beautiful rainbow.

Ginny Lawson

A MEMORIAL TO MY FATHER

Dear Elder Mewborn,  
I am enclosing my renewal in the amount of \$16.00 for the Zion's Landmark for another year. I did want to share with you a memorial I had written about my dad, Elder Noah King, that I sat down and wrote on Father's Day, June 12, 1994. What I have written is a true description of his experience and call to the ministry. You may relate to it, and may give me permission to publish it, if you deem it worthy.

Abilene McBride  
Woodville, Texas, 75979  
June 27, 1994.

HIS CALL TO THE MINISTRY

IN MEMORY OF MY DAD,  
ELDER NOAH E. KING,  
(MARCH, 1901, TO JUNE, 1974.)

My dad was a special kind of man,  
God called preacher on this land;  
When the Lord first began knocking at his door,  
He wanted to run and hide, forevermore.

He even thought, if he moved away,  
He'd leave the burden that was in his way;  
As he plowed in the field through a flood of tears,  
The bib of his overalls showed his fears.  
Sometimes, he would stop his mule out in the field,  
When he appeared he was making some kind of appeal;  
From afar, I couldn't hear what he had to say,  
Only the Lord knew then, and He knows today.

When I learned, he didn't want to yield to the Lord's command,  
To feed His sheep in a wayfaring land;  
He felt so inadequate, not knowing what to say,  
But, as long as he could resist, he had to pay.

When the debt grew larger, and became so great,  
He had to give in and face his fate;  
Though his long hard struggle had just begun,  
He had to face every enemy under the sun.

But none could hinder when he was called to go,  
Or strike out a word of truth, which did from him freely flow;  
He'd say, there is one broadcasting station, which I know,  
Where you can't change channels to your favorite show.

He had no transportation to take him afar,  
Though he had served time in God's seminar;  
The kind Jonah served in the belly of the whale,  
No, he didn't graduate from a school called "Yale."

So, he would start out walking with a prayer in his heart,  
Feeling uneducated, and not very smart;  
Leaving his family so far behind,  
He'd soon catch a ride, and he would always arrive on time,

His family felt the brunt of his burden too,  
Our week-ends with him were very few;  
My mom worked hard to keep his clothes ready to go,  
She seemed to understand his burden, and his woe.

But he answered God's call, and served to the end,  
He delivered every sermon which God did intend;  
In later years, he was blessed with a car,  
Then, his family traveled with him both near and far.

In the year 1974, having served God's mission of love,  
The Lord called him on to his home up above;  
His trials and troubles he had finished with grace,  
There can never be another who can take his place.

"Father's Day," 1994  
I love you, Dad.  
Abilene

ABBOTT'S CREEK ASSOCIATION (N.C.)

The One Hundred Sixty-Seventh Annual Session of the Abbott's Creek Primitive Baptist Association will convene with Lamm's Grove Church, the Lord will, beginning on Friday before the fourth Sunday in August, 1994, and will continue through Sunday, the dates being August 26th, 27th & 28th.

Lamm's Grove Church is located in Moore County, North Carolina, about 200 yards off the south side of U.S. Highway 15 & 501, six miles east of Carthage, N.C., and about 10 miles southwest of Sanford, N.C. From Sanford, N.C., leave U.S. No. 1 onto U.S. 15-501, and continue westward for about five miles to association on your left. Those coming by way of Carthage, N.C., follow U.S. Hwy-15-501 to the same point. Look for association markers.

We desire the presence of our beloved brethren, sisters and friends to come and meet with us this year, 1994, in our association.

W.C. Edwards  
4021 Peggy Lane  
Charlotte, N.C. 28227

NEW RIVER ASSOCIATION (VA.)

The Two Hundredth Annual Session of the New River

Primitive Baptist Association will be held, the Lord willing, at Flower Gap Church, Carroll County, Virginia, beginning on Friday before the second Sunday in September, 1994, and will continue through Sunday following, these dates being the 9th, 10th & 11th of September. Fancy Gap Church is located between Fancy Gap, Va., & Cana, Va., just off Route U.S. 52.

Directions to Flower Gap Church are as follows: Those coming by way of Interstate 77 North and also South, take Exit #1, Route 620; turn right just a short distance to Route 621; turn left on Route 691, and go approximately 1 1/2 miles to church location on your right. Those coming by way of Route U.S. 52 from the north, turn right on Route 691; go approximately 3 1/2 miles to church location on your left. Those coming south on Route U.S. 52, turn left onto Route 691 at the foot of Fancy Gap Mountain. Go approximately 3 1/2 miles to church on your left.

We extend an invitation to our brethren of like faith and order to meet with us.

J.B. Mitchell, Jr.,  
195 Kimball Lane  
Christianburg, Va., 20473  
Tele. 703-382-7095

#### YELLOW RIVER ASSOCIATION (GA.)

The 1994 Annual Session of the Yellow River Association will convene, if the Lord will, with Mount Zion Church, Clark County, Georgia, on the fourth Sunday, Friday and Saturday before in September, the dates being the 23rd, 24th & 25th, 1994.

Directions to Mount Zion Church are as follows: From Interstate 20 west exit at Thomson-Washington Hwy. 78 (Exit 59) to Athens, (Ga.) City Limits. Continue approximately 5 miles on Hwy. 78 to church location on your left across from Georgia Square Mall. From Route 441-South, exit at the North By-Pass (South 29, North 129). Go for 5.5 miles, and exit at the Winder-Atlanta exit. Turn right on to Highway 78. Go for about one mile to church on your left of highway (across from Georgia Square Mall).

We extend a warm 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 1994 session of our association.

Hewatt L. Fleming, Clerk  
622 Ga. Hwy. 51-S  
Homer, Georgia, 30547/ Tele. 1-706-677-5785

#### LOWER MAYO ASSOCIATION (VA.)

The Sixty-Second (1994) Annual Session of the Lower Mayo Primitive Baptist Association will be held at Russell Creek Church grounds, to be entertained by Spoon Creek Church.

Russell Creek Church is located south of Stuart, Virginia, in Patrick County, on State Road No. 631, just inside the State of Virginia from the North Carolina State line. Exit from Route No. 8 onto Route 631, and continue a short distance to church location on your right.

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

Samuel R. Wood, Clerk  
P.O. Box 33  
Spencer, Virginia, 24165

#### UNION ASSOCIATION (TX.)

The One Hundred Fifty-fifth Annual Session of Union Primitive Baptist Association of the Old School or Predestinarian Faith and Order will be held, if the Lord will, with Zion's Rest Church, Tomball, Texas, to begin on Friday A.M., 11:00 C.S.T., and will continue through Sunday following, the dates being the 7th, 8th & 9th of October, 1994.

Directions to Tomball Church are as follows: Select your nearest route to Spring, Texas, which is situated on Interstate 45, approximately halfway distance between Houston and Conroe, Tx. At Spring, Tx., take Farm 1 Market Road N. 2920 West for 9.0+ miles with its intersection at Hufsmith-Kohrville Road. Turn left onto Hufsmith-Kohrville Road, go 2 1/2 miles to church location on your right.

May we take this time to invite our brethren, sister and friends from our sister associations to meet with us this year, 1994, session of the Union Association.

Raymond Spell, Clerk  
21118 Hufsmith-Khorville Road  
Tomball, Texas, 77375  
Tele. 1-713-351-0449 or call  
Elwood Spell, 1-713-255-2624

#### MATES CREEK ASSOCIATION

The One Hundred and Forty-second 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 2nd, 3rd & 4th, 1994.

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

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**J.M. Mewborn, Editor**

**PO Box 277**

**Willow Spring, NC 27592**



**Volume CXVIII**

**May-June 1994**

**Number 3**

**THE "SIGNS," "WONDERS," AND "MIRACLES" OF GOD**

**"YE MEN OF ISRAEL, HEAR THESE WORDS; JESUS OF NAZARETH A MAN APPROVED OF GOD AMONG YOU BY MIRACLES AND WONDERS AND SIGNS, WHICH GOD DID BY HIM IN THE MIDST OF YOU, AS YE YOURSELVES ALSO KNOW." (Acts 2:22)**

**"I THOUGHT IT GOOD TO SHEW THE SIGNS AND WONDERS THAT THE HIGH GOD HATH WROUGHT TOWARD ME. HOW GREAT ARE HIS SIGNS! AND HOW MIGHTY ARE HIS WONDERS!" (Daniel 4:3).**

**"I WILL TEACH YOU BY THE HAND OF GOD: THAT WHICH IS WITH THE ALMIGHTY WILL I NOT CONCEAL." (Job 27:11)**

**SUBSCRIPTION NOTICE**

The Subscription rates of Zion's Landmark are shown as follows:	<b>\$8.00 PER YEAR</b>
	<b>\$15.00 2 YEARS</b>
<i>These rates took effect with the "January-February, 1986" issue.</i>	<b>To Elders: \$7.00 PER YEAR</b>
	<b>\$13.00 2 YEARS</b>

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.

**J.M. MEWBORN, Editor**



I shall enumerate, as follows, each of the five different signs (above) that were given to His apostles, as well as to the Wise Men who came from the east, following His star in search of the Christ Child who had been laid in a manger, to-wit:

1. Swaddling Clothes,
2. The Dish that contained the unleavened bread at the supper in the upper room, with the Hand of Christ and the hand of Judas entering therein at the same time,
3. The Crowing of a cock (rooster),
4. A Man Bearing A Pitcher of Water, and,
5. An Ass tied, and a colt with her.

"SIGNS, "WONDERS," and "MIRACLES!" Every event that the Lord foretold in the scripture of this kind came to pass at the exact time and at the exact place for which it was foretold. This was the prophecy that was contained in His Gospel. He guided His Church, here in the world, in that day and time in that manner, and He (The Lord) is still guiding it in identically the same manner and way today. The mileposts in His Church today are being laid to us in reading them along the way, and lest we should feel that we have mistaken the way, our only recourse is to beg Him to show us by the revelation of the Holy Ghost which is a gift according to His will, as we have already mentioned in Hebrews 2:4, above. Job said, "I will teach you by the hand of God: that which is with the Almighty will I not conceal." Job 27:11. God's people, whomever they are, are watching for the evidence of that hand in their lives as it relates to His Church, here in the world. They are utterly dependent upon Him to keep them, guide them, and lead them in the way. The Holy Ghost has always revealed these mileposts at His appointed time.

We have mentioned above (or called to mind) several of those signs and wonders that took place in the time when Christ, the Lord and Savior, was upon this sin-cursed earth. But the question has been asked, "Where are some of these signs, wonders and miracles that have taken place within His Church, here in the world, since the days of Christ and His Apostles, nearly 2,000 years ago? Can any examples be specified or pin pointed to prove and show that God has continued to guide His Church by signs, wonders and miracles among the Gentile Church since the founding of our country, the United States of America in the 18th, 19th & 20th centuries?

We believe we can accomplish the answer to this question by citing, at least, three examples of them in the ministries of Elder Daniel Parker, Elder E.E. Lundy and Elder L.H. Hardy. In each of these three examples, they are matters of written record, and they are cited as follows:

**1st -** Elder Daniel Parker, an elder and minister of the Old School or Primitive Baptist Church, was one whose spirit helped shaped the frontier land of our country. He was born in Culpepper County, Va., April 6, 1781, and moved with his family to Banks County, Ga., near the present town of Homer, Ga. It was Franklin County, Ga., in those days. Here he was baptized into the church on January 17, 1802, at Nail Creek by Elder William Demon, where only a short time later, at this place he was licensed to preach. One year later, on June 23, 1803, he moved to Turnbull's Creek, Dickson County, Tennessee, and in 1817, from Tennessee he moved to Illinois, near Palestine. As he came to Illinois, he had already been ordained to the ministry in Tennessee, and upon his arrival to Illinois, God gave him a vision of seeing a bright star standing before

him, and within this star was the revelation of seeing where he would move with his family, to the southwest. As a pioneer and frontiersman, this man, Elder Daniel Parker, traveled all the way from Virginia, Georgia, Tennessee, Illinois, and Mexico (now Texas), a sign and wonder of untold dimensions.

With the intention of organizing a church, as he followed his revelation to head southwest, he came to Texas (then Mexico) in 1832, where he received a league of land (4,428 acres) in Madison County on April 23, 1833. At this point, he was told that Mexican law forbade him organizing a church there, since the Mexican government tolerated no other religion except Roman Catholic. He returned to Palestine, Illinois, where he organized a church that he named "Pilgrim", and with her 36 members they followed him into Texas (then Mexico). From this church organization, as it traveled by wagon train, to its permanent location near Elkart, came the organization of the Union Primitive Baptist Association in 1839, still in existence today, as the oldest Primitive Baptist Association west of the Mississippi River in the United States of America. Thus, the contents of his revealed star came to light, but not without a bitter massacre by the Commanche Indians, who almost destroyed the entire colony of Elder Parker and his church, Pilgrim. Yet, the revelation of this star that was brought before him in Illinois led to a great portion of the development of the civilization of Texas, as a part of the United States of America, as we know it today, and of her wonderful culture that has existed since the Battle of the Alamo on March 6, 1836, at San Antonio, Texas.

**2nd -** A brief mention is made of Elder E.E. Lundy, who was born in Carroll County, Virginia, in April, 1867. Elder Lundy was given a vision of seeing many sheep abiding in a low country, and was shown that he must go among them. This vision caused him to leave the high mountain country of southwestern Virginia, when he moved to Wilmington, North Carolina, and during his ministry, I am told that he served either ten or fifteen churches, I cannot remember which, reaching almost the entire coastal length of North Carolina from Wilmington, N.C. to Providence Church on North Banks, at Kitty Hawk, North Carolina. The span of his ministry from 1892, when he was ordained, to 1921, when he passed away, required his preaching and service to these churches every day in the week in order for him to get around to each of them. In those days these churches were located within the bounds of the White Oak, Contentnea and Kehukee Associations. Information at hand states that he was faithful to these churches in serving them to the end.

**3rd -** A beautiful case in point of the "Signs" and "Wonders", sent from God on High for the benefit and satisfaction of His Church, here in the world, was the case of the missing sheep in the vision that was given to Elder L.H. Hardy. In God's own time and way, He showed Elder Hardy his missing sheep, and called him home to glory while he was preaching his last sermon in the pulpit of Simpson Creek Church, near Loris, South Carolina, on March 29, 1930.

Elder L.H. Hardy was born March 17, 1853, near Jason, Greene County, North Carolina. This part of the State of North Carolina was completely devastated during General William Sherman's march through the south during the Civil War, and left the area in an economy that was prostrated in ruins. His father had died in 1863, during the war, and soon after the war ended in 1865, he with his mother and other family members moved to southern

Beaufort County, near Aurora, where the soil contained a rich concentration of phosphate. Cotton could be grown with a yield of a bale and one-half per acre without the use of any fertilizer in those days. It was a matter of dire necessity for survival since their native land had become destitute in absolute poverty. (Texas Gulf, Inc., moved into this immediate area within the past thirty years, where they have mined this product, phosphate, for commercial use, fertilizers, etc., throughout the world.)

After he moved to this area, he received a vision, before his ordination to the ministry, that he would be called to a church, having fifteen members. This was because he was shown in the vision fifteen sheep that were grazing in a pasture. Elder L.H. Hardy left on record a brief autobiography of his life that included his vision. It was published in the December 1, 1920, issue of Zion's Landmark. In his experience is one of the most beautiful examples of one of the "Signs" and "Wonders" of God to be found, not to be recorded in the scriptures. We take pleasure in republishing it below, along with the obituary of the missing sheep, Owen Salter, who was born in the year 1799 and died April 23, 1903, at 104 years of age. He lived in three centuries. Elder L.H. Hardy describes his vision and the outcome of it now in a most convincing way that it was the Holy Work of God.

#### THE WAY OF A SERVANT OF GOD

Dear Mr. Gold,

On yesterday, I walked along my way to my appointment and some very pleasant reminiscences of the past were given to me. As I walked along my way, I was made to feel and I had a desire to dwell in the house of the Lord all the days of my life.

My mind ran back to that time when I first came to this place, and the circumstances under which I came to those old faithful ones who are now gone home to dwell with God on the second Sunday in July, 1873.

In my early ministry I had no liberty in speaking. Everytime I tried for the first nineteen months was a complete failure. I feel surely that I did not consume in all one hour in speaking during that time. It was a killing to me. I felt that it would be best for me not to try again, and I tried to stop. But, there was a feeling within me which moved me forward, and I had to go. There seemed to be a necessity laid for me that I should preach the gospel of the Son of God, but how to perform this, I knew not.

On the Saturday before the third Sunday in January, 1876, my brother, George M. Hardy, and I rode 35 miles on horse back to Goose Creek Island to be at their Quarterly Meeting. Elder John R. Rowe was their pastor. When we got in hearing distance of the meeting house, I heard his voice. We went in the meeting house, where he invited me to the stand. I told him to go on with his preaching, that we had only come to hear him. He said, "The way is open, just get up and preach." I told him that I had never preached any and could not preach, and for him to go on. He insisted, and I went forward. The Lord opened my heart and gave me liberty for forty-five minutes. Then I recognized that it was my voice I was hearing, and I sat down at once. On Sunday, there was the same thing again. I attempted to speak for forty-five minutes with liberty. My mind was at ease, and I went back home, much comforted. Then, I went on in that way all that year.

In March of 1876, Deacon John L. Goodwin of Cedar Island Church went to our humble home for me to go home with him to preach to the people there. I had

never thought that I was, nor ever would be, worth enough to the church for anyone to take that much trouble to get me to a meeting. I went home with him, and in a short time there was quite a congregation in his house. He fixed table with a hymn book and a Bible on it, and told me that the people had come to hear me preach. He used the word of Cornelius to Peter, telling me that they wanted to hear the words which were commanded of God. I felt so little that I wanted to get under the house or in some other place where I might not be seen; but the yoke was on me and there was nothing for me to do but to bear it. I went forward. The Lord blessed me far beyond anything I could expect. In those early days, my voice was in better shape and after the preaching was over, I enjoyed a good song service with them for some time.

Then on Saturday, I met again with the Church at Cedar Island in their regular meeting, and the Lord blessed me to speak to the people. It was a comfort to me, and so it appeared to them. I left an appointment there with them for May. I went up to Elder John R. Rowe's and got him to go with me at that time. He baptized a Sister Goodwin and accepted the care of the church at that meeting. (He served them continuously until his death in 1899.) All of this took place in the year 1876.

It was at that meeting in March, 1876, at Cedar Island meeting that Brethren W.B. Smith and David E. Mason met me for the first time. They were members of Hunting Quarters Church, now Atlantic, North Carolina. They insisted on my giving them an appointment at this church. I promised to come in June, 1876, following. There fore, on Thursday evening before the third Sunday in June 1876, Brother David E. Mason, and his father, went to our home, and on Friday morning, we started and came to their home.

On Saturday, I met the people here, Hunting Quarters Church, (Atlantic, N.C.), for the first time. I had no idea then of the relationship which that visit would result in, and I can hardly realize it until now. However, before had known that there was such a church in the world, had seen it in a vision which I will here relate.

IN MY VISION, I WAS TRAVELING ON A ROAD ON THE EASTWARD SIDE OF THE ROAD THERE WAS A SMALL FIELD OF ABOUT THREE ACRES OF LAND. IT HAD BEEN SET APART FOR A PASTURE. THERE WERE JUST A FEW SHEEP IN IT, AND AS I PASSED ALONG THE ROAD THE SHEEP BLEATED AFTER ME. I LOOKED AND SAW THAT THERE WAS NOT A SPRIG OF GRASS, NOR A DROP OF WATER, IN THAT PASTURE. I FELT SORRY FOR THE SHEEP, AS THEY CONTINUED TO BLEAT AFTER ME. I SPOKE TO THEM, AND THEY RAN TO ME AND APPEARED TO BE SATISFIED, ALTHOUGH I HAD NOT GIVEN THEM ANYTHING THAT I KNEW OF. I COUNTED THE SHEEP OVER, AND THERE WERE THIRTEEN OLD OR GROWN SHEEP AND TWO LAMBS. I LOVED THEM, AND THEY APPEARED TO LOVE ME.

In November, 1876, the church called for my ordination to serve them as their pastor. I objected to that, but they would not be persuaded to do otherwise. Our old pastor, Elder John S. Brinson, being a wise man in the Lord, and having a fatherly feeling for young ministers advised the church to wait, lest they might get the church and my poor self into trouble. I advised the church to take his advice for I knew that I was ignorant, altogether unfit for such a position. In February, 1877, the church again made their petition for my ordination. That time it was ordered, and on the first day of July, 1877, I was set apart to the full work of the ministry. That same afternoon it was

ny sweet privilege to baptize my baby sister, Patsy, who is now the wife of Elder R.E. Adams. In August, I baptized my sister at Milton, now Bethel Church, in Pamlico County, North Carolina, where my membership was at that time.

In that same month, August, 1877, I accepted the care of the Churches at Hunting Quarters and North River. In November, I went home with the Clerk of Hunting Quarters Church and that Saturday evening my vision about the sheep came into my mind. I asked the Clerk of Hunting Quarters Church how many members they had. He said, "I do not know, but they are all there on the book." He got the book, and gave it to me. I made a search, and found only fourteen. I said to him, "Now, if there were not fifteen members in the church here, I am surely in the wrong place." He said he thought the record was right. I began at the first of the book (1832) and read all of it. I found that in 1848, there were three people baptized. The record showed that one had died, one was still a member, but the other one was not accounted for. We were able to identify him, and HIS NAME WAS OWEN SALTER. I asked the Clerk what had become of him, that his name did not appear on the list, and there was not anything to show that he had been disposed with in any way. He told me that several years ago, he left here and went down towards Lower Bogue Sound. Since the church did not hear from him anymore, they agreed to just drop his name with the understanding that if he ever came back and wanted to be restored, they would do it. There was something that whispered within me and said, "THAT IS YOUR MISSING SHEEP; GO AND LOOK FOR HIM, NOW!"

My heart now leaped in me for joy. I then knew that I was in the right place, and that there was no mistake. My call to the Hunting Quarters Church had been sealed of the Lord. My vision, I now knew to be of Him.

It was in May, 1878, that I went to Deacon S.C. Bell's home, on Bogue Sound. That vision came up in my mind, and I asked him if there was an old man in that section by the name of OWEN SALTER? He said, "Yes, he is one of my neighbors." I said, "What is his character and general reputation down here?" He said, "As good as mine or any other person or good citizen. And he is a member of the Primitive Baptist Church somewhere, and I believe is at Hunting Quarters."

When our next meeting came, I asked the church to have that dear brother's name put back on the church book. THERE WERE MY FIFTEEN SHEEP, AS SEEN EXACTLY IN MY VISION. Thirteen of them were old members, all gone home now, and the other two were two sisters, who had recently been baptized, and they are now living with us. In May, 1878, I baptized the husband of one of those sisters, and he is, yet, one of our Deacons.

In those days, it was difficult to get ministers to these churches. They had to be met at Beaufort, North Carolina, Bay River, or across the Pamlico Sound at Jones Bay, and then be brought over in an open canoe or boat. Often, the waters were rough and the winds ahead. We would be out all day and in the night, all wet and very cold, sometimes our clothes frozen to us, and with not the least chance to have a fire. Sometimes, we would get out on an island in the sound and walk about to stir up our blood to get some warmth, and then we would continue our voyage. It would not do to look back, after putting our hand to the plow. So, we pressed on, and never failed not to get to our appointments.

The Lord prospered and blessed our little church, and our membership grew until we had at one time the largest church in the White Oak Association. We had 111

members, to which time I refer. The members were faithful, and loved one another. Never, until some designing men, called preachers, came in to disturb our peace, was there any trouble in our little flock. The churches got rid of them, and then we have had peace again, even to this present day.

In the same month, August, 1877, I accepted the care of the church at North River. The membership was somewhat scattered, and they were few, that is ten members in all. In May, 1878, I baptized three old brethren, ages 77, and two about 65 years old, and three sisters, one of whom is yet living. From that time the church increased to 48 members, when these same designing men, called preachers, gave them so much trouble that they have never gotten over it, and they had to excluded them from fellowship.

I cannot close this article of things concerning my life among His afflicted and poor people without telling of the faithfulness of those old members. Several of them lived seven miles away, and they would get together Saturday morning and walk all the way up to North River to the meeting. Often, some of the younger people, yet of the world, would walk the trip with them, and it appeared that the Word of God prospered in those days. I have walked with them time and time again, esteeming it to be a privilege and pleasure to be in such faithful company.

In the year, 1879, I moved my home from Hunting Quarters, on Core Sound, Atlantic, N.C., to White Oak River in Carteret County, North Carolina, and my membership to Hadnot's Creek Church. There I had more experience of that kind of faithfulness in loving, humble, true brethren. There was a number of very poor members who lived seven to eight miles from that church.

At one time I spent the night with Dr. John W. Sanders, a physician, who is a leading Methodist in his section. He said to me, "I will say one thing of your people, they love one another better than any other people I know. There are several of them living on my farm, and on Saturday morning of their church day, they will get together and walk a number of miles all the way up to their meeting, back home again the same evening, with a repeat of the same thing on the following day, Sunday. There is not any other people who love their church and their religion so well as to do that." When Dr. Sanders had said these things to me my mind said, "The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." S. of S. 6:9. So it is. All but just a few of those old people are gone now. In those good days I used to walk fifteen hundred (1,500.00) miles in a single year to serve these people, and it was a pleasure to me.

As I walked, all alone, along to my appointment last Sunday morning, my mind ran all over these things, and many others, and I was made to rejoice and to praise the Lord for His unspeakable gift in His grace. It was in these days, that, I trust, I was made to become better established in the glorious doctrine, the most sacred one, of PREDESTINATION. I will tell you about it, and close this long letter, which may not be interesting to any but me.

It was in the month of March, 1884, that I was reading the 6th Chapter of Luke. The 26th verse arrested my attention. "Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets." If I ever was given to know anything, I knew this scripture was referring to trouble for me. Up to that time, if I do, indeed, now, I had no understanding of the doctrine. My mind was always engaged in exhortation, admonitions, and such things which many of our brethren call, "practi-

cal godliness." In July, Brother D.W. Morton, who lived about fourteen miles from Newport, North Carolina, said, "I want you to let me make an appointment for you in my school house. I want my neighbors to hear the truth." Whenever I went, among the Missionaries, Methodist, Free Will Baptist, Disciples, or any others, they were praising my preaching. Yet, I was killed all the day long, and in the nights, too, because I felt the woe upon me. How to get rid of it, I did not know. However, I gave my consent for that appointment. On the Monday morning before I was to preach on Wednesday night, I awoke with this scripture, "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." John 6:39.

I hardly think that I knew it was scripture. I did not know anything about it. There was not the least bit of light in it to me, but the text continued in my exercises of mind all day. The next morning it was the first thing I saw. I had found the words in John 6th Chapter, 38-39-40 verses, but had found no light leading me to understand them. The time, I knew, was coming when I must go before a large Methodist congregation in one of their meeting houses. I had nothing but those words. I read them without one bit of light. I began to talk in that appointment, I hardly knew how, but as I went, the wall appeared to go just ahead of me, and to this day I have not enjoyed greater liberty than I did on that Wednesday night. When I was through, the Woe was gone. I have never felt it since to this day.

It was in this appointment that the Lord took away from me all fear of man, and showed me, without the shadow of a doubt, that vain is the help of men. Since then, their praises do not amount to anything to me. Since my experience and revelation in that appointment, I have heard many brethren object to this most precious doctrine of election and predestination. Regardless, it makes no change in me. It was then and there that the Lord gave me an open door, a great effectual, to the rich house of His mercy and doctrine which He had never closed. It was through much tribulation that I entered there, but it is sweet to stay in this place, being kept in the fear of my God.

In my writing of this letter, I have made reference of the great love of God that binds these precious ones, His people, together. I will illustrate an exact example of what I mean. It was in February, 1896, that I was in Middletown, New York. I had an appointment in Elder Benton Jenkin's home. The mercury outside registered below zero, the snow was four inches thick, and about two-o'clock p.m., it fell as thickly as I ever saw it fall.

That very night a Mr. Collard, (now Deacon Collard), his wife, and two other sisters in the church drove seven miles on his wagon to my appointment, and then drove back to their home after the service. I felt that I must tell of such faithfulness, as I now conclude this letter. What great Love abounds in the hearts of God's little children!

Your true friend, I trust,  
L.H. Hardy  
Atlantic, North Carolina

I know that every reader of the Zion's Landmark will enjoy reading, at least, some of the experiences and history of this minister of the Gospel, Elder Lemuel H. Hardy, who has given the best years of his life to the service of his Master.

John D. Gold, (Publisher).  
Zion's Landmark,  
Wilson, North Carolina  
December 1, 1920

## THE MISSING SHEEP

OWEN SALTER

From the best obtainable evidence, the subject of this obituary was born during the year 1799, and died April 23, 1903, making him one hundred and four years old. He was the oldest of a family of several children, two of whom still live, the youngest of the family now being over eighty years old.

Owen Salter was born, raised and had always lived on the Sounds in Carteret County, North Carolina, both Core Sound and Bogue Sound. He and his wife raised several children, some of whom survive him. His wife died during the Civil War, so I am informed, leaving him an old man. He never married again, but spent his days with his children who cared for him to the end.

Sometime in the early part of his life, he experienced a change from nature to the grace of God, received a hope, and in the year 1848, he and his youngest sister were baptised into the fellowship of the Primitive Baptist Church at Hunting Quarters, where he remained in full fellowship until his death, and where his sister yet remains but she is unable to attend our meetings.

Several years ago, Brother Salter moved from the neighborhood of the church of his membership, and in some way he was lost sight of. The Clerk of the church had lost sight of him, so that his name did not appear on the list of names (or church roll) or the church.

In 1877, when I became pastor of that church, got in some trouble of mind for the want of one member. The church had been given to me in a dream, or a vision as a pasture containing fifteen sheep. When I came to look over the list, there were but fourteen enrolled. I began at the first of the old books to search for that other sheep for if he could not be found, I was in the wrong place. At last, I found the name of OWEN SALTER. I asked the clerk what disposition had been made of him, and he told me that he had moved down Bogue Sound, they had lost sight of him, and so had dropped his name.

I began to hunt him up, for you see he was my evidence that the Lord had called me to serve that church. In May, 1878, I baptized the brother who is now deacon of that church. In October, 1878, that same year, we both attended the White Oak Association, and Brother Owen Salter was there. We both talked with him, and found him as we saw and felt it, sound in the faith. We talked with other brethren who knew his life at that time, and found it to be as good as any man's life could be in this world. We represented the matter to the church, and had his name re-entered on their list. After this, he visited the church several times, and was a firm believer in the Doctrine of the Old School Baptists. In his latter days, he lived among the Methodists and Free Will Baptists, but they could not shake his faith, no, not even in close communion, since he refused them, when invited.

He was never the owner of any property in this natural world, but the Lord blessed him to live in three centuries, the 18th, the 19th, and the 20th centuries of time in this natural world, a quiet and honorable life, which he spent in the love of his native country, and in the glorious faith which God gave him in his early life. How good it is to live and die unto the Lord! The Lord be praised for His adorable goodness.

Written by his pastor who loved him.  
L.H. Hardy,  
Atlantic, N.C.

ELDER LEMUEL H. HARDY

Elder L.H. Hardy departed this life March 29, 1930, while attending a Union Meeting near Mullins, South Carolina.

He had just preached a sermon from the texts, "We know that we have passed from death unto life, because we love the brethren," (1st John 3:14), and "We know all things work together for good to them that love God, to them who are the called according to His purpose." (Romans 8:28.)

He had stood one hour, and those who heard him say it was a powerful sermon. Just at the close he said, "I saw Christ crucified for the whole house of God, and FOR ME." As he said, "FOR ME," he laid his hand on his heart. With his hand still on his left side, he said, "I have a pain here." His wife, who was in the congregation, waited a moment, and, seeing that he continued to suffer, she hastened to the pulpit, and administered a heart stimulant, which she had with her, for such emergencies. He became a little easier.

The brethren made him as comfortable as they could, and summoned a doctor, who administered a hypodermic, but to no avail. In an hour and a half after preaching his last sermon, he had passed away.

