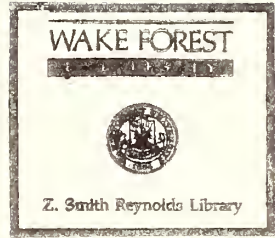


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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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## IMPORTANT HISTORY IN THE CHURCH RECALLED IN THE "SEPT.-OCT., 1996" ISSUE OF ZION'S LANDMARK

Dear Brother Mewborn,

The "Sept.-Oct., 1996" issue of Zion's Landmark was every whit enjoyed by me. The article by Elder George W. Hill entitled "Identification of Conditionalism and Disorder in the Church of God" with his photograph are precious to this poor sinner. I loved him.

I also appreciate the labor of love you bestowed in this particular issue of the Zion's Landmark in identifying the origins of the many religious denominations. As you know, there are only two kinds, the true and the false. Denomination is defined simply as the number (or numerical membership) of a group, even as the denomination of a five dollar bill is the number "5." Concerning the plurality of all of these various groups and denominations in the world today, they must fall into one of two categories respectively as clarified by this scripture, "For whatsoever is not of faith is sin." James 14:23.

Concerning Item No. 14 on page #2 of the "Sept.-Oct., 1996" issue of the Landmark in which you identified the origin of the so-called modern missionary system as having begun by a separation that took place in the Kehukee Association in the year 1804, while finding no fault with what you wrote, I desire to say that this very old association, the Kehukee, at its formation in 1769, embracing the churches of Kehukee, Toisnot (later called Wilson), Falls of Tar

River, Fishing Creek, Sandy Run, and a church in Camden County, NC., was solidly founded on The Rock of Truth.

The same substance of doctrine they embraced at the time when they were founded in 1769 was again reaffirmed in the year 1777, more briefly in 17 articles of Faith, which are today the same Articles of Faith of most of the Primitive Baptist Churches in North Carolina with which you are acquainted, and where you, like your father before you (of blessed memory), yet stand as a witness to the Amazing Mercy of the Lord.

May I say that I look forward to reading the Zion's Landmark, because in my humble opinion, which is merely (and only) that, from its beginning of almost a period of 130 years ago, has been kept as the soundest religious periodical in America. In the 1940's, I was blest to meet Elder Floyd Adams, who use to visit the Norfolk Primitive Baptist Church, Norfolk, Virginia, where I was blessed to have membership. Elder Adams, to say the least, was a true, God-called Gospel minister, who was blessed to know the Gospel he preached. While he published and edited the Zion's Landmark, he did with words of truth and soberness contend for the faith of the saints. Let me say that any who say he did not will lie today about other things.

"The memory of the just is blessed." Proverbs 10:7.

The Zion's Landmark has from the very earliest of its existence attributed all blessings and honor to Jesus Christ, who in an everlasting covenant of Grace, has blessed all of His children with all that He

can give, and all that poor sinners can receive.

Your sinful servant in bonds,

Julius L. Bocock  
Vero Beach, Florida 32966  
February 15, 1997

## EDITORIAL COMMENTS

While reading Brother Julius L. Bocock's above letter to me under recent date, I notice he has pinpointed the names of three elders in the church, who have been taken from us in the past 25 years, who bring back wonderful memories for their noncompromising stand they were blessed to take on doctrine and practice in their respective lifetimes. They were Elder George W. Hill, Elder T. Floyd Adams and Elder Joshua E. Mewborn, my father.

There are, no doubt, some, still living today, who recall the strong opposition they encountered in the early 1950s when a division or separation took place in the church that heaped strong opposition and a vituperation of bitter condemnation not recalled since the separation of Missionary Baptists from the true church in the early 1800's or early part of the 19th century. Brother Bocock's recollection and acknowledgment of the lives of these true ministers is greatly appreciated by us. Only a few through the years have been willing to admit this fact, which is a rarity.

Brother Bocock in the third paragraph of his letter, as published above, has made reference to Item No. 14 on page #2 of the "Sept.-Oct., 1996," issue of Zion's Landmark, and by way of retrospection we will quote that portion of this article as follows, to-wit:

"(14.) "If you are a Southern (Missionary) Baptist, your religion made one of its first appearances in the United States in the year 1804 at what was known then (as it is today) as the Kehukee Primitive Baptist Association in northeastern North Carolina, by a minister, Elder Martin Ross, when he introduced what has been called the 'firebrand of Missions' in their midst. His firebrand read: 'Is not the Kehukee Association with all her numerous and respectable friends, called on in Providence, in some way, to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?' This was a brand new introduction by Ross of the system of foreign missions in the church, the first ever.

"One year later, in June 1805, the Baptists at the Cashie Meeting House in Bertie County, NC, endorsed Ross' agenda, when it was said, 'Elder Ross had gotten his bantling born, and Cashie seemed to be the cradle in which to nurse it.' (This movement, 1803, and again in 1804, are the first ones that I have been able to locate in establishing the foreign missionary system in the world."

The Church of the Living God, the pillar and ground of the truth, the Heavenly Jerusalem, the General Assembly and Church of the Firstborn, down through the ages and vicissitudes of time, has encountered stiff opposition of every kind and nature, and some of it has been referred to above as having occurred in the 1950s and also in the earlier years 1804-1840.

In every age and generation of time God has supplied His church with uncompromising watchmen whom He placed on the watchwalls of Zion, who always defended His cause. These watchmen are aptly described in Nehemiah 4:17-18, "they which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, everyone had his sword girded by his side, and so builded. And he that sounded the trumpet was by Me." By way of the usage of figures of speech to more aptly describe this scenario, we will say that these builders held a spiritual trowel (The Word of God) in one hand, while holding a weapon (The Sword of Truth) in the other hand, as they saw the temple built through the Holy Spirit and power of God. The trowel in one hand and the sword in the other hand prefigure the declared Gospel of the Lord Jesus Christ to His people.

And so it has been down through the ages that men like Elder George W. Hill, Elder T. Floyd Adams, Elder Golden P. Harris and others were blessed of the Almighty God to stand upon the watchwalls of Zion, "crying aloud, and sparing not, lifting up their voices like a trumpet," (See Isaiah Chapter 58, Ver. 1) in the defense of this glorious truth in the 20th century, while there were God-called servants like Elder Joshua Lawrence and Elder Gilbert Beebe in the 19th cen-

tury who stood on these same watchwalls as the Apostle Paul commanded the church, "therefore, my beloved brethren, be ye steadfast, UNMOVEABLE, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1st Corinthians 58 verse.

IT must be pointed out and remembered always by Old School or Primitive Baptists everywhere and forever that while the first manifestation of the foreign missionary system of worldly churches appeared in the Kehukee Association in the year 1804, these same faithful brethren were also the first to take a stand and declare against it 23 years later at the Kehukee Meeting House, Halifax County, North Carolina, in the year A.D. 1827.

For the benefit of many today who may not be aware of these important milestones in the travels of the Church of the Living God in this time world, we are giving the record as follows, viz.:

"This session of the Association (1827) was one of the most remarkable ever held by her. At this time came up for consideration the Declaration of Principles by Brother Joshua Lawrence submitted at the last session to the churches for approval or rejection. And upon a full and fair discussion of them, the following order was made, viz.: 'A paper purporting to be a Dec-

laration of the Reformed Baptists in North Carolina, dated August 26, 1826, which was presented at the last Association, and referred to the churches to express in their letters to this Association their views with regard to it, came up for deliberation. Upon examination, it was found that most of the churches had given their opinions; and after an interchange of sentiments among the members of this body, it was agreed that we discard all Missionary Societies, Bible Societies and Theological Seminaries, and the practices heretofore resorted to for their support in begging money from the public; and if any persons should be among us, as agents of any of said societies, we hereafter discountenance them in those practices; and if under a character of a minister of the gospel, we will not invite them into our pulpits; believing these societies and institutions to be the inventions of men, and not warranted from the Word of God.

"We further do unanimously agree that should any of the members of our churches join the fraternity of Masons, or, being members, continue to visit the lodges and parades, we will not invite them to preach in our pulpits, believing them to be guilty of such practices; and we do declare non-fellowship with them and such practices altogether.' In adopting this resolution there was not a dissenting voice. It was unanimous. Before the vote was taken there was a diversity of sentiment, and brethren freely interchanged views on the subject. Some of course were favorable to the toleration of these innovations, and pleaded for them with all their power; while those opposed to them as being contrary to ancient usage and pernicious in their consequences, boldly denounced them and contended for their abolition. On taking the vote, it was found that a large majority were opposed to these new man-made schemes; and then it was agreed to make the vote unanimous, and the same was accordingly done. It may, therefore, be set down as having the entire sanction of the Kehukee

Association, composed of thirty-five churches, holding 1,951 members.

"Here was a stand taken against corruption which had sprung up in the American churches about twenty-five years before, and had taken rapid hold on many of them, so that they were exceedingly loath to give them up. It was a noble stand taken by the Kehukee Association at the time, and would have done honor to bold defenders of the faith in any age of the world.

" This was the first and great decisive stand taken by the Baptists on American soil against worldly institutions, as being necessary for the propagation of the gospel and the salvation of men. Some had resisted them at the very outset, and all along through their progress; but now they could be borne with no longer, and it was resolved to cast the entire trumpery overboard. This example of the Kehukee Association, then sixty-two years old, was encouraging to other similar bodies, and from 1827 to 1840 there was a stir among churches and Associations all over the land, and many followed the example of Mother Kehukee.

"In September, 1832, a number of churches belonging to the Baltimore Association convened with the church called 'Black Rock,' in the State of Maryland, and took the position that had been taken by Kehukee; so that, in Northern States, Primitive or old-fashioned Baptists were called 'Black rockers,' and in the Southern States they were known and stigmatized 'Kehukeeites.'" (Excerpts from Hassell's Church History, pages 736,737, & 738.)

Twelve ministers (elders) on Friday, September 28, 1832, signed what has been known through the years as "The Black Rock Address," among them Elder Gilbert Beebe of Middletown, New York. In the days and times of the Apostle Paul he said there were those surrounding him who preached Christ of envy and strife, some of contention, while he said of himself "know-

## Zion's Landmark

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

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ing that I am set for the defense of the gospel." Phil. 1:17. So, it was in the 19th century that one, Elder Gilbert Beebe, left on record one of the most able defenses of the cause of truth, other than the scriptures, which we are republishing at this time below.

J. M. Mewborn

**"FOR THE TIME WILL COME WHEN THEY WILL NOT ENDURE SOUND DOCTRINE; BUT AFTER THEIR OWN LUSTS SHALL THEY HEAP TO THEMSELVES TEACHERS, HAVING ITCHING EARS; AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES." II Timothy 4:3,4.**

The apostle Paul, and all the apostles, were inspired by the Holy Ghost, and thereby duly qualified to give such instructions to Timothy, and to all other gospel ministers and gospel saints, as they were then, or ever should be in revelation and need of. Without the immediate inspiration of God, they could not have predicted the things which should come to pass in subsequent ages, both in reference to the church of God, and the development of the man of sin in reference to the manifestation of that wicked spirit which was to be developed, Paul had already informed Timothy in the first epistle, iv. 1-3, that the Spirit had spoken expressly on that subject, saying, "Expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"; and the Spirit had with equal clearness expressly spoken of the lies they should tell, the hypocrisy they should practice, what should be the state of their consciences, what heresies they should utter, and what restrictions they should lay upon the church. Now, in closing this second and last epistle, when he was ready to be offered, and the time of his departure was at hand, in his valedictory charge, before God and the Lord Jesus Christ, who shall judge the quick and the dead, the Holy Ghost repeats to him the admonition to "preach the

Word," and that constantly, and the admonition is enforced by reminding him of what the Spirit had expressly said, "For the time will come when they will not endure sound doctrine." The time specified, is the time which God had appointed, until which time the

man of sin could not be manifested.

"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way; and then [at that time] shall that wicked spirit be revealed."

The time is expressly declared by the Spirit, as the last time. All the powers of darkness could not anticipate the lie which God had determined on for the fulfillment of these important events, nor could all the efforts, devices, good works or bad works, of saints or sinners, postpone that development one hour or one moment beyond the appointed time.

Some very conscientious and good brethren have seemed afraid to admit that God has set the bounds of wickedness of men and of devils, so that they have no power to change them; but we would ask such brethren whether the Spirit would speak to us of things which it would be wrong for us to believe? Would the

Spirit tell us expressly, things which we ought not to know? Has not the Spirit told us expressly that that wicked spirit shall be revealed in His time, and that God withholdeth it until its time, and has pledged His word that it shall in its time be revealed? Read the Scrip-

tures on this subject, and then ask yourselves, "Could the beast with seven heads and ten horns, have risen up out of the sea before the great red dragon had been manifested? Or could the second beast have preceded the first? Or could the image of the beast have anticipated any of its predecessors?" If they could not,

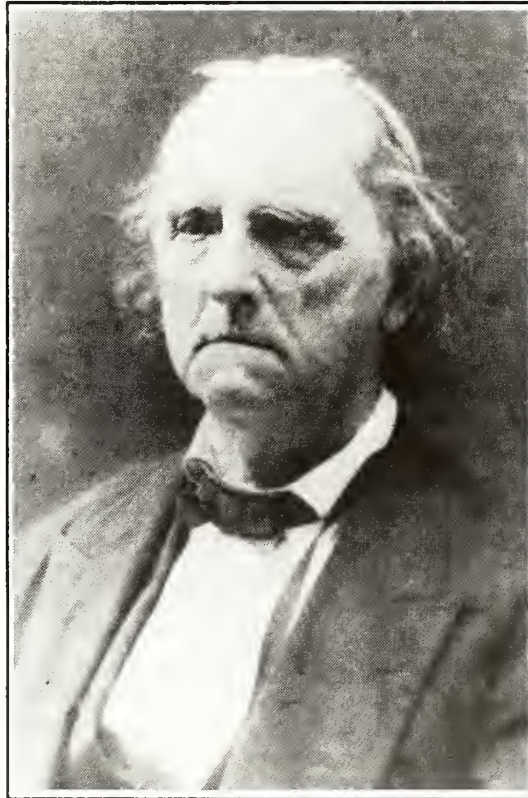
it was because God had ordered things as they came to pass.

Even so, likewise the apostasy predicted in our text, has its time fixed. "For the time will come when they will not endure sound doctrine." But who are they that will not endure sound doctrine? Some have supposed that this could not mean the Children of God, and that it must mean the world or antichrist. But when, we ask, has the world or antichrist ever endured sound doctrines? Did the world, the Jews or pagans, endure the sound doctrine set forth by Christ and His apostles, in their days? Did the carnal Israelites endure the sound doctrine that was re-

ported to them by the prophets? Which of them did they not slay? The truth has, in all times since sin entered the world, been opposed by the world, and by all unconverted men. We cannot, therefore, suppose that the Spirit spake thus expressly of a time when nothing unusual was to be revealed. These nonendurers of sound doctrine are marked as apostates, thus, "Some shall depart from the faith." We do not understand that these apostates are the children of God, born of the Spirit, or that they ever possessed the vital principles of faith in their hearts. But we do contend that they are those who have professed the faith of the gospel, and have been held in the fellowship of the church of God, otherwise they could not depart from what they never professed to hold. Christ has said, "Every plant that my Father hath not planted shall be rooted up." And again, "Every branch in Me that beareth not fruit, He taketh away," thus signifying that all who enter not in by the door into the sheepfold, or church, are thieves and robbers, and all who come in without His grace, shall be cast out without His favor. These things began to develop in the apostolic age, and John speaks of some who went out from us, that it might be made manifest that they were not all of us. So in those events which are traced in the revelation made to John on Patmos, there were times signified in which the world rushed into the militant church nominally, but they could not endure the sound doctrine of the gospel, for they had neither ears to hear, nor hearts to understand or love it.

Whatever direct allusion our text has to the times of the apocalyptic beasts, or false prophet, we feel justified by the words "last times" in the context, in applying the prophecy to the present time, including the last few years. We do not feel sufficiently liberal to apply this subject to the various Protestant or Catholic denominations, by which the church of God has been surrounded in ages past, for we do not believe they, or any of them, ever did, or ever could, depart from

ELDER GILBERT BEEBE  
1800-1881



*("There has, perhaps, been few men since the days of the Apostles more gifted in natural and spiritual abilities than was Elder Beebe. Bold and fearless, he for more than sixty years, with tongue and pen, faithfully defended and declared the doctrine of salvation alone by the Grace of God, and during his ministry of 58 years (1823-1881) he preached about 10,000 sermons and traveled about 200,000 miles — sent forth, not in the manner of modern missionaries, by 'Missionary Funds,' but in the manner of the Apostles and disciples, by the God of All Grace and Providence, who supplied all his necessities." — Excerpt from his biography.)*

the faith of the gospel, for they never, any of them, strictly speaking, were a part of it, held it, and they could not depart from what they never professed to hold.

"We speak of them as denominations; Christ has but one church on the earth. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." - Eph. iv. 4,5. We freely admit, and fully believe that as there have been many nominally connected with the militant church of Christ, who were not children of God, not born of God, not taught by His Spirit, so there have been many of God's children also nominally connected with the various branches of the antichrist, but so long as they remain there, they are living in disobedience to their Lord and Master; and by that order of discipline which He has established in His church, we cannot extend our fellowship to them as long as they continue their rank and file with the enemies. "What agreement hath the temple of God with idols?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing' and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." -2 Cor. Vi. 17,18.

Within the space of the last half century, the prophecy of our text has been manifestly realized in the true Baptist Church, which, as a church, is the only organization that has ever stood on the foundation of the apostles and prophets. Many in this last time have departed from the faith, and in their apostasy have demonstrated that they could not endure sound doctrine. Those who are now denominated New School, or Missionary Baptist, or at least those churches who took that ground at the time of the division, once professed to hold the faith which we now hold. The same articles substantially, which were held by us before the separation, are still held by us now, but these prominent sentiments which have distinguished the church of Christ from the apostles'

days, and which they professed to hold once in common with us, they have now departed from, and do now wantonly repudiate them. They are, therefore, very manifestly embraced in the prediction of the text, as having departed from the faith. We challenge the world to point us to a single church or congregation of them who can at this day endure the sound doctrine which in all former ages characterized the Baptists, from the time of John the Baptist, until the time of their apostasy.

Neither Old School (Primitive) Baptists nor New School (Missionary) Baptist, will deny either of the following propositions, namely: first, that we were once all included in one religious denomination, and all professed the same faith and belief; second, that we are now very widely apart, that we do not all hold the same faith and order, and therefore one party or the other, or both, have departed from the faith which we all once professed to hold.

Now, as it is not very likely that either party will admit that they have so departed, but as each charges the other with having departed from the faith, we have but one alternative for the settlement of our respective claim to the word and to the testimony. What does the Spirit expressly say, by the mouth of the inspired Paul, shall be the distinguishing marks or characteristics of those who in the last times will not endure sound doctrine? And with which party are these marks and characteristics found? Will any sane man who has any knowledge of the Old School Baptists, say that we have, since the division, after our own lusts, heaped to ourselves teachers? Will the New School Baptists themselves so charge us? So far from it, they have continually thrown it in our teeth, that instead of having heaps of teachers, that we have but very few, and they have been predicting that in a few years we shall have none. Some of them have exultantly said they expected to live to see the last of the Old School preachers buried. If, then, we have no such heaps of teachers, it cannot be that we are the party who are advertised in the

Holy Scriptures as having heaped to ourselves teachers.

Again, who will charge that the Old School Baptists have itching ears, leading them to lust after heaps of teachers, and evincing such lusts and such itching, by running after all the new doctrines and institutions of the age? Is it not proverbial that the Old School (Primitive) Baptist are behind the age? That they are an anti-effort, unprogressive people, and more than five hundred years behind the improvements of the age in which we live?

Once more! Will any one say that what preachers we have have been raised up by an effort of ours? That we have employed any kind of human machinery to heap or to multiply the number of our ministers? Do our teachers or ministers, show so much of the wisdom and polish of this world, as to give any just grounds to suspect that they have been called, qualified or brought into the work by the agency of men? No rational man who has any knowledge of us believes any such thing. The marks, therefore, which are to identify and distinguish the class of apostates in our text, cannot apply to the Old School (Primitive) Baptists. Nor can it be said in truth of Old school Baptists that they are turned away from the truth, and turned into fables. We have been constantly charged with obstinacy, or so perniciously adhering to the Scriptures, as our only standard and rule of faith and practice. Our refusal to depart from the scriptures, our standard of morality and religion, and to unite in the various schemes of the age for reforming society, reclaiming drunkards, converting sinners, and evangelizing the world, has brought down on us such epithets as hard-shells, iron jackets, ironside, and ignoramuses and a profusion of titles indicative of anything but a readiness to turn away from the Bible as their standard. We could mention cases where flattering titles of presidents, vice-presidents and directorships in popular humanly devised religious societies, and lucrative monetary missionary appoint-

ments have been tendered, as a bait to draw some of our number from their steadfastness in the faith, and other instances could be particularized where proscription, reproach and calumny, have also been employed for the same purpose, but all in vain. How then can any of the marks which divine revelation has fixed on the apostates, described in our text, apply to the Old School Primitive Baptists?

As these marks cannot be found on the Old School (Primitive) Baptists, they cannot be the people who have departed from the faith, or who cannot endure sound doctrine. WE will now proceed to show that the New School or Missionary Baptists have them all as plainly stamped on them as was the mark which was set on Cain, as indelibly written as were the words, "Mystery, Babylon the Great, the Mother of Harlots," etc. on the forehead of the woman that John saw sitting upon the scarlet-colored beast. (Rev. xvii.5)

The Missionary Baptists who have gone out from us, have very clearly demonstrated that they cannot endure sound doctrine, not only by going out from us, on account of our holding sound doctrine, but also by heaping to themselves teachers. Their ears have itched for such doctrines as would make them popular in the eyes of the world and men and give them a place and respectability with the worldly religionists of the age. This appears from their constant pleading the necessity of theological schools, Bible colleges, and colleges and seminaries for training young men for the ministry, because other religious denominations around them have such worldly institutions for that purpose, and lest they should thereby draw all the learned, wealthy, and influential, into their societies. This itching for popularity has shown a lack of confidence in God to raise up suitable teachers for them, or a sufficient supply to compete successfully with other denominations. The instruction of the King of Zion to His disciples is to pray the Lord of the harvest to sup-

ply laborers for the gospel ministry, but their own lusts have dictated to them to heap teachers to themselves, in defiance of the command of Christ, and in contempt of His authority. They not only prepare for themselves a number corresponding to their congregations, but they heap them, so that they have quantities of them for transportation to foreign lands, and an abundant surplus to be employed as itinerant beggars, colporters, etc.; at home. Thus they not only crowd out from their pulpits all such as would offend their delicate itching ears, with sound doctrine, but have troops of them to send forth, like the frogs of Egypt, into all the land, to come up into our houses, our kneading troughs, and our ovens. Is this picture overdrawn? Are there not hundreds of this heap now, and at all times, lounging about the cities and large towns, waiting for a call and begging their way along, because they are too lazy to get out and work for an honest living? Will any New School or Missionary Baptist deny that such is the case?

Who can deny that the New Order of Baptists raise up, call, educate and qualify their own teachers? For what other purpose do they organize their State Education Societies, build their colleges, and establish their theological schools? Their white craved mendi-cants are constantly abounding every neighborhood, soliciting funds, and their petitions are spread out before every state legislature, asking for state patronage and support to aid them in their work.

Another mark of their apostasy is found upon them; they have turned away their ears from the truth, and are turned unto fables. In no part of the religious world can any be found who are more deadly set against the truth, or who manifest a greater hostility to the very doctrine which they themselves once professed to hold, than do the New Order of Baptists, who are commonly called the New School, or Missionary Baptists. Their ears are turned away, and instead of listening to sound doctrine, they are turned to fables.

Webster thus defines the term FABLE: "1. A feigned story or tale, intended to instruct or amuse; a fictitious narration intended to enforce some useful truth or precept. 2. Fiction in general. 3. An idle story; vicious or vulgar fictions. 4. The plot or connected series of events in an epic or dramatic poem. 5. Falsehood; a softer term for a lie."

Are the New School Baptists turned to fables, as thus defined? Read their publications and the tracts which they have turned to which they approve and which they circulate. Read their "Dairyman's Daughter." Their "Uncle Tom's Cabin," and a thousand more of their fabulous stories which have been manufactured to order, and then decide whether these fictitious stories are the sound doctrine of the Bible, or fables.

But not only in the tracts which they publish and circulate, but in the general ministry of their teachers which they have heaped to themselves, a system of fiction, instead of reality prevails. The faith and belief of the sovereignty of God, and the exclusive work of the Holy Spirit, in the quickening and regeneration of men, is denounced, and the power, ability and will of the creature, is extolled. Salvation is by them ascribed to the will and works of men, and the heaven taught truth of God, that salvation is alone of God by grace, through faith, and that not of the creature, but the gift of God, is by them rejected, and the fictitious doctrine of men, that salvation is affected by the use of means, instrumentalities, and that the gospel, or something else, is the means, and their heaps of teachers are the only instruments of saving souls from hell, and of advancing them to heaven, is preached instead thereof. They have turned away from the truth of the gospel, to the fiction and fables of the schools of men, and from the eternal realities which are taught by the word and Spirit of the true and living God, to the vain, delusive, fabulous fictions of their own vain imaginations, and to a teaching for doctrine, the commandments of men.

In conclusion of this long article, in which we have, as we believe fully proved that all the marks of apostasy given in our text, are legibly written on those who have gone out from the Old School Primitive Baptists, and that none of them can be found upon the old apostolic order of Baptists which remain on the old scriptural grounds, we would urge upon our brethren the solemn truth, that we have nothing wherein to boast over those who are turned unto fables. God has, as we hope made us to differ, and all that we have, we have received of Him. Let us then rejoice, not that others have fallen, but rather that according to our hope, our names are written in heaven. And let him that standeth take heed lest he fall. May we trust alone in Him who alone is able to keep us from falling, and to give us an inheritance among them that are sanctified.

Gilbert Beebe  
Middletown, N.Y., October 1, 1856.

**ELDER L.H. HARDY  
AND THE SHEEP**

The following incident took place during the ministry and lifetime of Elder L.H. Hardy (1853-1930) and is still recalled from the past and handed down today as fresh in the memory of those who witnessed and heard it, when it occurred many years ago.

The circumstance took place in the area or community where Elder Hardy lived at the time when a minister of another order approached him one day in a sudden, abrupt manner by addressing him with the following question:

"Elder Hardy, how many converts have you had this year in your churches?" It was said that Elder Hardy silently meditated for a few seconds, paused, and responded to the other minister's question by saying, "Maybe we have received two or three new members in the three churches where I am trying to serve at this time."

The other minister replied by saying, "In my church, where I am now their pastor, we have had between twenty-five and thirty new members," speaking to Elder Hardy in a boastful manner and way that left the impression that he (Elder Hardy) had not done very much.

Elder Hardy, seeing his boastful, bragging spirit, then replied by saying to him, "Mr. X, cats and dogs are born into the world in litters. Little lambs (sheep) are born here one or two at the time."

The account of this incident continues when Elder Hardy's antagonist saw that he had been outwitted in his endeavor to deride him, he immediately dropped the subject and moved on. The incident, as recited, was told to me by my father, Elder Joshua E. Mewborn (1889-1975) during his lifetime, who was his cousin and closely associated with Elder Hardy in the ministry.

Editor

**CONTRIBUTIONS TO ZION'S  
LANDMARK REGULAR FUND  
AND FRIEND'S FUND  
FOR YEAR 1996**

The following contributions are herein acknowledge for both the Regular Fund, as well as the Friend's Fund, for the year 1996. Your interest and concern for the paper in this respect is truly soul-humbling and heart-warming. May we again say "Thank you" for your interest, prayers and concern in behalf of Zion's Landmark.  
Editor.

*REGULAR FUND*

|                            |        |
|----------------------------|--------|
| Nannie M. Fields, NC.      | \$2.00 |
| James H. Rose, NC          | 15.00  |
| Ernestine Richards, NC     | 1.00   |
| Martha G. Rudisill, NC     | 10.00  |
| C. Elizabeth Reed, OH      | 10.00  |
| L.B. Tart, NC              | 2.00   |
| Sudie M. Taylor, NC        | 2.00   |
| Martha T. Radford, NC      | 2.00   |
| Lettie W. Flood, NC        | 2.00   |
| Hazel Snider, NC           | 2.00   |
| Thomas I. Rice, NC         | 7.00   |
| Eunice D. Hackney, NC      | 5.00   |
| Bill G. Clinton, CA        | 2.00   |
| Elder Eugene H. Gunter, NC | 7.00   |
| Charlotte Parham, GA       | 5.00   |
| Joyce DeHart, NC           | 2.00   |
| Lerah J. Parker, NC        | 2.00   |
| Mable E. Hager, NC         | 5.00   |
| Charles E. Sauls, NC       | 5.00   |

|                           |       |                             |       |
|---------------------------|-------|-----------------------------|-------|
| Jack Dawsey, NC           | 2.00  | Elder E. H. Gunter, NC      | 20.00 |
| Rachel C. Manuel, VA      | 6.00  | Edwin S. Smith, KY          | 10.00 |
| Judith C. Poindexter, VA  | 12.00 | Mrs. Annie M. Barber, VA    | 20.00 |
| Hoyt D. F. Sparks, TN     | 2.00  | Helen Hylemon, NC           | 2.00  |
| Newman I. Lanier, NC      | 4.00  | Tom Swindle, GA             | 2.00  |
| Russell V. Angle, OH      | 4.00  | Jeffie Fitzpatrick, GA      | 2.00  |
| Elder J.C. Carroll, NC    | 7.00  | Victor Phillips, VA         | 7.00  |
| Elder John F. Simpson, FL | 12.00 | Elder Bernard Hutchens, VA  | 7.00  |
| J.K. Duncan, NC           | 2.00  | Robert Rainosher, TX        | 2.00  |
| Elder W.W. Hudson, LA     | 1.00  | Rosalie J. Bisno, TX        | 5.00  |
| Ruth E. Parrish, MD       | 5.00  | S. Elmo Dean, NC            | 2.00  |
| Ruby H. Duncan, VA        | 2.00  | Erma W. Gardner, NC         | 2.00  |
| Hazel Branche, VA         | 2.00  | Edith M. Dailey, VA         | 5.00  |
| Clarice C. Moore, NC      | 3.00  | Mabel O. Rhodes, NC         | 7.00  |
| Bertha Cox, SC            | 2.00  | Edna L. Ogburn, NC          | 5.00  |
| Edith M. Martin, NC       | 5.00  | Gladys S. Noyes, NC         | 2.00  |
| Elma G. Wilson, NC        | 2.00  | Norman H. Quesenberry, VA   | 2.00  |
| Morris A. Apple, NC       | 17.00 | Clayton H. Bond, VA         | 4.00  |
| Katherine Harward, NC     | 2.00  | Mrs. Carl H. Stephens, NC   | 2.00  |
| Cyrena C. Whitfield, NC   | 5.00  | Abilene McBride, TX         | 2.00  |
| Edrie R. Clifton, VA      | 5.00  | Elwood Spell, TX            | 2.00  |
| Hersey S. Hester, NC      | 2.00  | Rena F. Lake, FL            | 5.00  |
| Clifton King, NC          | 2.00  | Elder Earnest Duncan, SC    | 7.00  |
| Dorothy S. Jones, GA      | 35.00 | Elder Kenneth Hopkins, VA   | 7.00  |
| Vernon M. Hopkins, VA     | 2.00  | Elder L.G. Mishoe, SC       | 3.00  |
| R. Vernon Furr, NC        | 5.00  | Elder George M. Paul, SC    | 7.00  |
| George W. Royal, Jr., VA  | 10.00 | Esther Harrelson, SC        | 5.00  |
| Hugh E. Walker, ARK       | 10.00 | Delta S. Boyd, SC           | 5.00  |
| Henry Lanier, NC          | 5.00  | Elder James S. Mosely, NC   | 77.00 |
| Bill Bemis, NC            | 5.00  | Margaret B. Lunsford, NC    | 4.00  |
| Lillie A. Phillips, VA    | 2.00  | Paul G. Chilton, KY         | 2.00  |
| Vallie L. Sauls, NC       | 5.00  | Mrs. Maggie M. Averette, NC | 5.00  |
| Alma S. Martin, NC        | 20.00 | J. Cline Chandler, NC       | 2.00  |
| Bobby Boykin, NC          | 2.00  | Emma K. Rouse, NC           | 5.00  |
| Mrs. Fred Teague, NC      | 5.00  | George H. Gray, NC          | 2.00  |
| L.B. Tart, NC             | 2.00  | Louise Caviness, NC         | 12.00 |
| Paul Jones, NC            | 2.00  | Frankie L. Robinson, NC     | 25.00 |
| Mary Lou Lawrence, VA     | 5.00  | E.C. Stanfield, NC          | 3.00  |
| Louise C. Fenwicke, NC    | 5.00  | Lewis Dunn, NC              | 2.00  |
| Ray Meeks, VA             | 2.00  | Tommy G. Clayton, NC        | 2.00  |
| Elder Elmer Smith, KY     | 13.00 | Alma M. Davis, NC           | 5.00  |
| Annie D. Dean, NC         | 5.00  | A.B. Whitefield, NC         | 2.00  |
| Lucille Beasley, SC       | 5.00  | Melvin R. Hollandsworth, VA | 2.00  |
| James L. Shelor, VA       | 2.00  | Warren Hawkins, NC          | 5.00  |
| Elder Walter Branch, NC   | 2.00  | J.E. Tait, VA               | 2.00  |
| R. C. Smith, NC           | 5.00  | R.E. Bianco, TX             | 5.00  |
| Elsie Stewart, NC         | 5.00  | Melvin W. Long, NC          | 5.00  |
| Robert L. Stegall, NC     | 10.00 | Elder B.K. Smith, CA        | 7.00  |
| Erma R. Godfrey, NC       | 5.00  | Irene Warren, NC            | 8.00  |
| J.B. Mitchell, Jr., VA    | 7.00  | Elder David Minter, VA      | 2.00  |
| Raymond J. Bibey, NC      | 10.00 | Clyde E. Black, NC          | 5.00  |
| Sylvia H. Dobbins, VA     | 2.00  | Elder J. L. Bocock, FL      | 7.00  |
| Sudie P. Malone           | 5.00  | Elder Wade Johnson, TX      | 7.00  |
| Annie Martin, NC          | 2.00  | Mr. & Mrs. G. W. Martin, NC | 7.00  |
| Thomas C. Pegram, VA      | 10.00 | Joseph R. Pyrtle, NC        | 10.00 |
| Hazel E. Crawford, NC     | 5.00  | Dan C. Delp, VA             | 2.00  |
| Mabel T. Hayes, NC        | 5.00  | Lettie Flood, NC            | 2.00  |
| John Brooks, AZ           | 2.00  | Anna W. Stott, NC           | 7.00  |
| Lucille Ott, TX           | 5.00  | Robert A. Brown, NC         | 2.00  |
| Annie M. Barber, VA       | 10.00 | Nellie G. Snider, NC        | 2.00  |
| Eva M. Cruise, NC         | 20.00 | Eva B. Deaton, NC           | 12.00 |
| Adelaide Gerry, NC        | 5.00  | Thelma Q. Jones, NC         | 12.00 |
| Minnie B. Jones, NC       | 5.00  | Marie Carlyle               | 1.00  |
| W. William Edwards, NC    | 5.00  | J.B. Kearney, NC            | 5.00  |
| David L. Comer, NC        | 5.00  |                             |       |
| Mary Louise Jones, NC     | 2.00  |                             |       |
| Rachael B. Chandler, GA   | 2.00  |                             |       |
| Roxie L. Washington, NC   | 5.00  |                             |       |
| James W. Keese, KY        | 2.00  |                             |       |
| Hazel F. Jackson, NC      | 10.00 |                             |       |
| Larry Clark, VA           | 5.00  |                             |       |
| Arthur Martin, VA         | 5.00  |                             |       |
| Elsie H. Gray, NC         | 2.00  |                             |       |
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| Elder Sidney E. Rakes, VA | 2.00  |                             |       |
| Evelyn M. Lee, NC         | 2.00  |                             |       |
| Nancy Wilson, AL          | 2.00  |                             |       |
| Merdick H. Brown, SC      | 2.00  |                             |       |
| Paul C. Allen, GA         | 2.00  |                             |       |

## FRIEND'S FUND

|  |        |
|--|--------|
| Robert L. Dickerson, VA  | 12.00  |
| Mary Dean McMillen, NC   | 20.00  |
| Harvey Cottrell, WV  | 20.00  |
| Henry Lanier, NC   | 20.00  |
| A FRIEND, NC   | 100.00 |
| Hugh E. Walker, ARK  | 10.00  |
| A FRIEND, NC   | 200.00 |
| Leon G. Clayton, NC  | 200.00 |
| A FRIEND, NC   | 52.00  |
| "In Memory of My Grandfather,<br>Elder Isaac Jones by Stuart H.<br>Jones, Burgaw, NC," | 25.00  |

## EXPLANATION OF FUNDS' USAGE FOR ZION'S LANDMARK

The Zion's Landmark maintains the usage of two funds, 1) Regular Fund for the payment of subscriptions of those who are unable to pay for the paper and supplementary to expenses for typesetting, production, postage, etc., and 2) Friend's Fund that was established in the year 1991 by contributions from our friends who desire to help in the further continuation of the paper for other required costs and expenses.

It was at the time, 1991, that a good friend whose family had close ties with the church in eastern North Carolina came to me with the request that we start this fund, and who at the time made a considerable contribution to that end. He asked that his name remain anonymous always, which we have complied with his request, honoring his love for the Landmark.

These funds today are held by certificate of deposit No. CD-235515441 in Branch Banking & Trust Company with balance as of March 11, 1997, in the amount of \$4,182.41 at interest rate of 6.53% with maturity date of June 4, 1997. Contributions for the Regular Fund may continue as usual with your renewal fee. If at anytime anyone would like to make a contribution to the Friend's Fund, just indicate "For Friend's Fund" on your check. May we say again, "Thank You" for your interest.

## CHURCH ASSISTANCE NEEDED

Dear Brother Mewborn,

Gaines' Grove Primitive Baptist Church, (Abbott's Creek Association), located near Goldston, Chatham County, North Carolina, has agreed to make an effort to construct an addition to our church building for the installation of indoor restrooms, and also to install central heating and air conditioning, if it is the Lord's will to bless us to raise the necessary funds. Would you be kind enough to mention this in the Landmark?