Before falling asleep, he took his wife's hand and said, "My dear, I have preached the truth — I know that I have preached the truth." Those present will never forget the scene. He died, as he had wished and desired to die, at his post, declaring the truth of God, and with his beloved brethren to minister to him.

He and his wife were on a two weeks trip in South Carolina, a trip he had greatly desired to take, to churches among which he had baptized a great many, and especially to this Union Meeting.

This place was forty miles from an undertaker, and far from a railroad, but loving brethren took matters in hand, and Sister Hardy with the body of her dear companion, arrived at Atlantic, North Carolina, on Sunday. Funeral services were held on Monday, Elder E.L. Cobb, Wilson, North Carolina, Elder J.E. Mewborn, Snow Hill, North Carolina, and Elder H.F. Hutchens, Selma, North Carolina, officiated.

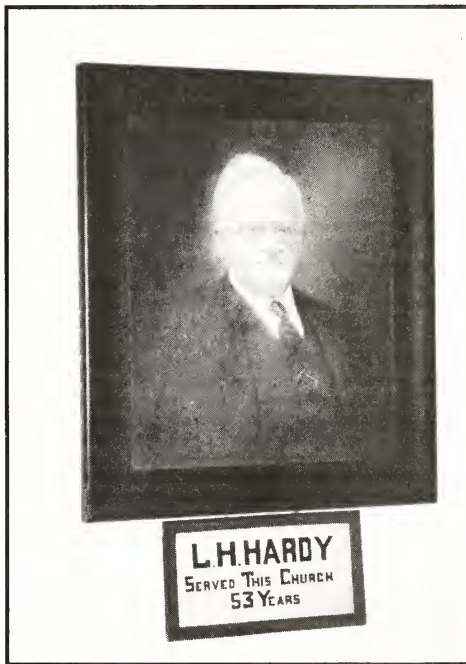
Elder L.H. Hardy was 77 years and 12 days old at the time of his death. He was baptized into the fellowship of Mewborn's Church, Greene County, North Carolina, in July, 1873, by Elder "Shade" (Shadrack) Pate. His father was Lemuel H. Hardy, and his mother was Temesia Mewborn Hardy. His first wife, Bettie J. Hartsfield, died in February, 1925. Two children of this union survive, L.H. Hardy, Jr., Reidsville, N.C., and Mrs. A.M. Fulcher, at their home in Atlantic, N.C.

His present wife, who survives him, was formerly, Sister Annie M. Ison, of Atlanta, Georgia, and since their marriage, she has gone to every appointment and on every trip with him. She says, "His memory will always be a sweet spot to me, and Oh! how I will cherish his many, many words of comfort and edification of the Gospel."

At the time of his death, he was pastor of two churches: one at Hunting Quarters, Atlantic, Carteret County, North Carolina, where he preached twice a month, the other at Kinston, North Carolina.

He had requested that these words be placed above his grave, "Go tell my brethren I died at my post."

Another faithful servant and father-in-Israel has gone from us. He was clear and sound in doctrine, fearless in his declaration of the truth.



Portrait of Elder Hardy — hangs in pulpit.

May the dear Lord reconcile all sorrowing ones to His will — May He supply the needs of the destitute churches, and grant resignation to the bereaved widow and members of the family.

(Copied from the Kinston Primitive Baptist Church Book, (1915-1954), Pages 76-78).

Author Unknown

EDITORIAL COMMENTS

In closing this article on the life of Elder L.H. Hardy, I wish to make mention of the various modes of travel that he utilized during his period of 53 years in the ministry. In his brief autobiography of his life, as herein published, he makes mention of the fact that, back on that date in the year 1920, "I walked along my way to my appointment, etc." We quote him again, "I use to walk fifteen hundred miles (1,500.) in a single year to serve these people, and it was a pleasure to me." And again, "I rode thirty miles on horse back to be with the brethren." "Oftentimes, I traveled in open boat or canoe, when the waters were rough, the wind ahead, and we would be out all day and in the night, all wet and very cold; our clothes were frozen on us, and with not the least chance to have a fire. Sometimes, we would get out on an island in the sound, and would walk about to stir up our blood to get some warmth, and then we would continue on our voyage. It would not do to look back, after putting our hand to the plow. So, we pressed on, and never failed not to get to our appoint-

ments."

It was told in our family by my father, Joshua E. Mewborn, (1889-1975), who said that Elder Hardy in those days from 1876 to 1920, as he traveled all over the eastern seaboard to churches and associations from Canada to Florida, had only one way of egress and ingress to and from his home at Hunting Quarters, (Atlantic, N.C.). This was by sail boat from Atlantic, N.C., down Core Sound to Beaufort, N.C. Then he would take the train from Beaufort to New Bern and Raleigh, and on to his appointments, which were many in all directions. Many times, he said, there would be no wind to push or drive the sails, and it would take, sometimes, 24 hours or more, to make the 33 mile journey in either direction. However, when the winds were coming from the rear, he could make the trip in three hours. It is no wonder that we are informed today that it was Elder L.H. Hardy who spearheaded the movement in the 1920's to have U.S. (Route) 70 extended from Beaufort, N.C. to Atlantic, N.C. for the people who had no way out except by the water route. From 1930 to 1965, U.S. (Route) 70 was the same in those days for traveling convenience, as an interstate highway is today, since its course ran from the easternmost point at Atlantic, N.C., to its western terminal point in California.

Also, in that period of time from 1877, to 1930, when he died, there was no medical doctor in the area in which he lived. In those days, the medical laws were not as strict as they are now, and he read and studied medical books and bulletins, and was allowed to administer medicine within a prescribed or limited area of treatment for his brethren, local citizens and friends. As such, he was all that his area of eastern Carteret County has as a doctor, since they were 33 miles (+) from any physician, as licensed by law at Beaufort, N.C., or Morehead City, N.C., since Hunting Quarters, (Atlantic, N.C.), and Cedar Island, as well as Portsmouth Island, were waterlocked at that time away from the rest of the world. I have in my possession one of his old letterheads, and it reads as follows: "Office of L.H. Hardy — Local Cancers, Warts and External Tumors Successfully Treated By Me — Terms — Strictly Cash — Atlantic, N.C."

It is most interesting to note how that his one lost sheep in his (Elder L.H. Hardy's) vision, Brother Owen Salter, was brought to light, and that through Brother Owen Salter's relationship with his church, the useful life of this man was made manifest in a field to a little flock who loved him dearly of just fifteen (15) sheep, and how that God increased it to a flock of 111 members, but not without the prowling of wolves among them, as he mentioned. (Owen Salter was living at Salter Path, N.C., now a popular resort area on the Atlantic Ocean, where he was found in 1878 by Elder L.H. Hardy.)

It is on record that Elder L.H. Hardy was "the beloved moderator of the Country Line Association" in 1906, when the churches agreeably and mutually divided for convenience into the Upper Country Line and Lower Country Associations, respectively. These two bodies have continued since that date under these names. During his lifetime, Elder L.H. Hardy served as pastor of Prospect Hill Church, Caswell County, N.C., Wheeler's Church, Person County, N.C., Reidsville Church, Reidsville, N.C., Roxboro Church, Person County, N.C., Hunting Quarters Church, Atlantic, Carteret County, N.C., and Kinston Church, Lenoir County, N.C. His final, farewell sermon was preached at Simpson Creek Church, Mill Branch Association, near Loris, South Carolina, on March 29, 1930.

It was my privilege as a young boy, at 14 years of

OFFICE OF <b>L. H. HARDY</b> LOCAL CANCERS, WARTS AND EXTERNAL TUMORS SUCCESSFULLY TREATED BY ME Terms—Strictly Cash Atlantic, N. C. 3-6-1924
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age, to accompany Elder W.J. Berry, his wife, Sister Mabel P. Berry, and their three sons, Jennings, Richard and Glenn, to a yearly meeting at Hunting Quarters Church in the year, 1946, as I recall. It was there that all of us stayed in the good home of Deacon John D. Smith and his wife, Sister Frances ("Fran") Mason Smith, the latter of whom was a granddaughter of Owen Salter, the missing sheep in Elder L.H. Hardy's vision. I well remember that Elder Sylvanus Gray, Kinston, North Carolina, was pastor of the church at that time, and Elder S.T. Atkinson, Sr., and his sons, from High Point, N.C., were also in attendance, along with (Lic.) Brother Bill Hylton, and his son, from Bunker Hill Church, near High Point, N.C. During our stay in Brother and Sister Smith's home, he gave all of us a nice boat ride on his fishing trawlers, the "Danny Jay" and the "Oleena," on the waters of Core Sound, and out to Drum Inlet at the Atlantic Ocean. This was quite a treat for each of us.

As I recall, the first meeting house of Hunting Quarters Church stood on the south side of the village of Atlantic, N.C., at the edge of Core Sound, and was destroyed by a water spout about the year 1918. It was replaced by the nice frame building, situated about two blocks from U.S. Highway 70 that terminates in the village. The village of Atlantic, N.C., was first known as Hunting Quarters, after the name of the church.

Today, the Hunting Quarters Church has one member left, Sister Eva Hamilton, who is now a bed ridden patient, due to a stroke, in an area nursing home. Meetings have ceased at this dear old church, and the meeting house is closed. Sad as it is, we realize that, according to God's purpose, He is closing the doors of many of His churches, here in this world, today. It is good to know at this point that no other church has rushed in to take over their conferences and hold meetings in their place and stand by a man made effort to keep the church alive, as some are trying to do today. All of man's efforts in this manner are totally confused and constitute the grossest disorder in the name of our Lord and true religion of the faith of God and His Son, the Lord Jesus Christ.

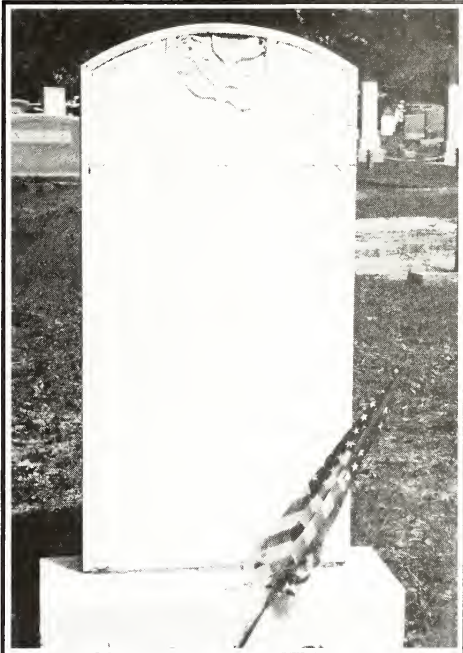
"I have preached the truth — I know that I have preached the truth. GO TELL MY BRETHREN I DIED AT MY POST," were the last words he said to his wife, Sister Annie Ison Hardy, and to Brother Edgar L. Vaught, John Paul, Grady Cox, Jerry H. Carter, deacons of Simpson Creek Church and others at that time, when he breathed his last breath, as well as many others living today, who say they have never forgotten the scene. The memory of this event came to me last June 3, 1994, at Roaring River Church, Laurel Springs Association, when Elder Alex M. Payne, at the close of the introductory sermon said, as he was closing, "O Brethren, if I could only hear that voice saying, 'Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, for I believe I am going now.'" With the utterance of these words, Elder Payne was gone from this world. And so it was with the case of Elder T.A. Stanfield, Yanceyville, North



Exterior of Hunting Quarters Meeting House



Interior of Hunting Quarters Meeting House



Epitaph of gravemarker of Elder L.H. Hardy  
 "In Memory of Elder Lemuel H. Hardy-Primitive Baptist Minister  
 Born March 17, 1853-Died March 29, 1930-Age 77 years & 12 Days.

*In faithfulness he served the God of Love until  
 He called him to dwell in heaven above.  
 Tell my brethren for me, that I died at my post*

Carolina, Elder George Doss, of Danville, Virginia, and others who breathed out their last breath in their last sermon in the pulpit, while declaring the everlasting truth as is in God our Savior.

"In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, c.," (II Corinthians 11:26) are familiar words that fit and describe the life of Elder L.H. Hardy and others who lived and died in the blessed faith, once delivered to His saints.

J.M. Mewborn  
 October 22, 1994

THE POWER OF GOD

Dear Elder Mewborn,

Thank you for sending my Zion's Landmark again. I am enclosing a check for \$35.00 to renew my own subscription, plus pay for any amount that I might be in arrears; also for two years each for my mother, Mary S. Edwards, and my daughter, Denise Lippard, Silver Spring, Maryland.

The subject, "The Power of God," has been on my mind so much of late. No other Power is any higher than God's Power, who made everything including evil. "I form the light, and create darkness: I make peace, and

CREATE EVIL. I, the Lord, do all these things." Isaiah 45:7. "I AM THE LORD, AND THERE IS NONE ELSE." Isaiah 45:5.

The 40th Chapter of Isaiah pours out the beautiful power and mightiness of our Lord. The nations are so large to us, but they are nothing, less than nothing in the sight of our Lord. Even the judges of this world are only vanity.

If not deceived, I love this doctrine of absolute predestination of all things with all my heart, and am made, I trust, to feel thankful and greatly blessed to feel it at times.

Please tell your family hello. We are all well, as usual, here.

Love, I hope, in Christ,  
 (Sister) Jackie (O'Neil),  
 Rockville, Maryland  
 January 1, 1994

"I FORM THE LIGHT, AND CREATE DARKNESS:  
 I MAKE PEACE AND CREATE EVIL: I THE LORD  
 DO ALL THESE THINGS."  
 ISAIAH 45:7

The God of Israel speaks this great declaration of strength and power to His people through the mouth of the Prophet Isaiah. Moses testifies that, "In the beginning God created the heaven and the earth." (Genesis 1:1) St. John confirms, "All things were made by him; and without him was not any thing made that was made." (St. John 1:3) Glorious evidence that God Almighty created all things, and if one is blessed to search the scriptures, this same truth is verified throughout. We believe, however, the titled scripture is much, much more than a declaration of God's creation. If God grant wisdom, and bless us with words of understanding, we desire to explore the power, the beauty, and the comfort of these words.

The foundation of our faith is rooted and grounded in this truth. There is one God; He is of one mind; He changes not; He ordained all things; He declared all things; He predestinated all things; He created all things; and He declared it good, very good. Thus, our belief, our faith, our hope, is on a solid, certain, firm foundation. "Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." (2 Timothy 2:19)

We feel that we have some understanding of the darkness, for it is there we spend most of our journey. Indeed, it is a cold and forbidding place to the believer. Were it not for the Grace of God, we would have never known we were in darkness, and would revel therein, even as the world does. However, we thank our Heavenly Father, that by His own appointment, His light illuminated our heart and soul, showed us the darkness, and caused us to call upon His Holy name. Have mercy Lord, deliver me from this dark and horrible place. How wonderful to believe and understand that God created the darkness. Glory to the Almighty, He also formed the light.

Evil is present in all this world. Satan, the devil, is constantly about his business, attacking and trying to destroy the Church of God, and the members thereof. He is a very near adversary to this writer. We fear off-times he will overcome us. We feel him in our very limbs. Evil thoughts occupy our mind. Closely acquainted are we with evil. This writer once heard Elder Harvey Prilliman say in a sermon at Winston-Salem Primitive Baptist Church, "If you ever doubt where the devil is, just let someone start poking you in your ribs."

We have recently seen evidence of Satan's work among our people. However, not one of God's little ones have been separated from their Lord. We give thanks, that God declared, "I create evil." The words of Job confirm this truth, "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent." (Job 26:13) Only His children are blessed to understand, it is God who created evil, it is God who proclaimed, "I make peace."

Much has and will be written about God's creation, however, seldom is it mentioned or noted that the creation included darkness and evil. Not because the darkness doesn't surround us, or evil isn't present, the evidence is on every hand. Political leaders have deemed it to be a moral issue that must be attacked in the home to save our youth from the horrors of the world. Many worldly churches have joined the same theme and point to their self-righteous teachings as a way of escape. Ministers of self-works proclaim that the only avenue to victory is to get right with the Lord, take up your cross, fight the devil, command the darkness and evil to depart, work to save souls, and march to heaven. The blessed truth has been, and is yet today, hidden from the wise of the world, and

revealed to His saints. The non-elect, the world, the rejected, cannot possibly believe or understand that evil and darkness are part of God's creation, because they are blinded by the very darkness and absorbed by the very evil. God's children, however, are taught of the Spirit and believe that this, as all of God's creation, is for the good and to God's Glory.

We pray God grant understanding as the cardinal points of the scripture are examined. Before God created darkness, He declared "I form the light." Before God created evil, He declared "I make peace." Nowhere in the scriptures do we find that light or peace was created. The light and the peace were ever with God, and are manifested in His Son, the Lord Jesus Christ. This is confirmed by St. John in the following passages of scripture. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended not." (St. John 1:4-5) "Peace I leave with you, my peace give unto you. Let not your heart be troubled; neither let it be afraid." (St. John 14:27) How wonderful my beloved, this truth, that before the dawning of creation, the light and the peace were with God.

In the experience of the child of Grace, they are in darkness until the Heavenly Father reveals unto them just what they are by their nature and their practice. Where God's law is applied by His appointment, and one is given to see how dark, sinister, and sinful they are, the fear of God is felt with much force. The sentence to the soul that sins is death, and the cry of one thus condemned is, "Have mercy Lord upon me." When this cry goes forth, it is heard and Jesus comes with healing in His wings. When it comes, His light dispels all darkness, and His peace dispels all evil. Joy and gladness abounds in the heart, one thus delivered and converted. Never again will the walk in this life be as it was before.

We are saved by Grace, free Grace, the Grace of the Lord and Savior Jesus Christ. There is no way that a sinner, who has thus been saved, delivered from darkness into the marvelous light of God, can boast of having any part in the saving of his soul. No, no, ten thousand times no, he will instead acknowledge the salvation of the cross, the cleansing of the blood of Christ, the glory of the light, the joy of the blessed hope, and the comfort of the peace of Jesus. Once one has tasted of the righteousness of Christ, he will hunger and thirst after it the rest of his days. Blessed of the Father is such a pilgrim, for though his journey is through a strange and unfriendly land, his steps are ordained of the Lord.

Before the first man Adam was formed from the dust of earth, before even the foundation of the world, God in His wisdom, chose by election a people in Christ who would be saved and preserved unto everlasting life. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:3-5) Only those thus chosen in the light are in the peace of God, from before the foundation of the world, are delivered from the darkness and the evil.

In the beginning of this article we presented evidence that God, the Blessed Father, created all things. This writer believes this truth, and has believed it all the days of his life. Now we believe that God created evil, that He created the Devil, that crooked serpent, and we be-

ve that God created darkness. We believe according to the testimony of the Prophet Samuel, that an evil spirit from the Lord troubled Saul. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." (1 Samuel 16:14) We believe it was required by the divine purpose of God unto salvation in Christ Jesus, that the righteous command given to Adam be broken, and thus the creature fall in sin.

Are we persuaded, therefore, that God created sin? That answer is no, we are not thus persuaded. We are persuaded, and we believe in our heart and mind, that sin was not, is not, and shall never be possible for God to create sin. If God permit, we will set evidence before you that it is the devil, Satan who is the author of sin. We find recorded in the third chapter of Genesis, that the serpent, who was more subtle than any beast of the field which the Lord God had made, lied to the woman, Eve, deceived her, and told her that she would not surely die if she did take of the fruit of the tree of knowledge of good and evil. She did take of the fruit of the tree, and did eat. She gave also unto her husband, Adam, with her, and he did eat. Now God had commanded Adam that he not eat of this tree of knowledge of good and evil, for in the day thou eatest thereof thou shalt surely die. When God's command was broken, sin entered into the world. Sin, the fruit of the work of the devil, festered and burst forth. The serpent lied, God cannot lie. The Apostle John establishes more evidence in the third chapter of his first Epistle. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8)

We find Paul speaking to us in Romans, as his mission was guided by the Holy Ghost. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans 8:18-21) We see that the creature was not made vain, but was subject to vanity. The creature was not subjected willingly, that is by the will of the creature, but it was by reason of him, (God) who subjected the creature to vanity. God made peace before he created evil.

May we present one last point before we conclude. The Apostle Paul, again in Romans, speaks of Jacob and Esau. "(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. What shall we say then? Is there unrighteousness with God? God forbid." (Romans 9:11-13) Paul declares plainly, that regardless of what depth of understanding the Lord has blessed us with, we are forbidden to question the righteousness of God.

My beloved brethren, this is my understanding of the scriptures. I realize some may differ with me. My prayer is that where we differ on a point, we do so in love and peace. Remember, no prophecy of the scripture is of any private interpretation. The scriptures were written by inspiration of the Holy Ghost. (see 2 Peter 1:20-21) My mind and my understanding seems so small and minute. The great mystery of Godliness is infinite, and we are only given a little glimpse of light from time to time in our jour-

ney here.

"Dark and thorny is the desert

Thro' which pilgrims make their way;

But beyond this vale of sorrow

Lie the realms of endless day;"

Peace be with you all that are in Christ Jesus.

John T. Lee

Burlington, N.C.

September 16, 1994

## THE CONEY

*("THE CONIES ARE BUT A FEEBLE FOLK,  
YET MAKE THEY THEIR HOUSES IN THE ROCKS.")  
(PROVERBS 30:26)*

We consider the following article on the subject of "The Coney," as was published in THE REMNANT in the November-December, 1992, issue, an excellent one. Not ever having seen an article of interpretation of this scripture, as it relates to the wonderful figure, type and shadow of the militant church, here in the earth before, we have obtained permission from the author, Elder C.C. Morris, and the editor of THE REMNANT, Elder James F. Poole, for republication in the ZION'S LANDMARK.

Editor

### ON THE TRAIL OF THE CONIES

"The high hills are a refuge for the wild goats; and the rocks for the conies (Psalm 104:18)." "The conies are but a feeble folk, yet make they their houses in the rocks (Proverbs 30.26)."

"And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you (Leviticus 11.5)."

### A PECULIAR, UNIQUE ANIMAL

What is a coney? It might as well be asked, what is a small animal about the size of a cow, has hooves like a horse yet can climb a tree like a squirrel, and lives in rocky dens like a wolf?

Nowadays, it seems at first as if no one knows exactly what a coney is. Even the standard biblical reference work, Young's Analytical Concordance, says it is "a hare, hedgehog, or rabbit." It is none of these.

Another standard work, Strong's Exhaustive Concordance, says the coney was "a species of rock-rabbit (from its hiding), i.e., probably the hyrax." The term "rock-rabbit" is misleading. Whatever the coney is, it definitely is not a rabbit.

The Encyclopedia Britannica comes to our rescue. It confirms Strong's Concordance to the extent that it identifies the coney not as a rabbit, but as the hyrax: small hoofed mammals "zoologically far removed from...certain rabbits that are often called conies." The encyclopedia continues, "Hyrales...look more like rodents that ungulates [hoofed mammals], but their anatomy clearly shows they are related to the hoofed mammals...the genus *procapra* includes the ground-living forms, especially characteristic of deserts, hills, and mountains...living in holes and fissures among the rocks..."

Finally, Britannica says, "The relationships of the hyraxes are doubtful. The numerous resemblances to the

rodents are all superficial and the fundamental characters indicate affinities with the ungulates, but these affinities must be distant so far as any living forms are concerned."

There you have it. Conies look like rodents, but are not rodents. They can climb a tree like a squirrel, but they are not related to the squirrels. They are more closely related to the horse than they are to rabbits, rats, or rodents. Because of the difficulties in classifying the coney exactly, and because of its unique characteristics, this strange little animal is a beautiful scriptural picture of the Lord's people.

The children of God are every bit as difficult as the coney to identify and classify, if not more so. Jesus told Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Many readers casually read this as if He said that the Holy Spirit is like the wind, and no one can tell where the Holy Spirit comes from or where He goes. Indeed, there is some truth to that, but that is not what Christ said here. He said that every one that is born of the Spirit is like the wind; you cannot tell either their origin or their destiny by any known means of observation. Like the conies, they are unique, difficult to identify, and often mistaken for something they are not.

#### AN UNCLEAN ANIMAL

Whatever else the coney is, it is an unclean animal. "Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you (Deuteronomy 14:7)." God's children, in and of themselves, are totally unclean. Like the lepers of old, they must ever cry, "Unclean, unclean!" when their neighbor approaches. Lepers live on the fringe of society but are never truly a part of it. They depend upon charity since they cannot work, because any tool or product they touch automatically becomes unclean also. Leprosy, like sin, is incurable by human means. It destroys and it kills. According to the law, even to touch a leper made a person legally and ceremonially unclean. To touch a leper also literally endangered a person with becoming fatally infected with this dread disease.

God's people feel themselves to be unclean and admit it freely. They live on the charity of their God. At the fringes of this world's society, they are really not a part of this world, as their citizenship is in Heaven.

#### A FEEBLE FOLK

Conies are a feeble folk (Proverbs 30:26). They are not strong. They cannot move their rock or dig in it. They have little strength. As little, feeble, unclean animals, they are a fit picture of the Lord's people. "For when we were yet without strength, in due time Christ died for the ungodly (Romans 5:6)." Feeble does not usually mean totally without strength, but feeble folks have very little strength. It is true that God's people have no strength at all in the spiritual sense, as Paul said. They were without strength when in due time Christ died for them. In grace, the Lord strengthens them sufficiently for each day's trials. David said, "It is God that girdeth me with strength, and maketh my way perfect (Psalm 18:32)." So, the saint's source of strength is the exact same source of strength

as their source of perfection, which is Jesus Christ the Savior. The threefold characteristic of the Philadelphia church of Revelation 3:7-13 is given as, "thou hast a little strength, and hast kept my word, and hast not denied my name."

Having a little strength, they qualify as feeble folk

#### A SOCIAL ANIMAL

It is said that the coney is a social animal. Like the ants and locusts also mentioned with the coney in Proverbs 30 (verses 24-28), conies band together with other of their own kind. Living to themselves, they let the rest of the world go by; yet among themselves conies love to play together and to be in each other's company.

In this day of political upheaval and social turmoil, as in every age, God's people confess they are but strangers and pilgrims here below. Their God-given place in this life is neither to save the world nor to reform it. Like the conies, they are most happy when they meet together in peace with their own kind, in the shelter and safety of their rock.

#### CHEWING THE CUD

The coney chews the cud. Chewing the cud as some animals do is a figure of meditation. God's children are meditators. They meditate on their God and their relationship to Him. They meditate on Christ and His glory, His grace, and His marvelous finished work. Of such it is said, "His delight is in the law of the Lord; and in His law doth he meditate day and night (Psalm 1:2)."

#### NO DIVIDED HOOF

The coney did not have a split hoof, typifying the fact that God's people do not have a life separated from the walks of sin. When they would do good, evil is ye present with them. "For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would (Galatians 5:17)."

#### THEIR REFUGE IS IN THE ROCKS

The goats, says the verse in the Psalms, find the refuge in the high hills. Goats are often contrasted to God's people who are elsewhere called His sheep. Jesus said "I am the good shepherd: the good shepherd giveth His life for the sheep.... I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for my sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (John 10:11-16)."

To the unbelievers He said, "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them and they follow me: and give unto them eternal life; and they shall never perish: neither shall any man pluck them out of my hand (John 10:26-28)."

Believing does not make one a sheep; being sheep, though, insures that one will believe. If a goat somehow believed he were a sheep, he would only be a mixed-up, deluded goat. The sheep, however, fearfully say, "Know ye that the Lord He is God: it is He that hath made us, an

ot we ourselves; we are His people, and the sheep of His pasture (Psalm 100:3)."

In contrast, the wild goats, typical of the people of this world, delight in ascending the high hills. There, secure in their pride and in their God-given abilities, they confidently scamper away from their enemies. Being wild, they have no regard for a shepherd.

But the text in Psalms gives another contrast to the wild goat, other than the shepherd's sheep: It is the coney, which has a refuge in the rocks. The coney has no other natural means of defense. Unlike the goat, it cannot outrun the predators. Unlike the goat, it has no horns with which to fight. The coney has neither fangs nor claws with which it might defend itself. It is small and defenseless when caught in the open.

To prevent being caught, conies stay near their refuge in the rocks, and a watchman form among them, typical of those watchmen whom God has called to serve His people, is stationed high on the rocks to serve as an overseer. This watchmen is a lookout who scans the horizon, looking for any approaching danger. When a threat to the flock comes near, the watchman cries out, and the conies flee into their refuge, the rock.

This refuge in the rocks is nothing they have made. It existed eons before the little coney was born. Unlike a copher or a prairie dog, the coney does not burrow and dig his refuge in the dirt, as if safety depended upon his own fleshly efforts. Rather, even in nature, the coney's refuge has been provided by God Himself. The rocks which provide the coney a sanctuary are not merely gravels and small stones; they are the huge cliffs, boulders, and rocks of the wilderness. Some of them weighing thousands of tons, these huge rocks (many of which are themselves actually mountains or hills) are immovable and impenetrable. God in His providence has provided cracks, holes, and crevices ample enough for the conies to dwell within safely, with no effort of their own. The proud goat gallops over these rocks but cannot take refuge inside them as the lowly coney does.

Jesus Christ Himself is the rock which is the refuge to which His people flee in threatening times. In Isaiah 26:4 the prophet said, "Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength." The Hebrew word here translated "strength" is often translated "rock" in other scriptures. The word for "everlasting" is also translated as "eternal" in Isaiah 60:15 and as "ever of old" in Psalm 25:6. A sound alternate translation of Isaiah 26:4 is, "Trust ye in the Lord for ever: for in the Lord JEHOVAH is the rock of ages." With the truths of Isaiah 26:4 in mind, and feeling his coneylike condition, Augustus Toplady wrote:

"Rock of Ages, shelter me,  
Let me hide myself in Thee."

Isaiah said, "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 (Isaiah 32:2)." Truly, the smitten Savior is that rock of refuge, the Rock of our Salvation.

"On this rock I will build my church," Christ said. The rock is not the church itself, of course, but only its foundation. The rock upon which His church is built is the truth He had just told to His disciples: "Flesh and blood hath not revealed it [the fact that He is the Christ, the Son of the living God] unto thee, but my Father which is in heaven." This is the rock which He spoke: the direct revelation from God the Father to His people that Jesus is

the Christ, and all that this implies. "Jesus is the Christ," and all that this means, is the rock of refuge for them.

And, God places watchmen upon this rock. Firmly set upon the rock, they survey the surrounding territory. When an enemy of the gospel of Christ approaches, whether it is a false doctrine or a false apostle, they are given to sound the alarm.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence (Isaiah 62:6)." What are these walls? They are magnificent high walls made of stone or rock, THE Rock: "Salvation will God appoint for walls and bulwarks (Isaiah 26:1)." The circle from Isaiah 26:4 to 26:1 is thus complete in Christ. He is their salvation, whether typified by the rocks of the conies, the Rock of Ages (their everlasting strength), the foundation of the church, or the walls surrounding Zion.

May the God of all grace give us truly thankful hearts that He has provided safety, protection, and preservation for feeble, unclean, helpless little animals like the conies, who could not provide for themselves.

C.C. Morris

#### A LETTER

#### (THE CHURCH OF THE LIVING GOD IS NOT A DENOMINATION OF THE WORLD)

Dear Brethren,

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all-in-all." (Ephesians 1:22-23)

These holy words climax the whole first chapter of Ephesians. It speaks of the glory of Jesus Christ, the Prince of life and the glory of His church. The God and Father of our Lord Jesus Christ has given Him this place. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Philippians 2:9-10). The expression "all things" may not be limited to things in the church. Unto Him is given all power in heaven and upon earth. The word "all things" is pressed to the full extent of its meaning. All creatures are placed in absolute submission to Him. It is a word which speaks of Christ's universal sovereignty. It is a dominion from which absolutely nothing that exists is excluded. All creatures are thoroughly under Christ as if they were literally under His feet. The government is upon His shoulders. What a rich comfort this is! This thought is food and strength for a soul in distress. How numerous and complicated are the various circumstances in our lives and in the lives of God's children. However, all things as well as all persons are under His feet. There cannot be a single circumstance over which Christ has not supreme control. There is not a trial, temptation, affliction of body or soul, there is not a loss, a cross, a painful bereavement, a disappointment, which is not in His hand. As possessed with infinite knowledge, He sees it. He can and does manage it; as possessed with infinite power He can and does direct all events for our good and His own glory. If we could see with an eye of faith that every foe, fear, difficulty, perplexity, painful circumstance, and source of care are all under His feet, what a load of care would often be taken off our shoulders. So

in looking by faith unto Jesus, the Christian's hope will never fail.