We are few in number in our membership of only eight female sisters at this time with many of us widows and some advanced in age. Somewhere in the scripture, it is found recorded, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

While we are few in number, and poor in this world, yet, we hope to be found among that number that the Apostle James in Chapter 2, verse 5 defined and categorized as "Rich in Faith." In our endeavor we felt to mention this to our brethren and friends wherever, should you be so minded, that any mite, regardless of size or amount, will be greatly appreciated.

For any who would be desirous in helping us, we assure you of our deep and heartfelt appreciation. Any contribution may be sent to Gaines' Grove Primitive Baptist Church, in care of

Sister Blanche Birchett,  
Clerk  
81 Stone Street  
Siler City, NC 27344

Elder C.T. Harward, Pastor  
Blanche Birchett, Church  
Clerk

## LAUREL SPRINGS ASSOCIATION

The 59th Annual Session on the Laurel Springs Primitive Baptist Association will convene, the Lord willing, beginning on Friday, May 30, 31 and June 1, 1997, at Fisher River Church in Dobson, Surry County, North Carolina.

Directions to Fisher River Church from Mount Airy, N.C., take route 601 South approximately 7 miles to "Old Route 601," Dobson exit. Turn right to church location on your right about 1/2 mile. Those coming on Int. 77, take Exit 93 to Dobson, N.C. Go to 2nd traffic light, and then take left to church location on your left about 1 mile.

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

Lena Branch, Assn. Clerk  
243 Lumberplant Road  
Lowgap, N.C. 27024

## SALEM ASSOCIATION

The 88th Annual Session for the Salem Primitive Baptist Association will convene on Saturday before the third Sunday in June, 1997, and will continue through Monday following. The dates are June 14th, 15th and 16th.

The association will be entertained by Bunker Hill Church, located on NC Hwy 66, just south of Kernersville, NC. Those coming by way of Greensboro, NC, or Winston-Salem, NC, should follow Interstate 40 (I-40) west from Greensboro, or east from Winston-Salem, to the junction with NC Hwy 66 at Kernersville. Follow NC Hwy 66 south approximately one mile to Bunker Hill Church on your right.

Those coming by way of High Point, NC, should follow Route US 311 north to the junction with NC Hwy 66. Follow NC Hwy 66 north approximately four miles to Bunker Hill Church on your left.

We invite all our corresponding brethren, sisters, and friends to visit with us during our association.

Eva B. Deaton, Clerk  
Laurinburg, NC 28352

## LOWER COUNTRY LINE ASSOCIATION

The Ninety-First Session of the Lower Country Line Primitive Baptist Association will convene, the Lord willing, on July 5th, 6th & 7th, 1997, at the permanent meeting site. Rougemont Church will host this session, and Elder Bobby Daughtry was appointed to preach the Introductory Sermon, and Elder Burch Wray, alternate.

The meeting grounds are located about five miles East of Roxboro, NC, just off US Hwy 158 near Surl Church. WE invite all lovers of the doctrine of Salvation by Grace to meet with us, and especially invite our ministering brethren to visit us at that time.

Charlie Blalock  
Association Clerk

## JOHN McCULLAR

Zion's Rest Church, Tomball,  
Texas, (of the Union Associa-

tion), is saddened to report the passing of our dear brother, John McCullar, on January 1st, 1997. Although saddened at our loss, we are happy to report that Brother John McCullar manifested the precious gift of faith in the Lord throughout most of his long life.

Brother John McCullar was born in Houston County Texas on November 2, 1902. He passed from this life January 1, 1997, and was laid to rest beside his companion at Creek Cemetery on January 4, 1997.

This faithful member of Zion's Rest Church was baptized into the fellowship of the church on March 12, 1983. His father was a Primitive Baptist elder, and Brother John told of many conversations that he had with his father concerning the doctrine of the Old Baptist. I first became acquainted with him when I began to go among them during the mid 1970s. I found him to be a firm believer in the doctrine and good order in the churches. He remained through our years together in regular attendance, faithful to the doctrine, an able counselor to a young member and elder, and to the church. He was blessed to give quick encouragement when called for and needed.

Brother John was blessed with reasonably good health, and was able to attend our meetings until the very last. It was a special privilege for me to have lunch with him after our December meeting just three weeks before his passing. A son-in-law had planned to take him to meeting on the weekend before he died, but the weather prevented their going.

We will surely miss this dear friend and faithful member at Zion's Rest Church, but having been made willing, we humbly submit to The Master's Will and design for our journey here in this wilderness called time. It is our desire that those who were privileged to know this old brother give God the praise for our time together here.

Zion's Rest Church has expressed her desire for me to write this brief notice and also requests that it be published in Zion's Landmark.

FOR ZION'S REST CHURCH,

Wade Johnson, Moderator  
Athens, Texas, 75751

## MAMIE P. BROWNING

Sister Mamie P. Browning was born the 30th of August 1918, and was called home on December 11, 1996. She joined Eno Primitive Baptist Church, Durham, North Carolina, on August 24, 1963, and was baptized at the water's edge of Eno River the next day by Elder J. Sebron Sechrist, her pastor.

Sister Browning loved her family as a gift of God, and they loved her in the same manner. To the union of Brother Hubert and Sister Mamie were born seven children. One son departed this life in infancy. Left to mourn and remember her are her children: Frankie Browning of Durham, NC, Kenny Browning of Durham, NC, Evelyn Browning White of Silk Hope, NC, Eddie Browning of Garner, NC, Tommy Browning of Durham, NC, and Ann Browning Rudisill of Gastonia, NC, a brother, George Patrick of Silver Springs, MD, a sister, Etta Port of Bethesda, MD, thirteen grandchildren, and four great-grand children.

Funeral service was conducted at the church she loved so well, Eno Primitive Baptist Church, on December 14th, 1996, by the ministers she loved so well, her pastor Elder Burch Wray, with Elder Thomas Whitley and Elder Bobby Daughtry. Her body was laid to rest in Maplewood Cemetery between her husband and child, beneath a mound of beautiful pink roses.

Sister Mamie was indeed a loving, caring and precious sister who was not only called Sister Mamie Browning, but was known even better as "Mama" and "Mema." Her love and support for Eno Primitive Baptist Church, our association, and all of our correspondents was shown by her actions, as well as her words. We feel that it was our Heavenly Father's good will to call Mema out of her suffering. Even though selfishness causes those left behind to want her with us, we hope to be submissive to His divine will because she is at that heavenly home where there will be no more pain, suffering, or heartaches. She has joined her husband

and their son, her parents, and fellow church members. She was ready to be called.

Her presence at Eno, sister churches, and at our association will surely be missed, but we hope to see her once again as the song says:

"When shall we all meet again?  
When shall we all meet again?  
Oft shall death and sorrow reign,  
Ere we all shall meet again."

We resolve that three copies of this obituary be made: one for the family, one for the church record, and one for Zion's Landmark for publication.

Done by order of Eno Primitive Baptist Church in conference December 21, 1996.

Elder Burch Wray, Moderator  
Ann Browning Rudisill, Clerk

## RUTH TILLEY YOUNG

With the help from God Almighty, I will attempt to write of the passing of a very special person, a dear sister in our church, a wonderful friend, a loving and caring neighbor, a precious, devoted and loving mother to her children, Sister Ruth Tilley Young.

Sister Ruth Young died Tuesday, April 9, 1996, at the age of 88 years, 3 months and 14 days. She was for many years, according to the God-given faith, a pillar in Davis Memorial Church, Richlands, Onslow County, North Carolina, where she was a true, loving sister in every sense of the word, and we feel, a Mother-in-Israel in deed and truth.

She was the daughter of Tom Tilley and Ann Tilley, Stokes County, North Carolina, and she had four brothers and three sisters who preceded her in death.

Sister Ruth Young was the widow of Elder Henry Arthur (H.A.) Young. They were married on April 3, 1927, moved to Onslow County, NC, in the year 1941, and were received into the fellowship of the Newport Primitive Baptist Church, Newport, North Carolina in 1944, where they remained in very high standing for many years.

At the organization of Davis Memorial Primitive Baptist Church, Richlands, NC, March 12, 1966, Elder H.A. Young was chosen as pastor; he served

the church with much love and devotion, as our pastor, until his death in 1982. Sister Ruth Young continued to remain a member of the Newport Church for a few years after Elder Young passed away, and due to her health, she requested a letter of dismissal from Newport Church which was granted. She placed it with Davis Memorial Primitive Baptist Church, where she was gladly and warmly received, and was loved for the many years that she was a member.

To the union of marriage of Elder H.A. Young and Sister Ruth Tilley Young were born three children who remain to mourn her passing. The children are one daughter, Mary Ann Singleton, Wilmington, NC, two sons, Henry Thomas Young and wife, JoAnn, Locust, Georgia, and Charles Guy Young and wife, Peggy, Barden, Indiana, with seven grandchildren and nine great grandchildren.

This writer recalls a statement that Sister Ruth Young often made. She said many times, a person preaches his own funeral everyday of his life. I truly believe that God blessed Sister Ruth Young's light to shine so that others saw the good work that He performed through her that would glorify His Holy Name.

Her funeral service was conducted on Friday, April 12, 1996, by Elder George Flippin and Elder Virgil Davis. Her body was placed beneath a beautiful mound of flowers at Onslow Memorial Park, Jacksonville, NC, there to await that resurrection when God will call her home to live forever more.

Therefore, be it resolved that

a copy of this writing be sent to the Zion's Landmark for publication, a copy be sent to her family, and a copy be kept in our church record.

Written by request  
of Davis Memorial Church  
Virgil E. Davis, Clerk  
Richlands, NC 28574

**WILLIE LOUISE  
CLAYTON DUNCAN**

At the request of the family, I will try to write an obituary of a dear friend and relative, Willie Louise Clayton Duncan. She was the daughter of Mollie Bet Chandler and Willie Gray Clayton. Louise, as she was affectionately known, was born June 11, 1920, and passed away September 11, 1996, making her stay on earth seventy-six years.

She is survived by her husband, Kermit Duncan, one daughter, Betty Dixon, Creedmoor, NC, two sons John Duncan and Dan Duncan, both of Timberlake, NC, along with seven grandchildren, one sister, Macie C. Gentry, Hillsboro, NC, and four nieces and nephews are also left behind to mourn her passing.

Louise joined Surl Primitive Baptist Church, Person County, North Carolina, October 24, 1996, and was baptized by the late Elder L.P. Martin on November 13, 1966, a beautiful sight to behold for those who witnessed it. She was a loving, faithful member, never tiring of doing for her church, family, neighbors and friends, no matter what the task might be.

She was a firm believer in the doctrine of Salvation by Grace

and Predestination of All Things. She was blessed not to have to lay and suffer, as she was sitting on her couch and just fell asleep, we feel, in the Arms of Jesus.

A beautiful service was held over her body in her church by Elder David Minter, her pastor. Her body was laid to rest under a beautiful mound of flowers in Surl Church Cemetery to await the resurrection morn.

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

Clarice C. Moore  
Timberlake, NC 27583

**ALVIN YANCEY ALLEN, SR.**

Again it has fallen my task in writing of the life and death of one we cherished, Brother Alvin Y. Allen, Sr. He was born in Person County, North Carolina, on January 11, 1921, the son of the late Reuben Malcolm Allen and the late Olena Rogers Alien. He received his education in the Person County Schools, and was a licensed barber.

He served in the U.S. Army during World War II in the European conflict. During that period of his life, he married Elizabeth Allen on November 7, 1942, who survives along with four sons, namely: Alvin Y. Allen, Jr., of Franklinville, New Jersey, Jerry Allen, Grottoes, Va., Garland Ray Allen, Mainers, NC, and Robert Eugene Allen, Hurdles Mill, NC; two daughters, Janice Marie A. Edelburg, Orange, Va., and

Susan Elizabeth Willingham, Remington, Va.; six sisters, Alma A. Burke, Burlington, NC, Nettie A. Solomon, Prospect Hill, NC, Naomi A. Davis, Reidsville, NC, Rosa A. Norris, Martha A. Rudder and Katie A. Bowes, Roxboro, NC, with eleven grandchildren.

He attended Southern Baptist Theological Seminary, and was an ordained minister. He pastored several churches in central and eastern Virginia until his health failed. After retiring from the ministry, he joined the Snow Hill Primitive Baptist Church, Snow Hill, Maryland, and was baptized by Elder James Poole. After several surgeries for cancer, he came home to his devoted wife, who cared for him so tenderly the rest of his life.

On the second Sunday in November, 1995, he offered and was received at Wheeler's Primitive Baptist Church, and was baptized the second Sunday in May, 1996, by his pastor, Elder Burch Wray, assisted by pastor Johnny Smith. His body was laid to rest in the Allen family cemetery with military rites to await the second coming of our Lord and Savior to raise the corruptible bodies of His chosen ones to be with Him forever and never know any more disappointments, pain or heartaches.

The church at Wheeler's extends its love and sympathy to his dear family. Approved in conference this the 8th day of March, 1997.

Elder Burch Wray,  
Moderator  
Reuben Bowes, Clerk

If you love the truth and want to receive Zion's Landmark every two months for the next year or more, please subscribe today. Perhaps you know of someone among family or friends who would enjoy Zion's Landmark as a gift. Subscribe today and don't miss a single issue!

# SUBSCRIBE TODAY!!

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If at any time you fail to get your Zion's Landmark, please notify the editor at the address on the front cover who will mail you any missed copies.

J.M. Mewborn, Editor

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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

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March-April, 1997

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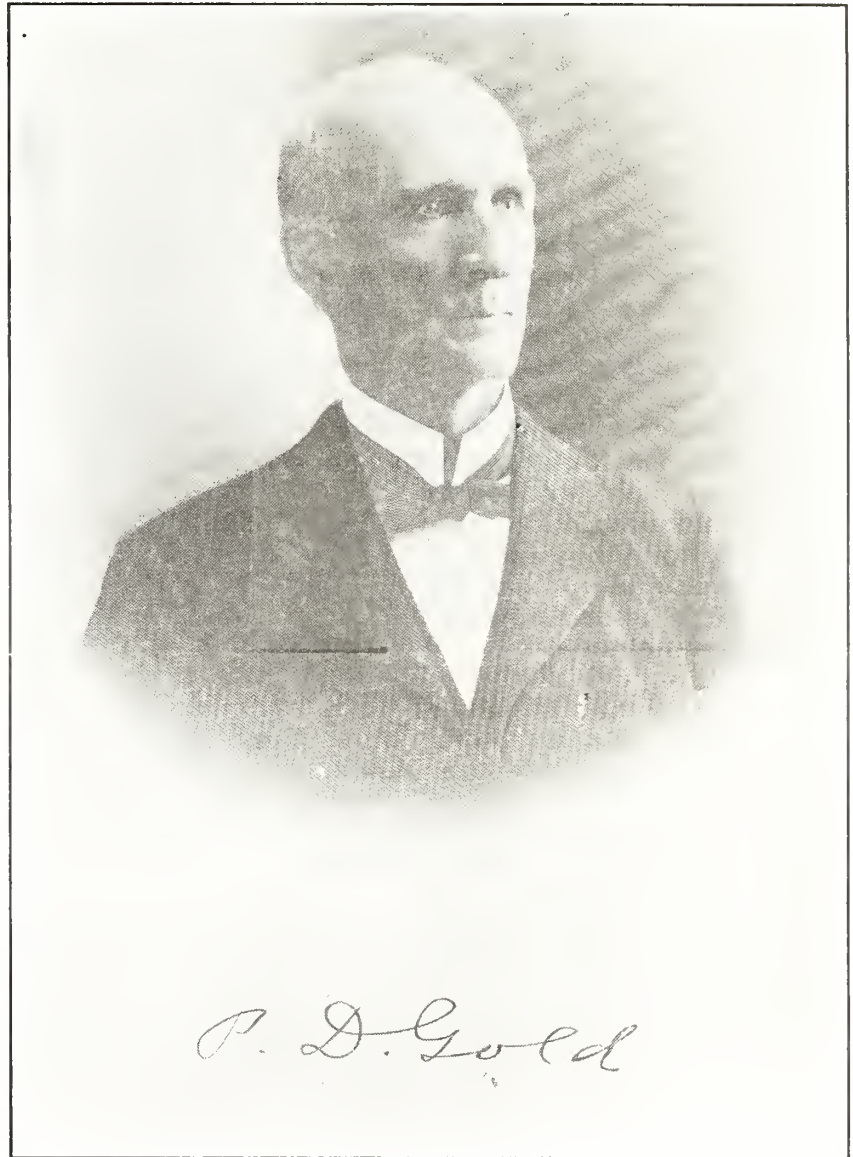
## (SELECTED) ANCIENT LANDMARKS

There is a departure by some from the ancient Landmarks in discipline, self-discipline, and church discipline.

Anciently, and within the memory of men now living, it was the good habit of our people from principle to pay their debts. That is one of the surest marks of honesty. The man who would shirk from paying a debt, or would promise to pay when he did not intend to do so, or had no grounds on which he could depend to enable him to pay it, was rejected by the church who refused to fellowship such persons. Of course, if one acted honestly and strove to pay a debt, but was found unable, that is if he had acted fairly and did what he could to pay but failed, that was a different matter, and one to be excused.

One brother then did not sue another brother with his problems before the courts, or go to law. If a Baptist owed a debt to another Baptist and would not pay it, the creditor would report the case to the church of his membership, and that church would always investigate the case. If they found the debtor would not act righteously and rightfully in the matter, they would withdraw fellowship from him.

In the matter of general conduct, Baptists were then noted for their candor and sincerity. They would plainly tell one to his face what they believed. If a trouble arose in a church, the members would not listen to all sorts of flying tales, rumors, and sometimes gossip, but they would search and determine the evidence in the case, and decide according to



(Elder P.D. Gold, Editor, Zion's Landmark, 1870-1920, and author of Editorial, "Ancient Landmarks," published in 1889)

facts, and their decisions were always final. Then Baptists read, searched, meditated and contemplated the scriptures more than they do now, and had better views of discipline. What is also very important, they were firm and decided, were not afraid of man, and when their opinion and judgment in a matter was made up and expressed, it was final. Their yea was yea, and their nay was nay. They also were less conformed to the world then than now. They possessed the art of saving more

then than now. They did not live then so extravagantly. They dressed plainly, labored and worked hard, and taught their children to labor.

They loved their wives, and their wives loved their husbands and honored them. They were opposed to divorces. They helped their pastors more then than they do now. Their object then was to so help their preachers and ministers that they could devote much of their time to preaching and feeding the flock, visiting them.

## DEPARTURES FROM THE FAITH

Recently, while reviewing some old copies of *Zion's Landmark* in my possession, the editorial or article below of Elder P.D. Gold that appeared in January 15, 1889, issue of this paper caught my attention. Reading this article made me sit up and take notice.

The further I went as I continued to read, the more interesting it became. Elder P.D. Gold, who was born March 25, 1833, and who was the editor of *Zion's Landmark* from 1870 to 1920, spoke of the Baptists of two generations prior to his writing of this article in 1889 and of their faithfulness to the cause of truth. He made many comparisons to these two periods of time as "then" and "now". The reader will notice that he made his observations between the period of years 1840-1860 and from then to the 1880's and then to 1889, when he wrote the article. Many deteriorations in the militant church in the southern part of the United States were pointed out by him since Elder P.D. Gold was a contemporary of these times.

This article or editorial titled **ANCIENT LANDMARKS** is printed below as it appeared in the January 15, 1889, *Zion's Landmark*.

J.M. Mewborn

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etc.

They helped the poor members more than than they do now.

The preachers then were better informed in the scriptures than they are now, and were bold in rebuking error among the brethren where they served, and the brethren then were strong in the faith.

P.D. Gold  
(Editorial, *Zion's Landmark*,  
January 15, 1889.)

After I read this article twice, this question entered my mind, "What would be Elder P.D. Gold's observations of the scenario of the militant church today in 1997 if it were possible as such a thing for him to come back now and make another report as he did in 1889?"

Based upon a number of things that have transpired in the past 30 years with regard to the standard of discipline in the militant church, and more particularly so in the past five or six years in several areas, we believe his report would be a "sorry commentary."

His report would be altogether unfavorable everywhere today, especially when he was made to see that of the three churches where he so faithfully served for many years, Toisnot, (Wilson, N.C.), Falls of Tar River, (Rocky Mount, N.C.), and at Tarboro, N.C., one has been advertised for sale, another one reportedly has a piano on one side of the build-

ing and an organ on the other side, and all three have erected bars of non-fellowship against the true church of the Lord, here in the world. Surely, his commentary would be most unfavorable.

We feel grateful, trusting and hoping that we have been made thankful, that such records have been kept and preserved for the benefit of those of us today who desire to know how our forefathers and those faithful, old brethren of the past, stood in the church on these issues. Such is beneficial, as the faithful few, now left behind here in the world, may take courage that their stand and good fight of faith in the Lord is not in vain. That we may say as the lines are set in the old hymn to our precious brethren,

"Fight on, fight on, we'll  
gain that happy shore  
Where parting will be  
known no more."

J.M. Mewborn  
April 28, 1997

#### THEY THAT SOW IN TEARS

The "sowing of seed in tears" is an expression of the Spirit. It was first taught to the Prophets of the Old Testament, and later experienced by the Apostles.

Today, this remnant (a weeping lot I think) knows the meaning of the words too. They have escaped of the house of Judah, and like their ancient brethren,

their roots go downward in order to bear fruit upward. -Isa. 37:31. [Roots are first watered before taking root downward.]

One writer recorded it this way, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isaiah 1:9. Indeed, it is a very small remnant.

They are not small as unto Elijah who thought himself to be the only one left on the face of the earth, but they are small as in 7,000. What is 7,000 in relation to the bulk of humanity? Likewise, the election of grace is small. The remnant is also called in other places a "little flock."

Just think about that!

The family of God is like unto a small herd of sheep with only one shepherd. The little flock is not like the vast herds who are regimented, corralled, and directed by the many heads. They do not subscribe to the words of a proud priest who said he elected to be identified with the great multitude. According to him (the proud priest), they must be right because they are so large in number.

The little flock believes in "Majority of One." He is more focused than the multitude.

Moreover, the little flock has learned that God works in opposites. For example, the Bible speaks of God's blessings upon the weak and few, and contemns and condemns the strong, proud, and arrogant many. Our Lord said as much. "Broad is the road that leadeth to destruction, and many there be that go in thereat, but strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." (Matt. 7:13, 14.)

Therefore, the admonition of the prophet is apropos, "despise not the day of small things." (Zech. 4:10).

This remnant is left in great distress. She is described in Revelation, Chapter 12, as a "fleeing" woman with child. The writer described her as "the hunted," pursued by the

great, red dragon to devour her child as soon as it was born. The woman is not overtaken and devoured, however, because she hides in the wilderness, where God has a place prepared for her. In that place, she was fed a thousand two hundred and threescore days, while Michael and his angels fought and waged war against the dragon. (Rev. 12:1-9).

David, the Psalmist, described her in his day. He wrote of her as a hart, or wounded deer, that panteth after the water-brooks. -Psalm 42. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God..."

How descriptive! Here, we have a fleeing woman with child, having to hide from her assailant. A wounded, panting, little doe, crying for thirst. The defenseless animal is fleeing the stalker. It is little wonder the inspired writer would refer to the church as the remnant, or little flock.

Having described her circumstances, is it unusual for her to "sow in tears?" Given the toils of her life's experiences, is it unusual that she has to beg, pray, and ask alms from her Master's Table? Like the wounded, suffering deer, she thirsteth. But her thirst is not for nature, rather it is for the Living God. There is a difference.

She hides. She hides from the vomit and onslaught of the devil, but thanks be unto God. He already has a place "prepared" for her. Thanks be unto God, His is a secure place where she is fed, kept, and made safe while His Anointed makes war against the Dragon.

Thanks be unto the Living God, the woman is not required to fight and wage this war. A woman with child is unable to fight and wage any war, much less the one described by the inspired writer. "For we wrestle not against flesh and blood but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, etc. Ephesians 6:12.

## Zion's Landmark

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

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*Paper Established November 15, 1867*

The Arminian song, "Onward Christian Soldiers," of the militant, worldly church (so called enthusiasts) cannot claim the "Strait gate..." They are more like the proud priest who thinks that strength is found in numbers. There is a warning to those of this order. "Broad is the road that leadeth to destruction..." (Matt. 7:13.)

This distressed condition that I have described is generally the character and disposition of all the Lord's people, wherever. Their condition is observed in this little flock when two or three are truly gathered together in His name. (Matt. 18:20) They are generally seen "sowing tears."

They are separate and apart from the bulk of the religious professors of the world because they find no witness with them. They tend not to run with the crowd, even their own people sometimes, because they are (in feeling) cast down. They feel to be so perplexed, oppressed, distressed, afflicted, persecuted and troubled. (II Cor. 4:8,9.)

Their feelings many times are overwhelming, and their personal temperament and an innate crooked-disposition preclude them from even entering the house of their brethren. But, thanks be unto God, even though cast down, they are not destroyed.

Another contributory cause of their weeping is the fact that the bulk of professing religion has departed from the truth, or at least disowned it. When only a few seem to keep the truth in doctrine, it gives rise to be distressed. They see the great majority sowing bountiful seed, but to them it is a seed, "mingled."

The remnant remembers the injunctions of the prophet. "Thou shalt not sow thy field with mingled seed." "Thou shalt not wear a garment of linen and woolen." (Lev. 19:19.)

The lesson of the old prophet is very clear. If seed are sown between the thumb and index finger, (however watered with crocodile tears), it is error. If seed are sown between the thumb and index finger, (while sowing a palm full of le-

galism), it is error. The two are not compatible. It will not work. God has so fixed and ordained the Truth another way. Sowing must be His Way. He has declared Himself "The Way."

Therefore, no man can sow. No man can weep, and no man can plant. Salvation is of the Lord! The work is all of God, not of works, lest any should boast. (Ephesians 2:9.)

The truth of this matter is truly made clear now at the close of this the 20th Century. The link of degeneracy in the spirit of the world, and the departure of the Truth, go hand in hand.

The sowing of seed between the thumb and index finger, while the palm is sowing Arminianism, is the prevalent practice of preaching today, and I believe the causative factor for degeneracy. The lesson is demonstrated again in the wearing of the mingled garb. Degeneracy and departure of truth are linked together, and go hand in hand.

When the truth of Christ abounds in the land, righteousness is exalted, and there is restraint in society at large. But when truth is fallen in the street, (as in the Revelation letter), wickedness runs rampant and a general languishing exists among the brethren. (Isa. 59:14.)

This remnant sows in tears because she has to live among lepers. This number is filled with wounds, bruises, and putrefying sores. They weep. They pray. They lament their condition, and they are made to beg. They "sow in tears."

In the fact of stiff opposition from the bulk of religion in the world today, they hold fast the doctrine of God's eternal grace. They live on the incorruptible seed. They sow in tears, not half-Arminianized and watered down. They sow the precious seed, not the corruptible seed of half-cocked stories conjured up in the natural (carnal) mind of men. They sow the good WORD of EXPERIENCE, not the dead letter.

Show me a concoction of faith (so-called) not predicated upon the word of experience,

and I will show you the sowing of seed between the thumb and index finger.

Show me a doctrine (albeit sound in form) not predicated upon the word of experience which are tears, remorse, repentance, and a broken and contrite spirit, and I will show you the mingled garments of linen and woolen. (Isa. 57:15 & 66:2.)

Show me a poor sinner, sowing in tears, and I will show you a pure golden thread, (however, tattered and torn) taken from the remnant of the house of Jacob. I will show you an Elect Seed.

And finally, show me a "broken and contrite spirit" who trembles at His Word, and I will show you a witness that I desire to fellowship.

Jack Dawsey  
Swansboro, NC 28584  
March 19, 1997

"SHALL REAP IN JOY"  
(Psalms 126:5)

For those in this scripture that are included in the pronoun "THEY," ("THEY THAT SOW IN TEARS"), we find a blessed promise to the children of God in the completion of it. "They that sow in tears SHALL REAP IN JOY." Psalms 126:5.

The tears, sorrows, anguish, pain, suffering, tribulation, trials, persecutions, distresses and perplexities experienced by God's chosen people here are the same identical ones that the Son of Man endured and experienced when upon earth for them. Whatever applied to Him here, also applies to His people, and whatever applies to His people also applied to Him without any variation or exception.

When Jesus came to Bethany to the house of Martha and Mary, Lazarus, their brother, had just died, and He saw Mary weeping at His feet. Then immediately afterwards, the scripture says, "JESUS WEPT." John 11:35. She (Mary) wept in Christ, and He (Christ) wept in her. This was an involuntary humility. As Brother Dawsey has so clearly brought

out in his treatise, the remnant of God sows in tears. But this weeping is not all of the experience of His people. There will always be something more awaiting them in exchange for this weeping. It is "they shall reap in joy." It will not fail. The Lord's promise to His people is, "Weeping may endure for a night, but joy cometh in the morning." Psalms 30:5. Someone else has expressed the meaning of this scripture much better than I can in these words,

"Did Christ o'er sinners weep,  
And shall our cheeks be dry?  
Let floods of penitential grief  
Burst forth from every eye.

"The Son of God in tears,  
Angels with wonder see:  
Be thou astonished, O my soul;  
He shed those tears for thee.

"HE WEPT that we might weep;  
Each sin demands a tear:  
In Heaven alone no sin is found,  
And there's no weeping there."

Martha said to Jesus, Lord, if thou hadst been here, my brother had not died." Jesus said unto her, "Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Being two of the precious seed that were borne in the Bosom of Christ, Mary and Martha did not have to wait to the end of time to reap in joy. David declared in Psalms 46:5, "God is in the midst of her and shall help her, and that right early." Mary and Martha wept because their tears had been sown in the Lord. "HE WEPT that we might weep." God has always seen the tears and heard the prayers, even in Egypt, of His people.

So it has been and always will be in the case of all the children of God everywhere; sooner or later, they will be

made to weep in Him.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring his sheaves with him." Psalms 126:6. These are the prophetic words of David that were written some 1,000 years (2,000 B.C.) before the coming of Christ. "He that goeth forth and weepeth" is Christ, Himself. Bearing "precious seed" are the children of God, given to Him in the everlasting covenant before the foundation of the world, who is our great High Priest, as He wears our names on His breast, to appear before His Father's throne in glory. Christ wept as He bore these precious seed in His own body while here in the world. There is no doubt, according to our hope, "doubtless" if you please, that the Lord God is coming again, "bringing those that sleep in Jesus with Him." 1st Thess. 4:14. These sheaves will be gathered at the harvest time which is the first resurrection. (Rev. 20:5.)

"Bringing His Sheaves with Him" will be the harvest of the Holy City, new Jerusalem, the one John saw coming down from God out of Heaven, prepared as a bride adorned for her Husband, "where the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21:2 & 25. "The time is come for thee to reap; for the Harvest of the earth is ripe." (Rev. 14:15.)

Then all of these elect, precious seed that sowed in tears in true involuntary humility will be gathered into His everlasting bosom (and kingdom) to go no more in, or no more out, forever and ever, and shall reap in an eternal joy in an endless eternity. Here, the precious seed will know as they are known (1st Cor. 13:13), and will experience in their fullness the meaning of these words,

"There is a home of sweet repose,  
Where storms assail no more;  
The stream of endless pleasure flows  
On that celestial shore.

"There purity with love appears

And bliss without alloy:  
**THERE THEY THAT OFT  
HAD SOWN IN TEARS  
SHALL REAP AGAIN IN  
JOY."**

Thanks be unto the glorious God, when this takes place, there will be no more beguiling of man of their reward in a false, voluntary humility of crocodile tears and mixed linen, with the wearing of a mingled garb, with the worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, no more "shewing of wisdom in will (man-made) worship and humility to the satisfying of the flesh." (Colossians 2:17 & 23); there, the precious seed will be at last where the wicked cease from troubling, and the weary be at rest." Job 3:17.

J.M. Mewborn  
April 25, 1997

#### EUNUCHS, BOTH NATURAL AND SPIRITUAL, DEFINED

As per request, I will endeavor to give the strength of some of my thoughts on the subject of Eunuchs. Please read from the scripture each reference as you come to it.

An Ethiopian Eunuch name EBEDMELECH, which means "slave of the King", is promised divine protection (Jer. 39:15-18) after he saved or rescued Jeremiah. (38:7-13).

"Eunuch" means "bed keeper", and they who rest in God's love are "bed keepers." Each is destined to take up his bed and walk, as they are blessed to perform the labor of love. These shall rest in their beds — as the end of the upright is peace, they rest on their beds, hence, they are bed keepers.

In Matthew 19:12, I quote verbatim as follows: "For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which made themselves eunuchs for the Kingdom of Heaven's sake." "Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is

the Kingdom of Heaven." Matt. 19:14.

Here we have defined the three ways in which people are made Eunuchs. And to be made a Eunuch by men (works) will be forever excluded from Israel's congregations. (Deut. 23:1).

But to (1) be born a Eunuch and (2) made (by faith) yourself a Eunuch for the kingdom of Heaven's sake is a double blessing. (Matt. 19:12).

The Lord says to the Eunuchs, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off." (Isa. 56:4,5).

For a man to become as a little child makes him an Eunuch.

The Eunuch in the 8th Chapter of Acts was not a (see Deut. 23:1) literal eunuch, but a spiritual eunuch (Matt. 19:12), and, therefore, we read: "A man of Ethiopia, a eunuch of great authority.

The Ethiopian Eunuch went up to Jerusalem and made an offering to fulfill. (Zeph. 3:10).

A literal (natural) eunuch was not allowed by Jewish law to enter the house of God. (Deut. 23:1).

Therefore, eunuchs are the stewards over "the substance and possession of the king." (I Chron. 28:1).

The prophecy of Daniel bears upon the obedience of faith whereby men have made themselves eunuchs for the kingdom of heaven's sake. (Matt. 19:12).

The scriptures do declare that the prince of the eunuchs gave Daniel the name of Belteshazzar, and proceeds to declare that immediately Daniel purposed not to defile himself. He addressed his petition to the prince of eunuchs, and then we read, "God brought Daniel into favor and tender love with the prince of the eunuchs." (See Daniel 1:9).

Ashpenza was the master of

the king's eunuchs, and he, Ashpenaz, sets forth mourning with penaz, a hewer of stone. (Daniel 1:3).

A stone was cut out of the mountain without hands. (Daniel 2:45).

Now, dear reader, with those facts in mind, plus the following facts, we shall note the DEATH OF JEZEBEL, but it is important to understand the following definitions before we can appreciate "eunuchs."

"Zimri," the grandson of Judah. (! Chron. 2:6).

Zimri is called "Zabdi", and "Zabdi" means "God given." Zimri was king of Judah for 7 days and 7 days includes and equals to every day. (I Kings 16:8-20).

"Jehu means "Jehovah is He."

Zimri ruled His people in a place, and the place He rules is otherwise unknown. (Jer. 25:25).

Now with these scriptures in mind, consider the doctrine of eunuchs in the following scripture words:

"And when Jehu was come to Jezreel, Jezebel heard of it' and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate (the gate is the judgment seat), she said, 'Had Zimri peace, who slew his master?' And he lifted up his face to the window and said, 'Who is on my side? Who? And there looked out to him two or three eunuchs.'" (II Kings 9:30, 31, 32).

Therefore, we conclude that eunuchs do not support the mother of harlots, nor are "little children" attracted to her whorish daughters.

Thus, those who have made themselves eunuchs for the kingdom of Heaven's sake, (Matt. 19:12), can say, "Let worldly minds the world pursue, it hath no charms for me."

So much for the negative side of the picture, we come now to the positive one which is attractive to spiritual eunuchs in the fulfillment of

Psalm 68:31, in answer to the prayers for the stranger at the dedication of the temple, and in answer to the prophets, Isaiah and Zephaniah, concerning the cutting off and the strangers being scattered abroad, etc.

There is a practical reason for the 9th Chapter of Acts being left on record, which tells of Philip and the Eunuch.

Philip preached — and we may understand that the words fell upon the Ethiopian as cold waters to a thirsty soul. (A thirsty soul wants to do right.) And as they went on their way, they came to a certain water — as the Lord had enjoined baptism that the eunuch must be baptized (because grace turns every precept into a promise, and the Spirit of Grace turns every promise into a prayer.) Hence,

“Bound by His Word, He will display,

A strength proportioned to our day.”

Hence, as the day demanded, the eunuch's faith put the strength of Jesus into him (the eunuch) by putting the eunuch into His (Jesus') strength.

Thus, the eunuch was not ashamed of the righteous ordinance for with his heart he believed that Jesus Christ is the Son of God, and he did practice what he believed. Such is the religion that leads to God and lacks for no answer to the question, “Who is on our side?”

Therefore, the 8th chapter of Acts is of encouragement for poor sinful things who may be saying, “I'm a leaner,” when their heart should be asking for the old paths and saying, “What doth hinder me to be baptized?”

So to such a self deceiving, weak and worthless wretch, the 8th chapter of Acts is authority to say to those who may in their soul be saying, “Do gather me, a poor outcast, by Thy grace, and make me live to Thee with the others Thou hast sought out and brought into Thy fold.”

To such we declare that

Philip baptized the Eunuch after the eunuch asked to be baptized.

The eunuch asked to be baptized just as soon as the Lord had raised him up out of the ignorance, rebellion and disobedience to the law of the Lord which flatly enjoins His people to obey His precepts which say “be baptized.”

Therefore, those who pretend to have a faith which seeks no baptism, and seeks no fellowship with the Church, is at best a spurious religion which blunders along outside the house, being void of the genuine obedience of faith which of those possessed will not walk in darkness.

Faith and profession are inseparable, and those who imagine (or think) they have faith apart from the obedience of faith are deceiving themselves for to Zion the Lord speaks saying, “Ye are my witnesses—”, and I say, how sweet is the savor of the anointing which makes precious to our hearts a few people who have witnessed a good profession and were baptized into the fellowship of the Church to the strengthening of the cause we love and to the detriment of our enemies.

Therefore, “by their fruits” ye shall also know those who are pretending to be saints but are liars, and I declare there are no owners of faith in Jesus who do not obey His commandments for He has said, “If ye love Me keep My Commandments.” John 14:15.

And I do not believe those who love Him will either fail or come short of keeping His commandments, which keeping is clearly defined in the Christian obedience manifested in the deeds of the eunuchs who are the little children of God who are blessed of Him to do the good work “before ordained.” And such, therefore, must walk in the Truth for God's leading and foreordination will not fail.

Therefore, since God does not fail, those who oppose themselves and harden themselves in sin by the carnal reasoning that “I'm a dry land Baptist” are only walking in an

out broken disobedience, being void of a good conscience toward God and thus far are void of the Power of God unto Salvation, which belongs exclusively to a separate people who are not disobedient to “be baptized”—I've no fellowship, therefore, for those who pretend to have faith for they are ashamed to profess and obey.