Jesus Christ is the Head of the church. "...and gave him to be the head over all things." As such He is given to be the Head of the church for their benefit. Thus, Jesus in all His glory is given to the church. And God's gifts are without repentance. He is not given for a short time. "I am with you always, even unto the end of the world" (Matthew 28:20). This great Gift will never be withdrawn. He is the gift of the Father's profound, boundless, steadfast love. Throughout his letter to the Ephesians, Paul emphasizes God's great love for His people. There is not a single chapter in which this love is not expressed and stressed. This great supreme Ruler is given to the church, not to put Him in a corner nor to leave Him unused, but to live out of His blessings through faith.

What is meant by the church? By it we are to understand all who are born again. It is the church of the redeemed. In the beginning of this chapter they are called saints, faithful in Christ Jesus, chosen ones, adopted to be children of God.

The church thus regarded refers not to a denomination, for there is not a denomination on earth which contains only God's people and of which it can be said that all its members are true children of God. The idea is of one organic whole, a church united to Christ by faith. By the church is meant a holy congregation, all expecting their salvation in Jesus Christ, being washed in His blood, sanctified and sealed by the Holy Ghost.

The church has certainly been before the world began, and will certainly be to the end of the world, and will yet be the church eternally. That is evident from this, that Christ is an eternal King, which, without subjects, cannot be. Christ is the Head given to the WHOLE church. What a rich and deep comfort this is for the church of all ages. Denominations may fall apart, but not the church. The Father constituted Him Head for His church. The sense in which Christ is the Head of His church is that He is the source of its life. He is its Life, its supreme Ruler, ever present with it, loving it and sympathizing with it. The Church is joined to Christ. There is only one life in Christ and in the church. The very life of Christ flows through the church. Paul said, "I live; yet not I, but Christ liveth in me" (Galatians 2:20). The church is one in Christ. The head has but one body — a Christless church is a lifeless church. Without Christ, it is a headless church, and an amputation of the head means DEAD. Being their Head, He is their Savior. The church is in Him from eternity. It is chosen in Him. "In Him we live, and move and have our being" (Acts 17:28). Where there is no head, the life of a body becomes extinct. It is the head which directs all the movements of the body. So it is Christ who worketh all in all and filleth all in all.

The members of the body have no power in themselves. A pain in the smallest nerve is registered in the head. The church is His body. He is the vine, they are the branches. He dwells in the church as life dwells in a living body. He fills with His strength, feeds with His flesh and blood, beautifies the church with His comeliness, calms it with His peace, brightens it with His holiness and finally glorifies it with His glory.

His is the fullness which fills. What does that mean? It means that while the body cannot live without the Head, the Head will not be without the body — there is a sense in which the head is not complete without the body. i.e. His strength is made perfect in weakness. Thus, the church serves as an empty vessel into which the Sav-

ior by His word and Spirit pours His mediatorial fullness — every new born saint adds to His fullness — thus, the church is Christ's complement.

As the Bridegroom, He is incomplete without the bride. As the vine, He cannot be thought of without the branches. As the Shepherd, He is not seen without His sheep. So, His purpose is to lose nothing. The Lord has children who have not been born yet — so He has other sheep that are not of this fold (John 10:16). He will bring them in. With such a Head, the foundation of the church is sure, and the church has nothing to fear, and its hope will be realized and its inheritance fully enjoyed in love unbounded sea — eternal.

In bonds,  
J.L. Bocock (Elder)  
Yero Beach, FL, May 27, 1994

#### VIRGINIA EDWARDS NORTON ALLEN

On June 8, 1994, God saw fit to call our dear sister from her earthly home, near Monroe, Georgia, to her Heavenly Home for her eternal rest. Sister Allen was born May 29, 1913, in Oconee County, Georgia. She was the daughter of the late Robert Lee Edwards and Addie Smit Edwards. She was married to Lemuel B. Norton, who preceded her in death. To this union were born one daughter, Ann Norton Cook, Bogart, Georgia, and one son, Bobb Lemuel Norton, Alpharetta, Georgia. She also leaves to mourn her death her second husband, Paul Carlton Allen one grandson, Matthew E. Cook; one brother, Thoma Edwards, Watkinsville, Georgia; and one sister, Claire I Harper, Monroe, Georgia; and several nieces and nephews.

She joined Lystra Primitive Baptist Church, Macson County, Georgia, October 24, 1943, and later moved her membership to Mt. Zion Primitive Baptist Church, Athens-Clarke County, Georgia, May 11, 1958. She loved her church and attended the meetings regularly (including October 5, 1994 meeting) until her death. She had been in poor health for several years with a severe case of diabetes and heart problems, and had to use a walker. She will be greatly missed by all who knew her.

Her funeral service was conducted June 10, 1994 by her pastor, Elder W.C. Edwards, and Elder Euger Gunter, in the Chapel of Arthur Bowick Funeral Home, with interment services conducted by Rev. James Allen Edwards (her nephew) in Westlawn Memorial Cemetery, Monroe, Georgia.

Written by the request of Mt. Zion Church while conference July 10, 1994, and approved August 14, 1994

Written by Sisters:  
Rachael B. Chandler  
Jeffie Fitzpatrick  
Betty Ford

#### HORTENSE R. HANDY

Sister Hortense Roney "HOYT" Handy, age 85, 615 East Davis Street, Burlington, N.C., died Tuesday, May 17, 1994, at the Alamance Hospital, after a short illness.

This dear sister was received as a member, Pierce's Chapel Primitive Baptist Church on Sunday, April 1, 1990, and was baptized on the third Saturday following. When that church was disbanded, November 30, 1991, she received a letter which she presented at Rock Hill Primitive Baptist Church. Sister Hortense was a faithful

ember at these two churches.

Hortense was a daughter of John Roney and Martha Bradshaw Roney. She and Brother Jasper Easter Hardy, who survives, were married sixty years. From this union they were blessed with five children; one daughter, Mrs. Carol H. Baker, Claremont, N.C., and four sons, Ernest, Franklin D., and Garland R., all of Burlington, N.C. and Donald P., of McQueeney, Texas, is deceased.

Also surviving is a sister, Mrs. Hilda Roney Wood, Wepsonville, N.C., fifteen grandchildren, fourteen great grandchildren, two step grandchildren, and six step great grandchildren.

A graveside service at Alamance Memorial Park, near Burlington, N.C., was conducted by her pastor, Elder Ralph V. Gaines, and Elder James H. Moody, at 2:30 P.M., Thursday, May 19, 1994.

We feel that our loss is her eternal gain, and that we are now basking in the Sunlight of her Master's great love, awaiting the resurrection of the bodies of the Saints in God at the last day.

Therefore, be it resolved that this obituary notice be kept in the Church Record, a copy be presented to the family, and a copy be sent to Zion's Landmark for publication.

Done by order of Rock Hill Primitive Baptist Church, (Asheboro, Randolph County, North Carolina) on July 16, 1994.

Elder Ralph V. Gaines, Pastor  
Joseph W. Robbins, Clerk

Carolyn C. Gaines }  
Jasper E. Handy } Committee  
Joseph W. Robbins }

FRANCES LEE COCKMAN

Sister Frances Lee Morgan Cockman, age 74, of 1000 Rilla Street, Asheboro, N.C., died Tuesday, April 5, 1994, at Randolph Hospital, in Asheboro, N.C. She had been in declining health for about seven years.

She was born December 20, 1919, in Randolph County, North Carolina. Her parents were Brother Jesse Morgan and Sister Martha Ann Nance Morgan, ofandlemen, N.C. Sister Frances and Brother Newby Clarence Cockman were married July 3, 1959. Brother Cockman, her husband, is now deceased. He died August 1, 1981. There were no children born from this union. Those surviving are two brothers, Brother Charlie A. Morgan, and Thomas Howard Morgan, Randleman, N.C., and two stepsons, Terry Cockman, 1800 Rilla Street, Asheboro, N.C., and Kirby Cockman, 202 Greenvale Street, Asheboro, N.C.

Sister Frances was blessed to ask for a home at Rock Hill Primitive Baptist Church on April 15, 1967, and was baptized on May 21, 1967. This sister was blessed with a wonderful voice to sing the many hymns that are sung today by the Primitive or Old School Baptist people.

Her funeral service was conducted at 2:00 p.m., April 8, 1994, at Pugh Funeral Home, Asheboro, N.C. by her pastor, Elder Ralph V. Gaines. Her body was laid to rest at Randolph Memorial Park, near Asheboro, N.C.

We, at Rock Hill Church, miss her loving presence, and are made to know that God's Will will be done. Sister Frances was blessed to be a faithful member of the church.

Therefore, be it resolved that this obituary be kept in the church record, a copy be presented to the family, and a copy be sent to Zion's Landmark for publication.

Done by order of Rock Hill Primitive Baptist Church, (Asheboro, Randolph County, North Carolina) on July 16, 1994.

Elder Ralph V. Gaines, Pastor  
Joseph W. Robbins, Clerk

Carolyn C. Gaines }  
Charlie A. Morgan } Committee  
T. Howard Morgan }  
Joseph W. Robbins }

MILDRED WHITEFIELD OAKLEY

"Precious in the sight of the Lord is the death of His saints." Psalms 116:15. This scripture came to my mind the following week after the death of Mildred, as I was thinking of past memories and the times I had the privilege to be with her at church, as well as to visit in her home. It was at this time I felt the burden that I would be asked to write her obituary. My desire is that God give me the proper words to write of one who was loved so much by her family, friends and church.

Sister Mildred W. Oakley was a gracious, lovely lady, but most of all, she was one, we feel, who had the fear of God in her heart. She left that on record for us in the Circular Letter she wrote for the Lower Country Line Association in 1993. I do not believe we had to read this to know God had dealt with her, but could see it in her walk and talk. She had a great love for the church, that love only God can give.

She was born April 5, 1922, and departed this earthly life June 6, 1994. She was the daughter of Brother William A. and Sister Lillie Mitchell Whitefield. Her father, "Brother Billy," as he was fondly called, was a deacon at Flat River Church for many years. As I write this notice, my mind is carried back to years past, when we, as children, attended church at Flat River in the old building then.

Sister Mildred was married December 26, 1943, to Roy W. Oakley, who preceded her in death. She is survived by two children, Albert W. Oakley, Arlington, Virginia, and Cheryl O. Wilkinson, Spring Hope, North Carolina; two grandchildren, Elliott and Wade Oakley are left behind also to mourn her passing. She would speak of those little ones. May they always remember that she loved them dearly. Also, surviving her are three brothers, Bernard, William, and Thomas Whitefield, four sisters, Virginia Blackard, Emma Whitefield, Mary Langdon and Nancy Fleig. A brother, John, and a sister, Beulah Oakely, preceded her in death.

Since the passing of Roy, she had lived alone. In the recent years, she had mentioned moving from her home to a smaller place, but did not decide to do this until shortly before her death. She had talked to me of this on several occasions, and said, "the children were in agreement for her to move." They had spent the weekend with her before her death on Monday following, but had returned home, and had to be called back.

It was a Union Meeting at Rougemont Church, fifth Sunday, in December, 1972, that Mildred asked for a home with the church, and desired her membership at Flat River Church. She was baptized in the inside pool at Roxboro Church, January 28, 1973, by Elder L.P. Martin.

Her funeral service was held at 11:00 a.m. Wednesday, June 8, 1994, at Flat River Primitive Baptist Church, by her pastor, Elder Paul M. Clark. Elder Clark was blessed to speak of the doctrine Mildred loved. I told him later, "I felt she would have been pleased at what was said." He

also spoke of a reminder of "Helping Hands," as he viewed her body. This was, indeed, true of her, as she was always willing to help in any way with church matters, lunch or whatever came up. When we arrived on Sunday morning and we went to carry our lunch in the basement, she would, most of the time, already be down there and greet us with open arms with that sweet smile. She was Treasurer of the church, and did a good job keeping the records. Her beautiful voice will be missed in the singing at our meetings, as well as in the funeral services for our loved ones and members of the church.

The following paragraph was written by Bernard, her brother, and was sent to me which, I feel, sums up the feelings of all of us concerning the life of this dear one.

"Mildred was a firm believer in the doctrine of predestination of God in all things. She was a good mixer among the people she loved, and enjoyed attending other associations in our correspondence. She was blessed to take her afflictions without a grumble."

We, at Flat River Church, as well as the other sister churches and associations, will miss her greatly, but we do not wish, if we could, to call her back into this world of sorrow, trials and troubles. Her body was laid to rest in the church cemetery beside her husband. She is now sleeping that peaceful sleep, awaiting to hear that Voice say, "Child, your Father calls, come Home."

Be it, therefore, resolved by Flat River Primitive Baptist Church, that three copies of this obituary be made, one for the family, one for publication in Zion's Landmark, and one for the church records.

Done by order of Flat River Primitive Baptist Church in conference, June 25, 1994.

Written by one who loved her dearly.

Irene A. Holmes, Committee  
Elder Paul M. Clark, Moderator  
Bernard Whitefield, Clerk

#### SARAH ANN WHITFIELD

It has pleased our Lord to remove from us our beloved sister, Sarah Ann Whitfield. She was born in Person County, North Carolina, September 15, 1899, the daughter of James W. and Kate Whitfield. She was the last surviving member of her immediate family to answer the call by death. She lived most of her life with her brother, Dalphin, his wife, and daughter, Sandra, whom she helped raise until her health became so that it was necessary for her to live at Singleton Care Home until a couple of months before she passed away at Person County Memorial Hospital, Roxboro, N.C.

She joined Flat River Church in August, 1932, and was baptized. She loved her church, and was a faithful member as long as she was physically able to attend. She died Friday, July 29, 1994. Her funeral service was held on Sunday, July 31, 1994, at Brooks & White Funeral Chapel by her pastor, Elder Paul Clark. Her body was laid to rest in the Whitfield & Hicks Cemetery.

She leaves to mourn her death, two sisters-in-law, several nieces and nephews, and her friends. We wish to extend our sympathy to her remaining family. We will miss her too, but we feel she is resting in the joy and peace of the Paradise of God, awaiting the call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

We believe she was blessed to live her 94 years serving the true and living God. So, sleep on dear sister,

for it is by death that the chosen of God so live and are last carried into the City of the Living God, having taste the Living Water and the True Bread of Heaven.

Be it, therefore, resolved that three copies of the obituary notice be prepared and distributed as follows: One copy for Flat River Primitive Baptist Church, one copy for Zion's Landmark for publication, and one copy be given to her family.

Elder Paul M. Clark, Pastor  
Bernard Whitefield, Clerk

Katie A. Bowes and Martha A.  
Rudder, Committee

#### MILL BRANCH ASSOCIATION

The 124th Annual Session of the Mill Branch Association will be held, the Lord willing, with Simpson Cre Church, Horry County, South Carolina, beginning on Friday before the first Sunday in November, 1994, and will continue through Sunday following, the dates being 5th, 6th & 7th (of November).

Those who come from either the north or south directions will go into Loris, South Carolina; take S. Route #9 for approximately four miles to Goretown. Turn right on paved road, and go three miles to church location on your right.

Elder George Paul was appointed to preach the introductory sermon, and Elder Billy Gore is his alternate. We trust that the Lord will give our corresponding brethren His mind and Will to visit us in our 1994 session of the association. We will look for you, and hope you will come to see us.

Lucille Beasley, Assn. Clerk  
Bishopville, South Carolina

#### LOWER COUNTRY LINE UNION MEETING

The next Lower Country Line Union Meeting will be held with Surl Church, Person County, North Carolina, on the fifth Saturday and Sunday in October, 1994. Elder David Minter was appointed to preach the introductory sermon, and Elder Burch Wray is his alternate.

Surl Church is located about three miles east from Roxboro, N.C., on the north side of U.S. (Route) 158. We invite our brethren to visit us in our union meeting.

Bernard Whitefield, Clerk  
Carrboro, N.C., 27510

#### MILL BRANCH UNION MEETING

The Mill Branch Union Meeting will meet, if the Lord will, with Pireway Church, situated on Route (N.C.) 904, east of Tabor City, Columbus County, North Carolina. Come to Tabor City, N.C., and take Route 904, east of Tabor City, Columbus County, North Carolina. Come to Tabor City, N.C., and take Route 904 east for about 17 miles east to church location on your left.

We invite our ministering brethren, brethren, sisters and friends to come and visit with us in our next union meeting.

J.D. Wright, Union Clerk  
Tabor City, N.C., 28463

# ZION'S LANDMARK

PUBLISHED BI-MONTHLY

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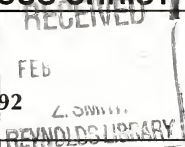
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J.M. Mewborn, Editor  
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Volume CXVIII

July-August 1994

Number 4

## THE AFFLICTED AND POOR PEOPLE OF GOD

"I WILL ALSO LEAVE IN THE MIDST OF THEE AN  
AFFLICTED AND POOR PEOPLE, AND THEY  
SHALL TRUST IN THE NAME OF THE LORD.

"THE REMNANT OF ISRAEL SHALL NOT DO INIQUITY,  
NOR SPEAK LIES: NEITHER SHALL A DECEITFUL  
TONGUE BE FOUND IN THEIR MOUTH:  
FOR THEY SHALL FEED AND LIE DOWN,  
AND NONE SHALL MAKE THEM AFRAID."

*(Zephaniah 3:12&13.)*

## SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows:

	\$8.00 PER YEAR
	\$15.00 2 YEARS
To Elders:	\$7.00 PER YEAR
	\$13.00 2 YEARS

*These rates took effect with the  
"January-February, 1986" issue.*

To Elders:

\$7.00 PER YEAR  
\$13.00 2 YEARS

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.

J.M. MEWBORN, Editor

## REQUEST FOR PUBLICATION

Dear Brother Mewborn,

The following article, entitled "The Ten Virgins - Five Wise and Five Foolish," appeared in the "January-February, 1991" issue of THE REMNANT. It was written by Elder James F. Poole.

This article complements and concurs with the understanding, I trust, that has been given to me as the true interpretation of this parable of our Lord and Saviour.

If you should have space at a suitable time, I would be glad to see it published in the Zion's Landmark. I believe many of our people would appreciate reading it, since it sets forth the unconditional election of the Church of the Living God, from or before the foundation of the world, to the exclusion of the non-elect. It is clearly stated and declared in this article that the five wise virgins represent the elect or the church, while the five foolish represent the non-elect, or wicked who perish in their sin.

Yours to serve, I trust, in Christ,  
Calvin T. Harward  
Sanford, N.C., 27330  
December 1, 1994

### THE TEN VIRGINS (Five Wise vs. Five Foolish)

We have had several requests of late to give our views of the parable of the ten virgins; and such as we have, we freely give, with the hope that it may be in a measure blessed to the reader, as well extol the glory of the Lord of this, and all parables. Knowing that some of our dear brethren differ with us on this parable causes us to be temperate in our approach; yet, we must be honest in our presentation, with the hope that none who love the truth, as they are taught of the Lord, will take offense.

This popular, but abused parable, is one of three found in Matthew 25, embracing the ten virgins, the parable of the talents, and that of the sheep and the goats.

## Zion's Landmark

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

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According to our limited ability, we shall give our view of what this parable sets forth on a verse by verse analysis, with the hope that the reader can follow our humble effort.

*"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."*

The first word which commands our attention is "Then". In opening this subject the Lord directs the hearer to a future time described as "Then." We say future because He says, "Then shall" and not "Then Was," or "Now is." At that particular time that the Lord referred to, He declared the kingdom of heaven would be likened unto a small band of virgins setting out on a journey. We are fully convinced in viewing this parable in its context that its message refers to the end of time. The end time will be when our Lord draweth night to gather together His elect; when He shall come to call all them that make up His bride to their heavenly home. Nothing in the text would suggest that the time referred to is the destruction of Jerusalem in A.D. 70, or for that matter the dispersion of the Jews because of their disbelief, though there may be some similarities. There are those notable persons with respected credentials that claim near Divine Wisdom when it come to unraveling hard texts, that differ with us widely on the parable. However, we believe in the light of such things as our Lord set forth in this and other chapters, that this is the proper understanding of "Then," and the time frame it covers.

The next word which commands our attention is "shall". "Then shall the kingdom of heaven be likened..." Arminians and free-willers alike may murmur and complain at our understanding of the "wills" and "shalls" in the Bible. However, all those who are taught of the Spirit of God take great comfort in knowing that every word is vital and important, nothing was placed in the text to fill up space. There is no question that it *shall* be this way for the Lord has so said. It *shall* be. It is not that it *might* be, or that it possibly could be, or that the Lord would *like* for things to be this way, but when He returns, the kingdom of heaven "*shall*" be likened unto ten virgins. The hungry and thirsty little ones of the flock rejoice to read and hear about the blessed "wills and shalls" that go forth from the mouth of the Lord, for they are meat and drink to their souls, and they are no less interested in the one in this text than those elsewhere. They are all alike comforting to true believers. So let there be no confusion here. The Savior said "Then shall the kingdom be likened unto..." So shall it be. And what comfort could one possibly glean from the Word of God if they had no certainty that what the Lord said would, indeed, come to pass? Without the certainty of His immutable "Wills and Shalls," none of us could view this or any other prophesy with much more than a casual interest at best.

The next expression is "*the kingdom of heaven*". This expression is practically unique to the gospel according to Matthew, and is found there 33 times, and nowhere in the other gospels. This alone sets it apart as clearly different from the kingdom of God, although the difference itself is not so clear. The kingdom of heaven is mentioned often in the various parables, and we are persuaded that it

embraces the mixture of both the *professing* Christians and those who truly possess the hope of life which comes with being born again. They all gather together as His church on earth. Each one is going forth to meet the Bridegroom, and they, everyone, hold a lamp in their hand. There are those in this virgin band who possess the truth and hope of life from the Spirit of God, and there are those who only profess to do so. Such we believe is the division (or separation) in this parable, and any other interpretation raises more questions than it answers. Some may wish to compare "the kingdom of heaven" in Matthew with the expression "the kingdom of God" in the other gospels. Nevertheless be advised of the uniqueness of the expression "the kingdom of heaven" as it is restricted to this book. The "kingdom of heaven" was likened unto something. The Lord compared the kingdom of heaven to something very specific, and in this case it was the ten virgins.

"Ten virgins" only. This appears to show the smallness of the number of followers in the kingdom when He returns to gather together His elect children. There were only *ten* with a lamp of profession who were going forth to meet Him. No more and no less. While we do not believe the word *ten* here is a fixed number, denoting a specific figure, any more than the "cattle on a thousand hills" is an exact amount, or other numerical expressions are absolute; it does here and elsewhere set forth a figure, or a type which we would do well to view with diligence.

In this case, the Lord likened the kingdom to "*virgins*". Conditionalists, and assorted other work-mongers along with some honest believers) attempt to describe this parable as all being God's children, half obedient, and half disobedient, because, as they say, they were all described as virgins. However, any careful reader of the Old and New Testament will soon see that the word "*virgin*" was used to describe many who were not God's children. We shall not make up these examples at this time, but rather suggest that the reader inquire for himself. It would be well to point out too that one could be a natural virgin and yet still be unclean within. For it is not the outward conduct or acts that makes one defiled, but rather the heart, and a virgin could be as fully corrupted in their heart and thoughts as the most wicked fornicator. The obvious meaning here is that all these in the text were denominated virgins because of their following the Lord to the expected wedding feast.

These ten virgins took their "*lamps*", which we have previously stated sets forth the profession of all these that went out to meet the Bridegroom. As our Lord on one occasion said, "Let your lights so shine that men may see your good works." The lamp was the object of light, and thus these were lighted as they went forth. While they were going forth, they all seemed to be equally desirous of meeting the Bridegroom. Thus, they journey together in the walk and conduct of all those who make a profession of belief in the Redeemer. They were alike active, at least, at the outset, and the going forth of the foolish seemed as sincere as the wise. They appeared to be alike, eager to finish their journey. They went forth in order to approach Him at the finish, or so it seemed up to that point.

Now comes the great division: not made by us, but written under the inspiration and direction of the Spirit of God Himself. "*And five of them were wise, and five were*

*foolish.*" Anyone who has even a casual understanding of the usage of the terms "wise" and "foolish" in the scriptures will know that consistently the wise were those who had been given understanding and made wise unto Salvation through God's grace, and the foolish, like the fool who said "there is no God," were those who knew not God, nor had tasted His grace. Multiplied numbers of texts could set this forth, particularly in the Book of Proverbs, but we shall forbear, using only a few. "The way of a fool is right in his own eyes: but he that harkeneth unto counsel is wise." Prov. 12:15 "A reproof entereth more into a wise man than an hundred stripes into a fool." Prov. 17:10 "The wise shall inherit glory: but shame shall be the promotion of fools." Prov. 3:35. In viewing such texts as these, there seems to be little doubt that the wise were those born of God, while the foolish were not. It was not because they acted wise or acted foolish, respectively, but because they were wise (by God's grace) that they were denominated wise or foolish. The foolish were described as having taken their lamps, but alas, they "*took no oil with them.*" Again, we hesitate not to say that the use of the word "oil" is too clear and too plain for those who have eyes to see to be mistaken here. It is symbolic of the Spirit of God. The wise went along together with the foolish; the foolish went along together with the wise. These five foolish, however, had *no* oil; none at all!!! They had nothing with which to sustain a lamp of profession to the end. Did not our Lord say on one occasion that "He that endureth to the end shall be saved"? They had nothing other than an empty lamp, and without oil to feed their temporal flame, all of their boasting, all of their effort, and all of their intentions were to avail them nothing. For, without the oil of the Spirit, their lamps could not shine, and the luster and glory of the cause of Christ, which they claimed to possess, would be extinguished at the time of testing.

*"But the wise took oil in their vessels with their lamps."*

The difference between the wise and the foolish seems to plainly hang on this one point. The wise had oil and took it. The foolish, despite their apparent good beginning, had no oil; thus they could not take it on this venture. The oil of the wise was "*in their vessels.*" And, so we learn from the Apostle Paul that we have this treasure in earthen vessels, and it is with the believer at the outset, and will sustain the light of life until the end. And so our lamps will burn, not by creature effort, but by grace.

We read in Proverbs 13:9, "The light of the righteous rejoiceth: but the lamp of the wicked shall be put out." Several things are worthy of our consideration there. The righteous, who are the wise, have a light, and they are made to rejoice in it. On the other hand, the wicked's lamp shall be put out. Notice that it does not say that their lamp will just simply go out, but it shall be *put* out. We believe from our hearts that God Himself will extinguish the lamp of the wicked. The lamp of the wise, however, will burn in the hour of testing, for the Lord Himself is their light; but the lamp of the foolish will be snuffed out, world without end. And thus we see there the scriptural parallel, that the one (the wise) is described as righteous, and the other (the fool) is described as wicked. Words certainly could not be

plainer as we follow the intent of the Lord's meaning in Matthew 25.

We find as well in Proverbs 20:20, "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." We well understand from this that the Arminian, like the foolish virgin, whether openly or secretly, would curse his Father in heaven for the doctrines of election, and predestination, and despise the true Mother, the Church, and ridicule her for her old fashioned manner. Did not Hagar and Ishmael do the same? Sara, the figure of Jerusalem above, was despised by the bondmaid and her mocking offspring, and thus Abram thrust them out. Even so will the God of Heaven and earth put the lamp of the fool out in obscure darkness, where there will be gnashing of teeth, wailing, and bitter lamentations forevermore. And another text from Proverbs is chapter 21, verse 20, "There is a treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up." Certainly this seems to point directly to the message in our text that the great treasure is the same as we referred to earlier, "We have this treasure in earthen vessels." It is oil that dwells within the wise, but the foolish, (the foolish virgins) in true workmonger fashion spendeth it up. That which they seemeth to have is soon gone, and then they are destitute and wanting.

One further text from the Old Testament: Isaiah 62:1, "For Zion's sake will I hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp burneth." Certainly Zion and Jerusalem are words we understand in their spiritual sense, both referring to the Church redeemed by blood. In them God is seen blessing the citizens thereof that they might go forth in the brightness and light of Christ their Saviour. Also the will of God is displayed in preserving the great salvation of His children that it may be sustained as a burning lamp that is never extinguished. There is no indication here whatever that the Lord will be stirred for the foolish. As their lamps go out, it is a clear indication that Jehovah will suffer them to retire in darkness. Thus, those whose lamps burn with oil, the wise, go forth; the foolish, whose lamps go out, are found destitute. This, then is the great work the Lord predestinated from before the foundation of the world to accomplish in behalf of His little ones, and not the foolish.

"They that were foolish took their lamps and took no oil with them." There may be some that would say that the poor foolish things simply forgot their oil, or that they were just negligent. We disagree. There never was a possibility that the foolish could take oil with them, for they at no time had any. There was no possibility that they could have made such provisions for themselves, for God had never been pleased to grant them the oil of joy for their lamps. Not one word in the text suggests that the foolish virgins ever at any time had a trace of oil. They had a lamp; they had a flicker of light for a brief period until God put it out. They had the company of the wise; but they never had oil! And, thus, as they go, they go without oil, no doubt, never realizing what danger they were in. It cannot be overstated that the difference between the wise and foolish virgins was the oil. "But the wise took oil in their vessels with their lamps." And so, we find here that great and eternal

difference which forever separates the virgins. Five to oil, and five did not. It will never do for any to suggest that the five foolish *could have* taken oil with them if they wanted to. We could as easily prove that Ishmael *could have* been the son of Sara had he wished to. Or that Herod *could have* loved John the Baptist rather than hating him. Such reasoning belongs in the camp of free-will speculation. The foolish virgins never knew the need or value of oil, for they were strangers to the Divine work or purpose. Thus, they proceed in abject ignorance to the only one thing needful to a successful completion of their journey, while the wise, on the other hand, go secure, for they have oil.

"While the bridegroom tarried, they all slumbered and slept." It was ever the purpose of the bridegroom to tarry, and not apprise the wise and the foolish virgins. His coming until the midnight hour. His coming was a long way off, and the senses of the virgins became dull. So they read too in Matthew 24 of that evil servant saying, "My Lord delayeth his coming." He knew somewhat of these things, and so attempted to take the advantage. But in the tarrying of the Lord, the wise and the foolish virgins all slumbered and slept until the midnight cry was heard. Thus, we believe we have here the sad condition of the professing church, with its mixture of the true and false believers in it at this very time. We dare not make excuses for the wise, for they have been exhorted to "awake, thou that sleepest. The Divine Word has already censured them. We attempt not to condemn the foolish more than the wise either, for plainly says they *all* slumbered and slept. It was at the tarrying of the Lord that they fell into slumber. He was a long time coming, and so human nature acted out its lame and table condition.

"And at midnight there was a cry made." We find the term *midnight* is of great significance here, for as we understand the reckoning of time, midnight is the close of one day, and the beginning of another. *Midnight* signifies that the gospel day has concluded, and the endless day is beginning. When the Son of Righteousness rose with healing in His wings, it marked the beginning of the gospel day, and when the midnight cry is sounded that day will end. There might be some who would disagree, and contend that the Jewish day started at a different time, and so it did. But we are not here dealing with Jewish matters, but rather, the Gentile church with its mixture of real and false professors. And so midnight came. The ordained cry was made. Someone uttered the momentous message "Behold the Bridegroom cometh" and so He did. The imperative message contained in the cry was also, "Go ye out to meet him." The instructions were not, "come", for the Bridegroom was not speaking. There is a great similarity in this message and the one John the Baptist uttered when the Lord first approached: "Behold the Lamb of God." Now, at the close of time the Lamb returns for His bride, and the midnight cry is made. How joyous it shall be for all those who possess the oil-fed lamp to hear these words, "Your Bridegroom comes". That will be the fulfillment of all their hopes.

So then all those virgins arose and trimmed their lamp. One was as busy as the other. They all continued with the pursuit of making preparation, though it was awfully late time. But something terrible and drastic occurred to the foolish. That which they probably never

eamer of had now plunged them into panic. They had  
 out light in their lamps, and all their Arminian boasting is  
 now useless. Darkness surrounded the empty professors.  
 Where did they turn? "And the foolish said unto the  
 wise, Give us of your oil, for our lamps are gone out." Cer-  
 tainly, as we have read, the lamp of the wicked shall be put  
 out. They said it had gone out, but according to our Lord's  
 main message, it had been put out. "Give us of your oil..."  
 They begged of the wise. All else failing, the foolish virgins  
 now take up the language of grace. "Give us", was their  
 faint plea; little knowing that the Lord alone could give  
 that is needed for an audience with the Bridegroom. The  
 wise, being little better in knowledge at that time than the  
 foolish, instructed them to go to those who sell to buy for  
 themselves. We will pass by any comments on their atti-  
 tude and understanding here, saying that probably at the  
 last time the understanding of God's children will be no  
 better than what we discover here in these verses.

And what did the foolish do? They went out to buy.  
 The wise comforted with their doctrine and their practice. They  
 had little enough understanding to leave just as the Bride-  
 room approached, and, thus, they went out to hustle up  
 oil in the religions markets. The foolish set out to buy for  
 themselves, as if they could appropriate oil with money,  
 and secure its benefits with the price of silver and gold.  
 Such things as were needful to stand in the company of  
 the great Bridegroom were nothing but items of barter to  
 them. We believe it to be the gravest error to suggest that  
 these foolish virgins were God's disobedient children. Ev-  
 erything in the text indicates they were destitute of the oil  
 of the Spirit, and "if any man have not the spirit of Christ,  
 he is none of His." Rom. 8:9

"And while they went to buy, the bridegroom came;  
 and they that were ready went in with him to the marriage".  
 What terrible words are these for those who have no oil.  
 They were in one place, and the Bridegroom was in an-  
 other. But, blessed event for the wise! They were ready,  
 and went in with Him to the marriage. Notice well, the words,  
 "they that were ready". What made them ready? Their ac-  
 tivities? Their usefulness? Their diligence? No, none of  
 these things. Their readiness was simply that they pos-  
 sessed oil in their vessels with their lamps. Those who were  
 not ready were not ready because they had no oil. It is im-  
 portant to see too that nowhere in the Bible is there any  
 instructions to "get ready." The Saviour taught His disciples  
 about "being ready;" which is a work of grace, but not a  
 word about "getting ready." And so those that were ready  
 went in and the door was shut. What awful doom this will  
 be when at that last day when the door is shut by Him of  
 whom it is said, "He shutteth and no man openeth; and he  
 openeth and no man shutteth."

"Afterward came also the other virgins." Notice that  
 the word, "afterward". It was too late. They came after-  
 ward. They were described as the "other virgins"; not those  
 the elect, but others. The difference was as old as eter-  
 nity. And what was the language of the foolish? "Lord, Lord,  
 open to us." "Not everyone that sayeth unto me Lord, Lord,  
 shall enter into the Kingdom of heaven" is our Lord's clear  
 decree in another place. But they cry out, "Lord, Lord, open  
 to us," little knowing that the time was spent, and the day  
 is closed. Yes, the door was shut; never to open unto

them. And the Lord's language, clear, plain, and emphatic,  
 was "I know you not." Can we think of anything more ter-  
 rible to be said to a poor sinner than that the Lord said? "I  
 know you not." We do not believe that all the contrivances  
 of arminianism combined could ever make these words  
 anything other than the Lord intended (or purposed). He  
 who changes not knew them not because He never knew  
 them in the first place.

Volumes more might be said here, but we feel that  
 sufficient has been said to establish the clear direction of  
 this parable. Should any take offense, we confess we in-  
 tended none.

(Elder) James F. (J.F.) Poole  
 Salisbury, Maryland, 21802-1250

### Light

According to the scriptures, there are two kinds of  
 light. One of them, although uncreated, is an everlasting  
 light. The other one, although created, is a temporal light  
 that had a beginning and will also have an ending. They,  
 both of them, are described from the scriptures as follows,  
 viz:

(1) "The sun shall be no more thy light by day,  
 neither for brightness shall the moon give light unto thee:  
 but the LORD SHALL BE UNTO THEE AN EVERLASTING  
 LIGHT, AND THY GOD THY GLORY. Thy sun shall no more  
 go down; neither shall thy moon withdraw itself: FOR THE  
 LORD SHALL BE THINE EVERLASTING LIGHT, and the  
 days of the mourning shall be ended." Isaiah 60:19,20.

(2) "And God said, Let there be light: and there was  
 light." Genesis 1:3. "And, Thou, Lord, in the beginning hast  
 laid the foundation of the earth; and the heavens are the  
 works of thine hands: they shall perish; but thou remainest;  
 and they all shall wax old as doth a garment; and as a  
 vesture shalt thou fold them up, and they shall be changed:  
 but thou art the same, and thy years shall not fail." Hebrews  
 1:10-12. "The heavens shall pass away with a great noise,  
 and the elements shall melt with fervent heat, the earth also  
 and the works that are therein shall be burned up." II Peter  
 3:10.

All natural light, whether from the natural sun, or  
 the borrowed light upon the moon, comes from THE  
 EVERLASTING LIGHT, as described in the first scripture  
 above. All natural light in this world, regardless of its origin,  
 is created, either directly or indirectly. THE EVERLASTING  
 LIGHT is uncreated. "This then is the message which we  
 have heard of Him, and declare unto you, that GOD IS LIGHT,  
 and in Him is no darkness at all." 1st John 1:5.

God puts this everlasting Light into the hearts of  
 poor sinners, and he calls them "Wise Virgins." His Oil in  
 their hearts is ignited, burning, and, thus, they have the  
 Everlasting Light. Once lit, it will never go out since He  
 declared by His Promise, "For your fellowship in the Gospel  
 from the first day until now; 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." Phillipians 1:5,6.

God's work has never been in vain. The path of these wise virgins is just, and Solomon beautifully describes their walk, "But the path of the just is as the SHINING LIGHT, that shineth more and more unto the perfect day." Proverbs 4:18.

While John, the Apostle, declared that John The Baptist was not that light, saying, "He was not that Light, but was sent to bear witness of that Light," (John 1:8), yet, on the other hand, Jesus turns right around and calls John The Baptist that Light. "He was a burning and a shining light: and ye were willing for a season to rejoice in his light." John The Baptist, in this instance was a wise virgin of the Lord.

The Apostle Paul tells us how these wise virgins are made manifest. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the LIGHT of the knowledge of the glory of God in the face of Jesus Christ." II Corinthians 4:6.

The hymnwriter has described the perpetuation of the continuation of this Light, once it has been lit, to everlasting Glory for these wise virgins, saying,

"There we shall need no lamp by night,  
For night shall never come;  
Our God is the unfailing Light  
Of that sweet, happy home."

"And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them LIGHT: and they shall reign for ever and ever." Rev. 22:4,5. "and the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did LIGHTEN it, and the LAMB is the LIGHT thereof." "And the gates of it shall not be shut at all by day: for there shall be no night there." Revelation 21:23&25.

If not deceived, Elder James F. Poole was blessed to write beautifully on this subject of the ten virgins, and his revelation went deeply into the explanation and expounding of this parable of our Lord and Saviour Jesus Christ.

J.M. Mewborn  
December 28, 1994

## A GLOWING TRIBUTE TO PRIMITIVE BAPTISTS

Mr. John D. Gold, Publisher,  
Zion's Landmark  
Wilson, N.C.

Dear Mr. Gold:

While spending much of my time around a printing office, I frequently come into possession of reading matter, that others not so favorably situated, do not. In looking through the exchanges, I find the Christian Index, a Missionary Baptist periodical, published in Atlanta, Ga. I find the enclosed clipping in that magazine, and it is of so very much interest to me. In the main, it is, as I see it, such a glowing tribute to the Primitive Baptists, that I am sending it to you, for your inspection and reproduction, if you see fit, in your paper.

Of course, there are the usual criticisms and inaccuracies that are always thrown at our people, but, excusing that, it is, I believe, a great tribute to the dear old church. The wonder with me is how a man, like the writer of this article, being reared by a devoted, loyal father and mother of the old church, and seeing so many good things practiced by those old people in following the teachings of the scripture, can so far depart to a remote position, from former teachings of the scriptures, as to tie up complete with the world and the works of man, to the ultimate dishonoring of the King of Peace. But such are the conditions today everywhere, which greatly fills our hearts with sorrows!

If you feel inclined to reproduce this article, I will appreciate it, but, if not consistent with your best judgment please leave it off, and I assure you that it will be all right with me.

I am enjoying reading the Zion's Landmark, and trust it may continue to be published, as it now is being done, for many years to come, in order to comfort the saints of God, wherever they are found.

With best wishes,  
J.F. McGinty

## RECOLLECTIONS OF THE PRIMITIVE BAPTISTS IN EARLY TEXAS

(By J.B. Cranfill, Dallas, Texas)

When we lived at Hallmark's Prairie, Bastrop County, Texas, the leading church of the community was that of the Primitive Baptists, who held their services in a small rawhide, frame structure, down on the south side of the prairie. Even at that, the membership was not large, but inasmuch as my father and mother were members of that church, it was the one I attended in my childhood.

The Primitive Baptists do not believe in Sunday Schools, foreign missions, paid preachers and designate salaries, or secret orders and societies of any kind.

One of my cousins, Dr. A.G. Cranfill, was first Primitive Baptist, then joined the Missionary Baptist Church and became a Mason. He later returned to the Primitive Baptist Church of his first love, and took his demit from the Masonic Lodge.

When he was down in Dallas, attending a Primitive Baptist Association, shortly before he died, he came to see me, and I joked him about his change back from the Missionaries to the Primitives, alleging that he did it to keep down the high cost of religion.

My father was a country doctor and a Primitive Baptist preacher, and often I went with him to the various meetings of his church organization. On one occasion, I went with him down to Smithville, Texas, where the association met that year. The introductory sermon was preached by Elder Smiley. He was a tall, homely looking, angular man and was uneducated, as were most of their ministers. Yet he was, withal, a very impressive personality.

The true, orthodox, genuine Primitive Baptists are ironclad predestinarians, and some of them carry this doctrine

trine to the point of believing in the eternal and absolute predestination of all things. An incident emerges from my boyhood days concerning a Primitive Baptist preacher out in the Indian country, who, on Sunday morning, while preparing for his ride across the wide, open prairie to his preaching appointment, began to rub up his rifle, and reload it. His son, who had joined the Missionary Baptists (most of the descendants of these dear Primitive Baptist people do join the Missionary Baptists) said:

"Father, I thought you believed in the eternal and absolute predestination of all things. If you do, why are you carrying your rifle with you today, on your way to your church meeting at this time?" To which the dear Old Baptist preacher, with a twinkle in his eye, replied:

"My son, I have the feeling that God has foreordained that a Commanche Indian will die today!"

**NOW, THERE ARE SOME QUALITIES OF THESE PRIMITIVE BAPTISTS THAT HAVE ALWAYS IDENTIFIED THEM AS A DISTINCT, SEPARATE PEOPLE FROM ALL OTHERS WHO SURROUND THEM. ONE OF THESE QUALITIES IS THAT OF PERSONAL INTEGRITY. NO PRIMITIVE BAPTIST IS EVER ASKED FOR SECURITY FOR ANY DEBT, BANK, PERSONAL OR OTHERWISE. THEY ARE HONEST, DEBT-PAYING, REVERENT, LAW-ABIDING CITIZENS.**

While they have no organized missionary operations, and no salaries for their pastors, these good people do quite a little quiet charity. Often, I hear them refer to that scripture which says, "But, when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly." Matthew 6:3,4. The main reason why these dear friends never let their left hand know what their right hand did was that the right hand didn't do anything. But, now and then, some generous-hearted member of the Primitive Baptists would give the pastor a new suit of clothes, or a fresh horse, or a new pair of saddlebags, or other needed gifts, and now and again, the whole neighborhood would turn out to help some unfortunate brother gather his corn or cotton crop, who had been beset with a weather disaster, and, thus, set him on his feet.

There was another thing peculiar to the Primitive Baptists, and that was that, no matter how many preachers were present on any given Sunday or meeting day, they all (everyone of them) preached. Upon a time in my boyhood, four of these beloved brethren preached. Services began at sharply at 11:00 a.m., and lasted until 3:30 p.m. without a break for dinner. My father was one of this group, and, being pastor, he closed the services. An hour's sermon for these blessed preachers was one of their brief messages. The average that day was an hour, each, but my father — bless his soul! — took up only thirty minutes of that time. When church (the meeting) was dismissed, I was the hungriest Hallmark's Prairie lad available that ever uncomplainingly took that much sermonic punishment.

The climax of these sacred Christian activities of these dear old-time friends of mine was reached when they had foot-washing. This came four times a year in keeping with the scriptures. Their thought was that to celebrate the Lord's Supper, and then follow with the foot-washing every month was to make it all too common in the public mind,

but that to engage in these hallowed services every three months was to maintain their sanctity and dignity, and, at the same time, follow the New Testament (Christ's command), or example.

If my reader has read the thirteenth Chapter of the Gospel of Jesus Christ according to John, he has found there the basis for this practice of the Primitive Baptists. It is plainly written there, and I refer the reader to that scripture of what I have set down here, quoting a portion thereof, as follows:

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father had given all things into His Hands, and that He was come from God and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." (John 13:2-5.)

In faithful similitude, these dear people maintained, and, yet, maintain, this very impressive ceremony. Well do I recall the gleeful anticipation of the outsiders concerning this service. The wild-eyed cowboys and loquacious critics would gather in the little meeting house to look on, and, when opportunity offered, they would poke fun at these plain folks, as they entered upon, what to them was, one of the most sacred examples of God's House.

Yes, I saw when they came, and many a time, as a little lad of a small boy, sitting in the corner of the old church meeting house, I watched these critics, but in every case those who came to scoff or mock remained to pray. Their lips, which, when the service began, were curled in scorn, soon relaxed, and by the time the example of the foot-washing service or ceremony found its end, many of their eyes were moist with tears, and the humility of brotherly love exhibited by these devoted Christian, God-fearing people, was so impressive that all hearts beat in unison with theirs, a miracle of God.

Many and many a time, old frontier feuds found their solution and their end upon these foot-washing occasions, as just described. Men who had been alienated could not with moist eyes kneel at each other's feet and fail to yield all thought of vengeance and submerge it in this glowing repetition of that deed the MASTER of all men performed on that occasion at the supper before he was betrayed.

And, now may I conclude the recounting of these events in my early years, as my heart overleaps in my reminiscing of them over the intervening years. Again, I find myself seated in the old Hallmark's Prairie Meeting House on the last Sunday I was ever to linger there. All of our cattle had been gathered, roadbranded and bunched together for the drive up the Chisholm trail. For the last time, I, the wild, unsaved cowboy, occupied a seat on the crude bench as Elder Abe (Abraham) Baker preached. One of the quaint customs among the Primitive Baptists was that anon the preacher occasionally would leave the pulpit, and would quietly move up and down the aisles, shaking hands with the members and the audience while leaving a personal message with everyone. Slowly, Elder Abe Baker, knowing that next day we were to go out upon the wide open trail and prairie, moved toward his youthful friend of the long

years. Finally, making his way to where I sat, he held out his big, brawny, right hand to me, and with his left hand resting on my head, he said, calling me by my familiar boyhood name, quoted the 12th Chapter of Ecclesiastes, 1st verse, "Britton, you are leaving us tomorrow and I shall, perhaps, never see you again. Remember now thy Creator in the days of thy youth, etc." With that, he turned his noble face away, but when I looked up and my moist eyes said 'Goodbye', his own (eyes) were wet with tears.

I never saw him anymore, but the words he said to me on that day, as he laid his loving hand upon my head, thrill me yet in my grateful spirit, as these words are penned. This incident was very touching!

(Taken from the Zion's Landmark,  
January 1st, 1931, issue, Pages 50-53.)

### EDITORIAL COMMENT (NOT SO GLOWING ANYMORE)

We call the reader's attention to the above statement, as written in the above good article, "A Glowing Tribute to Primitive Baptists," as follows,

"NOW, THERE ARE SOME UNDERSTANDING QUALITIES OF THESE PRIMITIVE BAPTISTS THAT HAVE ALWAYS IDENTIFIED THEM AS A DISTINCT, SEPARATE PEOPLE FROM ALL OTHERS WHO SURROUND THEM. ONE OF THESE QUALITIES IS THAT OF PERSONAL INTEGRITY. NO PRIMITIVE BAPTIST IS EVER ASKED FOR SECURITY FOR ANY DEBT, BANK, PERSONAL OR OTHERWISE. THEY ARE HONEST, DEBT-PAYING, REVERENCE, LAW-ABIDING CITIZENS."

That portion of Mr. J.B. Cranfill's, Dallas, Texas, testimony that reads, "One of the qualities is personal integrity. No Primitive Baptist is ever asked for security for any debt, bank, personal or otherwise. They are honest, debt-paying, reverence, law-abiding citizens," is no longer GLOWING.

Back on January 31, 1931, almost sixty-five years ago, this statement was very true. I am almost 63 years of age myself, and I can remember in those years prior to and including World War II that Old Baptist Churches stood strongly for this principle as outlined in the italicized words above. If any member, deacon or minister (Elder) refused to pay his just and honest debts, his life was short in the Old Baptist Church. However, that is not the case anymore, in the falling away now taking place.

Sad commentaries come to light today where members, deacons and Elders in the church have continuous, sustained judgment records in courthouses over the land and country, for unpaid debts, some of them still outstanding that run on and on over a period of years.

Such records, regardless of how small or how large, however, will never be found among true Primitive or Old School Baptist Churches. The words of the wise man, Solomon, come to mind when he said, "A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold." Proverbs 22:1. These words will never be changed or improved. They will shine forth and outlast the time limitation of any religious order or name that is not kept in the true faith, doctrine and order of the

Church of the Living God in this world. This principle is not time honoring, but it is God-Honoring. Judgment records (and dockets) in any courthouse a mile long against one bearing the name "Primitive Baptist," is a mark of the world, and certainly not of the Church of the True and Living God. This principle has stood in the past, and we believe that it still holds good today.

J.M. Mewborn,  
January 1, 1995

### THE RIGHT HAND OF FELLOWSHIP

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Galatians 2:9.

Among the membership of the true Church of the Living God and the Household of faith at large today, it is generally perceived and agreed that there are two required ordinances of the Gospel Church involving true fellowship. These requirements, as it has always been throughout the past two thousand years since the days of Christ and the twelve apostles, are baptism and communion, the latter more commonly called The Lord's Supper. Along with the requirement of the two ordinances of baptism and communion are a number of acceptable practices and customs, as based upon supporting scriptures. These customs and practices may vary from place to place, section to section, and area to area.

Among the various customs and practices are feet washing, the right hand of fellowship, love feast, laying on of hands or imposition of presbytery, anointing the sick, the singing of hymns and psalms with the lining of the sentences by a minister, with other practices and customs that we will not mention here.

The ordinances of baptism and communion, always administered by ordained elders, are absolute requirements of the Church of Christ without exception, with the custom of giving (or extending of the required practice) of the right hand of fellowship to the candidate for membership, in some cases prior to baptism, and in some cases immediately after the candidate comes out of the water from the baptism. The requirement of the custom of the right hand of fellowship, like the ordinance of baptism, itself, must be extended by an ordained minister (or elder) of the church, to be followed by the individual church members, either prior to the administration of the sacred rite of baptism, or immediately after the administration, extending fellowship of the gospel to the new member.

The ordinance of communion or The Lord's Supper and the practice of extending the right hand of fellowship are required at some time or place in true gospel worship from time to time. The instructions of the Lord Jesus Christ through the Apostle Paul to the Gospel Church reads as follows, "THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME." 1st Corinthians 11:25. Notice in particular that He did not say how often, but in this instance, He said, "As oft, etc." We have churches among us today

to commune only once per year, others commune twice each year, while a number of churches commune quarterly four times per year, sustaining the validity of this scripture.

Likewise, the carrying out of the required custom of extending the right hand of fellowship in the true church, may be practiced, as supported and verified by our scriptures in the caption above, when receiving members to fellowship in the church, or it may be practiced at certain meetings of a church throughout the run of the year, or it may be practiced at every meeting, which some of our churches do. Sometimes, this custom or practice is called "Striking Hands," or "Hand-Shaking."

From the scripture, there is nothing binding upon a church as to the number of times of communion, but to be in gospel compliance, it must be carried out at some place and time. "As oft as you do, do in remembrance of me." So, it follows likewise that there is no binding, scriptural rule resting upon the church as to the frequency of times in extending the right hand of fellowship, but it must be done at some place or time for the church to be in gospel compliance. "As oft as ye do it, do in remembrance of me," applies in both instances.

The following article on this subject by Elder P.G. Lester on extending the right hand of fellowship, as described in the scripture at the beginning of this article, is one of the best I have ever been privileged to read on the subject. Elder P.G. Lester was the longtime Associate Editor of this paper, Zion's Landmark with Elder P.D. Gold, as Editor. After Elder Gold's death in the year 1920, Elder Lester was the editor of Zion's Landmark for ten or twelve years until his death. We believe you will enjoy reading this good article. Elder P.G. Lester lived in Roanoke, Virginia, and was member and Moderator of the New River Association for many years. The article is taken from a prior issue of Zion's Landmark.

J.M. Mewborn

## THE RIGHT HAND OF FELLOWSHIP HAND-SHAKING

### STRIKING HANDS

Of the things received by tradition from the fathers, many are of a local nature, and are observed in a light peculiar to the locality in which they are practiced, each being held as a sacred indulgence by those who maintain them, not feeling to condemn themselves in the things which they allow. We are so peculiarly constituted in our nature and state of being in this life, that tradition, under favorable circumstances, finds ready and easy access into our opinions and practices, and when once rooted there, it is not an easy matter to uproot and eradicate it therefrom. It might not be too much to say that there is local organization of the visible church wherein there may not be found elements of a more or less traditional character, but perhaps no community exists in which no tradition is practiced. And it may as truly be said that there are things which are clearly forbidden in the scriptures to be observed, which in some sec-

tions are practiced more on the line of tradition or because the fathers did so, than in other communities where they are not allowed, because the fathers did so, than in other communities where they are not allowed, because the fathers did not do so, rather than from a conscientious impulse; as by the intuition of the spirit by which the children of God are taught the truth as it is in Christ Jesus our Lord. I mention as an instance of same, the practice of feet-washing.

When one is allowed to grow up under the influence of a certain tradition it is easy for him to hold it in favorable consideration, and he finds it just as easy to disfavor something of kindred origin and character held by those of some other section. Sometimes the beam in our eyes prevents us from seeing clearly to pluck the mote out of our brother's eye. Where there seems to be a custom, whether in substance or shadow, it seems to me it would be at least a reasonable attitude to consider the purpose claimed for that custom before judgment is pronounced against it.

Among the things which might be enumerated and classed as traditional is the custom in some sections of shaking hands at the close of the meeting. In different denominations this custom, where used, has its denominational significance, and among our people, where observed, it has its local character, but nowhere in my knowledge is it held by them as by us. It is not used by any but our people in this section of the country.

Some of our people regard it as a mere fleshly matter, indication weakness, and are sometimes inclined to run when some good brother or sister starts toward them with outstretched hand desiring, as it may be, to thus give expression of love and fellowship, as by the right hand of fellowship, but is it necessarily true that such is of the flesh? Can we meet together and worship God without making some outward manifestations? Are all such manifestations necessarily of the flesh? The brethren fell on the neck of Paul, and kissed him, weeping sore, sorrowing most of all for the words which he spake, that they should see his face no more: was that not an outward manifestation, and was not the man affected? But shall we say it was of the flesh? I have at times felt assured in my own mind that certain demonstrations were altogether of the flesh, while at the same time, I have seen similar demonstrations which I felt were an outward evidence of an inward work of the spirit of God, and thus I felt to discern between him that served God, and him that served Him not; but I do not feel to quench the spirit in one because I did not believe there was any spirit in the other.

Simon, the sorcerer, believed and was baptized, being yet in the gall of bitterness and in the bond of iniquity. We cannot and do not claim that all who believe and are baptized, are in a like condition.

No one is likely to be deceived by a false religion which is utterly unlike that which is truth. If there is no such thing as shaking hands at all connected with our religion, then all hand-shaking is wrong, and the devil is playing a hand unworthy of his skill when he is doing something by which the worship of God is not in some way related.

Surely the children of God have the right to give each other "the right hand of fellowship" and the time must

be after evidence has been given of mutual faith, whether it be after one has related a gospel experience and been received and baptized, or he having been baptized, is received fully into the fellowship of the church, or after having heard the gospel preached. I can see nothing wrong in the brethren who have been comforted by relation of the work of God's grace in an individual's experience, or the testimony of that grace in a gospel sermon, giving the right hand of fellowship to the one or more who has bestirred them of the Lord in the gospel, and to each other according to the spiritual evidences of the mutual faith of each.

The Primitive Baptists in this mountainous country live in a medium latitude and altitude naturally, and they desire to be even so spiritually. We like to have enough of that religion that makes us want to shake the hands of our brethren and that affords us an opportunity to do so.

Among the things of which we are fully persuaded and we have been assured of, is, that the religion of our Lord Jesus Christ is an actual, living demonstration of "Christ in you the hope of glory," and while we may sometimes be rather demonstrative, yet feeling that we dwell in the work we desire to sing, and when upon the top of the mountain, we feel to appropriate the blessed saying, "Let them shout." Having these privileges we do not think it a vain or fleshly thing to give each other the right hand of fellowship. Sometimes while we, in the love of God, are thus loving one another with a pure heart, fervently, we humbly trust, when men see our good works, and in the light of grace, they too desire to shake our hands, giving thereby expression of their love for us, showing that we are of good report of them who are without. Now and then one may be moved in his fleshly mind to imitate this service, and others may mock, but there were sons of Belial in the days of Israel, and I suppose we have their antitype in this day, and as they were not all Israel which were of Israel, so there is something comparable to that in this day. We may have some of that negative, opposing element among us; in fact, we may possibly be altogether that, but we hope not.

When brethren come among us, we do not ask them if they are "hand-shakers" but we open our doors to them, and if they preach the truth, our hearts are open to them and we are almost certain to shake their hands.

The custom is as old as the history of our people in this section so far as I have been able to learn, and there are churches in my country and association over a hundred years old.

My association — the New River — was constituted in 1793, and the oldest church in its constitution was organized in 1774. During all these years we have followed our early precepts, and today we are sounder and stronger in doctrine than ever before in my opinion. As pertaining to the flesh, we are in all respects up to the standard of our brethren elsewhere, and in faith we believe we as truly worship the God of our fathers.

The custom of shaking hands may be perverted and abused, as other things may be and sometimes are, but that does not signify that all have thus used it, and is not conclusive evidence of the kind of spirit that has impelled others.

Our pastors as a rule have been and are keepers

of sheep, feeding the flock of the church, the Holy Ghost has set for them. They have been faithful to their charge using great plainness of speech, preaching, exhorting and admonishing the brethren to strive to keep the unity of the Spirit in the bond of peace — and the Lord has so blessed us that no wind of doctrine has so tossed us as to rend us asunder; for which we hope we desire to be thankful to the Giver of every good and perfect gift, by whose grace we hope we are what we are.

P.G. Lester

For a number of years, the practice of hand shaking was carried out among the churches of the Kehukee Association. We give below a portion of statements from Burkett's and Read's History of the Kehukee Association pages 148-152.

"The Lord was pleased to make use of weak and simple means to affect great purposes, that it might be manifest that the work was His and not man's. Singing was attended with a great blessing: Elder Burkett published two or three different pamphlets, which contained a small collection of spiritual songs, some of which he had brought from eastern countries. They were in very great demand. As many as about six thousand books were disposed of in two years. We might truly say, "The time of singing of birds had come, and the voice of the turtle was heard in the land. At every meeting, before the minister began to preach, the congregation was melodiously entertained with numbers singing delightfully, while all the congregation seemed to lively exercises. Nothing seemed to engage the attention of the people more; and the children and servants at every house were singing these melodious songs. From experience, we think, we can assure our readers, that we have reason to hope that this, with other means, proved a blessing in this revival. Shaking hands while singing, was means (though simple in itself) to further the work. The ministers used frequently, at the close of worship, to sing a spiritual song suited to the occasion, and go through the congregation, and shake hands with the people while singing; and several, when relating their experience, at the time of their admission into church fellowship, declared that this was the first means of their conviction. The act seemed so friendly, the ministers appeared so loving, that the part with whom the minister shook hands, would often be melted in tears. The hymn

"I long to see the happy time,  
When sinners all come flocking home,  
To taste the riches of his love,  
And to enjoy the realms above:"  
"Take your companion by the hand;  
And all your children in the band,"

— Many times had a powerful effect. Giving the people an invitation to come up to be prayed for, was also blessed.

The ministers usually, at the close of preaching would tell the congregation, that if there were any person who felt themselves lost and condemned, under the guilt and burden of their sins, that if they would come near the stage, and kneel down, they would pray for them. Sham

at first kept many back, but as the work increased, numbers, apparently under strong conviction, would come and fall down before the Lord at the feet of the ministers, and crave an interest in their prayers. Sometimes twenty or thirty at a time. And at some Union Meetings, two or three hundred would come, and try to come as near as they could. This very much engaged the ministers; and many confessed that the Lord heard the prayers of his ministers, and they had reason to hope their souls were relieved from the burden of their sins, through the blood of Christ. It had a powerful effect on the spectators to their wives, their husbands, their children, neighbors, etc., so solicitous for the salvation of their souls; and was sometimes a means of their conviction. Many ladies of quality, at times were so powerfully wrought on, as to come and kneel down in the dust in their silks to be prayed for. The act of coming to be prayed for in this manner had a good effect on the persons who came, in that they knew the eyes of the congregation were on them, and if they did fall off afterwards it would be a disgrace to them, and cause others to deride them; this, therefore, was a spur to push them forward.

Relating experiences, and the administration of the ordinance of baptism were greatly blessed in this revival. When the churches held conferences to receive members (which they always did in a public assembly) the congregation would draw up in such crowds, that they would tread one on another, anxious to hear the experiences of their neighbors and families. And while the candidates were relating their experiences, the audience would be in floods of tears, and some almost convulsed, while their children, companions, and friends were relating their conversion. And several declared this was the means of their conviction.

And when the ordinance of baptism was administered, nothing had more solemn effect. Sometimes fifteen or twenty would be received at one time; and at the time appointed for baptism, great numbers would attend; from two hundred to one thousand and more would assemble at such times. And then to see fifteen or twenty persons suitably attired to go into the water, hand in hand, and the minister joining the rank at the head, would march down into the water regularly, like soldiers of Jesus, singing as they went,

"Come, all ye mourning souls, who seek  
rest in Jesus' love,  
Who set your whole affections on things  
that are above;  
Come, let us join together, and hand in hand  
go on,  
Until we come to Canaan, where we no more  
shall mourn,"

— would take a solemn effect on the numerous assembly. Numbers would be in floods of tears, and so greatly affected could scarcely stand, while they would express their sincere wishes that they were prepared to go in with their children and companions.

Sometimes they had the pleasure to see the father and the son, the mother and her daughter, the wife and the husband, go into the water together hand in hand. This

proved conviction to many. Thus the Lord carried on his work."

This practice was later discontinued among the churches of the Kehukee Association. See page 918, Hassell's Church History.

## THE PROVIDENCE OF GOD

by Elder James H. Oliphant, Beuna Vista, Indiana (1883)

By the providence of God we understand is meant the care He has of all His creation in heaven and earth; His control of the starry heavens and all the elements of nature in this world — the vegetable and animal kingdoms. But more particularly, the care and notice that He takes of men in general, of kings and kingdoms, of nations and of individuals from the highest to the lowest, from the richest to the poorest, from the wisest to the most ignorant. And most particularly the constant watch care He has of all His saints, not only with respect to their respective lots and conditions in this world.