Faith is never more, or less, for it is at all times the substance of eternal and Divine reality, and those who come short of the victory that overcomes the world are yet in the world, being in the darkness, where the followers of Jesus Christ do not walk, for all who are not forsaken are sought out, and those who say “I'm not fit” are really void of the belief that there is power in the blood and Power in the Voice that the unbaptized simply have not heard.

And until the Voice of the Shepherd is heard, those who fancy themselves to be “leaners” are only the patrons of Jezebel. All the promises of the gospel belong to the children of obedience.

Those who know the joyful sound of the gospel, the silver trumpet, believe that Jesus is the Savior of sinners, and as such they look to Him as they come professing faith in Him who saves us, not according to our works—these hear, follow, and delight to obey His Voice and are baptized.

Pride swells the faces of others, shuts their eyes, and they cannot hear “grace is sufficient,” being in love with Jezebel and having eyes so full of adultery they cannot cease from sin and cannot obey to “be baptized.” Lacking for faith and the obedience of faith, they deny the power of God in perfecting forever them that are sanctified by saying what is in their heart “I'm not fit,” which is proved by their disobedience to “follow Me.”

In contrast, there are a few who are not ashamed of Jesus and come boldly saying, “I own I'm worthless, own I'm vile, yet Thy Salvation's free—Hence, what doth hinder me to be baptized?”

Such have made themselves

eunuchs for the Kingdom of Heaven's sake.

Yours in gospel bonds,  
J.L. Bocock  
Vero Beach, Fla., 32966  
March 24, 1997

#### A REQUEST TO ZION'S LANDMARK

Dear Elder Mewborn,

I am enclosing my renewal for the paper for another two years, and please find payment enclosed to cover it.

I would love to see more photographs (or pictures) of the oldest Primitive Baptist Churches and their locations, as you have been doing for our readers occasionally of late. I enjoy reading about them.

Thank you,  
Lorraine H. Taylor  
Charleston,  
South Carolina 29407

(We are complying with Mrs. Lorraine H. Taylor's above request, as indicated by publication of the following article.)

“THIS WAS A GLORIOUS  
MEETING. GOOD ORDER  
AND GOOD PREACHING.”

So reads the last sentence as quoted from the minutes of the 39th Annual Session of the Mill Branch Primitive Baptist Association, held with Mt. Pleasant Church at Bishopville, Lee County, South Carolina, on Friday, Saturday and Sunday, November 4th, 5th & 6th, 1910.

Not since the year of 1910, 86 years ago and over four generations later, had the Mill Branch Primitive Baptist Association been entertained by Mt. Pleasant Church on her own home premises, situated about 120 miles west from the main nucleus of other churches in Horry County, South Carolina, and Columbus County, North Carolina. While Mt. Pleasant Church had entertained the association numerous times on the premises of her sister churches in the more remote area, distance or mileage over the period of years had prevented it from being entertained at the home church location, at Bishopville, S.C.



(Mount Pleasant Primitive Baptist Church (Meeting House) (and dining room) located at Bishopville, Lee County, South Carolina, of Welsh extraction and roots from the counties of Pembroke and Caermarthen, South Wales, England in 1701. Building was damaged by Hurricane Hugo, September, 1989. Photograph made 1993.)

Ministers who were present for the one hundred twenty-sixth annual session on November 1st, 2nd & 3rd, 1996, were Elders James Moody, Calvin T. Harward, Ralph Gaines, W.C. Edwards, Walter Branch, James S. Moseley, E. H. Gunter, John T. Lee, Lester Stewart, Kenneth Hopkins, Wade Johnson, and the writer, if I am one. The Mill Branch ministers, Ernest Duncan, W. W. Horn, George Paul, L. M. Davis, pastor of Mt. Pleasant Church, and L. G. Mishoe, the moderator of the association, were also present for the occasion.

(Ministers who were present for the thirty-ninth session in 1910, 86 years ago were Elders George W. Boswell, J. T. Coats, J. E. Adams, E. E. Lundy, J. F. Mills, and C. C. Brown, besides the Mill Branch elders at that time, (1910), Thomas Bell, G. W. Gore and B. H. Harrelson.)

It is worthy of historical note and interest that Mount Pleasant Primitive Baptist Church, located at Bishopville, Lee County, South Carolina, is one of the oldest churches in the state of South Carolina. Being of Welsh extraction, its militant and spiritual roots are traced back to the Welsh Neck Church Society Hill, South Carolina, that was organized January, 1738, by Welsh immigrants from the original Welsh Tract Church that was first constituted in the spring of 1701 by sixteen Baptists in the counties of Pembroke and Caermarthen, South Wales

(England) before emigrating to this country, when, as a church body already organized in Wales, landed at Philadelphia, PA, September 8, 1701. The original Welsh Tract Church from Wales was the oldest Primitive Baptist Church to ever exist in the United States of America, near Newark, Delaware.

To all the faithful brethren and friends who were blessed to attend last Fall's 1996 session of the Mill Branch Association held with Mt. Pleasant Church, Bishopville, South Carolina, there will continue to exist in their hearts and souls a mutual common blend of love and satisfaction like Jacob, the Patriarch of old, experienced and felt near Beersheba, "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." Genesis 28:16,17.

As the nice congregation left that meeting on this occasion, we believe that we could look back and feel a common blend in the spirit of our Lord with those brethren of 86 years earlier in the year 1910 who also exclaimed at the close of that assembly of His saints, these words,

**"THIS WAS A GLORIOUS MEETING."**

It would be our prayer, if we

could pray, that the Love of a Divine Providence, according to His will, grant us another one of these meetings at another Oasis in a desert land to drink again of the pure water from the River of Life for such is refreshing and uplifting to the souls of the children of God with the blessed tranquillity of His peace in the churches everywhere.

The dear Lord so ably and wonderfully blessed Elder L. M. Davis, his wife, Sister Ava Davis, (Ben & Shirley Davis, Elder Davis' son & daughter-in-law), Sister Lucille Beasley, Sister Diane Tidwell, the four members of Mt. Pleasant Church with other faithful friends, and the members of the churches of the association, to bountifully entertain and care for this meeting at the association, in their homes and nearby motels. It will be an occasion long to be remembered by many.

J. M. Mewborn  
May 1, 1997

**LILLIE AIKEN ALLEN**  
1896-1996

Our mother, Lillie A. Allen, and sister in Christ, we hope, was born April 16, 1896, to Roger Jerome and Edna Mangum Aiken, of Stem, North Carolina. She married Johnnie Washington Allen on October 25, 1930. To this union were born the following children: Irene A. Holmes of Sumter, South Carolina; Lindsey D. Allen of Roxboro, North Carolina; Christine A. Edens and Dorothy A. Allen, both deceased. There are two stepchildren surviving: Edwin H. Allen of Goldsboro, North Carolina, and Elva A. Green of Raleigh, North Carolina; and one deceased stepson, Clinton L. Allen. There are nineteen grandchildren, twenty-eight great grandchildren and one great, great grandchild. One brother, Walter Aiken, of Rowland, North Carolina, survives.

Daddy died in June of 1979, and mother lived alone until the year 1991, when a sitter stayed at the house with her part of the time. In September of 1992 she decided she would be better off to go to a

rest home. She was at Maple Heights Rest Home in Roxboro, North Carolina, for two years, and then she moved to Roxboro Nursing Center, where she stayed until the time of her passing.

Being a farmer's wife, there were many chores to be done. Mother loved keeping the house tidy and clean, cooking and sewing for the family. She made many dresses for us girls, and we feel each stitch was sewn with love. She loved to make quilts and to crochet, until her eyesight became so bad she couldn't see to do these things. She has left many pieces of her handiwork for us children to admire and treasure.

Mother and Daddy were blessed to ask for a home (membership) at Flat River Church at the same time, June 25, 1944, and they were baptized the fourth weekend in July, 1944, by Elder L.P. Martin. Many Primitive Baptist ministers and church people spent the night in their home, and most of the time someone came with them home after services for Sunday dinner. We can recall services being held on the big front porch of their country home. The sound of the preacher's voice and the singing could be heard throughout the house.

While she was in the nursing home, many of the church people and friends visited her. She would always express her desire to them to be at the meeting at Flat River, and she would ask them to tell everyone she loved them. This past summer, a few days before the time for the May meeting, she asked us about her roses at the house because she wanted us to carry some to church for the weekend, which we did. She always grew many flowers and she loved to have some to carry to the meetings.

Mother had a vision this past summer (1996) when the Lower Country Line Association was in session. When we arrived at her room on Saturday afternoon, her face was beaming in praise to her God,

and she told us she thought we would never get there so she could tell us about going to the association that day. She knew exactly where she sat and she called names of her deceased brothers and sisters in Christ who were with her, and was rejoicing so much that she had been with them. Everyone else was just a crowd of people and looked the same to her. We believe God was preparing her for death and also, causing us to be reconciled to see her go. Elder Clark had remembered those in hospitals and nursing homes that day in his prayer. When we asked her how she went to the association, she said, "The preacher carried me." In this we are made to say, "God moves in a mysterious way, His wonders to perform."

Her funeral service was conducted at Flat River Primitive Baptist Church, Roxboro, North Carolina, on Thursday, December 19, 1996, at 2:00 p.m., by her pastor, Elder Paul M. Clark, who was assisted by Elder O. J. Wray, Jr. Both were blessed to set forth the glorious doctrine she had been caused to love. Elder Clark spoke referring to Ecclesiastes 3:1,2: "To everything there is a season, and a time to every purpose under the heaven. A time to be born and a time to die," etc. On December 17, 1996, at 10:30 a.m., her time on this earth was ended. She was 100 years, 8 months, and 1 day old. She was laid to rest in the church cemetery, beside her husband, there to await the second coming of the Lord Jesus Christ.

All of her life she was such a quiet little lady, so peaceful and loving. We have lost a precious, wonderful mother, and we will miss her; but we are made to say, sleep on dear mother that peaceful sleep, of those who will never wake to weep. She had been made to feel as in 2nd Timothy 4:6,7,8: "For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith: Henceforth, there is laid up for me a crown of righteousness, which the Lord the

righteous judge shall give to me at that day: And not to me only, but unto all them that love His appearing."

Written by order of Flat River Primitive Baptist Church in conference December 21, 1996.

Elder Paul M. Clark, Moderator  
Bernard Whitefield, Clerk  
Irene A. Holmes, Committee  
Alice A. Melton, Committee

### WALKING WITH GOD

In the Autumn Days of Life  
When leaves begin to fall,  
God's goodness becomes visible,  
And we must obey His call.

A View over hills of the past,  
Over fields of ripened grain;  
WAVING in golden abundance,  
Where the Hand of the Lord Reigns.

This Gift of walking out in the open  
Is not just Nature that acts;  
It is God in Nature talking  
That causes me to look back.

When I go walking in the woods  
With leaves rustling at my feet;  
Without God's presence I know  
Nothing is really complete.

Launa D. Miller  
Bethlehem, Ga.

(Published by the National Library of Poetry in a Book of Poems, titled Through the Hourglass.

(Sister Launa Doster Miller was the daughter of Brother J.C. Doster and Sister Pearl Doster, who were members of Shoal Creek Primitive Baptist Church, Walton County, Georgia, and we appreciate having

her lovely poem for publication in the Zion's Landmark. Sister Miller and her husband, Mr. Joseph Miller, reside at Bethlehem, Georgia. This has always been a dear family to me.)

J.M. Mewborn

### DOES NOT WANT TO MISS A SINGLE ISSUE

Dear Elder Mewborn,

Please renew my subscription to Zion's Landmark as per funds attached. I do not want to miss one issue of this paper.

Love and regards,  
Sylvia Dobbins  
Radford,  
Virginia, 24141

### TRUTH CONTINUES IN A WISE SAYING

"Experience is a dear school, but fools will learn in no other."

-Benjamin Franklin

### SALEM ASSOCIATION

The 88th Annual Session of the Salem Primitive Baptist Association will convene on Saturday before the third Sunday in June, 1997, and will continue through Monday following. The dates are June 14th, 15th and 16th.

The association will be entertained by Bunker Hill Church, located on NC Hwy 66, just south of Kernersville, NC. Those coming by way of Greensboro, NC, or Winston-Salem, NC, should follow Interstate 40 (I-40) west from Greensboro, or east from Winston-Salem, to the junction with NC Hwy 66 at Kernersville. Follow NC Hwy 66 south approximately one mile to Bunker Hill Church on your right.

Those coming by way of High Point, NC, should follow Route US 311 north to the junction with NC Hwy 66. Follow NC Hwy 66 north approximately four miles to Bunker Hill Church on your left.

We invite all our corresponding brethren, sisters,

and friends to visit with us during our association.

Eva B. Deaton, Clerk  
Laurinburg, NC 28352

### ABBOTT'S CREEK ASSOCIATION

The One Hundred and Seventieth Annual Session of the Abbott's Creek Primitive Baptist Association will convene, the Lord willing, beginning on Friday, August 22nd, and will continue through Saturday, August 23rd and Sunday, August 24th, 1997, at Rock Hill church in Asheboro, N.C.

Directions to Rock Hill Church are as follows: Take U.S. Route 220 north or south to junction with U.S. Route 64. Take Route U.S. 64 west about one-half mile to Old Farmer Road on your right. Turn right to church location, only a short drive on your right.

We invite our ministering brethren, brethren, sisters, and friends to come and be with us in our association this year, 1997.

Ralph Gaines, Assn. Clerk  
2683 Old Stage Coach Road  
Asheboro, N.C., 27203

### MILL BRANCH UNION MEETING

The next Mill Branch Union Meeting was appointed to be held with Pireway Church, Columbus County, N.C., on the fifth Saturday and Sunday in June, the dates being June 28th & 29th, 1997.

Pireway Church is located seventeen miles east of Tabor City, N.C. Those coming by way of Route 701 to Tabor City, take Route 904 east to church location on left hand side of Highway 904.

We hope our brethren will keep us in mind and visit with us in our union meeting.

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

### LOWER MAYO ASSOCIATION

## Zion's Landmark

### FIFTH SUNDAY MEETING

The Lower Mayo Association Fifth Sunday Meeting is due to be held at Draper Church, Eden, North Carolina, the fifth Sunday (only) in June, 1997.

The directions to Draper Church are as follows. Those coming either north or south on N.C. Hwy 14 will turn east at its intersection with N.C. Route 770. Go about four miles to Phillips Street. Turn left for short drive to church location on your left. (These same directions are also given in the Lower Mayo Association minutes.)

We invite our brethren, sisters and friends to come and be with us at our fifth Sunday meeting.

Samuel R. Wood, Clerk  
Spencer, Virginia 24165

### FIFTH SUNDAY MEETING AT MEWBORN'S CHURCH ON JUNE 29TH, 1997

Mewborn's Church, Greene County, N.C., agreed in conference on Saturday, April 12th, 1997, to have a fifth Sunday meeting on June 29th, 1997, and to meet at 10:00 a.m., with services to begin at 10:30 a.m. (Please note that there will be no meeting on Saturday.)

Church site is located about half way distance on N.C. Route 903 between LaGrange, N.C., and Snow

Hill, N.C., on west side of Hwy., in the Jason Community.

It is our hope that our ministering brethren will keep us in mind, and, if the Lord will, that you will come and be with us.

George H. Gray,  
Church Clerk  
Lucama, N.C. 27851

### LAUREL SPRINGS ASSOCIATION

The 59th Annual Session on the Laurel Springs Primitive Baptist Association will convene, the Lord willing, beginning on Friday, May 30, 31 and June 1, 1997, at Fisher River Church in Dobson, Surry County, North Carolina.

Directions to Fisher River Church from Mount Airy, N.C., take route 601 South approximately 7 miles to "Old Route 601," Dobson exit. Turn right to church location on your right about 1/2 mile. Those coming on Int. 77, take Exit 93 to Dobson, N.C. Go to 2nd traffic light, and then take left to church location on your left about 1 mile.

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

Lena Branch, Assn. Clerk  
243 Lumberplant Road  
Lowegap, N.C. 27024

### ANNUAL COMMUNION MEETING AT LAWYER SPRING CHURCH ON AUGUST 31ST, 1997

Please state in the Zion's Landmark that Lawyer Spring Church, if the Lord will, will hold our annual communion meeting this year, 1997, on the fifth Sunday in August, the date being August 31, 1997.

Lawyer Spring Church location is on the south side of Route U.S. Hwy. 74, in the Town of Peachland, Anson County, N.C. We hope as many of our brethren in our sister churches will keep us in mind and come to see us, if at all possible. We feel that we need you and love you.

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

(To all association clerks, union meeting clerks and clerks of the churches that hold fifth Sunday meetings:

It always helps us to have your meeting notices on time. I need the notices now from the New River, Yellow River, Lower Mayo, Union (of Texas) and Mill Branch Associations for the year 1997 to ensure that we have them published on time.

This will help me very much.)

J.M. Mewborn

(To all of our subscribers  
*Please Read:*

Please check the expiration date on the mailing label of your paper. It will help us with our expenses, if your subscription is due or past due, to receive your payment.

Also, when a subscriber has passed away, will some family member please advise us as to

the disposition of the subscription. This will help us very much.)

J.M. Mewborn

### THE OBTAINING OF FAITH

While there is a place for everything, only a few people have access to the index. (Anonymous)

### PSALM 64

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

But God shall shoot at them with an arrow; suddenly shall they be wounded.

So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

And all the men shall fear, and shall declare the work of God; for they shall wisely consider his doing.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

If you love the truth and want to receive Zion's Landmark every two months for the next year or more, please subscribe today. Perhaps you know of someone among family or friends who would enjoy Zion's Landmark as a gift. Subscribe today and don't miss a single issue!

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If at any time you fail to get your Zion's Landmark, please notify the editor at the address on the front cover who will mail you any missed copies.

J.M. Mewborn, Editor

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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tebellum manor, when I endeavored to serve Harris Spring Church in those years. After travelling for over 300 miles from Willow Spring, Wake County, N.C., in the afternoon in those days, it was a welcome sight to us. (That pre-Civil War house with its doubled deck front porch, situate in a wide open countryside of several hundred acres, still contains today a panoramic scenerio unmatched anywhere.)

The lives of these two people as blessed by the Grace of God, have had their effect on the lives of many other people in many ways in this sin cursed world, as well as many like them who have borne the same mark.

J.M. Mewborn  
July 15, 1997

MY MATERNAL  
GRANDMOTHER  
"PLEASANT PLACES  
AND A GOODLY HERITAGE"  
(Psalms 16:6)  
(MARY AVA GRAY TURNAGE)

"To the saints that are in the earth, and to the excellent, in whom is all my delight. The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; YEA, I HAVE A GOODLY HERITAGE." Psalms 16:1-6.

The above words of the patriarch, David, so adequately describe the life of my grandmother, Mary Ava Gray Turnage, who died February 26, 1959, at the age of 87 years. "But to the saints that are in the earth, and to the excellent." "The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage." PLEASANT PLACES and A GOODLY HERITAGE were God-given traits of my dear Grandmother Turnage who greatly influenced and affected me and my life, as a mentor, trusted coun-



MY GRANDMOTHER  
MARY AVA GRAY TURNAGE  
1871-1959

(Photograph was made when she was about 75 years of age at rear entrance of her home, Snow Hill, N.C., on the second Saturday in December, 1944, when she was on her way to church with us about 10:00 A.M. IMM.)

selor, and friend in my youthful years and life when growing up, as a child, well over fifty years ago.