In order to understand this important subject, or, might I say, any other subject respecting religion, aright, it is necessary to consider first what God is, and what are His attributes. He "is a spirit," and the Scriptures teach that He is everywhere. That He is in *every place* is a sublime thought, hard for us to comprehend and yet plainly taught. On this, the language of David is: "if I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 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. If I say, Surely the darkness shall cover me; even the night shall be light about me." There is no going out of His presence, by land or by sea, by day or night, in heaven, earth or hell. "The eyes of the Lord are in every place, beholding the evil and the good." "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." From the passages, it is evident that there is no point in the universe but what God is there. Paul says, "in Him we live, and move, and have our being." As the fish in his native element is surrounded on all sides with water, so we are surrounded on all sides with water, so we are surrounded with Deity. As the air pervades and fills space and surrounds every insect, so God is about us. While He is in heaven, the object of all praise, He is not far from every one of us. It is a fearful thought that God is always with me beholding my evil as well as good thoughts, in the darkness of the night as well as by day. He never sleeps nor slumbers. There is not a human that is hid from Him. "He beholdeth all the sons of men...He looketh upon all the inhabitants of the earth."

He is not only everywhere, but He is everywhere *knowing*. He is "a discerner of thoughts and intents of the heart." David tells us "His understanding is infinite." So that from the lowest reptile or insect or worm or atom to the highest angel in heaven, He has a perfect knowledge of all; He needs no information as to what is in man or anything else. The Savior taught His doctrine with reference to the sparrow. It "shall not fall...without your Father. But the very hairs of your head are numbered."

But if God were anywhere a silent and inactive spectator, a bare observer of things, His presence among us would be an unimportant thing. But if He governs seasons and times, if He sends rain and dew, and cold and heat; if He decides the victor of the battle and controls nations, and fixes our times and lot and stay on earth; if He be a Father to the fatherless, a Husband to the widow, a Defense for His people and a Covert to them from every storm, tempest and trial; in a word, if He is everywhere and knows everything, to control, direct and manage it, then the doctrine of His omnipresence and omniscience is calculated to comfort His people and strike terror to His enemies. Were the saints of God casting their ballots for one to take the helm of that great ship called nature, or were they choosing one to preside over all the corners of this world and bring them to an issue, honoring to God and safe to them, everyone would say, "Jesus, let all power in heaven and earth be given to Him; let Him have power over all flesh that He may the more effectually be the Savior of His people." "Bring forth the royal diadem and crown Him Lord of all." We believe that God does rule in everything and in all places. He sends His "rain on the just and on the unjust." This expression implies more than that of permitting it to rain. In speaking of the clouds, Job says, "it is turned round about by His counsels: that they may do whatsoever He commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for His land, or for mercy." The rain, therefore, does not fall in obedience to a mere blind law of nature. If the cloud arises it is because the Lord "turns it round by His counsels." If one says it is natural for it to rain, we answer that God is the author of nature, and in this case nature is but His "check lines" by which He conducts these affairs. The snow, rain, wind, hail, frost, lightning, all are mentioned in the Bible as being under Him as servants. "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail." "He scattereth the hoarfrost like ashes." "He causeth His wind to blow, and the waters flow." "God thundereth marvellously with His voice; great things doeth He, which we cannot comprehend." "He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasures." All this shows that God is not a silent, disinterested spectator in these great affairs, but that He is the great, active and wise Power who personally manages and directs. In mercy He sends the rain, and for correction He withholds it. He supplies the sources of all rivers, visits every herb with moisture, quenches the thirst of every animal. He rides on every storm, directs the scythe-winged lightning, whether it burst the oak or destroy the city. His hands give down the gentle dew or small rain, or drenching, destructive deluge, or pelting hail. He is in the snow and hail storm. Zech. 10:1, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, and if these things were not under control, we need not ask for rain. God has made promise that seed time and harvest shall not fail. Hence, the seasons are in His hands. I do not doubt but that the great law of the universe produces the change of the seasons, but He made that law. Droughts and famines are, therefore, not accidents, nor do

the refreshing showers come by chance; let us, therefore, never murmur at the weather nor be alarmed. Thousands of years have fled and gone, and yet the inhabitants of the earth are fed.

The providence of God provides for the beasts and fowls. Psalms 147:9, "He giveth to the beast his food, and to the young ravens which cry." Job 38:41, "Who provideth for the raven his food? when his young ones cry unto God..." The Savior refers to the lily, the grass, the sparrow and the very hairs of our heads, as receiving the care of the Lord. How wonderful are the ways and works of God. In the eternal march of the planets and in the everlasting succession of the seasons, and seed time and harvest, the Hand of God is plainly manifest; but the same hand provides for the raven and sparrow and grass and every green tree and living thing. The Bible teaches us to ascribe things to God that are daily occurring around us. Psalms 95:7, "He is our God; and we are the people of His pasture, and sheep of His hand." As a shepherd has the oversight of his flock, so the Lord has the care of all men for "He is the Savior of all men" temporarily. He is also the Saviour of His Elect eternally. The wicked are kept by His hand; the very life they employ, in rebellion against Him, is kept by Him. Think, dear reader, that He prolongs your being and gives you all things to enjoy. These thoughts may justly alarm the ungodly, but should truly comfort the saint.

He also reigns among men. "The Lord most high is terrible; He is a great King over all the earth." "God reigneth over the heathen." "God is the King of all the earth." The devil is called the god of the world and yet God is King of all the earth. In the rise and fall of nations, the hand of God is directing. Though we may not be able to understand how, yet the Bible teaches that God governs in these things. Although Hazael was a wicked king, yet the Lord raised him up upon the throne. This the Lord did for a reproof of His people for their sins — II Kings 7 and 20. See Daniel 4:17, "To the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." This is undoubtedly proof that God fixes the crown or whatever head He will, even upon the wickedest of men. Daniel 4:32: "Until thou know that the most High ruleth in the kingdom of men and giveth it to whomsoever He will." Again: "And 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?"

There are many places that show that God decides political questions and governs in national affairs. It is difficult to see how that it is God's will for the wicked to rule and bad laws to be placed on the statute book. Ezekiel 20:25: "Wherefore I gave them also statues that were not good," etc., but it is certain that while wicked rulers are ruling, that the purposes of God with them and their subjects are being carried out. It is a stupendous thought that the Almighty God gives shape to the political world and directs the steps of men. The wonderful providence of God preserves His people and directs the course of various events of this life to their good. Hence we read: "All things work together for good to them that love God," etc. "A man's heart deviseth his way but the Lord directeth his steps." "It is not in man that walketh to direct his steps," etc. The history of Joseph

is a clear exhibition of this doctrine. God was in the whole affair, from his first dream to final deliverance of the famishing family of Jacob. Pharaoh is a clear example of God's reigning providence over the events of life. The purposes of God and the evil of men met in these things. Joseph's brethren meant evil in their sale of Joseph, but God meant it for good. They unwittingly and sinfully carried out the purposes of God. So Pharaoh, though he was a wicked ruler, yet his conduct was a means for publishing the name of the Lord throughout the earth — Rom. 9:16. The whole history of the Jewish nation witnessed the overruling power of God in the affairs of men. It is easy for us to believe that God cares for the great planets of the skies, the tall angels at His feet, but not so easy to understand that He cares for the "sparrow," the "hairs of our head," and the small insect crawling at our feet. There is no dividing line between the doctrine of His universal providence and infidelity. He moulds and directs the planets, and He guides the dust in the storm. It is a comforting thought to God's people that the Lord reigns in all things; that He measures to us our affliction. It is blessed "concerning everything to cry my father's will be done." In Romans 1:20 we are taught to know the greatness of God by His creation; one said "the universe is God," but here we are taught that the universe is a creature. We see the wisdom, power and goodness of God in creation. The amazing wonders of heaven are the fruits of His perfection, but His hand is equally manifest among men. Our Savior says: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin." "Behold neither do they reap nor gather into barns; yet you heavenly Father feedeth them. Are ye not much better than they?" "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" The special providence of God over His people is here taught. We are to feel that He is ever with us, and that all the events and changes of life, however dismal, shall work ultimately for the best. Jacob felt that God had bestowed wealth upon him, and was made dumbled by it; his words were, "I am not worthy of the least of all the mercies...for with my staff I passed over this Jordan; and now I am become two bands."

If our worldly business is prosperous, we are to remember that God is directing all. We are not to use this doctrine unlawfully. Some have abused the doctrine of grace by urging that we may live in sin if it be of grace, and so the devil suggested to Christ that He should cast Himself down from the pinnacle of the temple, for God hath given "His angels charge concerning thee...lest any time thou dash thy foot against a stone." Here the devil suggested a wicked use of the doctrine but Christ replied, "Thou shalt not tempt the Lord thy God," as much as to say, "I know that the doctrine you present is true, but you are endeavoring to make a bad use of it." So while we recognize the universality of God's providence in the care of His people, yet we must not make unlawful use of the doctrine. May God keep us that we not get hurt. To rush foolishly into danger is to make an unlawful use of the doctrine, but when we are by sacred obligation called into danger may our feet be placed upon this solid rock and feel courageous in the midst of the most dreadful contagions,

or the roar of the battle. We may feel that God cares for us, and sing with Hart:

*The shafts of death around me fly,  
'Till Jesus will I cannot die.*

It was the belief of these sentiments that caused the Apostle to say: "All things work together for good to them that love God, to them who are called according to his purpose."

This doctrine will not be used as a license to laziness or neglect, but God will use it to check our pride in our prosperity. We should remember that if we are advanced in life, that we are favored of God; it should produce humility. David was humbled before God when he recounted his wealth, for he felt that he had it from God. And so we should, if we are blessed, ever remember that it should produce humility. How often do we see wealth and prosperity fatten pride and starve humility. We should know that it is a sad state of things if we are made proud and high-minded by the mercies of God; they should humble us. If we are made honorable among men, or if we are blessed with a degree of usefulness above others, these things should bring us to the feet of the Lord in thanksgiving and humility. But wealth and worldly honor are not always best for us. Sometimes God sees and knows that adversity is best for His people — the furnace purifies the gold, and so afflictions sometimes remove our pride and undue attachments to this world. Therefore, this doctrine is encouraging to God's people amidst affliction of every kind. David says, "Before I was afflicted, I went astray, but now have I kept thy word...It is good for me that I have been afflicted; that I might learn they statutes." Psalms 199:67-71. Verse 75, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Here he ascribes his afflictions to God, and feels that they are good for him. See II Cor. 1:4-7. In James 1:1-12, we find it is good to have our natural plans crossed, our objects defeated, as it tends to fix our minds on eternal things. Oh, how much better to be tried and made to suffer here than to be left proud and haughty? When you see others made proud by prosperity and filled with vanities of sin, you should be glad that you are so highly favored of God to be kept humble. Our sins are our worst enemies; in curing these a severe treatment is often necessary; the amputating knife is often used to remove a diseased member, which alone will preserve the life of the patient; marines often cast or ballast valuables into the sea to save the vessel, and so God often removes us from our idols that we may be saved from sinking in the whirlpool of pride. How often have we prayed for humble hearts, that God would make and keep us humble. This end is often accomplished by the rod of affliction. The rich man lifted up his eyes in hell, while Lazarus was conveyed to Abraham's bosom. Only see how different their states are after death. The apostles were conveyed to heaven from scenes of martyrdom, while many have left high places on earth for low ones in hell. It is far better to have our sins curbed by affliction and adversity while we stay here than to have them run headlong with us to hell. Therefore, oh man of affliction, you may have reason to kiss your disease or affliction, you may have reason to praise and adore

the Lord for His cross-providence that now fills your body with pain or your heart with disappointment. Oh, Child of God, you may sing with Kent:

*'Tis well when joys arise;  
'Tis well when sorrows flow;  
'Tis well when darkness veils the skies  
And strong temptations blow.*

Your blessed God is in every affliction and in every trial. You may not see His hand, but it is there, as much so as when your soul is made to rejoice. Let us so trust Him as to obey Him in all things. We are kept

*"In every state secure,  
Kept by Jehovah's eye;  
'Tis well with us while life endures  
And well when called to die."*

May a sweet sense of His everlasting presence heighten your joys and brighten your darkest nights of affliction, is my prayer.

#### ELDER JAMES H. OLIPHANT

If not deceived, after reading the above article entitled, "The Providence of God," by Elder James H. Oliphant, one would involuntarily be given the feeling that his faith and belief would mark him as a true, predestinarian Baptist.

I remember hearing my father, Elder Joshua E. Mewborn, Greene County, Snow Hill, North Carolina, (1889-1975), say that he remembered Elder James H. Oliphant preaching and having appointments in the churches of Eastern North Carolina during the latter part of the 19th century and the early part of the 20th century. He said the Elder Oliphant was regarded by the Primitive or Old School Baptists in that day as being blessed with the possession of an able gift of understanding in the scriptures.

Elder James H. Oliphant, whose forebearers came from Surry County, N.C., was born in the State of Indiana in 1846, and during the lifetime of his ministry, he was the Associate Editor of the Primitive Monitor, Gospel Messenger and Zion's Advocate, as well as being the author of several valuable books. He was a close friend of Elder Silas H. Durand, Southampton, Pennsylvania.

His biographer described him in this manner: "This man was a very clear, strong and able writer, forceful and logical speaker. He was given a clear insight of those subjects about which he wrote. For force of logic, Elder Oliphant had few superiors, as a writer and speaker. He was humble, devoted to the cause of truth, firm and uncompromising with error, kind and willing to forgive, was a minister of great usefulness among the people where he served, and was highly esteemed for the truth's sake."

Like all true, God-called servants, as it was in the travels of the Apostle Paul, his life at times was exposed to the perils of great danger, even to the loss of life. Paul said, "I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of

the sea," etc., came to my mind when I read the following portion of Elder Oliphant's experience from his Autobiography, as follows,

"I served the churches on horseback and milk back. I could detail at least three instances of my horse being washed away by my attempting to cross swollen streams, in all of which I had narrow risk of being drowned. Once, I attempted to cross a bridge that was covered by back water from White River. The water on the bridge was two feet deep, and by mistake, I guided the horse so that he stepped off at the middle of the bridge. We (both) went under together, but I kept in the saddle, and the horse swam out. I then went to a home and dried my clothes, and went on to my appointment at meeting."

In his article, he said, and I quote: "It is a stupendous thought that the Almighty God gives shape to the political world, and directs the steps of men." "There are many places that show that God decides political questions and governs in national affairs." We believe we have seen God's power made manifest to this end in recent days

J.M. Mewborn  
December 26, 1994

#### CAROL SUE STANLEY

We, of the Indian Fork Primitive Baptist Church of Culloden, Cabell County, W.V., bow in humble submission to the Will of our Heavenly Father, who has removed from our midst, a Rose of Sharon; our dear Sister in Christ, Carol Sue Stanley.

It is with sad hearts that we undertake to write an obituary that would pay tribute to Sister Carol, and would also be God honoring. Carol Sue Stanley, age 55, of Hurricane, W.V., formerly of Pinson Fork, Ky., entered into her eternal rest Jan. 25, 1994, at the Charleston Area Medical Center in Charleston, W.V. She was born in Williamson, W.V. Nov. 12, 1938, a daughter of the late Silas C. and Gladys Mae King Pope. She was a homemaker, and a member of the Indian Fork Primitive Baptist Church. She left to mourn a very dedicated, kind and loving husband, Landon Ishmae "Red" Stanley, married, July 4, 1958; one foster sister, Catherine Fletcher of Hindman, Ky., and her Mother and Father-in-law, Mr. and Mrs. Charlie Stanley of Sidney, Ky. Her funeral was preached Jan. 28, 1994, by Elder Elmer Smith in the Rodgers Funeral Home Chapel, Belfry, Ky. Place of interment was Mt. View Memory Gardens, Huddy, Ky. Solomon's Song: Ch. 2, verses 10-12, -13, records,

"My beloved spake, and said unto me,  
Rise up, my love, my fair one and come away  
For, lo, the winter is past, the rain is over and gone;  
The flowers appear on the earth; the time of the  
Singing of birds is come, and the voice of the  
turtle is heard in our land;  
Arise my love, my fair one, and come away"

Sister Carol's winter of suffering is over. She hears the voice of her Beloved; Come my fair one and go away and now is asleep in Jesus, to sing the song the Angels

cannot sing, the song of redemption.

We will always remember that day of her baptism, May 29, 1983, by Elders Elmer Smith, Charlie Whit, when she came out of the water shouting, "Oh, What beautiful people I see." Being totally blind, she had the God given ability to see and sense things that others could not.

She was a devoted believer of the doctrine of Salvation by Grace. She stood firm and steadfast, never faltering from her belief, and always filled her seat in Church. Despite her sufferings, that she endured, she always remained jolly, kind, was never complaining. One could visit her, feeling to cheer her up, and then go away feeling better themselves.

The night she passed away she told her husband that she wanted to go home, and asked her sister-in-law to cut her hair, which she did. Then Sister Carol said, "Now I am ready, I can go home." Then, her Beloved called her home.

And, here, we believe, when there comes the time of the separation of the spirit and soul from the body, we believe that Sister Carol's Christ like spirit and soul took their flight back to the Father who gave them. And when Jesus comes again to call the sleeping dust of His little ones, that were chosen in Him before the foundation of the world, she will be included in that blessed number that the scriptures speak of, as a certain number.

Blessed be the Lord that gave.

In that bright Eternal City,  
 Death can never, never come,  
 In His own good time He calls us  
 From our toils to home, sweet home.  
 She shall sleep but not forever.  
 There will be a glorious dawn.  
 We hope to meet to part, no never,  
 On that great Resurrection Morn.

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

Written by ones who loved her, for Christ's sake in hope, and will always cherish her memory.

Norman Bird, Harvey Cottrell  
 Committee

### NELLIE MORTON PAINTER

Nellie Morton was the daughter of Ross and Martha "Pink" Morton, and was born on Tuesday, July 23, 1901. She died on Monday, November 23, 1992. Her funeral service was held at Surl Church by her pastor, Elder David Painter, on Wednesday, November 25, 1992. Her husband preceded her in death on April 1, 1970.

She was married to Willie Franklin Painter about the year 1921. To this union were born three sons, Evierd "Butch" Painter, Timberlake, N.C. She had seven grandchildren and seven great grandchildren. She never failed to talk about her family when I visited her.

Nellie joined Surl Primitive Baptist Church, Person County, N.C., in August, 1956, and was baptized September, 1956, following, by her pastor, Elder L.P. Martin. Sister Nellie Painter loved her church, and was always there as long as she was able. To this dear sister, I thought about this song:

"Life is a span — a fleeting hour;  
 How soon the vapor flies;  
 Man is a tender, transient flower,  
 That 'e'en in blooming dies.  
 The once loved form, now cold and dead,  
 Each mournful thought employs;  
 And nature weeps her comforts fled,  
 And withered all her joys.  
 Hope looks beyond the bounds of time,  
 When what we now deplore  
 Shall rise, in full, immortal prime,  
 And bloom to fade no more.  
 Cease then fond Nature, cease thy tears;  
 Thy Saviour dwells on High;  
 There everlasting Spring appears;  
 There, joys shall never die."

Nellie was my aunt in this natural life, and, I hope, my sister in this glorious truth. She believed in the doctrine of Salvation by the Grace of God, the foreknowledge and predestination of all things that are or will ever be. Sister Nellie was in the nursing home about two years before she died, ever manifesting this blessed truth in her walk. Dear Sister, Aunt Nellie, it was grace that led and kept you in this life, yes, "Amazing Grace, How Sweet the Sound." It was Grace that caused her children to watch over her with tender loving care while she was in the nursing home.

Man does not give up in this life, and he will fight until the end; yet, it is only God's Grace that leads him home by the Will and Purpose of Almighty God. I believe she is resting now in that blessed peace, to await that great day when her Father calls, "Come Home, Precious One," when time shall be no more.

Written by an unworthy sinner by request.

Alice B. Blalock

### NETTIE HICKS LONG

Sister Nettie H. Long was born December 30, 1900. She was married to Brother Flem D. Long, who was Moderator of the Lower Country Line Association for many years. Brother Flem D. Long was elected as State Senator from this area to the N.C. State Senate (Legislature) in Raleigh, N.C., for several terms. Brother Long passed away years ago, leaving Sister Long alone, except for two nephews that she helped to raise.

Brother Reuben Bowes and wife, Frances, together with the two nephews saw to it that Sister Long wanted or lacked for nothing.

Sister Long united with Roxboro Primitive Baptist Church on June 2, 1934. She was baptized the following

day by Elder J. A. Herndon. She was Church Clerk after the death of Sister Florence Walker for many years until she became disabled.

Sister Long was called from this life June 30, 1994. Her funeral service was held at Brooks and White Funeral Chapel on July 1, 1994, by her pastor, Elder O.J. Wray, Jr. Her body was laid to rest in the family cemetery on the homeplace, Person County, N.C., where they had lived.

She was made to love the Doctrine of Salvation by Grace many years ago. She was blessed to live a good life, manifesting the fear of God in her walk. She seemed so reconciled to her afflictions. Sister Long was blessed to travel far and near to the church meetings and associations. Eula and I were blessed with her company in the latter part of her traveling. I feel that Sister Long is at rest. Her soul and spirit have returned to God, who gave them, to await the Glorious Resurrection, when the Soul, Body and Spirit shall be reunited and carried to the Heaven that was prepared before the foundation of the world to sing the Everlasting Praise of her God. This will be because it pleased the Father to write her name in the Book of Life. There is no jealousy among the members of the human body, and how much more true it is in the Spiritual Body. How great GOD is! He never made a mistake in anything, and declared, "Precious in the sight of the Lord is the death of His saints." Psalms 116:15. We will miss Sister Long. We would not call her back. We feel our loss is her eternal gain.

This attempt at writing her obituary notice was made by the request of Roxboro Primitive Baptist Church in conference at the August, 1994, meeting.

O.J. Wray, Jr.

(I first met and knew this precious sister in Christ, Sister Nettie H. Long, when she was known as Sister Nettie H. Yarborough, when I was six years of age. She and her first husband, Brother W.B. Yarborough, came to our association, the Contentnea, when it was held in the year 1938, with Mewborn's Church, and they were messengers from the Lower Country Line Association. They spent the night in our home. That was over 56 years ago. Later, Brother Yarborough died, and Sister Nettie was married to Bro. F.D. Long. For all of this period of time, she was always close to our family, including my dear sister in the flesh, and, I hope, Sister in Christ, Edith M. Martin, Snow Hill, N.C. We always loved Sister Nettie H. Long. Our memories of her are sweet, and will last as long as we have any. -JMM)

#### MILL BRANCH UNION

The next session of the Mill Branch Union Meeting will be held at Mount Pleasant Church, Lee County, South Carolina, on the fifth Saturday and Sunday following, January 28th & 29th, 1995.

Directions to Mount Pleasant Church are as follows: Those traveling Interstate 20 West from I-95 at Flo-

rence, S.C., take I-20 to Exit 116. Turn right, and then to the left. Go to first black top road. Turn left again, and go about 2 miles to church location on your left. Mt. Pleasant Church is located about 3 miles south from Bishopville, SC.

We invite our visiting brethren in the ministry, brethren, sisters and friends to come and worship with us this time.

J.D. Wright,  
Union Clerk  
Tabor City, N.C., 28463

#### YELLOW RIVER UNION MEETING

The Annual (Spring) Yellow River Union Meeting will be held, if the Lord will, this year at Mount Zion Church on the second Saturday and Sunday in March, 1995. Services to begin on Saturday at 11:00 A.M.

Directions to Mount Zion Church are as follows: From I-20 West, exit at Thomson-Washington Highway (Exit 59) to Athens, Ga. City Limits, approximately five miles on Highway 78 to the church on the left across from Georgia Square Mall; From route 441-South, exit at the North By-Pass (South U.S. 29 - North 129). Travel 5.5 miles and exit at the Winder-Atlanta exit. Turn right on to Highway 78. Travel about one mile to the church site on the left of the highway (across from Georgia Square Mall).

We hope our brethren will remember us and come this year to be with us in our annual union meeting.

A loving brother, I hope,  
Hewatt L. Fleming, Clerk  
Homer, Ga. 30547  
(1-706-677-3785)

#### ANNUAL BELL MEMORIAL MEETING TO BE HELD MAY 6TH & MAY 7TH 1995

We, of the Indian Fork Church, Culloden, West Virginia, agreed in our last conference to entertain the Bell Memorial Meeting at our regular meeting time on the first Sunday in May, and Saturday night before, services to begin at 7:00 P.M. on Saturday (evening), and at 10:00 A.M. on Sunday (following), these dates being May 6th & 7th, 1995.

We have set the first weekend meeting time of May of each year hereafter as the permanent date for this meeting, Bell Memorial, as long as it is the Lord's will for us to do so. We take this opportunity to invite all of our precious brethren and friends to visit with us.

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 W. Va. Turnpike. Take I-64 to Hurricane W. Va. Exit no. 34, then take Business Route 34 through Hurricane to U.S. 60, Culloden, W. Va. Turn left at Culloden Elementary School 1/2 mile to church site on your right.

Elmer Smith, Moderator  
Norman Bird, Clerk

ZION'S L  
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Volume CXVIII

September-October 1994

Number 5

## THE FULFILLMENT OF PROPHECY

"LITTLE CHILDREN, IT IS THE LAST TIME: AND AS YE  
HAVE HEARD THAT ANTICHRIST SHALL COME, EVEN  
NOW ARE THERE MANY ANTICHRISTS; WHEREBY  
WE KNOW THAT IT IS THE LAST TIME."

"FOR NATION SHALL RISE AGAINST NATION, AND  
KINGDOM AGAINST KINGDOM: AND THERE  
SHALL BE FAMINES, AND PESTILENCES, AND  
EARTHQUAKES IN DIVERSE PLACES, ETC.:

(1st John 2:18 and Matthew 24:7)

## SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows: \$8.00 PER YEAR  
\$15.00 2 YEARS  
*These rates took effect with the "January-February, 1986" issue.* To Elders: \$7.00 PER YEAR  
\$13.00 2 YEARS

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.

J.M. MEWBORN, Editor

## THE POOR AND AFFLICTED OF GOD

Poor and afflicted, Lord, are thine,  
 Among the great unfit to shine;  
 But though the world may think it strange,  
 They would not with the world exchange.

Poor and afflicted, yet they trust  
 In God, the gracious, wise and just;  
 For them He deigns this lot to choose,  
 Nor would they dare His will refuse.

Poor and afflicted oft they are,  
 Sorely oppressed with want and care.  
 Yet He who saves them by His blood,  
 Makes every sorrow yield them good.

Poor and afflicted — yet they sing,  
 For Christ, their glorious, conquering King,  
 Through sufferings perfect, reigns on high,  
 And does their every need supply.

Poor and afflicted — yet ere long,  
 They'll join the bright celestial throng,  
 And all their sufferings then shall close,  
 And heaven afford them sweet repose.

Poor and afflicted, filled with grief: —  
 O Lord, afford us kind relief,  
 To cheer the heart that heaves a sigh,  
 And wipe the tears from every eye.

(Selected)

## A LETTER CONCERNING THE RESURRECTION OF THE BODY

Dear Elder Mewborn,

This is a copy of a letter I wrote Brother Hunt Virginia, when he inquired of me about the doctrine of the resurrection of the body. After reading should you desire to have it published in the Zion Landmark, you have my permission.

Yours in hope of the Gospe  
 Jack H. Dawsey  
 Swansboro, N.C., 28584  
 January 21, 1994

## THE RESURRECTION OF THE BODY

Swansboro, N.C.

Dear Brother Hunt:

Greetings...In response to your question about the Resurrection of the dead in the flesh, and your particular inquiry on the expression:

*"And though after my skin worms destroy this body, yet in my FLESH shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."*  
 — Job 19:26-27.

I offer the following remarks.

### BACKGROUND INFORMATION

At the time of his experience, Job had been complaining of his friend's cruelty toward him. If you recall, his friends vexed him about his belief in God especially over the matter where Job complained bitterly about the afflictions God placed on him, and the fact Job had no patience, or exhibited no patience during his ordeal. Many believed Job had no patience, at least in the beginning of his experience but later he was blessed to have this divine virtue. In addition to patience, his Lord restored the losses he incurred.

His friends reproached [accused or blamed] him 10 times about his afflictions. They scorned and caused him to pour out tears unto his God. [Ov

## Zion's Landmark

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

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*... years, I have met these fair-weather friends, even't you]?*

The real intrinsic beauty of these friends, (notwithstanding the play-maker role of the devil), is the fact God sent them to Job. God sent and approved them to plague him. God was the author of their existence. God predestinated and ordained, and put on their mind and head the "brainstorm" to hound and intimidate Job, whom they were jealous and envied. God authorized them to harass him in their spite, or it could have never happened. In a word, God was the author of it all.

For those who rail against the eternal purposes of God, and suggest He is the author only of the good things in life, and not the author of all things, I'd better take another look at Job. He was a man who was said to be upright. His so-called friends, (ultimately approved and sent of God), aggravated his holy man and served as miserable comforters to him.

But then, bless His holy name, the Elect have learned that a "miserable comforter" is better than no comforter.

While his friends pestered and railed upon this dear brother and meant to do him evil, and surely they meant evil; nevertheless, God meant it for good. Like Joseph of old, his brethren meant evil toward him, but God meant it for good. And good it was. "All things" work together for good to them that love God and called of Him.

Without doing violence to scripture, we can also say, "Together, all things work for good to them who are called." In fact, the case before us clearly shows their scorn became the occasion for the good man to pour out his heart unto God. Their scorn became the occasion for the Holy man to seek God for deliverance. As he said himself, "*But mine eye poureth out tears unto God.*" In another place, the inspired historian wrote:

*"To this man will I look, to him that hath a broken and contrite spirit, even him who trembleth at my word."*

Therefore, if the ridicule of the enemy, (cloaked in friends attire) caused Job to pray, and to seek for the Holy One of Israel, and if their scorn sent him reeling "from out of his own strength," and from leaning upon the arm of the flesh; then, these [enemy-like-friends] served a good purpose.

Surely, in the economy of the Eternal God, and its application to Job and the Elect, these so-called friends served a perfect purpose. Yes, dear brother, in one sense of the word, they were Job's friends. Their ignorance of the role they were playing, and or Job's blindness to God's ultimate purpose, does not change, frustrate or thwart the Eternal Will. Therefore, the apostle Paul meant what he said when he wrote: "ALL THINGS WORK TOGETHER FOR GOOD..." He meant All Things, [the good, the bad, and the ugly], including things past, things present, and things future.

Isaiah, in a similar experience, said of God, "*I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.*" And Paul, again, upon reflection, wrote:

*For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."* -Romans 11:36.

And again,

*"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."* - Ephesians 1:11.

According to Paul, (Job and Isaiah would agree), all things come from Him, the Holy One of Israel. When God sends evil upon us, (while we think it evil), the results are something other than. When God sends adversity upon us, (while we think it adversity), the results are something other than. While God sends confusion upon us, (we think it to be confusion), the results are something other than. According to the above language, it is the experiential way for us to "obtain an inheritance, being predestinated according to the purpose of Him."

### THE FLESH

After Job was totally consumed with the railing of his friends, and on the point of death, he concluded his life was about to expire. In the depth of his consciousness, he wrote:

*"And though after my skin worms destroy this body, yet in my flesh shall I see God."*

What does the word flesh suggest? Does it mean his body of carnality will rise again in the Resurrec-

tion Day? Does it mean in his putrefying flesh he will look upon his Lord? Does it mean his flesh will profit in the presence of his Lord?

In the ancient Hebrew and Chaldee tongue, (the language of Job's day), the word flesh comes from the root word: BASAR, or Bawsawr, pronounced baw-sar. It means, "freshness."

Baw-sawr comes from the prime-root Basar, Baw-sar, meaning "announcement of cheerful news." Both words import the idea, "to show forth, bring, carry, preach good tidings." They connote something "full and rosy like." The two words are almost identical in meaning. The former refers to "person," while the latter refers to announcement of a good message from the person."

The prime root, Basar, carries with it the meaning to bear a message of glad tidings, while the latter, Baw-sawr, refers to the person, the body, [flesh] or [vessel] which carries the good message. In either case, both the original and the prime-root suggests "fresh and cheerful," and reminds me of the expression which Paul used when he wrote, "*We have this treasure in earthen vessels that the excellency may be of God and not man.*" Baw-sawr, (by euphemism suggests a new and fresh person), and Baw-sar implies the new person has a fresh message.

It should be noted Job did not use the ancient word, BASHAC, pronounced baw-shas which means to trample down, and suppress in shame.

Oh my soul! What beauty is revealed in these little words.

The people of God, according to language of Job will be raised with a fresh body and tongue. They will be raised in "freshness," in sweet smelling aromatic aroma, possessing and bearing a grand and glorious message, even a message of glad tidings; which, according to the prime-root will be full, cheerful, and rosy like.