In my family of nine siblings of our parents, Elder Joshua Eugene Mewborn and Emma Turnage Mewborn, my sister, Mrs. Thelma M. Smith, is the oldest, and has the earliest remembrances and recollections of our maternal grandparents, Noah Henry (N.H.) and Mary Ava Turnage of Greene County, North Carolina. Thelma is eighteen years older than I, and since I was born the last child of these nine in the year 1932, I never knew my "Grandpa Turnage" since he passed away January 21, 1924, at the age of 57 years.

My sister, Thelma Mewborn Smith, who resides in Robersonville, Martin County, North Carolina, where she has lived for the past almost 60 years, wrote the following lovely, poetical, prose tribute of my

Grandmother Turnage the day following her burial in our very old family cemetery on February 29, 1959. In this description of her life will be found many interesting things about my Granny and her way of life in those years in the early part of this twentieth century.

When my Granny Turnage joined Mewborn's Church on the second Sunday in November, 1918, at the close of service, the following notation was made in our church book about her as follows: "Sister Turnage was gladly received. Her experience was bright and in full accord with the teaching of the scriptures. In relating her experience to the church, she, without any emotion, mentioned in particular a few glimpses of her Lord, and in every instance, they were ones of great brightness and she said far beyond the power of any words she had to describe."

(Bailey and Annie Turnage, mentioned in my sister's poetry, were her two younger children. Bailey Turnage is now deceased, and Sister Annie Turnage, one of our beloved members of Mewborn's Church, now resides in Fredericksburg, Virginia. Josh and Emma Mewborn were my own parents, now deceased.)

My sister's, Thelma Mewborn Smith's, description of our "Granny" and her life is being published as follows:

Our Granny,  
Our Mammy,  
Our Sister

In Memory of Mrs. Noah Henry Turnage, formerly Mary Ava Gray (1871-1959).

[She was the granddaughter of Elder Parrott Mewborn II (1799-1864), and Mary Aldridge Mewborn, his wife.

DEDICATION OF THIS, "MAY-JUNE, 1997," ISSUE OF ZION'S LANDMARK

- (1) Mary Ava Gray Trunage (Deceased)
- (2) Rachael Breedlove Chandler

It is with great love, Godly respect, fear and admiration that this issue of Zion's Landmark is being dedicated to two people, one deceased, and the other one now living, whom, we believe, God kept faithful to His cause of truth and righteousness in this present, evil world.

The life of my dear grandmother, Mary Ava Gray Turnage, as recorded by my oldest sister, Mrs. Thelma M. Smith, and the autobiography of dear Sister Rachael Breedlove Chandler, speak for themselves.

Sister Rachael B. Chandler, a dear member of Mt. Zion Church, Athens, Ga., (in the Yellow River Association), has been a faithful mother to her wonderful family for three-quarters of a century, and has been a faithful member of the Primitive Baptist Church for over seventy years. Many were the times in the 1960's and 1970's that she and her husband, Brother Curtis Chandler, opened their doors with warm, open hearts to my wife, Susie, our two girls Cynthia and Lydia, in their beautiful, old Banks Co., Ga., an-

(1802-1881)]

Our Granny, our Mammy,  
our Sister  
Has been a lamp and a  
light  
Unto our pathway.  
Many years ago  
She caught a glimpse  
Of that eternal light,  
And it was kept ever before  
her  
That she might not  
stumble.  
This light shed abroad  
Her love - her love for all,  
Those near and far and  
dear.

Once over fifty years ago,  
She died to all things  
earthy  
That she might rise again  
in God's beauty.  
She has died many times,  
no doubt,  
As she has gone about her  
labor  
In love of her Lord, her  
Master, His Church.  
Now, she has died for the  
last time  
To rise again in God's  
eternal beauty,  
And in perfect light and  
love.

From the Spirit she came  
Nearly eighty-eight years  
ago.  
To the Spirit now she  
returns.  
Out of the earth she was  
born;  
Quickened by God's  
breath,  
Awakened by His Spirit.

For us she was planted,  
Just for a little while,  
And in an earthen vessel.

Now, full ripened to the  
core,  
The vine has dropped its  
fruit  
That it may be planted  
anew,  
And rise again  
To take the wings of her  
soul.

O, the beauty of this Truth!  
This miracle of all miracles!  
Our God will not leave us  
In the dark forever.  
Faith is our rewarder!  
How can we thank thee,  
Lord,  
For such a blessing?

The beginning of spring  
Has spoken again  
On this her burial day.  
It's bursting at the bud  
On this the 28th of Febru-  
ary;  
On this hilltop,  
On this knoll of her ances-  
tors.  
Oh, to know the joy of  
sorrow,  
The joy of sorrow turned to  
victory!

She appreciated the lovely,  
The beautiful in a sorrow-  
ing world.  
She could not stay earth-  
bound!  
She was born to be  
Our Granny, our Mammy,  
our Sister!  
Born to help nurture and to  
guide.  
Ever upward on her path  
she trod  
Toward heaven - her eter-  
nal home.

A soul that has always  
been  
Will always be!

But in a new garment  
It must be robbed  
\*Robed, yes, in blue  
To meet her Lord.  
\*(She was shrouded in  
blue.)

For true she has been,  
And true she shall ever be,  
In truth all-knowing,  
Forever glorifying  
Her Master, her Redeemer,  
Who has been and contin-  
ues  
To be her Intercessor.

While here, in her own  
way,  
She obeyed Christ's com-  
mand,  
"Be ye perfect, also,  
As your Father in Heaven  
is perfect."  
Buried in His burial,  
She shall rise in His Resur-  
rection!  
Now, in the joy and in the  
knowledge of her fate,  
We can return to earth  
again,  
And delight in her earthly  
joys,  
In the little things she  
enjoyed.

There were her children  
and grandchildren  
Dumpety-dumped on their  
Pa and Grand Pa's knee.  
She was there in her  
home,  
Part and parcel of it all,  
Warming the water in the  
skillet  
Before the open fire  
To wash a dirty little face  
and hands  
That had known a child's  
joy  
In play around the open  
door.

She watched these chil-  
dren and grandchildren  
Walk down the road  
And past the millpond  
On their way to the country  
school.  
She shared our Pa's and  
Grand Pa's  
Love for his fine saddle  
horse,  
His six-gallon-a-day milk  
cow.  
Not often, but once in a  
while,  
She would steal away  
From her cooking and her  
gardening  
To join pa and his grinding  
at his grist-mill.

There, on the bank,

Under leafy arms of trees,  
With fishing pole in hand,  
She would hope to pull in  
Most of all - a chub.  
"Now, children, you must  
be quiet,"  
She would whisper  
"Or the fish won't bite."  
Nibble, nibble we would  
get;  
Worm after worm we would  
put on the hook;  
And, after a while,  
Flippety-flopped a bream  
onto the bank!

Grind, grind, grind  
Went the water wheel,  
Turning the giant rock  
slabs,  
Grinding out a powdery,  
White trickle of meal,  
Warm and sweet to the  
taste  
Pa, jolly and kind, as al-  
ways,  
Let us dip, and let us taste;  
Kept us close inside  
Lest we fall through a crack  
Or down the steep bank  
outside  
Into the "milltail,"

Hot were the spring days,  
sometimes;  
And when trudging home  
from school,  
We'd often wipe our brows  
'Neath the shade of newly  
feathered trees.  
By the old mill dam road  
We'd pull off our high-  
topped shoes,  
And poke our toes in the  
cool water,  
And in the soft white wa-  
tery sand.

This was our simple, beau-  
tiful world  
Our Granny's and  
Grandpa's:  
Rosy cheeks in child faces,  
Green tall rows of corn,  
beans, and peas,  
Sweet potatoes and to-  
bacco.  
Beautiful mules and horses  
Were loved and cared for  
As they so plainly showed.

Granny could not go vis'tin'  
often  
So busy she was 'a bakin'  
and a washin'  
Still she delighted in seeing  
her jolly husband  
Hitch his favorite horse -  
his saddle horse  
To the buggy - no, not the  
surrey,  
For this was a week-day.  
With children Bailey and

## Zion's Landmark

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

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*Paper Established November 15, 1867*

Annie  
In the seat beside him  
And a giant watermelon in  
the foot  
Off to Josh's and Emma's  
A mile away they would  
jog.

There he tied his horse to  
the big oak tree.  
The horse pawed and  
pawed in his restlessness,  
And for years after  
Grandpa had died  
The hole left in the ground  
Made a basin of clean,  
gleaming water  
after every rain  
For bare feet to muddy  
again.

Grandpa genuinely loved  
Uncle "Juke" and Aunt  
"Sack".  
Ex-slaves of his father-in-  
law.  
He'd go every week  
To take them meat and  
corn meal.  
In them he recognized  
greatness  
And lingered often  
To share in their  
Earthly and Heavenly  
wisdom.

Grandpa kept with the  
seasons.  
Up went clean martin  
gourds "come" March.  
"The hawks," he'd say, "will  
stay away  
And Granny will have a  
biddy for the pot."

The martin's twitter, the  
guinea's Jo-Clark,  
The rooster's crow, the  
hen's cackle,  
The turkey's gobble, the  
horse's neigh,  
The collie's bark, and the  
geese's hiss  
All blended in an exquisite  
barnyard symphony.

Granny had an attic where  
her girls  
Kept what had been the  
latest fashions  
In hats and crepe de chine  
dresses.  
Up there were Annie's dolls  
In her special playroom,  
Which never got too hot -  
Even on the hottest day  
For dress-up and play.

Granny had a trundle-bed,  
All bedecked with its  
feather tick.  
This she kept under her  
own bed

Just for her grandchildren.  
Safe and warm they stayed  
in the same room by the  
open fire.  
This bed afforded a special  
thrill.  
It was a different bed, you  
see;  
It was at Granny's house!

Once a year a special day  
Was set to pick the geese.  
Such hissing I'd never  
heard,  
As from the plucking,  
Feathers wafted every-  
where!  
In winter every bed must  
be o'erspread  
With a feather bed.  
High up toward the ceiling  
I'd climb  
Onto a mountain of soft-  
ness.  
Santa couldn't have stayed  
warmer  
On a cold winter's night.

"Cleanliness is next to  
godliness"  
Was Granny's maxim;  
Neatness and tidiness her  
art;  
Modesty and restraint her  
morality;  
Unremitting faith in ultimate  
victory her religion.  
All these and binding love  
To the head of her house-  
hold  
She did show to the end-  
To the time she stumbled  
In feeble and bent old age.

These memories, and  
many more,  
Of our Granny, our  
Mammy, our Sister,  
Have not been forgotten,  
And never will be.

Written on Sunday, February  
29, 1959, the day following the  
burial of my Grandmother, Mrs.  
Ava Gray (Noah Henry) Turnage  
in Mewborn cemetery, situated on  
Highway 903 between Snow Hill,  
N.C. and LaGrange, N.C., in  
Greene County. My early child-  
hood years, which so much of this  
poem recalls, were during the  
early 1920's.

Thelma Mewborn Smith  
Robersonville, N.C.

#### ONE UNFORGETTABLE MEMORY AT HER HOME

In Granny's religion, she was  
the old time, true Hardshell,

Primitive Baptist in every sense  
of the word, and knew the differ-  
ence between the pure religion of  
God, as compared to the religion  
of the world and of man. Here is  
a case at point and which I re-  
member very vividly, when I was  
about 12 years of age about the  
years of 1945 or 1946. We regu-  
larly visited her at least once a  
week on Friday evenings at her  
always pleasant home at Oak  
and South Second Streets, Snow  
Hill, Greene County, North Caro-  
lina, where she lived after my  
grandfather died and after mov-  
ing from her farm home in the  
country in the year 1928.

It was the Christmas season  
and time of the year, and the visi-  
tors in her home, who were her  
town neighbors, were speaking  
about having attended a Christ-  
mas program and nativity scene  
at one of the local churches in  
town the night before with their  
complimentary expressions of  
emphasis on the wooden manger  
that contained a doll baby, with  
the Magi or three wise men, as  
called by the world, and the shep-  
herds and sheep, standing in the  
background. The three wise men  
and shepherds were made up  
from local (age 10-12 years) boys  
from their Sunday School. Her  
neighbor friends were very up-  
beat in their expressions of en-  
joyment and appreciation of what  
they had seen. My grandmother  
looked at them solemnly, remov-  
ing her small toothbrush, (as she  
dipped a little snuff after her sup-  
per always saying it was her "little  
desert"), and exclaimed firmly  
with reference to the nativity  
scene, "IT'S MOCKERY!" (There  
was no smile on her face when  
she said this.)

Her few words dumbfounded  
and hit all of us at first like a ton  
of bricks, and her neighbor  
friends in town looked on with  
amazement and some degree of  
shock at what she had said.  
Granny realized that we were  
missing the meaning of her ex-  
pression, and proceeded to  
clarify by saying that the Christ  
child was a living one who was  
still lying in the manger of the  
clean hearts of God's chosen  
people wherein is the hope of  
their glory. The wise men, she  
said, are the people who have  
been made wise unto Salvation  
of the Lord; and the Shepherds  
are His called servants to feed  
His flock. I soon began to catch  
on, but her town neighbor friends  
soon arose, headed for the door,

and said they had to go.

#### AN UNFORGETTABLE MEMORY AT CHURCH

Granny's punctuality in attend-  
ing her church meetings included  
every second Saturday, as well  
as every second Sunday. My fa-  
ther would take me with him at  
this early age to the courthouse  
on Saturday mornings where he  
was the County Clerk of Super-  
ior Court. Courthouse offices  
opened, on Saturday mornings in  
those days until 12:00 P.M. A little  
after 10:00 a.m., he would always  
quietly ease out of his office, leav-  
ing the business in care of his  
Assistant Clerk. We would go by  
Granny's house in town, where  
she was always dressed so  
neatly, then picked up another  
great aunt, Aunt Ebbie (Eugene)  
Mewborn, an old church member  
on our way, and away we would  
go five miles out in the country to  
Mewborn's Church for the 11:00  
a.m. "preaching," as they called  
it.

At meeting would be gathered  
about thirty people, half of them  
members. The men were wear-  
ing black or dark blue suits, bow  
ties, black hats, white shirts, and  
the ladies and sisters also  
dressed, many of them, in long,  
black dresses, hats, etc. arriving  
on 1930 Model A Fords and mid  
1930's Chevrolets. They were in  
no hurry, and sometimes it was  
1:00 p.m. when preaching was  
over, and then came the confer-  
ence. Usually, when I finally got  
back to our house, this boy was  
hungry, tired and worn out. But,  
they were some of the best days  
in my life. Today, I relish these  
memories as more precious than  
silver and gold.

On one occasion in the winter  
time, when it was cold, and the  
old pot bellied heater was going  
strong, the wasps started coming  
down out of the attic and they  
were really stirring. There were  
three of the male church mem-  
bers in the right hand "Amen cor-  
ner" who had bright, shining bald  
heads. (When I say bald heads, I  
mean to say the glaze, or shine,  
was almost like unto marbletops.)  
I saw a very large brown wasp  
descend vertically from the high  
ceiling that perched on top of  
one's head. He seemed about 2/  
3rds asleep, with his head lean-  
ing over at a 45 degree angle.  
Feeling the tickling on top of his  
head and perhaps, thinking it was

a fly, he suddenly, all at once came down with his right hand hard with a "WHAM" on top of his head, barely missing the wasp within one degree of an inch. It then ascended vertically, as it had appeared, like a Harrier jet or helicopter. This was one of the closest kind of any calls that I had ever witnessed. I will never forget this incident. I remember exclaiming inwardly, "Boy, that surely was a close one!"

David mentioned in the scriptures the saints of God that are in the earth, calling them excellent, and those in whom he delighted. Regarding them he recalled "pleasant places" and "a goodly heritage." Psalms 16:1-6. This one can truthfully say that they applied to one of the dearest people in all the world to me, and that was my Granny Turnage, whom my mother always referred to without exception as "Mammy," and we always called her our "Granny." Indeed, truly she was "OUR GRANNY, OUR MAMMY, AND OUR SISTER."

J.M. Mewborn  
July 8, 1997

#### A PORTION OF MY LIFE

##### MY CHILDHOOD DAYS

I was born on February 13, 1902. My parents were William Luther and Ella American Adams Breedlove from Monroe, Walton County, Georgia. My parents lived at Gratis, a small nearby community, when they were first married, but moved later to Monroe. I am not sure, but I may have been the first child born in Monroe, as I was number six of ten children in our family. The children in birth order were: Thomas Richard (or T.R. Sr.), who married Mattie Estes. Howell Adams, who married Annice Parker. Hassie, who married Emory Barker. Lois, who married Otis Chandler. Hester, who married Luther Allison. Rachael, who married Curtis Chandler, Annette, who married Josie Jaynes. Twins, Martha, who married James Mercier and later married Carl Buice, and Mary who died soon after birth. Fratie Jim, the youngest, who married John McGee.

I do not remember much of my earlier years' lifestyle but I know I had a wonderful father and mother. We lived on a farm about

two miles north of Monroe. We all went to school in Monroe. Sometimes we walked or we rode in a buggy. The school was across the street from my mother's parents. I well remember going to their house after school sometimes as they were very dear to me.

After the 8th grade in school at Monroe, I went to the Fifth District A & M school just north of our home (maybe two miles). I went there for four years, graduating in 1919. My older brothers and sisters also went there, but the younger ones, Annette, Martha and Fratie went all the way to the Monroe school. Martha and Fratie both went on through college.

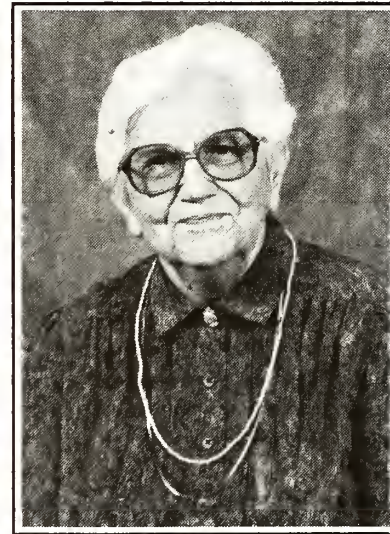
I do not remember much of my young days. My daddy was a dairyman. Hester and I milked the cows as teenagers. We milked six or eight cows every morning before going to school and again late in the afternoon. We also had to wash bottles and filled them with cooled milk, ready to be delivered to many in the town of Monroe. There was little time for playing games, but we played hide and seek, marbles, and croquet.

Lois helped Mama with the housework and laundry. Back then we had to draw our water from a well; so to wash the clothes and etc., we used three big tin tubs of water and boiled them in a big black iron pot, washed and rinsed, and then hung them on the lines to dry. We did a lot of ironing.

We were a happy family. I never heard anyone say an ugly word to another. I remember one day my daddy was in the sitting room, and Mama opened the door. Daddy exclaimed in a loud voice, "Shut that door!" Mama fell across their bed by the door and cried. It was me, holding out a dead mouse. He apologized, and told Mama he had been trying to kill that mouse, so it was all right. Maybe it was about 1915 when we got electricity and got milking machines which made our milking cows easier. I do not remember when we got our first radio, car, or other electric things, but we got them much earlier than Commerce, Ga., as we did not get electricity there until after 1939 in the Chandler home.