One writer described these things as the "Song of Redemption." And the apostle Paul expressed it thus:

*"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory*

*of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the stars: for one star differs from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body." -1 Corinthians 15:39-44.*

Therefore, Brother Hunt, in the Resurrection you can expect a BAW-SAWR body, with a BAW-SAR countenance and message.

In view of the original language, I am inclined to believe the body of Jesus, after His resurrection was similar, even a "transformed" body. His resurrected body was not subject to the dimensions of time, space, death, nor anything of nature. His was a supernatural body. The word BAW-SAR seems to support the idea of a new and fresh body, and I am inclined to believe that we, if we are what we hope to believe, will also possess that blessed and glorious body. For the people of God, a total transformation is in store.

#### ASHAMED AT HIS COMING

In closing, permit me to make just one note of observation on the word, "BASHAC," which Job did not invoke. The believer will be raised in freshness in the Resurrection, while the reprobate will be raised in the BASHAC, or in "shame, disgrace and trampled." The reprobate will be trampled upon at his or her resurrection, while the people of God will be raised in glory. We do know from the writings of John, when Jesus appears the Second Time without sin unto salvation, some will behold Him in love while others will behold Him in their shame. The apostle's words: "ASHAMED BEFORE HIM" -1 John 2:28 suggests that some, and we believe these to be reprobate, will experience a state and condition which I care not to experience. It causes me to tremble to think that I may be one of them. The implication of the apostle's words is that some will be put to an open shame at His coming.

What a difference between the root word Bashac and Basar!

Job, the tried and tested servant of the Most High God, was provided a little glimpse, a little light of the glorious Resurrection of His Lord, and the death

was shown, while vile and polluted in Adam's nature, by God's grace, had part in it.

I hope this brief explanation, as I see it, will help you in your question to me about the Resurrection.

Brother Hunt, I really enjoyed the brief visit I had with you at your son's house during my stop-over visit to the Sarah Church in West Virginia. Turly, you are a "Blessed" man, and if I am what I hope to be, and if what I believe is the truth, then, I will see you again. In closing, I must caveat the above expression, "If what I believe is the truth," because I read here many "religious professors" have been sent to "strong delusion" that they would believe a lie and be cursed and damned. Therefore, while my belief is what I hope is the truth, it may very well be a lie. However, you can find witness with this, if you can find a little comfort in this, if your experience confirms my experience, and understanding; then, rejoice as the apostle wrote,

*"The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God and joint-heirs with Christ."*

Finally, I have the desire to see you again in this world. I look forward to another meeting with you, and to hear you speak of the wonderful things of our Lord, even the things most surely believed among us.

Insofar as the personal application of the text has been used many centuries ago, I am persuaded you, my dear precious brother, will have the Baw-sawr body which Job saw in faith. I am persuaded you, and the Lord's people, everywhere, already possess, in part, the Baw-sar message. And in That Day, that Glorious Day when you sing the Song of Redemption, your message will be unimpeded. In That Day, you will have the perfect body, the perfect message, the perfect tongue, and you will sing in perfect harmony with all the saints, from every nation, hundred, and tongue. Your song will be a melodious hymn and it will be sung in a tune which we have already heard and know, though we cannot raise it fully today in the meeting house. But one day, it will be raised. According to the divine record, it is described as a "Song of Redemption."

I hope my view, and these feeble remarks on the Resurrection satisfy you. It is not only my position and view, it is the historical position the early fathers advocated in the church centuries ago, including the apostle Paul when he confronted the

Sadducees of old.

The Lord bless thee, keep thee, and make His face shine upon thee is my prayer.

I hope to see you soon. May the Lord bless and keep you is my prayer. My brief visit and acquaintance with your son, Larry, was a real joy also.

An unprofitable servant,  
Jack Dawsey

"THE PREDISPOSITION OF GOD"  
VS  
"THE PRESUPPOSITION OF MAN"

Dear Elder Mewborn,

It is to be found recorded in Revelation 18:20, the following words of the Apostle John, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." The thought now enters one's mind for the reason that the inspiration of God would call the prophets and apostles holy.

The word "holy" as used in this scripture applies to each and all of the God-called, true prophets and apostles of old. There were only twelve God-called apostles, and they have had no successors in office. This number, twelve, has never changed from the beginning, and will remain original throughout all time and eternity. The true, God-called prophets and apostles had power given to them by God and Jesus Christ to raise the dead and also to perform miracles. This power was not given to the elders in the church, who followed the apostles, and who were also ordained by the apostles. That is why they had no successors, as some claim to be today.

"And he (Elijah) stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1st Kings 17:21-22. "But Peter put them all forth, and kneeled down, and prayed; and turning him (himself) to the body said, Tabitha, arise. And he opened her eyes: and when she saw Peter, she sat up." Acts 9:40. "The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked." Acts 14:9-10. "And it came to pass, that

the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed." Acts 28:8-9.

The above scriptures prove, beyond any shadow of doubt, of the power given to them by Jesus Christ, to raise the dead, heal diseases, and perform miracles. There is no record in the scriptures anywhere to show that He gave this power to anyone else. This is why they are called holy apostles and prophets in Rev. 18:20. The twelve apostles ordained elders and deacons, and when the work of the twelve was finished upon earth, all ordaining power went to the elders who also ordained other elders and deacons in the church, but after diligently searching the entire book called the Bible, I cannot find where deacons have ever laid hands on anybody, or that deacons ever ordained anyone anywhere. If deacons did ordain in the scriptures, I wish someone would tell me.

Strictly and specifically speaking, I find the order of ordination of God from the scriptures to be as follows, viz:

1. God appointed Jesus Christ as the first Apostle. See Hebrews 3:1,2&3.
2. Jesus Christ chose twelve and also ordained them - whom He also named apostles. See Mark 3:14-19 & Luke 6:13.
3. The Apostles ordained Elders in the church. See Acts 14:23, Acts 13:3&4 & Titus 1:5
4. The Apostles ordained Deacons in the church. See Acts 6:1-6.

Will the kind reader please search these scriptures, and find, if you can, where Deacons ever laid hands on anyone or ordained anybody. If anyone should determine that they have done so within the scriptures, as I have requested, please inform me. I would like to know.

Now there were two who were numbered with these twelve apostles, but in the course of the unfolding of time and events, it was revealed that these two were not of the true number of twelve. "Judas by transgression fell, that he might go to his own place," (Acts 1:25), and Matthias, whom the eleven appointed with "Joseph called Barsabas who was surnamed Justus." (Acts 1:23). The attempt of the eleven to replace Judas by casting lots for Matthias and Joseph called Barsabas failed miserably, be-

cause Christ had already from the foundation of the world by the Will of God (Ephesians 1:1 and other) and by the commandment of God our Savior, and by the promise of life which is in Christ Jesus, determined and decreed that a man who had an earthly name of Saul of Tarsus would be called from Jesus Christ out of Heaven on the road to Damascus. God changed this man's name from Saul to Paul.

The fact remains that, although "Judas was numbered with us, and had obtained part of this ministry," (Acts 1:17, and "the lot fell upon Matthias, as he was numbered with the eleven apostles," (Acts 1:26) did not give them lawful right to the true apostleship, for that had already been determined for the Apostle Paul, "while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world," and there was no power, not even the devil, himself, that could have prevented it from coming to pass.

The wise man, Solomon, said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. One of man's inventions was "the presupposition of man" to replace Judas Iscariot and name his human place with the twelve, but it was "the predisposition of God" to overrule and superrule over man in manifesting His own glory to name the twelfth Apostle, who had been determined according to His purpose all the while, without man's assistance.

I am glad and am made to rejoice that Elder Gilbert Beebe made this statement in this article, "the twelve endowed apostles were invested with no power to legislate — to make any laws for the church of God, but simply to judge, or to interpret to us, the laws and ordinances, and to define unto us the faith, and practice required by the laws of the King of Saints, whom God has set upon His Holy Hill of Zion." I believe we have lived to see many depictions from this statement in recent years.

The following article entitled, "Matthias: Was He An Apostle?," that was an editorial written by Elder Gilbert Beebe, and published in the August 15, 1879 issue of the Signs of The Times is the best one I have ever been blessed to read on this subject. I would appreciate it very much if you would have it republished in the Zion's Landmark, if you should ever have space for it, sometime.

It, indeed, was a happy time on last second Sunday, January 8, 1995, when at the close of the service at Mewborn's Church to see my dear cousin

verly Brothers, come forward and ask for a home h Mewborn's Church. To see the church mem- s rejoicing brought tears of joy and gladness to poor soul. Remember me, if you can, when low his throne of mercy, I am,

A trembling sinner,  
W. Williams Edwards  
Snow Hill, N.C., 28580  
January 16, 1995

**MATTHIAS: WAS HE AN APOSTLE?**

That Matthias was numbered with the apostles, d by them intended to supply the place vacated Judas, there can be no reasonable doubt, for we so informed in the scriptures; and that he may ve continued to be numbered with them until the ing of Paul, we have no positive testimony; but t he occupied one of the twelve apostolic thrones, n our judgment far less probable. But as we have record of any decision made or work performed him officially as ruling in judgment, it seems un- cessary for us to scrutinize his credentials. But ile we are informed that Matthias was numbered h the apostles by the will or election of the eleven, d probably with the concurrence of the one hun- d and twenty which were with them at Jerusa- b, before any of them were endued with power (thority) from on high, we are informed in the most sive language that Paul (is) an apostle of Jesus rist by the will of God. — Eph. i:1; Col. i:1. And in m. i:1, it is further written that he is an apostle of us Christ by the commandment of God our Sav- and in 2 Tim. i:1 we are told that he is an apostle Jesus Christ, (not only by the will of God, but b) according to the promise of life which is in rist Jesus. And in Titus i he claims to be “an ostle of Jesus Christ, according to the faith of d's elect, and the acknowledging of the truth hich is after godliness; in hope of eternal life, which d, that cannot lie, promised before the world be- n, but hath in due times manifested his word ough preaching, which was committed unto me ording to the commandment of God our Saviour.” ese, with many other passages, affirm that Paul n apostle by the will and commandment of God, ile other testimony of the word informs us that ththias was numbered with the apostles by the will d appointment of the disciples at Jerusalem, be- e they were endued with apostolic power from n high. Paul supposed himself to be not a whit ind the very chiefest of the apostles; but what ththias supposed on that subject we are not told, can we see that it could benefit us in the least to

know. We presume that Matthias, and all the other disciples unto whom Christ appeared after his res- urrection from the dead, were competent witnesses that he was so risen, but not more so than was Paul; for although Paul had not been with the disciples from the days of John the Baptist, and in that re- spect was as one born out of due time, yet last of all he was seen of Paul also, as the risen and exalted Prince and Savior of his people. He said, “For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and this grace (by which he was made an apostle, and equal to the very chiefest of them) which was be- stowed upon me was not in vain; but I labored more abundantly than they all.” 1 Cor. xv 8-10.

Now, as by far the greatest share of the apos- tolic rules and decisions in judgment for the order and faith of the church of God which are given us in the New Testament are from the mouth and pen of Paul, it seems to us of vital importance to know which of the two, Matthias or Paul, was really seated upon one of the twelve thrones. Neither of them occupied one of these thrones at the time when the disciples numbered Matthias among them; for it was not until the regeneration, when the Son of man should ascend and sit upon the throne of his glory, that they who had followed him should sit upon twelve thrones, judging the twelve tribes of Israel. — Matthew xix.28. Therefore, when he gave com- mandment unto the eleven, he commanded them to tarry in Jerusalem until they should be endued with power from on high. — Luke xxiv.49. They had no power from on high to elect or cast lots for an apostle, when they took on themselves the respon- sibility without power from heaven to make Matthias an apostle. Nor had they any authority from heaven to do anything officially, until the King should re- ceive His coronation, and take his seat upon His Mediatarial throne. If they, before they were endued with such authority, could officially act in making an apostle by election and lottery, why have not the disciples of this day as good right to supply them- selves with ministers, and so heap to themselves teachers? There were but twelve thrones to be oc- cupied, but twelve stars to appear in the crown of the Head of the church, but twelve foundations in which were the names of the twelve apostles, as the holy city, New Jerusalem, came down from God out of heaven; and if Paul was one of the twelve, as the city came down from God, then Matthias, although numbered with, was not one of the twelve divinely appointed or recognized apostles, which are empow- ered to rule in judgment in the kingdom of Christ.

And if Matthias is seated upon an apostolic throne, then Paul is not what he supposed and repeatedly affirmed that he was. If Matthias, instead of Paul, occupies a throne of judgment, Paul lacks much of being equal to the very chiefest of the apostles, as he, if that be so, neither sits on one of the twelve thrones of judgment, nor is his name in any one of the twelve foundations of the holy Jerusalem (the gospel church) which came down from God out of heaven. And if Paul was not an inspired apostle of Jesus Christ, would not his decisions be stripped of much of their binding authority on the church of God?

The simple word apostle, which signifies one sent forth, may be applied to any one sent forth, whether as an apostle in the sense in which the twelve were, or not. Apollos was sent forth by the church to accompany Paul, as the Holy Ghost commanded, and Silas and Timothy also were; but these are nowhere called apostles of Jesus Christ by the will of God. We think there were but twelve divinely endued apostles, clothed with apostolic authority to sit on thrones, judging the twelve tribes of Israel, to whom the keys of the kingdom were given, that what they bound on earth should be final and irrevocable, being bound also in heaven. As nearly all the judgments, decisions and rules for the observance of Gentile churches were delivered to them by Paul, and as we have not a word from Matthias, it would be a serious thing to divest Paul of his apostolic authority. Judas Iscariot was chosen to take part of the apostleship, and undoubtedly fulfilled the design for which he was chosen; but he fell by apostasy, and went to his own place, before any of the apostles were endued with apostolic power from on high, or baptized with the Holy Ghost, and consequently before the regeneration, in which the Son of man ascended the throne of His Mediational glory in the organization of the gospel church, in which the apostles were to sit upon twelve thrones, judging the twelve tribe of Israel. So it is clear that Judas Iscariot, though once numbered with the twelve apostles, never sat upon any one of the twelve thrones of judgment. But Paul did fill and magnify his office, and labored more abundantly in the apostleship than all his eleven fellow-apostles, and was not a whit behind or inferior to any of them. All the saints of the gospel dispensation are witnesses of the resurrection of Christ from the dead; but the twelve apostles were undued to rule in judgment, and to sit on thrones of judgment. But even the endued apostles were invested with no power to legislate — to make any laws, but simply to judge, or interpret to us, the laws and ordinances, and to de-

fine unto us the faith and practice required by the laws of the King of saints, whom God has set up his holy hill of Zion. — Psa. ii.6. God, by his Holy Spirit, could command the church, saying, "Separate me Barnabas and Saul for the work whereunto I have called them;" but we have no instance recorded of the apostles, after they were baptized with the Holy Ghost, and enthroned in apostolic power, ever attempting to make ministers or apostles of Christians, but their testimony is that God has set the members in the body, the church, as it pleased him. And that only the ascended Lord, who led captivity captive, received and gave gifts unto men. "And he gave some apostles, and some prophets, and some pastors and teachers." But all the places and positions shall be given to them to whom they are prepared of our heavenly Father. Matt. xx.20-23.

(Editorial by Elder Gilbert Beebe, August 15, 1879)

WRITING OF ELDER S.M. GRAY, SR.  
Snow Hill, N.C. 28580  
June 20, 1994

Dear Brother Mewborn,

I am sending you two articles that I found in your husband's, Elder S.M. Gray, Sr.'s desk, after his death on July 2, 1991.

One of them is a portion of his experience that was written about the year 1959, after a severe illness when he was in the hospital. The other one is a letter that he wrote to you on June 16, 1973, just after he was received a member of the church and was baptized.

After my dear husband was received into the church, and later ordained to the ministry, it was our blessing to attend many of our churches in many places, and we both enjoyed doing this very much. We found many friends and loved ones, and I believe they would enjoy reading his experience and correspondence that has never been published. If you should be given a mind to have them published in the Zion's Landmark for the benefit of those who knew and loved my dear husband, I will appreciate it very much.

It has been a lonely time to have to go on without him. He was a good husband to me and the family, and bore a good name in the neighborhood here where he lived a lifetime. I hope the church mer-

ers will continue to remember me and come to see  
e and let me hear from them whenever they can.

With much love to you, Susie, and your family,  
m,

Sincerely and humbly yours,  
Elsie H. Gray

## EXPERIENCE

As I write this, I realize that, at best, I do not have  
o long to live, and I would wish to say that during  
y little stay here on earth, it has been my blessing  
o have the best friends and neighbors a person  
uld be blessed with. They were almost always  
ing more for me than I could return. This includes  
aithful wife, and four children that gave me pleas-  
re in their growing up. All of them have been  
ong my many blessings.

I have lived in a very fast, changing span in this  
e world, 1914 to the current date. Inventions that  
me about in my childhood already look like relics  
antiquity. I like to study the changing times, and  
e great works of our Creator. I was seldom lonely  
it was when I was alone in the fields, in the woods,  
on the rivers, observing His creation, that I often  
t closer to God.

Often, when in a group of people, I would do the  
tending, while the others talked, for if there is any-  
ng to be learned, surely the listener has the ad-  
antage over the speaker. However, if I was called  
on for advice or suggestions, if in my feeble way  
I could do the person any good, I was happy to  
it.

Although, I guess it is no credit to anyone, at  
es to relieve tension or get a chuckle from the  
owd, I would venture forth some foolishness, ex-  
gerated, sometimes, to a point where it would de-  
ive no one.

I suppose what I have written thus far would  
ake it appear or seem that all my life has been a  
asure, but such is not the case. At times, when I  
uld not feel the presence of the Lord, I was cast  
wn and felt to be lost. From my childhood, I prayed  
God to give me just enough here to pay my just  
bts to mankind in a natural way, and let me suffer  
my life here on earth, if it be His will, and neces-  
sary, but more than all, at last give me an everlast-  
ng home with Him after death.

There were times when I would look back at the

blessings bestowed upon me, and I would think of  
the sinful life I had led in repay for them.

At such times, I would think surely God is doing  
all for me on earth that He will ever do for me, and  
that I must go to torment when I departed this life.  
Such times would grieve me very much.

Then, on one such occasion I was made to know  
that should my tears forever flow, or should it fall  
my lot to live in agony all the remainder of the days  
of my natural life, it would not atone for just one of  
my sins. Being enabled to consummate the fullness  
of this thought made me feel better. I was given to  
realize and understand that all my salvation did not  
depend on the efforts or works as such a worm as I,  
but rather on the precious blood of the Lord and  
Saviour, Jesus Christ. I now have a very small, wee,  
hope at times, while at other times I stand in much  
fear and doubt.

I do know, however, that our dear Saviour can  
do more for us than we are capable of thinking. I  
have witnessed it several times. I shall mention one  
of them now. Once, I lay in a hospital with such pain  
for a duration so long that it seemed I could stand it  
no longer. So far as I can remember, I had not been  
blessed to give the Lord a thought. I was only think-  
ing of myself and my family, and what would hap-  
pen to them, if I should die.

Then, there was this day when I felt I could stand  
the constant pain no longer. I suddenly said, "Lord,  
let me rest a little while, so I might stand it longer."  
Relief was instant, and during years since then, I  
have suffered no great pain from this ailment. Oc-  
casionally, there is just a nagging, sometime, to re-  
mind me of the Lord, and what He did for me on this  
day. I know in my selfish way, if I could have thought  
of it, I would have asked for a complete cure, not  
just a little while. The dear Lord gave me much more  
than I was capable of thinking or asking.

In this experience, I was made to know that ev-  
erything, everywhere, is subject to His will. Normally,  
a person would be praying or begging for relief al-  
most immediately from such pain as that, but I could  
not do so until it was at the appointed time of His  
will.

I would praise the Lord, if in my weakness I knew  
how. I often am made to beg Him, even as of now, to  
let me live in such a manner and way that is accept-  
able unto Him, but the more I beg, the worse I do.

I shall close these few lines of my experience by

saying we continue to beg for His mercy. This includes my family, neighbors, our church friends, and my unworthy self, with the world about us. May we beg for His presence to ever be with the servants He has chosen to uphold His name here on earth. May we all be blessed to turn to Him in our darkest moments for He is the only very present help in time of trouble.

S.M. Gray, Sr.

ADMISSION FEE IS THE  
"SHED BLOOD OF JESUS CHRIST"

(A Good Letter)  
Snow Hill, N.C.  
June 16, 1973

Dear Brother Mewborn,

First I would like to tell you how very much I enjoyed the preaching Sunday. I thought all three of you were blessed to deliver in a precious way, and that I was blessed to receive, at least, a portion. Also, to see the church dwelling together in unity and peace is wonderful indeed. (Psalms 133:1.)

Now, if it be the Lord's will, I will attempt to tell a few more of the precious things He has given me. Although we feel that He has ever been with us in our troubles, our lives, as you know, have not always been one of a flowery bed of ease.

My dear wife, Elsie, and I had both been in and out of hospitals on several occasions. Some of these times were considered by our physicians quite serious. Our earthly doctors so stated these things to us. I will just take time to mention one of my stays in the hospital.

I was confined with a severe case of kidney colic, and due to my excess weight, the doctors felt they could not remove the stone that was causing all the trouble. They gave me medicine and shots (or injections) of pain killing dope, which they said should put any man to sleep, but they failed to deaden my pain. I would beg for more shots, and the doctor said I had all my heart could stand, that he would try to study another remedy for me. I lay in this position, I think, for about two days and nights.

One morning, I felt that I could stand it no longer, and that I would surely die. I was made to close my eyes, and say, "Oh! Lord, please, just let me rest a little while that I might be enabled or made to stand the pain longer." Dear Brother, I wish to tell you that

my pain vanished almost as quickly as a light would turn off from a switch on the wall. I believe then, as I do now, that mine was a clear case that Jesus is very present help in time of need for it was at that time I saw the need of Him. Up or until that time, I had put my trust in my earthly doctors. Although I was totally unworthy of it, you and your dear father, Elder Joshua E. Mewborn, paid me a visit while I was in the Parrott Memorial Hospital, Kinston, North Carolina, at that time.

Brother, J.M., as I have probably said before, believe I was made to see that the Old Baptist were an humble, special people fairly early in my life, and I was made to love them to some extent.

As time moved on, I seemed to love them more and more, and was made to realize that they are the only people in this time world who, when God blesses them, give Him all the honor, praise and glory for all things from His matchless and perfect Gift, His Son, the Lord Jesus Christ. Although I know I would never be worthy of it, I did so hope very much and longed for the time when He would give me the strength to ask a home with them someday.

From time to time, I dreamed of being in meetings with these wonderful people, often enjoying them, but I never received any evidence that I would be one of them.

Once, I had a dream that distressed me quite a bit. I dreamed I was present at a meeting when the pastor and members were discussing the affairs of the church. I thought I was invisible to them, although they knew not that I was there, but I could see and hear them very well.

After discussing some other things, I thought the pastor said, "McKinley Gray has promised to join this church someday." When I awoke, I was made to realize I was in this meeting in a secret manner anyway; and not only that, but that my promise was worth less than nothing.

I was made to try to ask the Lord once again, my time should ever come to offer to the church, and make it known to me in a clear way that I could altogether accept, regardless of my sins, for I felt that, although we be ever so simple within ourselves, He can, at His will and His time, reveal to us just what He means in no uncertain way.

I have a hope that He, my Lord and Saviour, did just that for this poor sinner. While I was in the ho

al with my heart attack in April, 1973, I enjoyed visits that you, the other brethren, members of church, and friends were given a mind to pay . The prayer seemed to give me so much com- l. Then after I had returned home for about two eeks, I had this vision in the early morning of April h, 1973, when I suddenly found myself in a beau- l building that I cannot describe; also, that I was ounded by the members of our Church at wborn's, and they were rejoicing among them- ves and over the fact that I was with them.

At a very early moment, I thought one said, "It's small crowd," and about the same moment I was de to think that it was a meeting for which there s an admission fee charged, and that I had not d mine. I was getting ready to arise to leave, when deacon, Brother Lloyd Bartlett, thrust an open nbook in my hands and said, "It's all on Page 19." I had not seen a hymnbook until this time. ll took place so quickly.

Dear Brother, I awoke with a feeling of relief, such I have never felt before. I went to get the Durand ester Hymnbook of our church, which we were ssed to have in our home, and I tried to read those ee verses, although the tears filled my eyes to ch an extent that I had to stop reading them from e to time. When I had finished reading them, I s made to feel, "Yes, indeed, He paid my admis- n fee, the shedding of His precious blood, on the ged Tree of The Cross, I hope, for me."

I was made willing, not only to face this people h my sins, but also made to feel I must do so on e next visit to the church to offer myself to them, it would be the last one He would ever suffer me attend.

I still had a great desire to tell you people in a ost convincing way of how unworthy I was and ; but, I was unable to say much. When you placed ur hand upon me, I felt like I was with a people o knew my feelings and what I desired or wanted say far better than I could say it, myself. My bap- m was just as wonderful, but I am going to stop. e can never tell all of it, for the half of it has never en told.

We still desire your prayers for Him, our God, to ep us humble, and to know that besides Him there none other.

A little brother, in hope,  
S.M. (McKinley) Gray, Sr.

REQUEST FOR COPY OF PHOTOGRAPH  
OF ELDER SHADRACK (SHADE) PATE  
(Wayne County, North Carolina)

Elder J.M. Mewborn,  
Zion's Landmark  
Willow Spring, N.C. 27592

Dear Elder Mewborn,

I am enclosing my check for \$15.00 to cover the cost of the Landmark for the last two years. I will appreciate it very much if you will please allow a query or notice in your paper for me about Elder Shadrack (Shade) Pate, my great, great grandfather:

"WANTED: A good copy of the original photograph of Elder Shadrack (Shade) Pate. Call or write Rev. J.E. Smith, 668 Woodend Drive, S.E., Concord, N.C., 28025, Telephone: 1-704-786-0461 or 1-704-782-1785. Information and/or price welcomed."

This is very, very important to me. Please respond. Thank you.

Sincerely,  
James E. Smith  
668 Woodend Drive, S.E.  
Concord, N.C. 28025

Will someone help Mr. James E. Smith locate the photograph of his great, great grandfather, Elder Shadrack (Shade) Pate? He is very, very much interested in obtaining it, as you can see.

Information from Elder Shadrack (Shade) Pate's obituary states that he was born March 10, 1807, and died October 11, 1891, making him 84 years of age at the time of his death. At the age of 21, on the third Sunday in May, 1828, he united with the Primitive Baptist Church at Nahunta, Wayne County, N.C., and was baptized by Elder Haywood Ham. He was pastor of Nahunta Church at the time of his death in 1891.

Very clear in my mind today is my memory as I sat in the old church building at Nahunta over forty years ago, gazing at the large portrait of him that hung in the pulpit of that church. To me he had the most humble, Christ-like, saintly expression that I ever beheld on the face of mortal man. Even as a child, it struck me with awe. In facing the pulpit in that old meeting house, now dismantled and destroyed, also were hanged the portraits, three of them side by side, of Elder J.W. Gardner, Elder T.B. Lancaster and Elder Pate, in that order, pastors who served for a period of almost one hundred years.

I remember that it was a large church building,

or meeting house, possibly 35' x 60' in dimensions. It had large, box-type pews that were arranged in sections all over the meeting house. The pulpit stood out about one-third distance from the rear of the building to allow space in those days or the black members of the church. I remember seeing them as they would, at least five or six, enter from the rear door. There were valuable relics in that old building, two of them being the original bookboard that held the Bible, handplained and hand carved, with an old, hard back, plank bench (pew) that dated from the original church building of 1791, when the church was organized. It is a shame that these things are gone, and, apparently, have been destroyed.

When the church ceased to hold meeting at this place in the late 1960's or early 1970's, I am told that the heirs of the original donor of the land came and reclaimed it, having the building and contents removed. It seems that no one knows what became of any of the contents (including the portraits) which lawfully belonged to the Primitive or Old School Baptist Church. I am told that the interior had been vandalized before the building was torn down and removed. It had very old hymn books and a nice pulpit Bible. This building had been erected in 1892, and the prior one in 1791, when the church was organized.

An interesting fact now comes to mind in this matter from the obituary of my grandmother, Barbara Fields Mewborn, (1854-1938), the husband of J.M. (John Moses) Mewborn, the latter being my namesake. I shall quote from it, as written by my dear father, Elder Joshua E. Mewborn, in the year 1938 as follows:

"Mother united with the Church at Mewborn's, Greene County, N.C., on the second Sunday in January, 1882, and was baptized the following Sunday morning by Elder Shade Pate. Mewborn's Church at that time did not have a pastor, and I have heard her say that she went to Old Nahunta Church in Wayne County on the following Saturday at their regular meeting time where Elder Pate was serving as pastor. She said it was a very, very cold day, the ice being an inch thick on the stream near the old meeting house, where she was baptized. In going to the church on that very cold third Saturday back in January, 1882, we are told she related a beautiful experience of giving God all the glory for the hope of her salvation and the many mercies bestowed on her all her life. Mother lived a faithful member all her days, and was one of the most active members at the time of her death, particularly in sharing or

doing her part in a financial way. Often, she would help the weaker members in this manner."

Mr. James E. Smith is the current pastor of the Center United Methodist Church, Concord, North Carolina, and I told him recently in a telephone conversation that I had as much interest in obtaining this photograph of Elder Shadrack (Shade) Pate as he did. If anyone, anywhere, can help us, please write me (collect), J.M. Mewborn, 919-552-5929 or 919-544-494. We will pay any reasonable expenses in finding or obtaining it. Will you let us hear? We want that photograph! Will you help us?

J.M. Mewborn

(If the Lord will, I hope to record (or leave on record) two or three incidents during the lifetime of Elder Shade Pate that were told to me by old time when I was a child. They are very interesting about this venerable, old servant of God, and should be left on record. Please look for them in future issues of Zion's Landmark. JMM.)

#### A WORD FROM ELDER & SISTER WOODROW LAKE

Dear Brother Mewborn and Susie,

I am late with my renewal of the Zion's Landmark. Please do with the remainder as you see fit.

We have enjoyed your writings in the past. Woodrow tried to read the last issue, but because he has cataracts on both eyes now with the small print made it somewhat difficult.

We hope this finds everyone well. As for us, we are about the same. We surely do miss all of you and especially in going to church, and seeing the dear ones in North Carolina.

Woodrow asks almost every day if there is going to be a meeting or an association somewhere. We would love to come up there, but the weather will be colder where you are shortly. You, all of you, can come this way, and we would be happy to have you. Please give our love to all.

Ones in hope,  
Rena and Woodrow Lake,  
Kissimmee, Florida, 34746  
November 10, 1994

**ROTHER TOM MANRING IS 100 YEARS OLD**

Dear Brother Mewborn,

I am sorry that I have not paid for my subscription to the Landmark. I was 100 years old on November 9, 1994, and can no longer keep up with my payments as I once did. I enjoy reading the Landmark very much. Please find enclosed a check for \$30.00. I hope this will take care of the amount now due. If not, please let me know.

Sincerely,  
Tom Manring  
Lawsonville, N.C., 27022  
December 7, 1994

**FROM TEXAS**

Dear Brother Mewborn,

I am so sorry that I have neglected to send in my payment for the paper, but I enjoy reading it so very much, and would not like to not get it. Enclosed is a check for \$30.00 for three years. Please use the remainder for the fund.

My father, W.J. (Bud) Halton, was a deacon in Mount Olive Primitive Baptist Church, Brownsboro, Texas, for many years. My husband, J.F. (Fred) Boyd, was also a deacon at Mount Olive Church. Our pastor now is Elder Neel Luce, Kemp, Texas, and we love him dearly, we hope, for Christ's sake.

Yours in love and blessed hope.

A little sister in Texas, I hope,  
Opal Boyd  
Brownsboro, Texas, 75756  
October 9, 1994

**PEARL HARGIS NEVILLE**

Sister Pearl Neville, age 94, of Durham, North Carolina, passed away on Friday, February 4, 1994, at the Brian Center, where she had resided for the last two years of her life. She is survived by three sons, Mr. Raymond Hargis and Mr. Emory Hargis, both of Durham, N.C., and Mr. Wesley George Hargis of Miami, Florida; four grandchildren, five great-grandchildren, and a great great grandchild are left behind to mourn her passing.