##### GROWING UP, TEEN YEARS, AND JOINING THE CHURCH

I dated (or went with) some nice fellows while attending A & M, but there were no ball games then or any other events to attend. So we had a few hours visit in the home or maybe went to a movie, but back then everyone did not have a car. Curtis and I dated some, but he went into military service in 1917, and served in World War I. We corresponded until he got out in 1919. His parents and my grandparents were close friends, all being Primitive Baptist. My parents were Missionary Baptist. My grandfather, Elder James M. Adams, was a Primitive Baptist preacher and although I went to the First Baptist Church regularly with my parents, brothers and sisters, I had a strong love for the doctrine of the Primitive Baptist faith, and the church. So I asked for a home in my grandfather's church in Monroe in the mid 1920's. I think I was the last person my dear Grandpa Adams baptized, and it was in my father's church's baptismal pool in November. A cousin, Carolyn P. Alston, joined later, but



RACHAEL B. CHANDLER

(Photograph was made in the year 1997, at age 95 years.)

Grandpa was in a wheelchair and unable to baptize her.

We all enjoyed being at Grandpa's house to hear his brothers and sisters talk. One day my Great Aunt Maude scolded me, "Rachael, you love your Grandpa Adams better than you do your own daddy!" "No, Aunt Maude, I love my daddy dearly as he is such a fine man, but I have a different love for my Grandpa as we have the same faith and trust in God, so we are very close in our fellowship." I am still, as, I trust, I have always been, a strong believer in the

Primitive Baptist faith. I am grateful and thankful to my son, Reuben Adams Chandler and his wife, Gladys, and daughter Rachael (my namesake). They carried me to my home church, Mount Zion, in Athens today, November 10, 1996, where we had a wonderful meeting as my pastor, Elder W.C. Edwards, baptized two new members into our church this morning, November 10, 1996.

##### MARRIAGE, EARLY MARRIED LIFE, AND BLESSINGS OF CHILDREN

My sister, Lois, married Otis Chandler before we were married on December 8th, 1920, at my parents' home by my dear Grandfather. We had to be carried by car to Social Circle, Ga., to get on a train to go to Atlanta for our honeymoon. Then on to Commerce to his home to start our 67 1/2 years of married life.

It was a happy occasion when our first child, Curtis Eugene Chandler, Jr. (Gene), was born at home on July 21, 1922. Then we moved to Winterville where Curtis helped on a farm until 1924, when we had to move to Monroe with my parents as the Winterville doctor would not take my case as I was pregnant. So we called our family doctor in Monroe, and he accepted our case, but I never saw him all the nine months until he was called on September 10th...and what a surprise to learn I was having twins! Curtis had been working in the field so he almost fainted when Dr. Wells said there is another baby after Daniel was born (then Dorothy). Both were healthy babies, so that was a happy time for all of us. The next year, we moved into a house near my parents' home. Curtis was working on the farm for my daddy. In 1927 our third son, Reuben Adams Chandler, was born at the house, so that gave us four healthy children and we were very happy. I had a wonderful neighbor whose husband was an alcoholic and she had several children (some very mischievous boys), and one day as we were talking she said, "If we all put our problems in a bag, shake them and pour them out, we'd each grab our own." And I thought, "Oh, Miss Mattie, if you'd grab your own, I could surely grab my own!" So such is life.

We had to move back to Com-

merce in 1936 to take care of Curtis' parents. His daddy died one month after we moved back, but his mother lived for five more years. She was a very dear person and I waited on her daily until her dying day. Then a year later our fifth child was born (yes, at home), Phillip Robert, born February 6, 1943. We continued to live at the Chandler home place.

**CHURCH MEMBERSHIP,  
MARRIED LIFE,  
FAMILY REUNIONS  
AND ANNIVERSARIES**

I had moved my church membership by letter of dismissal from Monroe Church to East Atlanta Primitive Baptist Church when our home church in Monroe, Ga., closed. Then in November of 1949, Curtis offered to East Atlanta Church, and Elder H.O. Nash, our pastor, baptized him on 3rd Sunday in December of the same year. All of the children and their spouses were there and we all had dinner with Dot and Brooks, which was wonderful. In later years we had 3rd Sunday dinner, our meeting day, with Reuben and Gladys, since Reuben's birthday is always December 17th on or near 3rd Sunday. We always tried to be together at times, but later East Atlanta Church closed, too. In later years we started having 3rd Sunday in December dinner after church at Reuben and Gladys'. It started out as a celebration of Reuben's birthday which is December 17th. Even though our church at East Atlanta closed, our family tradition continues to this day.

Until Curtis' death at the age of 92 in July 1988, we had a happy life. Sure, we had some problems, but never an ugly word or any abuse. We loved to attend the Breedlove and Adams family reunions at the home place in Monroe till after my parents' deaths, then it sort of died away. But it was such a pleasure to get together with brothers and sisters' families and many Adams relatives. During the years my grandparents, Elder James M. Adams and Nancy Malcolm Adams, celebrated their 50th through 60th wedding anniversaries. My parents did not live to even celebrate their 50th, although they both were healthy all their lives. Both died after forty seven years together. He was 75 years old when he died on May 3, 1938, and she was 76 years old when she died

on March 29, 1948.

There were four of us to live to have our Golden Anniversary. Thomas, Howell, Hester, and me. Then we had our 67th. God has blessed me to live to be the oldest of the ten in my family. Some lived to be 86, and others died earlier. But as of now I am 94 (going on 95, if I make it to February 13, 1997).

We've had the Chandler family reunion for many years at the home place. I never missed but one year as a Chandler son, Emerson, died a week before the reunion date. We meet the first Sunday in every August. At our gathering in 1996 we had the biggest crowd ever, and we were blessed with such a good day together. The oldest, Anita Sims McElhannon, a cousin, was 98 years old. The youngest was just six weeks old. So we hope this Chandler reunion will continue on and on, as the grandchildren and great-grandchildren really enjoy the day in the country. Someone always cranks the tractor, hooked to a wagon and filled with straw, and they take children on a hayride which they look forward to each year.

**BADLY INJURED IN CAR  
WRECK, BREAKING HIP,  
LOSING RIGHT LEG,  
AND LOSING HUSBAND**

In 1966, I was badly injured in a car wreck, and was carried to St. Joseph Hospital in Atlanta. I had to miss the wedding of my oldest grandson, William Brooks Harber, Jr., Dot and Brooks' son, but I recovered nicely and returned home. Later in 1986, I broke my right hip (a bone broke and caused me to fall). Reuben Jr. had come out to see about the water pipes as it was cold (10 degrees). He picked me up and carried me into my room. I was in the Commerce hospital a couple of weeks and the doctor would not let me go home, as I could not walk for three months due to weak bones. So Dot and Brooks had me carried to Doraville to their house where they waited on me for three and a half months. Curtis stayed with me there; it was hard to be away from home, but thank God for our good children.

Curtis, my dear husband, died July 1, 1988. Oh! how it hurt me to be left alone after having him for 67 1/2 years. But I made it very

well at home alone for a little over a year. Then my poor circulation in my legs caused me much trouble, so Dot called. She had been in Memphis at Dana's. I told her to come get me as I could not live by myself any longer. Dot came for me on Sunday, October 22, 1989. The five, Dot, Gene and Lita, Reuben and Gladys, have taken turns in the Doraville area, as Gene and Dot live next door to each other and Reuben is not too far away. In 1990, I had bad problems, first a bad sore in the toes of my right foot. I had a blood clot in my right leg. My doctors did bypass surgery the first time in April that lasted six weeks. The clot flared up again, and Dot and Lita took me to a specialist. He wouldn't let me come back to Dot's; instead I went to West Paces Ferry Hospital. They did another bypass that didn't work, so they had to amputate my right leg below the knee due to staph infection. Everyone was so good to me!

I was then brought back to Dot's and had to have a nurse come everyday to help me learn to walk again. She was pregnant the first day she came. I was crocheting a baby blanket and told her she looked like she would need one. So when her baby arrived I did give her the blanket. She named the girl Rachel. Another nurse helped me while she recuperated, but she came back and we've been friends ever since. I got a prosthesis, and I am still wearing it to this day. I can walk very well, although I am still weaker.

**ROBBED AND THREATENED  
BY ROBBERS IN FORCIBLE  
BREAK-IN AT MY WIDOWED  
DAUGHTER'S, DOT'S, HOME**

In July, 1994, I was sitting alone while Dot went to beauty shop when two men broke in Dot's home and basement, came up and came in on me through the kitchen door. This scared and frightened me beyond words. They took my phone from my side and changed the channels on the television. I began to beg God and pray out loud, but one of them told me to shut up, "You ain't no Christian." But I had news for them. God was with me and protected me for the one hour they were with me before Dot returned. They carried my walker into another room, got cokes from the refrigerator, smoked and talked and acted so ugly. I was

so afraid, but I felt God's presence with me. When Dot came in, they threatened her, took her purse, car keys and money. They forced her to the basement laundry room where he got all her jewelry, and one of them nailed her in there. He came back up and they went out the carport door to steal her car. Somehow God helped me to get to the next room and get in the wheel chair. My first thought was to call Dot, but God told me not to do that, but to get to the phone in the kitchen where I called for help. The emergency 911 police asked if I could go to the door, which I did. Dot's car was still there, so they told me to let the policemen in and to be calm, as they were going to help me. Two policemen came through the carport door by me to search the house. A detective came in and got me out of the door into the wheel chair and rolled me across the street to neighbor's Roy Clement's house, and there was Dot as she had managed somehow to crawl out a very small window in the laundry room and had gone over there when they called for help. The police kept us over there until they found the men and had Dot to identify them. She got her money, keys, and jewelry all back. This was an awfully terrible experience for all of us. We will never forget it. God took care of us!

After this terrible ordeal, I was not well, and I was in the care of a doctor constantly. So in April, 1996, I was again put in the hospital at West Paces Ferry. I then had pneumonia, as I was there about ten days. I had to go to court on this Thursday, the 18th, to testify about these men who broke in on me this past July. At age 94 years, the District Attorney told me that I did a good job testifying against them. These boys were convicted and sentenced to prison for twenty (20) years without any possibility of parole for this time whatsoever. There were several other cases against them in court, so we learned later. We were satisfied with the court's sentencing. All of this took place at my widowed daughter's Dot Harbour's, home in Doraville, Fulton County, Georgia.

**THANKFUL TO GOD FOR  
A WONDERFUL, CARING  
FAMILY, & BEGS FOR  
STRENGTH FOR  
REMAINING DAYS**

Now here I am still able to enjoy life as best I can although I am very handicapped in several ways. I do not have to look far to see some much younger in much worse condition than I am in, so I try to count my blessings and not my problems. My vision and my hearing are not as good, my walking is hard as I am so unbalanced on my feet, but I have the best family in the world, all so good to me in every way. I try to thank God daily for my many blessings and beg to be made submissive to His will in whatever He has for me to do as long as it is in His purpose for me to live upon this earth, but I do beg to not become more of a burden upon my dear family-five children, sixteen grand children, thirty-two great grand children, two great, great granddaughters and another baby boy on the way in March for Scott and Melanie, Dot's oldest grandson, Carol's son.

I have so many "Rachel" namesakes and some named "Chandler" which is an honor to me. It hurts me to be the last one of my Breedlove family. I miss my sisters, Martha and Fratie, so much, but I have my big precious family, nieces and nephews and their families, so I still have a lot to live for. According to my hope, I feel ready to go to my Heavenly home the Lord prepared for me to once again be with my husband and loved ones and my precious loved ones and brethren in the church that have gone on, but I know I have to await His precious call.

Rachael B. Chandler, age 94  
Doraville, Georgia  
Christmas, 1996

#### ORDINATION OF ELDER TROY MARTIN SIMPSON TO THE GOSPEL MINISTRY

Pursuant to a request of Banister Springs Primitive Baptist Church, Pittsylvania County, Virginia, being satisfied with the gift and calling to the ministry of Brother Troy Martin Simpson, a presbytery had been called to assemble on Saturday before the second Sunday, being the 8th day of March, 1997.

After singing Hymn No. 20 in the Goble's Hymn Book, the service was opened by prayer by Elder Melvin Shelton, pastor. Brother Simpson was then asked to address the assemblage ac-

ording to his feelings. Afterwards, all ordained elders and deacons present were asked to sit as a presbytery. The presbytery was organized by choosing

1. Elder Melvin Shelton, Moderator
2. Sister Ruth Taylor, Clerk
3. Elder Polo Somers, To Lead in Questioning
4. Elder Polo Somers, Ordination Prayer
5. Elder Melvin Shelton, To Deliver the Charge

During the offering of the ordination prayer, all members of the presbytery gathered around for the Laying On Of Hands. After being duly charged, Elder Simpson was delivered back to the church an ordained minister of the Gospel, and, therefore, entitled to the administration of all the ordinances thereof. This was done in the presence of five elders and two deacons.

Witnesseth by our hands on the day and year above written.

Elder Melvin Shelton, Moderator  
Ruth Taylor, Clerk

#### SISTER LILLIE B. KEARNEY

"WHEN THOU PASSEST THROUGH THE WATERS, I WILL BE WITH THEE: AND THROUGH THE RIVERS, THEY SHALL NOT OVERFLOW THEE: WHEN THOU WALKEST THROUGH THE FIRE, THOU SHALT NOT BE BURNED; NEITHER SHALL THE FLAME KINDLE UPON THEE." (Isaiah 43:2.)

This scripture, as quoted above, accurately describes the travels and life of Sister Lillie B. Kearney, who was born July 28, 1913, to her parents, Mr. David Bullock and Sister Alice Williford Bullock of Granville County, North Carolina. She was the second oldest in this family of five children. One sister, Shena Mason, of Raleigh survives.

Sometime during the year 1932, she was married to Brother Charlie V. Langdon, of Johnston County, North Carolina, who passed away April 2, 1953, at age 47 years, leaving Sister Lillie a young widow at age 40 with their nine orphaned children for her to raise in this troubled world.

These children and their re-

spective ages at the time of their father's death included 1) Charles, age 19, 2) Thomas Harold, 17 years, 3) Mary Frances, 15 years, 4) Lloyd, 13 years, 5) Roscoe, 12 years, 6) Peggy, 10 years, 7) Christine, 8 years, 8) Bruce, 5 years, and 9) Bobby, her baby, at age 3 1/2 years.

Being blessed with a measure of faith sufficient for her day from the bountiful Hand of our Living God, she was blessed to take matters and things into hand, and proceeded with the help of her Lord and her two older sons, Charles and Thomas Harold. She made good crops and harvests on her farm, while securing it from debt, which is a blessing to her children until this day.

Many times in those years, as I saw her come and go, knowing the burdens of life that were strapped upon her, the words of this old hymn would often come to mind.

"How hard and rugged is the way,  
To some poor pilgrims' feet!  
In all they do, or think or say  
They opposition meet.

"Others again more smoothly go;  
Secured from hurts and harms,  
The Saviour leads them gently through,  
Or bears them in His arms.

"But be our conflict short or long,  
This commonly is true,  
That wheresoever faith is strong,  
Repentance is so too."

She lived to see everyone of these nine children reared to manhood and womanhood of age, happily married, and successful in their respective livelihoods and careers of life. Two sons, Charles and Lloyd, passed away several years ago, but the remaining seven children are living today, and have procured unto themselves good names that would honor any family anywhere.

Sister Kearney was married the second time to Mr. Delno Coats, a well-respected widower and farmer of the Cleveland Township community of Johnston County, North Carolina, who was faithful to her and her family. He

passed away May 23, 1960. She married again the third time to Brother Stephen L. Kearney, Sr. in December, 1963, who was good to her and helped her in many ways. He, too, passed away, leaving her in her third widowhood.

In the entire 172 years' period of the history of Willow Spring Primitive Baptist Church, while this church has been blessed with many faithful, true members through all of these years, I will venture to say that no member was ever any more faithful than Sister Lillie B. Kearney. Having been a member there for fifty years, when the door was opened for meeting, very few times, always unless providentially hindered, did she not fill her seat.

She joined Willow Spring Primitive Baptist Church on the fourth Saturday in November, 1946, and was baptized the following fourth Sunday in December, 1946, with her husband, Brother Charlie V. Langdon, who joined at the waterside by their pastor Elder T. Floyd Adams. The church book shows that Brother Langdon was a faithful member until his death in 1953.

Titus 2:8 fully describes her spiritual demeanor, "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." She was so highly blessed to be careful to speak evil of no man, and was uncompromising in her faith and understanding of the doctrine and order of the church. Her insight into these things were beneficial to the church many times when her counsel and judgment were sought. Sister Kearney had very little foolishness.

At her request, Elder Calvin T. Harward, Sanford, N.C., and the unworthy writer conducted her funeral service at Willow Spring Church on January 4, 1997, with interment beside the resting place of her first husband in the church cemetery.

We will close by saying in her memory,

"Sleep on Dear Sister,  
And take thy rest;  
Until He bids us rise  
Into that eternal rest;  
We loved thee,  
But God loved thee best."



LILLIE B. KEARNEY

1913-1997

(Photograph was made in the year  
1991, at age 78 years.)

In her life we saw the manifestation of God's power "The Lord preserveth the strangers; He relieveth the fatherless and the widow." Psalms 146:9.

Her unworthy pastor and written at the request of Willow Spring church.

J. M. Mewborn  
May 24, 1997

DEDICATED TO OUR LOVING MOTHER who has stood behind us throughout our lives!

God looked around His garden, and He found an empty place.

He looked down upon this earth, and saw your wonderful face.

He put His arms around you, and lifted you to rest.

God's garden must be beautiful, He always takes the best.

So He closed your weary eyelids, and whispered, "PEACE BE THINE."

Now you have Eternal Life, in the Embrace of the Divine.

It broke our hearts to lose you, but you did not go alone.

For part of us went with you the day God called you home.

We will miss you "MOM" with all our hearts.

Your Loving Children.

### OUR SISTER, LILLIE B. KEARNEY

Our home in Willow Spring Church is sadly grieving; Our "Lillie" of the Valley is so peacefully sleeping. Our Faith in God's Holy Word is so reassuring, That our hearts will be joined again forever in another joyous, glorious meeting.

Alma Surratt Martin, Cary, N.C.  
Member, Willow Spring Church  
January 14, 1997

### NEW RIVER ASSOCIATION

The Two Hundred and Third Annual Session of the New River Association will convene, the good Lord willing, on Friday the 12th of September, 1997, with Indian Creek Primitive Baptist Church, Indian Valley, Va.

Indian Creek Church is located on Hwy. 787 in Indian Valley, Va. Those coming on Route 221, Route 8 and Route 52 please take Route 221 to Willis, Va.; then take Route 787 approximately 7 miles to Indian Creek Church. Those who come on I-81 take exit 114 to Childress on 600 then on to 693; there turn left on Route 787 and go approximately 15 miles to church location on your right. Those who come by way of Christianburg, Va., on Route 8, turn right on Route 693 at Route 8 Drive-In; then go on to Route (left on) Route 787 approximately 15 miles to church location on your right.

We invite all our ministering brethren, brethren, sisters and friends to come and be with us in this our 1997 (or 203rd) annual session of the New River Primitive Baptist Association.

Elder Sidney Rakes, Moderator  
J.B. Mitchell, Jr., Clerk

### MATES CREEK ASSOCIATION (KY)

The One Hundred Forty-Fifth 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, 1997, the dates being 5th, 6th, and 7th.

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, 1997.