Graveside services were held at 2:00 p.m. at Woodlawn Memorial Park, where her body was laid to rest. The services were conducted by Rev. Fred Mewborn.

Our church records show that Sister Pearl Neville became a member of Roxboro Primitive Baptist Church by letter on October 1, 1922, in the name of Pearl Hargis. I could not locate this letter of dismission from her former church in our record to inform you dear ones where and when she first became a member of this precious church and the precious doctrine for which it contends. Later on in life, she remarried, and moved away from the Roxboro, N.C., area to Durham, N.C. The writer was never given the privilege to fellowship with her at one of our church meetings; but, dear, precious ones, I believe that communion is within the heart. The hymn, "Blest Be the Tie That Binds," comes to mind now, for all God's children share the same doubts, same fears, same hopes, and the same aims. I desire to write this letter in accordance with an experience I was given and the overpowering love I felt for this precious sister whom I did not know in the flesh. I am so weak and poor. Unless I am guided by His Almighty, gracious Hand, this notice will be written like that of my flesh, cold and dead.

The day before Sister Pearl's death, Thursday, February 3, 1994, I was at my work when these words came to mind so strongly: "God Is The Light and The Way." These words stayed with me for days, while pondering so heavily in my heart and mind. Then on Saturday, February 5th, two sisters called to tell me about Sister Pearl's death; one of the sisters also informed me she was blind. I cannot tell you even in portion of the emotions that flowed through this old wretched, unworthy body of mine for the love I was given for her. The words, that had been on my mind so strongly, were now at rest in my heart. I believe these words were meant for her; not because of her blindness, Oh no!, but, because of the Single Eye she received when she was delivered from that darkness of sin and death into this Great Light of our Lord Jesus Christ, our Saviour, whom she was made to trust, and was given that blessed hope that Jesus suffered, bled and died on that rugged cross for her sins. This precious hope was, indeed, what sustained her in life, giving her the strength and courage she needed to continue her travel onward in this world of woe. For a child of God, God is their Sunshine, their Life, their All-in-All. Without the hope of Christ in our hearts, life is not worth living, no matter what earthly treasures one may hold.

Two weeks went by after my appointment to write this notice before I could call her son, Raymond Hargis. He told me that his dear mother lived a rough life in this world. He said she had suffered for many,

many years with the disease, glaucoma, that impaired her vision. It was just the past five years of her life that it finally took her vision completely. But, he said even through all of her trials and tribulations, she professed her love for the church, and that she was blessed to keep her faith.

I believe that losing her sight to the world was made bearable to Sister Pearl, along with the other woes she had to suffer during her stay on earth. All of these woes, purposed for her good by the Almighty God, manifested this Light that caused her faith to grow and cling to that Tree of Life. Even when the Light grew dim, it was sufficient for she believed that God was her supplier of every need, and that He knew what she would be in need of, even before the beginning of time, before the foundation of the world.

I would like to close this obituary notice with a scripture. It is found recorded in the Book of Revelation, Chapter 22, verse 5, as follows,

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

We at Roxboro Primitive Baptist Church would like to extend our sympathy to the family. May they be given to feel our loss is her eternal gain.

Be it resolved that a copy of this obituary notice be sent to Zion's Landmark for publication, one to the family, and one be placed in the church record.

Written by the least of all.

Linda Perkins, Committee,  
Elder O.J. Wray, Jr., Moderator  
Ruby C. Day, Clerk

#### ARABELL HILL

We, the members of Flat River Primitive Baptist Church, Roxboro, Person County, North Carolina, bow in humble submission to the will of our Lord and Savior. The Lord saw fit to call Sister Arabell Hill from this world on July 17, 1994.

Sister Arabell Hill was the daughter of the late Jennie May Clayton and Edward Fuller Rhew. She was born April 6, 1911, and passed away July 17, 1994. She was 83 years old.

She married John Hill on December 31, 1932. They had two daughters and one son. The two

daughters preceded her in death. She is survived by one son, Darrow Hill, Greeneville, Tennessee; grandchildren; one sister, Frances Wade, Roxboro, N.C., and one brother, Clayton Rhew, Timberla N.C.

Sister Arabell loved her church, and attended when her health permitted. She asked for a home with Flat River Primitive Baptist Church on Monday, July 2, 1945, at the Lower Country Line Primitive Baptist Association. She was baptized on July 17, 1945, by Elder L.P. Martin. Her funeral service was conducted on Tuesday, July 19, 1994, at Flat River Primitive Baptist Church, by her pastor, Elder P. Clark. Her body was laid to rest in the Hill Family Cemetery, located in Rougemont, North Carolina.

Therefore, be it resolved that three copies of this obituary notice be made and distributed as follows: one to the family, one to Zion's Landmark for publication, and one retained for the church records.

Done by order of Flat River Primitive Baptist Church, Roxboro, North Carolina.

Elder Paul M. Clark, Pastor  
Bernard Whitefield, Clerk

Nancy Yancey and Cyrena  
Whitfield, Committee

#### RENTHA GARRETT CLAYTON

Rentha Garrett Clayton, age 96, was born December 18, 1897, and died August 18, 1994, after an extended illness. She was the daughter of the late George and Maggie Simpson Garrett, and wife of Calvin Preston Clayton, who passed away January 11, 1960.

Her funeral was conducted at 11 a.m. Saturday, August 20, 1994, at Apex Funeral Home Chapel. Elder Thomas Whitley. Her son, Dewey, gave a heartfelt eulogy in memory of his mother. She was buried beside her husband in the Willow Spring Church Cemetery.

Mrs. Clayton is survived by a daughter, Maggie Eunice Clayton, of the home, 205 North Dixon Avenue, Cary, NC; two sons, Connie C. Clayton, also of Cary, and George D. Clayton of Belmont, NC; three sisters, Mrs. Maggie Oakley of Roxboro, NC, Mrs. M. Tilley and Mrs. Myrtle Ruth Robinson of Rougemont, NC; nine grandchildren; and sixteen great grand

children. A son, Clyde, preceded her in death.

She was a native of Durham County, North Carolina, and was a retired public school employee. She received into the fellowship of Helena Primitive Baptist Church in February, 1937, at the Saturday meeting. She was baptized by her pastor, Elder Lex Chandler. She was blessed to be an humble and devoted member as long as her health would permit. She lived in Apex and Cary, which made it some distance from her home to her church. She always dreamed so happy to get there. She and some of our family would sometimes spend the night at our home, which we enjoyed very much.

She was wonderfully blessed to have Eunice, a loving and dutiful daughter, with her until the end, and two faithful sons.

We wish to express our sympathy to her entire family. We feel that she is in that blessed number who shall inherit the Kingdom prepared for His children from the foundation of the world.

It was requested that three copies of this notice be made, one for her family, one for church records, and one for Zion's Landmark.

Written by a friend at the request of the church conference.

Nancy C. Whitfield and  
Lela Pennington, Clerk.  
Elder David Minter, Pastor

#### ALLEN CURTIS WOOTEN

Brother Allen Curtis Wooten was born April 10, 1944. It pleased our Heavenly Father to call him from this world on May 17, 1994, at the Greenville Villa Nursing Home, Greenville, North Carolina.

He was the son of the late Allen B. and Elizabeth Phenson Wooten. He was married to Nannie Adams on December 19, 1928, who preceded him in death on January 8, 1988.

Brother Wooten is survived by one daughter, Elizabeth Wooten Weiss, of Safed, Israel; three sons, Julius Wooten, Virginia Beach, Va., Frank Wooten, Lillington, N.C., and William Allen Wooten, Gaston, N.C. Three brothers, Woodrow Wooten, Mooresboro, N.C., Luther Wooten and Johnnie Wooten, Wadesboro, N.C., with four grandchildren and one

great grandchild are left behind to mourn his passing.

Brother Wooten believed in the true and Living God. He joined Autrey's Creek Primitive Baptist Church on Monday after the second Sunday in August, 1934. By request of Brother Curtis, the church met at his home, and he was received in full fellowship, and was baptized the same day by Elder J.C. Smith. He remained a faithful member until his death.

Brother Curtis Wooten was an humble, quiet and kind man, and when there was work to be done at our church building and yard, he was always there and did his part. Brother Curtis was loved dearly, and will be missed by all who knew him. The funeral service was conducted by Elder Kenneth Windham and Elder Joe Sawyer at Autrey's Creek Primitive Baptist Church, Edgecombe County, North Carolina, and burial was in the church cemetery.

It is requested by the church that three copies of this obituary notice be made, one copy for the church record, one copy for the family, and one copy for publication in Zion's Landmark.

Written by one who loved him very much.  
Myra G. Wooten, Clerk  
Fountain, N.C. 27829

#### JUNE FULGHUM COX (A TRIBUTE TO THE MEMORY OF MY MOTHER)

It is my sad duty to inform you that my mother, June Fulghum Cox, passed away September 26, 1992, after a short illness. Her body was laid to rest two days later in Fayetteville, North Carolina, next to the resting place of her husband, John A. Cox, who predeceased her on July 12, 1967. Elder Stokes, of Jacksonville, N.C., conducted her funeral service, and spoke of the many legacies of love, kindness, gentleness, humor, and the grace of God in Jesus Christ that my mother left her family and all those who were blessed to know her.

June Fulghum Cox was born near Selma, Johnston County, North Carolina, on September 22, 1914, the eleventh of twelve children, born to Thomas Ruffin, and Lucinda (Brady) Fulghum. With the passing of her parents, she and her younger brother, Harold, went to live with their sister, Zilphia Stanfield, in Selma, North Carolina. She was a graduate of Selma High School, attended East Carolina Teacher's College, Greenville, N.C., and graduated

from the Hardbargers School of Business, Raleigh, N.C. She married John A. Cox, Grifton, N.C. in 1934, and resided in Fayetteville, N.C., where my sister, Eleanor, and I were born. Eleanor is the wife of Dr. Nickolas J. Sojka. They reside in Afton, Virginia, and have three sons and one granddaughter. I am married to the former Inajo Singleton, of Eden, North Carolina. We now live in Vienna, Virginia, and have two sons.

Eleanor and I have fond memories of the Primitive Baptist Church. Just after World War II had ended in 1945, we lived in Rocky Mount, North Carolina, where mother united with the Falls Primitive Baptist Church, and was baptized. We attended services there many times, as well as the Bethany Primitive Baptist Church, at Pine Level, North Carolina, where we would go when visiting aunt Zilphia Stanfield, who was also a member of the Primitive Baptist Church all her life.

From Rocky Mount, North Carolina, we moved to Fayetteville in June, 1949. Mother remained in Fayetteville until she retired from the North Carolina Highway Department, and then she moved to Charlottesville, Virginia, in 1974. She then attended the Brightwood Primitive Baptist Church, located north of Charlottesville, Virginia, until her death.

Our precious mother lived her entire life, reflecting the grace of God she so strongly felt and in which she believed. Her life touched everyone who knew her with the Holy Spirit, and her presence touches us still.

Her son,  
John A. Cox, Jr.  
Vienna, Va. 22182  
January 11, 1995

(Sister Juné F. Cox was a faithful reader and subscriber of Zion's Landmark for many years. We trust that God will be with her family in the loss of their dear mother. JMM.)

#### ORDINATION TO THE MINISTRY

The Russell Creek Primitive Baptist Church, Patrick County, Virginia, feeling that Brother Bernard Hutchens has been called to the work of the

ministry, called for a presbytery to examine the aforementioned brother.

On December 3, 1994, a presbytery was organized by appointing Elder Cletus Turner as Moderator, Elder Ralph Gaines as Clerk, and Elder Steve Moseley to examine the candidate. Elder Lester Stewart was appointed to offer the ordination prayer, Elder Reuben Hawks to deliver the charge, and Brother Troy Hutchens as Spokesman for Russell Creek Church.

Afterwards, Brother Bernard Hutchens was delivered unto the presbytery by the Spokesman of the Church, whereby Brother Bernard Hutchens was examined and found worthy of ordination to the office of Elder. He was then set apart by fasting and prayer and the laying of the hands by the presbytery whereby the said Brother Bernard Hutchens was ordained to the full work of the Gospel Ministry. After receiving the charge, he was delivered back to the church.

Witness our hands on this day, December 3, 1994.

(Elder) Cletus Turner, Moderator  
(Elder) Ralph Gaines, Clerk

The Following ordained were present:

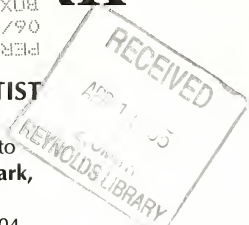
**ELDERS:**  
Ralph Gaines  
Lester G. Stewart  
Reuben Hawks  
Walter Branch  
Kenneth D. Hopkins  
Steve Moseley  
Cletus Turner

**DEACONS:**  
Sammie Hazelwood  
Sam R. Dalton  
Norman H. Quesenberry  
Amos Cassell  
J.B. Mitchell, Jr.  
Clifton King  
Victor C. Phillips  
Samuel R. Wood  
Troy Hutchens  
Arthur Martin

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## DEVOTED TO THE CAUSE OF JESUS CHRIST

**J.M. Mewborn, Editor**  
 PO Box 277  
 Willow Spring, NC 27592

Volume CXVIII

November-December 1994

Number 6

## A FAMINE IN THE LAND, NOT OF BREAD

**“BEHOLD. THE DAYS COME, SAITH THE LORD GOD,  
 THAT I WILL SEND A FAMINE IN THE LAND,  
 NOT A FAMINE OF BREAD, NOR A THIRST FOR WATER,  
 BUT OF HEARING THE WORDS OF THE LORD.”**

**“AND THEY SHALL WANDER FROM SEA TO SEA,  
 AND FROM THE NORTH EVEN TO THE EAST,  
 THEY SHALL RUN TO AND FRO TO SEEK THE  
 WORD OF THE LORD, AND SHALL NOT FIND IT.”**

*Amos 8:11 & 12*

## SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows:

	<b>\$8.00 PER YEAR</b>
<i>These rates took effect with the</i>	<b>\$15.00 2 YEARS</b>
<i>"January-February, 1986" issue.</i>	
<b>To Elders:</b>	<b>\$7.00 PER YEAR</b>
	<b>\$13.00 2 YEARS</b>

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.

**J.M. MEWBORN, Editor**

## A GLORIOUS HIDING PLACE

"And a Man shall be as an hiding place from the wind, and a cover 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

There is a glorious Hiding Place,  
A secret Hiding Place;  
It is established and it is sealed,  
By God's Amazing Grace.

Not one can enter in,  
But He who's born again;  
There, no sin can be allowed,  
To mar this lovely place,

Oh! sinner, Jesus died,  
To give us a place to hide;  
Where only love and grace abide,  
Within this sacred place.

He took our sins on Him,  
That we might enter in;  
And there abide with Him,  
To a place of peace and rest.

When the storms of life do come,  
We have a place to run;  
For Jesus is the One,  
Who keeps this Hiding Place.

Oh! why do we stray,  
Into the world today?  
When Jesus bids us come  
Into this glorious Hiding Place.

Lillian Esther Havner  
Carthage, N. C. 28327-8222  
January 6, 1995

## Zion's Landmark

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

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## LIPS TOGETHER, TEETH APART

[1]

Come all ye men of every age,  
Yea, all the noble and the sage;  
Let's view the things which God hath done,  
The counsel twixt the Three in One.

[2]

Before the earth, before the skies,  
Before the noble, or the wise;  
Yea, long before there was a man,  
All things were settled in His plan.

[3]

Before the Sun, the Moon, the Stars,  
Before the Seas with doors and bars;  
Before He ever made a hill,  
All things were settled in His Will.

[4]

Before He gave to man his form,  
Before the serpent did him harm;  
All things that ever were to be,  
Were firmly settled by God's decree.

[5]

According to His wondrous plan,  
God made the earth then made He man;  
Unto this man He gave a law,  
In which no one could find a flaw.

[6]

There was a serpent also made,  
Who dwells in darkness or in shade;  
Who thought he found a flaw in man,  
And thought to thwart God's holy plan.

[7]

He pointed man unto a tree,  
And said, Its' fruits were good to see;  
That fruit's so dazzling to your eyes,  
If you will eat, twill make you wise.

[8]

I know God said ye shall not eat,  
The rest of which I'll not repeat;  
But I am sure it was a lie,  
For if you eat, you shall not die.

[9]

Behold it's beauty and it's form,  
Just eat, I'm sure will do no harm;  
Twill open up your blinded eyes,  
And you, like God, will be all wise.

[10]

So man did eat and in disgrace,  
He sought to shun his Maker's face;  
He hid himself among the trees,  
But could not find a place of ease.

[11]

So when he found he could not rest,  
He tried to make himself a dress;  
To hide his nakedness from God,  
And thus escape the chastening rod.

[12]

His dress was made of sewed fig leaves,  
T'was just an apron without sleeves;  
It would at most just hide a part,  
It left exposed his sinful heart.

[13]

God came that evening in the cool,  
To talk with man as was His rule;  
But man with shame instead of pride,  
Was much afraid and tried to hide.

[14]

God called out, "Adam, where art thou?"  
Old Adam heard and made his bow;  
And said, "I heard and was afraid,  
O' God, thy law I've disobeyed."

[15]

I am wretched, naked and undone,  
There's none to pity, no not one;  
Without thy grace, I know full well,  
In justice I must sink in Hell.

[16]

God's mercy then began to show,  
Which was of old, as all must know;  
It was a promise in His plan,  
Held in reserve for Fallen Man.

[17]

So for him God did slay a beast,  
Or made them coats of skin at least;  
Which represents Jehovah's plan,  
To slay His Son for Fallen Man.

[18]

Oh! Glorious plan which was of old,  
The half of which has never been told;  
Of grace in Jesus Christ bestowed,  
For they to whom He nothing owed.

[19]

He turns our minds back up to heaven,  
Where these blessings first were given;  
And make us think upon that plan,  
From which all blessings flow to man.

[20]

In God's decree which was of old,  
A bleeding Lamb we do behold;  
Brought forth as slain for Fallen Man,  
All this was in God's wise laid plan.

[21]

Me thinks I hear some men object,  
For some you know, can't retrospect;  
They cannot see God's way of grace,  
For this is only seen by faith.

[22]

Faith views God's plan before the world,  
Before this rolling sphere ere whirled;  
And sees that sin was just as sure,  
As grace, which is sin's double cure.

[23]

If sin doesn't come, then grace must fail,  
To speak of debt, implies a sale;  
So with this thought we read of old,  
That we for naught ourselves have sold.

[24]

If man doesn't Fall, then grace never can,  
Cancel the debt of Fallen Man;  
For how could grace ever be bestowed,  
To pay a debt which no one owed?

[25]

So in God's counsel we must know,  
If grace was certain, sin was also;  
For all must see just at a glance,  
Grace can't be sure, if sin's by chance.

[26]

Me thinks I hear some cry, "unjust!"  
Of course, tis' those who want a fuss;  
We nothing else could well expect,  
Of goats who cannot retrospect.

[27]

Now let us step back down to earth,  
The place where all men have their birth;  
The place where sin must first take place,  
For God to show His saving Grace.

[28]

We must admit God did intend,  
To execute some glorious end;  
His glory was the end designed,  
To which all things were predestined.

[29]

He made of clay of the same lump,  
The human race from top to stump;  
From one blood came the human race,  
Which leaves our Two Seed friends no place.

[30]

They claim that some God did not make,  
Then they of sin did not partake;  
For none could ever be made to sin,  
By Adam, but the sons of men.

[31]

They think they find a seed of God,  
Who were not made of earth or sod;  
Who dwelt in God ere time began,  
But since have come to dwell in man.

[32]

But this of course, must be a lie,  
And here is certainly the reason why;  
Jesus died for sinner's of Adam's breed,  
And not for some eternal seed.

[33]

But over them we will not boast,  
Although they're few and not a host;  
For Truth is only seen by faith,  
Which none can have except by grace.

[34]

And still there is another class,  
Which we must see before we pass;  
They boldly say grace must depend,  
On things performed by sinful men.

[35]

Now of this class, there are two kinds,  
Which shows the trend of natural minds;  
Their difference is in slight degree,  
As new born folks can plainly see.

[36]

One says that God, "If He is just,  
Must give the man He made of dust;  
A chance of heaven and of bliss,  
Which he can either hit or miss."

[37]

He has a natural disposition,  
To hinge free grace upon condition;  
And thus destroy Jehovah's plan  
And give His glory unto man.

[38]

Now when we come to see the other  
We must admit he is his brother;  
For sure says he, "much depends,  
Upon conditions performed by men."

[39]

"Stop!" says he, "I mean for time,  
And not for heaven all sublime;"  
But if on man it must depend,  
T'would give God's Glory unto men.

[40]

If grace and works we try to mix,  
We get the grace in such a fix;  
The works will soon the grace alloy,  
And thus God's sovereignty destroy.

[41]

Then with disdain, but all pretense,  
He says his brother "has no sense;"  
Now if salvation be by grace,  
Then conditions surely have no place.

[42]

But let him meet with those who claim,  
Salvation all, in Jesus name;  
Then he begins to twist and quirk,  
And hinge grace blessings on man's work.

[43]

He says, "of course 'tis all of grace,  
And yet conditions have a place;  
Man can accomplish or can thwart,  
The ends Jehovah has at heart."

[44]

He says, "God wants man to obey,  
That He may bless him every day;"  
But then it all on man depends,  
Who often thwarts Jehovah's ends.

[45]

But when we come to view the two,  
'Tis hard to tell just who is who;  
The arguments they both employ,  
God's grace and sovereignty destroy.

[46]

But here at least I must confess,  
To some extent I have digressed;  
So now with joy will turn my face,  
To God's great plan of sovereign grace.

[47]

'Tis here we see man brought to view,  
With nothing good that he can do;  
He cannot satisfy the law,  
Hence, can no blessings from it draw.

[48]

'Tis here that God's free grace steps in,  
This grace doth reign much more than sin;  
It reigns to free from death's great power,  
It reigns to keep us every hour.

[49]

It reigns to conquer sinful lusts,  
And bow us down unto the dust;  
It reigns to raise us up again,  
This glorious grace doth sweetly reigns.

[50]

It reigns to bring us unto God,  
And make us know and love His Word;  
It reigns to make His saints obey,  
His laws and precepts every day.

[51]

It reigns where'er His saints are found,  
It reigns more than sin doth abound;  
It reigns that we may show His praise,  
In time and unto endless days.

[52]

Arise my soul and ne'er forget,  
This grace that cancelled all thy debt;  
And reign to guide us in the way,  
And bring us blessings every day.

[53]

O' glorious hope, O' wondrous plan,  
In which is seen God's love to man;  
O give me grace to tell the story,  
And magnify Jehovah's glory.

[54]

Come then dear saints who love His name,  
All whom these thoughts your souls inflame;  
Come let us join to shout His praise,  
Through sins dark maze to endless days.

[55]

And when we all shall meet in heaven,  
Where all these blessings first were given;  
O' then we all shall see His face,  
And know the fullness of His grace.

Prayerfully submitted,

Julius L. Bocock  
Vero Beach, Fla., 32966

Jack H. Dawsey  
Swansboro, NC, 28584

"Salvation stands apart from all righteous work performed in us or by us. There was a dying thief, who performed not a single gospel precept, except love, and the only when the Lord manifested mercy to him." —JLB

### IF IT HAD NOT BEEN THIS WAY, HOW WOULD IT HAVE BEEN?

We take things from the creation to this time and consider them under the head of the above question.

and what will be our answer?

I will answer for myself that it is impossible for me to say. For this very cause I must say that I believe that all things have come to pass just as God knew they would come, and that they could not have been in some way which He did not know, and which was not in some way connected with His holy, divine purpose, either in His Providence or in His grace.

There are many, yes, very many things for which we can see no use. I do not know why it was in the Providence of God that such things should be, and, yet, we see they are there.

The fact that He is almighty, and could have had things as or that thing differently if it had been His holy and divine will to have done so; and to see that He did not have it differently is enough to tell us that it was under His Hand and control, and that He controlled it either directly by His Holy Spirit, or by the hands of second causes. "For there is no power but of God: the powers that be are ordained of God." Romans 13:1-1.

When God created man, He created them male and female, and, yet, there was but one visible being. While in this single state, God blessed them, and gave to them His commandment to, "Be fruitful, and multiply, and replenish the earth, and subdue it." Genesis 1:27,28.

Therefore, man received the commandment in both the male and the female, for they were not yet separated into two personages.

Could they, while in that state, have obeyed the commandment to multiply and replenish the earth and subdue it? No. They must be male and female, and in separate bodies. When the Lord was pleased to make the woman a separate body from the man, "He caused the woman to fall asleep to fall upon Adam, and he slept: and He took one of His ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from the man, made He a woman." Genesis 2:21-22. He gave the woman no law after she was separate from her husband. The law was given to them while there was but the one being. Now they are two individuals; were they in a proper condition "To multiply and replenish the earth?" The Lord Jesus said not. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

Adam was the corn (grain) of wheat of the human

race, and to "multiply and replenish the earth," or to bring forth fruit, he must fall into the ground and die. Just as Jesus, the "Corn of Wheat," of the church of the Living God must also fall into the ground and die to save His people, His bride, from sin.

We may say where there is no sin, there can be no death, "For the wages of sin is death." Romans 6:23. The Lord does not give that which is not due. Hence, the man must fall into the ground and die as a sinner. He could not fall otherwise. Our Jesus must also fall as the sin bearer. He could not fall otherwise.

All of these things are in the purpose of our Heavenly Father, and all of it came to pass just as He had purposed it. Without His purpose the Corn of wheat of the human race, Adam, could not have fallen, and without his fall, he could not have multiplied as God commanded him. This was for the purpose of development. Then in His purpose, Jesus must die to save His people, the Church, who are brought forth in that development. There is no salvation but by His blood. The sins of the ten thousand times ten thousands and thousands of thousands were laid on Him, and He bore all of them.

If these things had not been in God's divine purpose, why did He prepare a body for His Son? Read Hebrews 10:5, and I quote: "Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure." If there was not to be a need for a divine sacrifice, why should a divine sacrifice be prepared? See both Psalms 40:6-8 and Hebrews 10:5-7, and I quote: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required," and many other places. Also, otherwise salvation would have been in some other way than the way it is.

There is no reason for stumbling over this truth. We must abide by the Code of the government of our God. His Providence and His Grace are alike of Him, and we will so see and believe it, if our legs are equal. Solomon said, "The legs of the lame are not equal: so is a parable in the mouth of fools." Proverbs 26:7.

There are things in God's wise Providence which came about by a violation of His holy law. (sin.) Now, we cannot see why this should be so, and yet we see it is so. What shall we do about it? Is it not best for us, as we hope, His children and servants, to say the same as His Holy Son did?, "Not my will, but Thine be done?"

What can we say more? Why should we attempt to charge that God is the author of sin because these things are so? To attempt to do so proves that we are not reconciled to God! "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, **BE YE RECONCILED TO GOD.**" II Corinthians 5:20. Why should we rebel against that which works together for our good? For our salvation? And that without which we could not be saved?

When Paul said, "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," (Romans 8:29), just what did he mean? Did he mean "All Things," as he said it, or did he mean just simply good things? It appears to me that all we have to do to decide this matter is to decide whether it is a thing, or if it is something other than a thing. He tells us in Romans 11:36, "For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen." Then in I Corinthians 8:6, he says; "But to us 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." Then in Colossians 1:16 and 17, he tells us, "For by Him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist," Then in Hebrews 2:10, he tells us, "For it became Him, for whom are all things in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Now, may I ask this question: Are these references sufficient? Will this doctrine kill or divide the churches, as some now claim?

Now, we will return to the expression, "There are things in God's wise Providence which come about by a violation of His Holy Law." Now, these are "THINGS", links in the chain by which our dear Lord Jesus came into the world.

There is a curse fixed on the man who will lay with his sister, because the daughter is so near of kin that she was not spoken of in the law. Yet, Lot, in a drunken state, lay with his daughter, and by that cohabitation, she became the mother of Moab. His generation proved to be enemies to Israel, so that a curse is fixed upon that people. "An Ammonite or Moabite shall not enter the congregation of the Lord; even to their tenth generation, they shall not enter the congregation of the Lord forever." Deut. 23:3. And, yet, in the Providence of

God this very law is violated in the bringing in of Ruth the Moabitess, into the congregation of the Lord, and she is a link in the chain of events by which our Lord came into the world in the flesh.

In Leviticus 18:15, it is recorded concerning a law "Thou shalt not uncover the nakedness of thy daughter-in-law," etc. In the Providence of God this law is violated in Judah lying with Tamar who was his daughter-in-law, and yet this is a link in the chain of events through which our Lord came into the world.

The Ten Commandments said, "Thou shalt not kill, and "Thou shalt not commit adultery." Exodus 20:1 and 14. Both of these commandments are in the Providence of God, in each case, violated in the case of David, Uriah and Bethsheba, and yet all this is in the chain of events by which our Lord came into the world.

But why should I say more? All these things the Apostle Paul understood them to be of God, by God and for God; and, also, that all of them are working together for good to them that love God, and who are the called according to His purpose.

Here I want to relate a case which is given to us in the year 1915, and which appears to me to be to the point if our legs are equal.

### THE CHEMIST'S MISTAKE

Endeavoring to arrest the attention of those who were passing by, as he stood in the midst of a small crowd at the side of the promenade, an earnest servant of God was telling of the love of God to sinners. But, presently, the speaker was interrupted by a voice. "That is all wrong; the Bible is false; there is no God and no heaven."

But, notwithstanding the interruption, the speaker went on with his address until he had finished his discourse. Then the meeting was closed, and the people separated.

We shall follow this interrupter. Poor fellow, his heart was filled with bitter enmity against the truth, and he tried to persuade himself, and others too, that religion was all a sham. But it was poor success in spite of his loud talk.

He was a chemist, he turned into his shop, looked at the clock, and he decided that it was time to close up for the night. But just then, there came a timid little girl.

"What do you want?," was the impatient question he asked.

"Please, sir, my mother is sick, and will you give her this medicine?"

"Too late, come back in the morning."

"Oh!, please do, she is so sick; please give it to me now."

With a grumble, he made up the prescription, and away went the little girl.

As the chemist proceeded to replace the bottles and turn out the gas, his eyes caught the label on the last bottle he had taken up, and to his horror he saw at once that he had made an awful mistake, and put in some deadly poison as he compounded her prescription.

He exclaimed aloud, "What can I do; the girl is now gone; I know absolutely nothing of her — don't even know where she lives or who she is? Perhaps her mother has taken it even by now,"

As he thought, the cold perspiration seemed to come out of every pore in his skin, and he just stood there in great terror.

"If the woman takes the medicine, there is no hope; and I shall become a murderer. Oh! what shall I do?"

While in this condition, he had these thoughts of himself, "What hope, what comfort could there be for me — a man who had publicly stated that he did not believe in God?" In spite of his bold denial, it was just an hour or two later when he was made to fall upon his knees just where he was, behind the counter, and he cried aloud: "O GOD, DON'T LET THAT POOR WOMAN TAKE THAT MEDICINE!"

Now, God, who leads the blind by a way they know not, was surely leading this poor, restless sinner to the knowledge of Himself.

Scarcely able to move in utter helplessness, the chemist knelt, repeating his prayer.

Just then, he heard someone open the door. Looking up, there stood this little girl again, the second time, crying.

She said, "Oh! please sir, I am so sorry! I was hurrying home and fell down on the way and broke the bottle. Oh! please give me some more medicine!"

The chemist was overcome with joy, for by God's mercy the child's fall had prevented the terrible thing that he had just recently been fearing most.

He exclaimed aloud, "GOD — yes, there is a God, — and, He has, indeed, heard my prayer!"

"Yes, my dear, I will quickly give you some more medicine; please do not cry anymore

With trembling hand and beating heart, with his mind all aglow with wonder and relief, the chemist carefully made up the prescription again, and, the little girl gleefully ran off once more, her lips full of thanks for his kindness.

The lights were put out, the door to the shop locked, and the chemist went home to his room to be alone with God — God, whom he had treated so terribly in the past, and whose Word had been so mercifully fulfilled in his behalf.

"Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not." Jeremiah 33:3. To me the above experience of the English chemist (or druggist) is a wonderful evidence of the great works of God. Was it not the purpose of God to bring that chemist (druggist) to a knowledge of His power to save? Was not that the very way He had purposed to do His wonderful work? Yes, there was a mistake made by the chemist (druggist), to be followed by what man calls an "accident," by the little girl, but was there an accident with God? Or did God make any mistake in this matter?

It was the happen of Ruth to light on a part of the field that belonged to Boaz, but was it a happen so with God? Did not God send Ruth to Boaz's field to be the wife of Boaz?

Here, I shall rest the case, feeling that I have written the undeniable truth according to the word of God.

In the hope of and in the love for the truth, I am,

Yours in a blessed hope,

L. H. Hardy (Deceased)  
Atlantic, N. C.

The circumstances of the above article entitled, "The Chemist's Mistake," occurred or took place in London, England, sometime during the middle 1800's, and the account is believed to have been published in the

GOSPEL STANDARD, a publication of the Strict Baptists of that country.

In England a druggist is called a "Chemist," and his place of business is called a "shop" rather than a drugstore or pharmacy, as we know them in America, today. We are grateful that such things have been left on record for the benefit of the Church of God throughout the ages of time, as it supports and upholds the true doctrine of our omnipotent God.

This excellent article appeared in the October 15, 1922, issue of Zion's Landmark, by Elder L.H. Hardy. According to the record, he united with Mewborn's Church in July 1873, almost 122 years ago. He was a first cousin to my grandfather, as well as my namesake, John Moses Mewborn, 1854-1900. The doctrine, as set forth by the above article, has been believed by our church at Mewborn's, Greene Co., NC, since it was organized by my great-great Grandfather, Elder Parrott Mewborn, in the year of 1829. Elder L.H. Hardy was a true predestinarian Baptist, and was a grandson of Elder Parrott Mewborn.

J. M. Mewborn

### PREDESTINATION

The Old School or Primitive Baptists in former years have been distinguished from all other denominations or religious organizations and sects as Predestinarian Baptists, and they have borne much criticism and vituperation from those who hold more limited views. Most of the people with whom we are affiliated and with whom we correspond today, we believe, place no limits on the absolute government of God over all beings, all events, and all worlds. The carnal mind of man cannot comprehend this; neither can the wisdom of this world approve it. The carnal mind is comfortable and at ease to attempt to delegate to God the power and purpose in decreeing all good things, as they call it. They would never have been willing to call all those things that were coming to pass with Joseph, GOOD THINGS, but that is what Joseph was blessed to call them after they had taken place. We, like Joseph, cannot feel them as good until the Lord reveals it to us as being for our good after they have taken place with us. God sees (present tense) the end from the beginning. It was the entrance of sin into the world that brought forth death. Without sin there would have been no death, or resurrection, or eternal bliss in Heaven with the Father, the Son and the Holy Ghost with the saints. It was in His All wise providence. There was no accident here with God in

Adam's fall. Therefore, God saw the necessity for sin, or He would never have allowed it to have entered into the Garden of Eden and ultimately into the world. It was necessary that Adam fall and, thereby, justly be guilty of the penalty of death that was placed on him and all of his posterity. The eternal purpose which God had purposed in Himself before the world began was sufficiently perfect and all-inclusive to include all things that can possibly ever come to pass or transpire, or The Father would not have declared the end of all things from the beginning. "Known unto God are all His works from the beginning of the world." Acts 15:18. The end of all things is just as clear with God before it comes to pass as it will be after it has come to pass because He saw and declared the end from the beginning. With Him it is not a matter of learning; it is only a matter of coming to pass as it was in His (the Lord's) thought or predestination of all things..

There are many today who are perfectly willing to readily admit the foreknowledge of God, but they immediately deny His predestination of all things. They are not aware of the fact that it is in His predestination that He has made certain it shall come to pass by His determinate council and unchangeable decree. "Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah 14:24. This scripture ties His foreknowledge of all things together with His absolute predestination of all things. They cannot be separated.

In another article foreknowledge and predestination were compared to Christ and church. Christ is the head of the church, and the church is His body. Hence, they are inseparable. Foreknowledge and predestination were declared equally inseparable. The power was declared to be in this predestination because that is where His predeterminate counsel came in. We, as earthly beings or sinners, have no foreknowledge because we have no power to bring it to pass.

This principle of the fundamental doctrine of foreknowledge is generally admitted by many factions bearing the name, "Primitive Baptist" today, concerning the salvation of His people. They do not want to go any farther than that. "Whom He did foreknow, them He also did predestinate to be conformed to the image of His Son." Rom. 8:29. That this well-beloved Son of God was delivered into the hands of wicked men to be crucified by the determinate council and foreknowledge of God is not so readily admitted. So now it must be clear that one cannot have the sweet without having the bitter also. Without sin there would have been no death

of resurrection. "I wot that through ignorance ye did it as did also your rulers. But those things that God had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:17, 18. "For a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together to do whatsoever thy counsel determined before to be done" Acts 4:27, 28. God had as much control of man in these terrible acts as He has in the rest of His creation. They did what was predestinated from all eternity must be done. Can you possibly think of a more wicked or heinous crime in a human sense?

Some feel that God does surely control these large things as the Crucifixion of Christ, but not the little, insignificant things. They just do not believe God predetermined them, too. Our Saviour has informed us that His Father, in His all-pervading providence, numbers the hairs of our head, so that not a hair can fall to the ground without Him. Even the little sparrow is protected by this predetermine counsel, for not one can fall to the ground without Him. It is not without His notice, as some quote it, but it is not without Him. That makes a world of difference. It cannot fall without His predetermine counsel. David says, "He telleth the number of the stars; He calleth them all by their names." Psalms 147:4. We can only identify a few of them at our very best.

It is not only unreasonable, but it is unscriptural to claim that God controls some things but does not control others. If some were out of control, what might happen to the church in the resurrection? This unworthy one feels so little and insignificant that if the Lord had not predestinated all things, He could or might forget him in the resurrection. There would most certainly exist this possibility if He is only a God of partial knowledge, purpose, and power. If it did not include all things, some might be left out. His people are as the sand(s) of the seas. It would be entirely impossible with me to reunite all these souls and bodies back together again in the resurrection. If we cannot include all things, the things that might seem most important to us might be left out. We would not limit the government of our God nor, because we cannot comprehend His designs, dare to say He has no designs..

God's overwhelming power can best be demonstrated by His creation of a large power as in Pharaoh who was given mighty power to harass the Hebrews with plagues. God's own almighty power was then made known in His delivering the Hebrews, and

ultimately overwhelming Pharaoh and all of his host in the Red Sea. For a powerful boxer to show his strength he must be matched against another boxer with great strength. Then, when he overcomes and defeats him, his power and strength is demonstrated. God gave Pharaoh power. Then He showed the world how easy it was for Him to overcome and destroy him. Satan is allowed to show much power, far above ours, but God overcomes Satan as He did the Egyptians in the Red Sea when it is His will to do so, as it was determined in His eternal thought or predestination. "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whither soever He will." Prov. 21:1.

As He is in one mind, and none can turn Him, His purposes are eternal like Himself. Since His decrees are perfect from the beginning, no improvement is admitted. If He had not the right to predestinate all events before He created the world, one might ask what right has He acquired since to execute the orders in that eternal thought? If sin has entered this world against His will and His ability to keep it out, why would it not enter heaven also if it is beyond His control? "Be still and know that I am God." Psa. 46: 10. Therefore, let us come to the inescapable conclusion that God absolutely controls all things or He absolutely controls nothing, and surely none would have that. If we admit that God controls all things according to the counsel of His own will, and that He is unchangeable, then we must admit that He has determined what shall and what shall not transpire. That includes all things in both time and eternity. If He has not the power to determine and control all events, how can He cause all things to work together for good to them that love Him? See Romans 8:28.

To admit the universal government of God is to admit the predestination of God over all things, from the falling of a sparrow to the final consummation of all things. Without predestination how could the Holy Ghost have inspired the prophets to speak of His (Christ's) coming and the Apostles to have foretold all that should ever come to pass? If predestination were not fixed in the eternal purpose of God, how could the Apostles tell us of the perilous times that are now coming to pass in these last days?

It is, however, the desire of this one to submit these written remarks to the readers with the desire that they may be carefully tested by the scriptures and received only as they are sustained by the word and Spirit of our God.

Now, let us get back to the Lord's control over sin, instead of His being controlled by sin. It could not have entered into the world if it had been His purpose that it should not. After sin entered into the world, His control over it has been absolute and complete. Had not my reader rather believe it that way and not have the control of it turned over to Satan? If sin and its reigning power were turned over into the hand of Satan, then most surely the gates of Hell would prevail, and in the end all things would end in hell! Surely, all believers had rather be made to believe that their eternal destiny is in the control of God than to believe it is in the control of Satan, or even in their own control, which is certainly not dependable.

The devil can do nothing except as the Lord gives him power. He could not even drown a herd of swine without the permission of Jesus. "The Lord hath made all things for Himself; yea, even the wicked for the day of evil." Prov. 16:4. Were it possible for anything to ever occur contrary to His purpose and decree, it might gain control and overthrow Him. The wicked sometimes feel the blame for their sinful acts, but they are not given to hate their sinful acts unless they get caught. Then they blame themselves for getting caught. The elect hate their sinful acts and also the sin that is found in their bodies, because they have the love of God in their hearts. The elect (His people) take blame to themselves for all their sins. Elder G. W. Hill said that he told the church, when he came before them to ask for a home, that he had done all the sinning and God had done all the saving. Hence, he desired to take all the blame on himself. This elect people hunger and thirst after righteousness. They acknowledge God's justice in their condemnation because they have been made to love Him.

It cannot be denied that the carnal mind is strongly opposed to this doctrine of election and predestination, especially predestination. The carnal mind is enmity against God. It seems to want to control everything, itself. Paul says, "So with the flesh I serve the law of sin, but with my mind the law of God." See Romans 7:25.

Finally, let us conclude by saying that it is one thing to preach predestination (and the hearers enjoy it very much as meat to their hungry souls) and then deny it very shortly thereafter by fretting so much about the conduct of a friend or foe. It is not becoming in any of us or the professed believer to engage in that so much. It is equal to wearing two hats, one to listen to it and another when this doctrine is applied in our lives. This writer is just as weak or even weaker as any of you in

the carnal mind. He mentions this only to remind the readers of how unprofitable it is for us all to get so highly wrought up when something comes to pass or transpires that is not in accord with the feelings of our carnal minds. Let us beg God to reconcile us to whatever comes to pass for, according to this article, it could not have come to pass contrary to the will of God.

Submitted, I hope,  
in brotherly love,  
George A. Fulk

(To the above article entitled, "Predestination," appeared in the April, 1974, issue of Zion's Landmark, and was written by Bro. Geo. A. Fulk on November 6, 1973. Bro. Geo. A. Fulk was the Associate Editor of this paper, Zion's Landmark, from October, 1973, to June 1990, a period of almost 17 years.. Brother Fulk and his wife, Sister Ruby J. Fulk, are now residents of the Friends (Retirement) Home, 925 New Garden Road (Room 801), Greensboro, N.C., 27410. They are both still able to get about very well, and attend church meetings regularly each Sunday at one of the churches in their area. I am sure they would be glad to hear from any of their acquaintances and friends. We hope our brethren will keep them in mind..

J. M. Mewborn.)

#### A NEW MEMBER

Dear Brother Mewborn,

This past weekend, February 25th and 26th, 1995 was our meeting time at Indian Creek Church, Indian Valley, Virginia, and we were truly blessed. Elder Kenneth Hopkins, Elder Cletus Turner and Elder Sidney Rakes were thoroughly blessed to set forth the doctrine of Salvation by Grace. It seems the dear Lord was truly in our midst.

The church had a dear one come forth, telling he had to ask these people for a home, people in the past whom he had put down, downgraded, and whom he had a low opinion in times past. He came before the church, begging the members to forgive him, and also asking for a home with those who had been made to love and believe the doctrine in which he now believed. He was received by the members of Indian Creek Church into fellowship, and is to be baptized the fourth weekend in April, 1995, after our Sunday services.

His name is Harold Hollandsworth, and is the husband of one of our dear members, Sister Phyllis Smith Hollandsworth; also the son-in-law of our dear brother in the church, Alesberry Smith, and Sister Clessie Smith, who passed away last November, 1994.

A brother, I hope,  
J. B. Mitchell, Jr.,  
Christianburg, Va., 24073  
February 27, 1995

HISTORICAL  
*THE TRIAL OF A MINISTER OF GOD*

The following interesting account of the trial, almost as by death of a true minister of God, is found recorded in "A Concise History of the Kehukee Primitive Baptist Association - Its Original Rise From 1769 to 1803," by Elders Lemuel Burkitt and Jesse Read, pages 58, 59, and 60.

Persecution against the Church of God in the world has appeared in many forms, ways and manners, since the beginning of time, but I do not ever remember hearing or reading of one, as described below, as experienced by Elder John Tanner.

Persecution to the church is a promise of God, but God has also promised His church that Satan will never destroy it. This promise is found in the following scripture: "Ye are of God, little children, because greater is He that is in you, than he that is in the world," 1st John 4:4. "And have overcome them, this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" 1st John 4:3.

When God released Satan into the world, after he was cast out of the Garden of Eden, in the morning of time, one of the best descriptions of him and his work against the Elect of God, His church, is found recorded in 1st Peter 5:8: "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." How wonderful is the promise of God that he (Satan) will never destroy not one of His Elect, for Christ's promise to be fulfilled in the last day is, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and NONE OF THEM IS LOST, but the son of perdition; that the scripture might be fulfilled." John 17:12.

John the Baptist lost his head for being made to stand for the truth against the adultery of Herod and

Herodias. See Matthew 14:10. Herod had the Apostle James murdered with the sword to please the Jews, and would have killed Peter, but God's Angel intervened and prevented it. See Acts 12:2. Approximately 1,700 years later Elder John Tanner had his body filled with large buckshot for performing one of the ordinances of the church of God, and almost died as a result thereof. These words came to my mind as I read the account of his suffering as follows:

"Should persecution rage and flame,  
Still trust in thy Redeemer's name;  
In fiery trials thou shalt see  
That, as thy days, thy strength shall be."

Also, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Galatians 6:9.

ELDER JOHN TANNER

A certain woman by the name of Dawson, in the town of Windsor, N.C., had reason to hope her soul was converted, saw baptism to be a duty for a believer to comply with, and expressed a great desire to join the church at Cashie, under the care of Elder Dargan. Her husband, who was violently opposed to it, and a great persecutor, had threatened that, if any man baptized his wife, he would shoot him; accordingly, baptism was deferred for some considerable time. At length, Elder Tanner was present at Elder Dargan's meeting, and Mrs. Dawson applied to the church for baptism expressing her desire to comply with her duty. She related her experience, and was received; and, as Elder Dargan was an infirm man, he generally, when other ministers were present, would apply to them to administer the ordinance in his stead. He, therefore, requested Elder Tanner to perform the duty of baptism at this time. Whether Elder Tanner was apprised of Dawson's threatening or not; or whether he thought it was his duty to obey God rather than man, we are not able to say; but so it was, he baptized Sister Dawson. And, in June following, which was in the year 1777, Elder Tanner was expected to preach at Sandy Run meeting house, and Dawson, hearing of the appointment, came up from Windsor to Norfleet's Ferry, on Roanoke River, and lay in wait near the banks of the river; and when Tanner (who was in company with Elder Dargan) ascended the bank from the ferry landing, Dawson, being, a few yards from him, shot him with a large horseman's pistol, and seventeen shot went into his thigh, one of which was a large buckshot, that went through his thigh, and lodged between his breeches and thigh on the other side. Elder

Burkitt was present when the doctor (who was immediately sent for) took part of the shot out of his thigh. In this wounded condition Elder Tanner was carried to the house of Mr. Elisha Williams, in Scotland Neck, NC where he lay some weeks, and his life was despaired of; but, through the goodness of God, he recovered again. Dawson seemed somewhat frightened, fearing he would die, and sent a doctor up to attend him. And after Elder Tanner recovered, he never attempted to seek for any recompense, but submitted to it patiently as persecution for Christ's sake.

### QUOTABLE QUOTES

#### WHEN GOD CHOSE ME

I have long been settled in the point, "When God Chose Me, for if He had not chosen me before I was born, I am sure He would not have seen anything in me to have chosen (me) afterwards."

John Newton

(Author of the Hymn, "Amazing Grace.")

#### LAND OF THE LIVING

As the sainted John Newton was nearing the borderline of this world, a friend who was sitting beside the bed remarked to him, "You are very near the land of the dead now, are you not?"

"No," said Newton, "I am still in the land of the dying: I have hope that I shall be in the land of the living soon."

John Newton

(Author of the Hymn, "Amazing Grace.")

#### GLEANINGS FROM A. M. TOPLADY

Nothing but Christ has ever done or will ever do for a poor, dying sinner, and why should we contemplate that anything else will do for a living sinner?

The greatest judgment which God Himself can, in this present life, inflict upon a natural man is, to leave him in the hand of his own, natural, boasted free-will.

A man's free-will cannot cure him, even of the toothache or of a sore finger, and, yet, he madly thinks he has it within his own power to cure and save his soul.

A. M. Toplady

(Author of the Hymn, "Rock of Ages.")

#### THE ELECT OF GOD

(Colossians 3:12.)

In the New Testament the people of God are called "Christians" three times. They are called "believers" two times. But, God's people are called the "elect" 14 times! Rather than being fearful that the term might

be misunderstood or confusing, the writers of the New Testament rejoiced to remind God's saints of their election. In fact, the two words most commonly used in the scriptures to identify the people of God are "elect" and "saints."

Don Fortner

### CONTRIBUTIONS TO FUND FOR THOSE UNABLE TO PAY AND FOR THE SUPPORT AND MAINTENANCE OF ZION'S LANDMARK (JANUARY 1, 1994, TO JANUARY 1, 1995)

(May we, as we have done many times in the past, again take this opportunity to thank our friends for your kindness and assistance in supporting the paper. Your assistance and help in this manner are of great importance in keeping the paper in circulation. Expenses, both in printing and postage, continue to rise. Many have expressed their pleasure in reading the ZION'S LANDMARK, and their desire that it be God's will that it continue to be published, as it has been for the past 127 years. We thank you again for your help and interest in this cause.  
J. M. Mewborn)

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Mrs. C.W. Stewart, NC	4.00	Irene Warren, NC.	7.00
Vallie L. Sauls, NC.	5.00	Agnes J. Marshall, GA.	15.00
Mrs. Billy Perkins, NC.	6.00	Mabel O. Rhodes, NC.	7.00
Sudie P. Malone, NC.	2.00	Erma W. Gardner, NC.	2.00
Alma S. Martin, NC.	2.00	Hazel F. Jackson, NC.	5.00
Annie D. Hawkins, NC.	2.00	J. Cline Chandler, NC.	2.00
George W. Brooks, NC.	2.00	Edna Ogburn, NC.	7.00
Dorothy Combs, VA.	2.00	W. William Edwards, NC.	5.00
Sylvia Dobbins, VA.	2.00	George H. Gray, NC.	2.00
Aubrey Mabe, NC.	2.00	Eula Kearney, NC.	5.00
Donna Fields, NC.	5.00	Anna W. Stott, NC.	2.00
Ida Morgan, NC.	2.00	Florence A. Gibson, GA.	5.00
Earl W. Hall, TX.	3.00	Margaret B. Lunsford, NC.	4.00
Elder John F. Simpson, FL.	10.00	Elder Woodrow Lake, FL.	2.00
Madeline Lowry, NC.	2.00	Kenneth Hollandsworth, VA.	5.00
Elder L. G. Mishoe, SC.	7.00	Nellie G. Snider, NC.	5.00
Evelyn Lee, NC.	2.00	Elder J. L. Bocock, FL.	3.00
Hazel E. Crawford, NC.	5.00	Elder James (Steve) Moseley, NC.	5.00
Mrs. Thelma Stephens, NC.	2.00	Adelaide Gerry, NC.	5.00
David L. Comer, NC.	5.00	Christopher G. Holt, NC.	2.00

Christopher G. Holt, NC.	2.00
G. Wilbur Martin, NC.	5.00
Robert E. Corn, VA.	2.00
Lorraine H. Taylor, SC.	5.00
James M. Tester, NC.	2.00
W. E. Pollard, NC	2.00
A Friend	200.00
Mary S. Smith, NC.	2.00
Vernon Check, NC	10.00
Mabel E. Hager, NC.	5.00
Almeta N. Bass, NC.	1.00
George W. Royal, Jr., VA.	7.00
Elder Thomas R. Whitley, NC.	2.00
Mary Lou Smith, NC.	20.00
Thelma Q. Jones, NC.	5.00
Joyce Farley, TX.	17.00
Eva B. Deaton, NC.	7.00
Thelma M. Smith, NC.	2.00
J. B. Kearney, NC.	5.00
Rosalie Bianco, TX.	17.00
Opal Boyd, TX.	7.00
Elder Thornton Manley, NC.	2.00
Nannie M. Fields, NC.	2.00
Bertha Hutchens, NC.	2.00
Mae Belle Roberts, NC.	2.00
Eli T. Smith, NC.	7.00
Eula V. Butler, NC.	2.00
Gwynn Byrd, AL.	2.00
Elder N. M. Luce, TX.	4.00
J. Carlton Brown, NC.	25.00

### ENCOURAGING (GOOD) NEWS FROM THE CHURCHES

As our paper goes to press, we have just learned of the good news of the good meeting with the addition of two new members at Samaria Church, Pike County, Kentucky, on the weekend just past, March 18th & 19th, 1995, when Brother Kenneth Hall, age 26, a grandson of Elder Charlie Whitt, was received into fellowship with the church. We are told that when he was brought up from beneath the sacred wave, he came out of the water preaching, filled with the Spirit. As his pastor, Elder Elmer Smith recently put it, "Bro. Hall was drunk on new wine." See Matthew 9:17. Also, received in this same meeting and baptized by Elder Elmer Smith was Sister Tina F. Kirby in this same service.

Brother Harold Hollandsworth was received into Indian Creek Church, Indian Valley, Va., on the fourth Sunday in February, 1995, and is to be baptized at their April, 1995, meeting. Sister Beverly Brothers was

received into fellowship at Mewborn's Church on the second Sunday in January, 1995, and was baptized the fifth Saturday in January, 1995. Sister Mary Crowl was received into fellowship of Crooked Creek Church at their August Meeting, 1994, and was baptized by the pastor, Elder W.C. Edwards. Sister Eunice D. Hackney and Sister Alma S. Martin were received into fellowship of Willow Spring Church in August Meeting, 1994.

"And the Lord added to the church daily such as should be saved." Acts 2:47. It is truly heart warming and soul cheering to hear of these good meetings among the correspondence of our people in various sections around the country, all of which is an indication that the peace of Christ, our Saviour, is abounding in the midst. May God so keep us to the end that we are made to look above where abideth the One who keeps us and the origin place of every blessing.

J.M. Mewborn

### CARL T. HACKNEY

Brother Carl Theodore Hackney, 5621 Hilltop-Needmore Road, Fuquay-Varina, N.C., was born September 25, 1907 and died on Wednesday, November 9, 1994, making his stay on earth 87 years.

He was the son of William Judson and Bettie Lee Hackney. He had one brother and three sisters. He was preceded in death by his first wife, Sister Bessie S. Hackney in January, 1976. Brother Hackney is survived by his wife Sister Eunice Y. Hackney, a son, Everett Hackney, Raleigh N.C., and one daughter, Betty Ann Griffin, Fuquay Varina, N.C., two step-sons, Ray Ward, Safety Harbor, Florida and Billy Yeargin, Willow Spring, N.C., with eleven grandchildren and twelve great-grandchildren.

Brother Hackney came before the Willow Spring Primitive Baptist Church on Saturday, November 24, 1973. He told of his love for the church, and asked for a home. He was received into fellowship, and was baptized the next day Sunday, November 25, 1973, by his pastor, Elder J. M. Mewborn.

The church, recognizing his qualification for a deacon called for his ordination on Sunday, October 29, 1979. Then due to the death of Brother J. Carlie Adams, on March 2, 1986, he was elected Church Clerk in April, 1986. He was also a Trustee, Church Treasurer and Cemetery Custodian. Brother Hackney served these offices in a very faithful and acceptable manner with honor to the church and to himself.

His funeral service was held on Saturday, November 12, 1994 at 2:00 P.M. at Willow Spring Primitive Baptist Church by his pastor, Elder J. M. Mewborn. His body was laid to

rest by the resting place of his first wife in the church cemetery.

A large congregation of friends and family showed great respect and love for Brother Hackney, and if we, the church, could be made thankful, we would say submissively, as Job of old, declared, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord," (Job 1:21). who gave to us Brother Carl, a person to the best of his ability, who served as his Lord, the church and his fellow man.

The membership of Willow Spring Church extends our heartfelt sympathy to his family for we shall all miss him very much.

May three copies of this memorial be made, one for the family, one for our church record, and one for Zion's landmark.

Written at the request of Willow Spring Primitive Baptist Church in conference, February 23, 1995.

Elder J. M. Mewborn, Moderator  
Annie D. Dean, Church Clerk  
Annie D. Dean, Committee

### EFFIE SUE OAKLEY CLAYTON

God in His infinite mercy and wisdom reached down and took the life of Sister Effie Clayton on January 19, 1995, at the home of her daughter in Roxboro, NC. A native of Person County, N.C., she was born September 4, 1911, the daughter of late Albert Logan and Maddie Harris Oakley. She was the widow of the late Walter Wright Clayton. She united with the church at Stories Creek July, 1946, and was baptized by Elder N. D. Teasley. She remained a loving and faithful member so long as her health permitted.

Her funeral service was at Stories Creek Church at 11:00 A.M. Saturday, January 21, 1995, conducted by her pastor, Elder David Minter, and Ministers Herbert Brown and Jackie Arver. Burial was in Clayton Family Cemetery.

Surviving are four sons, Elmo Clayton, Linney N. Clayton, Ronny Clayton and Buddy Clayton, all of Roxboro, NC; a daughter, Sue Clayton Carver of Roxboro; two brothers, Herman G. Oakley and Mellard Oakley both of Roxboro; a sister, Mary Thelma O. Zimmerman of Roxboro; 5 grandchildren; a step-grandchild; 25 great-grandchildren and a great great-grandchild are also left behind to mourn her passing.

We are so impressed of the love and attention shown unto her by her family during her long illness in attempting to make her latter days as comfortable as possible. We, the church, shall miss her sweet smile; yet, we feel she is now at rest from her earthly labor and is now sleeping, awaiting the call from her Maker for all His chosen ones to inherit the Kingdom prepared for His saints from the foundation of the

world.

Approved in conference at Stories Creek Primitive Baptist Church on March 18, 1995.

Elder Burch Wray, Moderator  
Elizabeth Clayton, Clerk  
Reuben Bowes, Assistant Clerk

### LAUREL SPRINGS ASSOCIATION

The Fifty-Seventh Annual Session of the Laurel Springs Primitive Baptist Association will convene, the Lord will, on June 2nd, 3rd and 4th, 1995, with Franklin (FlatTop) Church, Surry County; North Carolina.

Directions to church location are as follows: From Dobson, N.C., take State Road 1345 (Prison Camp Road) North about 5 miles, cross Int.-77, turn left on parallel road; then go about 12 miles to the white church building on the left. From Mount Airy, N.C., take N.C. 89 West about 11 miles to Beulah Community; turn left on Road 1345 (Prison Camp Road); go about one mile; turn right on frontage road (just before reaching Int.-77 bridge); Go 1/2 mile to white church building on your left.

We extend an earnest invitation to all our dear brothers, sisters and friends to come visit us and worship with us, if the dear Lord wills.

Reuben Hawks  
1124 South Main Street  
Galax, Virginia, 24333-4411

### SALEM ASSOCIATION

The Eighty-Sixth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, on Saturday before the third Sunday in June, 1995, and will continue through Monday, following. The dates are June 17th, 18th & 19th, 1995.

Oak Forest Church will entertain the Association this year, 1995, on the Bunker Hill Church grounds. Bunker Hill Church is located in Forsyth County, N.C., on N.C. Highway 66, three miles south from Kernersville, N.C. Those coming from the east, north or west, please follow Interstate 40 to its junction with N.C. Highway 66, just south of Kernersville, N.C. Follow N.C. 66 south 0.8 mile to Bunker Hill Church on your right. Those coming from the south by way of High Point, N.C., please follow U.S. Highway 311 North of High Point, to its junction with N.C. Highway 66. Follow N.C. 66 north 3.8 miles to Bunker Hill Church on your left.

We invite all who love the truth to come be with us.

Lester G. Stewart, Clerk  
1593 Twon Creek Road  
Reidsville, N.C. 27320  
Tele. 919-623-3073

## ANNUAL MEETING AT CROOKED CREEK CHURCH

Dear Brother Mewborn,

I will appreciate it very much if you will remind the brethren in the Zion's Landmark of our annual communion and foot washing time at Crooked Creek Church on the fifth Sunday in April, 1995. If the Lord will, the church will also meet on the Saturday before with services to begin at 2:30 P.M., E.D.T.

W. C. Edwards, Pastor  
Charlotte, N.C.

## FIFTH SUNDAY MEETING

If the Lord will, Mewborn's Church agreed on March 12, 1995, to have a fifth Sunday meeting on the fifth Sunday in April, this date being April 30, 1995. This will be for Sunday only.

It is the mind of the church to invite our brethren in our sister churches to visit with us for this service, especially the ministering brethren. We hope you will remember us and come to see us for we feel the need of your presence with us at this time, very much. We hope to begin services at 10:30 A.M., E.D.T.

Mewborn's Church is situated on the west side of N.C. Hwy. 903, about 6 miles from Snow Hill, N.C., and about 6 miles from La Grange, N.C., in Greene County. Follow U.S. 70, either from the west or the east to LaGrange, N.C. Turn north on N.C. 903, go through the town of LaGrange, N.C., through the Jason Community, to red brick church bldg. on your left. For further information, please contact,

George H. Gray, Clerk  
Lucama, N.C.  
Tele. 919-284-2822, or  
Lester Gray,  
Kinston, N.C.  
Tele. 919-522-1700

## MILL BRANCH UNION

The next Mill Branch Union Meeting will go to Pleasant Hill Church, Myrtle Beach, South, Carolina, the dates being the 29th and 30th of April, 1995.

We invite our ministering brethren, brothers, sisters and friends to visit with us..

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

## LOWER MAYO FIFTH SUNDAY MEETING

The Lower Mayo Fifth Sunday Meeting will meet at Mayodan Church, Mayodan Rockingham County N.C., on the fifth Sunday only, April 30, 1995.

Directions to meeting location site are as follows: Traveling Route U.S. 220 north or south, turn onto Road U.S. 220 (Business) through Madison-Mayodan, N.C. Church is on west side of street in Mayodan, N.C.

We invite our visiting brethren, brethren in the ministering sisters and friends to come and be with us.

Samuel R. Wood, Sr., Clerk  
P.O. Box 33,  
Spencer, Virginia, 24165

## ANNUAL BELL MEMORIAL MEETING TO BE HELD MAY 6TH AND MAY 7TH

We, of the Indian Fork Church, Culloden, West Virginia, agreed in our last conference to entertain the Bell Memorial Meeting at our regular meeting time on the first Sunday in May, and Saturday night before, services to begin at 7:00 p.m. on Saturday (evening), and at 10:00 a.m. on Sunday (following), these dates being May 6th and 7th, 1995.

We have set the first weekend meeting time of May of each year hereafter as the permanent date for this meeting, Bell Memorial, as long as it is the Lord's will for us to do so. We take this opportunity to invite all of our precious brethren and friends to visit with us.

Directions to Indian Fork Church are as follows, visitors: Those coming from the east, take Route 460 to W. Va. Turnpike. Those coming from the south, take Int. 77 to W. Va. Turnpike. Take I-64 to Hurricane W. Va. Exit no. 5, then take Business Route 34 through Hurricane to U.S. 60 in Culloden, W. Va. Turn left at Culloden Elementary School. Go 1/2 mile to church site on your right.

Elmer Smith, Moderator  
Norman Bird, Clerk