Harvey Cottrell, Clerk  
2560 U.S. Rt. 60.  
Hurricane, W.Va. 25526  
Tele. 304-562-6440

### LOWER MAYO (FIFTH SUNDAY) MEETING

The Lower Mayo (Association) Fifth Sunday Meeting will be held with Mayodan Church, Mayodan, Rockingham County, North Carolina, the fifth Sunday in August, 1997, (Note: On Sunday Only), if the Lord will.

Mayodan Church is located in the corporate limits of Mayodan, North Carolina. Those coming U.S. Route 220, from either north or south, will follow Route 220 (Business) into Mayodan on west side of street.

We invite our brethren, sisters and friends to come and be with us at our fifth Sunday meeting.

Samuel R. Wood, Clerk  
Spencer, Virginia, 24165

### YELLOW RIVER ASSOCIATION

The One Hundred Seventy-First Annual Session of the Yellow River Primitive Baptist Association will convene, if the Lord will, with Haynes Creek Church, Gwinnett County, Georgia, on the fourth Sunday, Friday and Saturday before, in September, the dates being September 26, 27, & 28, 1997.

Directions to Haynes Creek Church are as follows: From Int. 85, exit at Ga. 20 South. Follow Ga. 20 through Lawrenceville to inside of city limits of Grayson, Ga. Take Rosebud Road which angles to the right. You will cross Hwy. 78 at light. Travel approximately one and one-half miles to church location on your right. Haynes Creek Church is located about six miles west of Loganville, Ga.

We invite our ministering brethren, brethren, sisters and friends to come and be with us in our association this year, 1997.

Hewett L. Fleming, Clerk  
Danielsville, Ga. 30633-9772  
Tele. 706-795-3297

### ETHEL NORA SANDERS KERR

It is with sadness that I make the attempt to write the obituary of Sister Ethel Nora Sanders Kerr. She was born June 30, 1902, in Patrick County, Virginia. She was the daughter of the late Joseph Green and Edna Atkins Saunders.

She first joined the Eno Primitive Baptist Church, Durham, Durham County, North Carolina; then, several years later she moved her membership to Burlington Primitive Baptist Church, Burlington, North Carolina, where she remained until her death on November 8, 1996, at the age of 94 years, 4 months and 8 days.

Sister Ethel Kerr was a kind, gentle and lovely person. She had many friends, and was faithful to her church as long as she had her normal mind. She was a firm believer in the doctrine of Salvation by Grace.

Several nieces and nephews survive her and mourn her loss. She was the wife of Price Kerr who preceded her in death.

Her funeral service was conducted by her pastor, Elder John T. Lee at the McClure Funeral Chapel, Graham, North Carolina. Her body was laid to rest in Pine Hill Cemetery, Burlington, North Carolina to await the call of her Lord and Master, the Lord Jesus Christ.

Therefore, be it resolved by the church that one copy of this notice be given to the family, one be kept by the church, and one copy be sent to Zion's Landmark for publication.

Written by one who loved her,  
Pearl Allison  
Church Clerk

DEDICATION OF NEW  
MEETING HOUSE, AT LITTLE  
HOPE CHURCH, JASPER,  
TEXAS, MAY 2, 3 & 4, 1997

Dear Elder Mewborn,

I wrote the enclosed poem as a result of our new meeting house that was recently built near the old one. We now use the old

## Zion's Landmark

meeting house to spread our lunch at our church meetings.

Thank God, the old meeting house cannot be torn down as a result of having been designated an historical site with an historical marker denoting its place in Texas history. This old meeting house once served as a one room school house here at Jasper, Texas.

If you deem it worthy, you have my permission to publish it in the Zion's Landmark paper. I believe that many people will be able to relate to it since many other old, precious meeting houses of the Old Baptists also house many precious memories.

We used the new house or building for the first time the first weekend in May, 1997, with a three day meeting and a small dedication. Two ministers came from the West Coast to be with us, but none were able to make it from up north or east coast who usually visit with us.

The enclosed poem will reveal a few facts about our church location and church, Little Hope, Jasper, Texas. I enjoy reading the Zion's Landmark. I send my best wishes in your endeavor in behalf of the continuation of the paper.

Love in hope,  
Abilene King McBride  
Woodville, Texas, 75979

DEAR OLD MEETING HOUSE  
OF LITTLE HOPE CHURCH  
Jasper, Texas  
March 2, 1997

I sat under your old roof  
today,  
Shielded from wind and rain;  
As the last word of truth from  
above  
Was spoken within your rustic  
frame.

Many weary feet have entered  
through your door  
To feast on spiritual food,  
while treading on your floor;  
Carrying a heavy burden,  
longing for respite,  
Yet, it wasn't hard to smile, as  
you came into sight.

Some arrived by horseback  
and wagon,  
While others walked many  
miles;  
Yet, they would say, "It was  
worth it,"  
Shedding tears of love a little  
while.

Many a soul you have sheltered,  
who  
Have gone on to a better  
place;  
You served your purpose  
well,  
As the Lord blessed them  
with His Grace.

You've been a pleasant sight  
and a comfort  
To many a weary soul;  
If only you could speak, even,  
The whole would never be  
told.

Dear Old Meeting House,  
You've weathered many a  
storm;  
For over a hundred years;  
Oh! how many heads you did  
adorn.

You earned an historical  
marker,  
And now still stand proud and  
tall;  
Don't hang your head in  
shame,  
You're still the prettiest of  
them all.

Abilene King McBride

### MY FATHER'S DREAM

Dear Elder Mewborn,

I am enclosing a dream that my

father, John Henry Cassell, had some years ago that has a wonderful meaning, if not deceived. I heard him relate it to Elder Noel B. Gilbert once, and Elder Gilbert asked him a question. They had been to a funeral service that he had conducted that day, and his question to my father was, "What did you hear at the funeral?" My Dad replied, "I heard the same preaching when I was going down the railroad tracks." My Dad was once a railroad worker. He had heard the same preaching twice, and now he was to see the same people twice.

The dream is for your consideration; if you think it not suitable to publish, just disregard it for I will understand.

I hope you and your family are well. I remember with much pleasure our visit with you people last summer at Mewborn's Church.

Love to all,  
Eva Cassell Cruise  
May 3, 1997

### THE BEAUTIFUL DREAM OF JOHN HENRY CASSELL

My father said he was upon a mountain top, and the mountain was in the shape of a horseshoe. He looked down in the valley below where he saw many people for miles and miles. They were all traveling towards the east. They were not all in one group but all were headed, however, in the same direction. He said they seemed to be coming out from under this mountain. The Lord spoke to him at this time, and, "This mountain is the great mountain of sin, and these people are Primitive Baptists."

He said he looked back at this people again, and their color had turned pink. The Lord, he said, told him they had the Blood of

Christ on them. There seemed to be something over them that also covered him too. He said he saw the pink color over him. He said the people had stopped when he saw the pink color. What was over him was like a canopy, and he was shown this was the great Banner of Love over His people. The pink represented the mingling of Christ's blood with His wrought-out righteousness as placed upon His people.

After this vision occurred in his dream, he attended an association that was held with Thomas Grove Church on the Blue Ridge parkway on top of the Blue Ridge Mountains. He said he sat down on a large limb out from a brush pile, and heard Elder George Hill of Greensboro, N.C., preach. He said while Elder Hill was preaching, his vision came back to him. He said he was sitting behind the large group of people, elevated high upon this hill, while looking out over this congregation. It was then he said that he saw the same people he had seen earlier in his vision and dream. They had been truly delivered through the great tribulation from this great mountain of sin. It was a beautiful sight to behold, he said.

This was the reason he always wanted to follow and be with the Primitive or Old School Baptist people. He said he was made to love them.

My Dad offered to and was received by Dan River Church, Vesta, Virginia, in the year 1951. He traveled for miles to churches both far and near for years. He passed away February 4, 1987, at age 98. He was baptized by Elder Sam Terry of Floyd, Virginia.

His daughter,  
Eva Cassell Cruise  
Eden, N.C.  
May 3, 1997

If you love the truth and want to receive Zion's Landmark every two months for the next year or more, please subscribe today. Perhaps you know of someone among family or friends who would enjoy Zion's Landmark as a gift. Subscribe today and don't miss a single issue!

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J.M. Mewborn, Editor

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DEVOTED TO THE CAUSE OF JESUS CHRIST

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Volume CXXI

July-August, 1997

Number 4

## AN ALERTING TO THE TRUE CHURCH OF GOD AND THE FLOCKS EVERYWHERE

### THE FULFILMENT OF PROPHECY

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." II Timothy 4:3-5.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." II Peter 2:1-2.

### UNIVERSALISM AND NO-HELLISM

IS THERE ANY CONNECTION AND RELATIONSHIP BETWEEN THE TEACHING OF "UNIVERSALISM" AND "NO-HELLISM" WITH THE TRUE DOCTRINE OF GOD OUR SAVIOUR, AS FOUND AND TAUGHT IN THE HOLY

## SCRIPTURES OF THE LORD?

(FOR CLARIFICATION AND PROOF, SEE BELOW)

Dear Elder Mewborn:

May I say that I continue to enjoy reading Zion's Landmark, and it is my hope that you will be blessed to continue with it for a long time to come.

If you see fit to publish the following article in the Zion's Landmark, please do so, and if you do not, I shall understand.

May God continue to bless you for Christ's sake.

In friendship and love,

Hoyt Sparks  
Sparta, North Carolina 28675  
July 8, 1997

## IS THERE AN ETERNAL HELL AFTER THIS LIFE AND AFTER THE DESTRUCTION OF THIS UNIVERSE AND WORLD?

I have been asked to write something on a newspaper article that appeared in the Winston-Salem Journal on June 21, 1997, written by Susan Gilmore about a book Howard Dorgan wrote on a group in the supposed religious world today identified as "No Hellers".

Generally, this article should not be thought of too seriously because those such as the "No Hellers" are teaching a false doctrine, in much the same way those who teach of no resurrection are also putting forth error. Also, it must be considered that the Winston-Salem Journal puts articles in print that help them sell papers. Another issue surrounding this article, as far as pin pointing a person to take issue with, is to recognize the writer, Susan

Gilmore, is not the person who wrote the book on the "No Hellers". It is unfortunate that groups such as the "No Hellers" or "Non-Resurrectionists" profess to be within the Primitive Baptist Church family because they teach error, and error is error whether taught by someone claiming Primitive Baptist association or someone who teaches a works doctrine and openly professes to be part of a group that is not in the Primitive Baptist family.

However, if the writings in the article can be attributed, as set forth by Susan Gilmore, then with this in mind it would not be wrong to make some observations:

A. Clearly, a no hell doctrine is not true, when various scriptures refute such blasphemy, but only one scripture is needed to expose error. Look at St. Matthew 25:31-34, "When the Son of man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth His sheep from the goats; and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." And in St. Matthew 25:6, "And these (speaking of the non-elect or wicked) SHALL GO AWAY INTO EVERLASTING PUNISHMENT; but the righteous (speaking of the elect or family of God) into life eternal." It is brought out clearly in St. Mark 4:12 that there is certainly a people (1) from within and (2) from without the Kingdom of God, and those without cannot of themselves attain status, whatsoever, as a child of God; and God will not bestow upon them (such) status as a child of God; "That

seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

B. In the paragraph of the newspaper article which reads: "If there is no hell after death, outsiders sometimes wonder how the "No Hellers" expect God to keep mankind in line," Dorgan said. Writings, such as this, are understood, but not agreed with, when the background and belief of Howard Dorgan is understood. Howard Dorgan is reportedly a Roman Catholic, and Roman Catholics believe that a person must do good works while here on earth; and if a person does enough good works and pay sufficient homage to the Roman Catholic hierarchy, then that person will go to heaven. This belief and practice brainwashes a person into their camp, binding them in slavery through fear and not by loving kindness (Jeremiah 31:3). Hence, we understand why Howard Dorgan slants his writings in vernacular which emphasizes thoughts associated with a "works doctrine." This same strain of thinking also shows up in the sentence: "They're paid in the present world, but they don't get any after life advantage from it." Hopefully, we have been made to know that we are not "paid" or rewarded for doing good; it is Christ who must receive "all" the credit, and God's people are made willing in the day of His power (Christ's revelation to the person). Through the operation of the Holy Spirit, the good work in you which was begun will be performed until the day of Jesus Christ (Psalm 110:3 and Philippians 6:3).

C. Because Howard Dorgan treats the "No Hellers" doctrine as a "beautiful theology" shows that his thinking and belief are emanating from a natural (carnal)

mind, surrounded in climes of academia. (Please see the attached (following) article on philosophy and vain deceit.) By using Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive," to try and prove a "No Hell" doctrine, amply points out how people will not rightly divide the word of truth and at the same time take scriptures out of context. Apparently, the "No Hellers" correctly read the first phrase of this quotation, "As in Adam all die," because "All human kind that has been born, and will be born, was taken down by Adam's fall. But, they interpret wrongly the second phrase of this quotation, "Even so IN CHRIST shall all be made alive," (by indicating that "all" human kind will eternally rest in heaven. The second phrase of the quotation is highly qualified and restrictive to identify that only those "IN CHRIST" are made alive; and the scriptures abundantly show that election has obtained salvation unto God's chosen people, while the rest were blinded (Romans 11:7 and II Corinthians 3:14).

D. Howard Dorgan goes on to write that "In terms of their preaching and hymns, the "No Hellers" don't seem much different from other Baptists of the central Appalachian region." Truly, this shows his ignorance by categorizing the Baptists of the central Appalachian region as not being much different. In all the professed Christian world there are only two "foundational doctrines" - (1) by the works of men or (2) by the Election of God. The Baptists of the central Appalachian region are also split into these two camps, and geography

does not afford a barrier to contain one group from the other.

E. When a look is taken concerning some of the "No Hellers" fusing with the Unitarian Association in 1961, as related by Howard Dorgan, you can gain somewhat of an insight into the convoluted thinking of these "No Hellers" because the Unitarians, not unlike some eastern cults, believe that it is o.k. for a person to believe whatever the human mind conjures up (see I Corinthians 2:14).

I have not intended to personally attack Howard Dorgan, but do take very serious issue with his frame of mind in reference to what he has written in this article on supposed religious matters.

When I started writing on this newspaper article, I intended only a paragraph or, maybe, two. I hope this reply has not been too lengthy, but any good that you may find, please credit it to the truth as it is in Christ, and any error, charge to me.

Hoyt Sparks  
Sparta, North Carolina 28675

THE ARTICLE,  
GROUP OF PRIMITIVE  
BAPTISTS SEES  
HELL ON EARTH  
(Traditional View of the  
Underworld Isn't Part of the  
Afterlife," they say.)

by Susan Gilmore,  
Journal Reporter  
Winston-Salem Journal,  
Winston-Salem, N.C.,  
(Page B-9, Saturday, June 21,  
1997)

For a group of Primitive Baptists, the phrase "hell on earth" is more than just an expression.

It's part of their religion.

These Primitive Baptist Universalists are sometimes called "No Hellers" because they don't believe in the traditional idea of hell as a place where sinners suffer eternal torment after they die.

But the nickname is something of a misnomer, said Howard Dorgan, a professor of communications at Appalachian State University who wrote "In the Hands of a Happy God: The 'No Hellers' of Central Appalachia", which was recently published by the University of Tennessee Press.

It's not that the "No Hellers" don't believe in hell, he said.

They do. It's just that they don't believe that it's part of the after-life.

"They believe in hell (only) on earth, that hell is something we experience here in the temporal world," Dorgan said.

For them, hell is the everyday suffering, emptiness and separation from God that comes from sinful living.

"One of them described it to me this way. He said, 'We pay up front for our sins. Most of the other people sort of want to put it on the credit card,'" Dorgan said.

If there is no hell after death, outsiders sometimes wonder how the "No Hellers" expect God to keep mankind in line, Dorgan said.

"But they believe that the good life is indeed its own reward," he said.

"They believe that the righteous life produces joy, produces happiness. They're paid in the present world, but they don't get any afterlife advantage from it.

That's because the Primitive Baptist Universalists believe Christ has atoned for everyone's sins, so everyone gets to go to heaven after they die. even the sinners.

Among the "No Hellers" favorite scripture is from 1st Corinthians 15:22: "For as in Adam all (men) die, even in Christ shall all (men) be made alive."

Dorgan said: "In many ways, they get what I think of as the dark side of Christianity out of the picture."

That concept of an afterlife hell and eternal punishment is only harshness of the imagery.

"It's really a beautiful theology. It's very inclusive....They look at all humankind as future brothers and sisters in heaven. That opens them up so much in the way they look at people."

The group's beliefs grew out of the Universalists faith, which took root in America shortly after the American Revolution.

The Universalists believed that everyone went to heaven after they died.

During its heyday in the mid-1800s, Universalism was the third largest denomination in the United States, Dorgan said. But it eventually began to decline and ended up fusing with the American Unitarian Association in 1961.

But a few people held onto the Universalists' ideas, and they spawned the subdenomination known as the "No Hellers" in 1924, by splitting away from the "Hellers" of the Primitive Baptist Church.

The subdenomination can now be found in just a few areas: parts of Tennessee, Virginia, Kentucky, West Virginia, Ohio and Pennsylvania. There are only 56 churches and fewer than a thousand members, Dorgan said.

In terms of their preaching and hymns, the "No Hellers" don't seem much different from other Baptists of the central Appalachian region.

But they don't have Sunday school classes, and they don't believe in evangelism.

"They make little or no effort to nurture their children into the faith," Dorgan said. "And they don't reach out to others, either. They believe that if God intends for you to be in their number, He will lead you to their door."

(End of Article)

#### EDITORIAL COMMENT

In the outset of what I may say in regard to this subject, I would first like to state my appreciation for the prompt, forthright conviction and stand of our good friend, Mr. Hoyt Sparks, for his immediate recognition of this, perhaps, very blatant, blind error that has been made and heaped on the sacred doctrine in the name of our Lord and Saviour Jesus Christ, as recorded in the scriptures. God's wonderful promise to His Church and people, here in

## Zion's Landmark

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

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this world, is verified and sustained in this scripture, "Nevertheless, He left not Himself without witness." Acts 14:17. Thank God for the faithfulness of Hoyt Sparks, and those like him, to the truth, in this instance at this time. Our God has never let His truth down and will supply His witnesses, when needed, for it.

We find from reading the scriptures that there is more than one sin, more than one grave, more than one death, more than one devil, more than one HELL, and more than one Heaven. We will be more than glad to cite all scripture references, if necessary, and if requested, but in the interest of time, we shall in the pursuit of expediency cite mainly those scriptures that bring to bear on the point under consideration for now that is at hand.

But with more specific reference to the subject of Mr. Hoyt Sparks' article above, let me say that I was completely unaware of any group anywhere at this time bearing the name "Primitive Baptist Universalists." This is a new one to me! Always willing to learn truth where-ever, our listening ear shall remain open. This name is somewhat intriguing, especially in these last days of time here in this present evil, deteriorating world. The Apostle Paul in Romans 3:17 & 18 spoke of a people "Who had no fear of God before their eyes, and had not known the way of peace."

With regard to the word, HELL, David said "Thou hast delivered my soul from the LOWEST HELL." Psalms 86:13. Moses said, "For a fire is kindled in mine anger, and shall burn unto the LOWEST HELL." Deuteronomy 32:22. The Patriarchs, David and Moses, have left behind the knowledge of the reality that there are HELLS other than the "lowest Hell." The word "lowest," as used here, implies the existence of more than one Hell.

For anyone anywhere, including the "Primitive Baptist Universalists," who would question the existence of more than one Hell, we suggest that you go back and reread, also re-review, the 19th, 20th & 21st Chapters of the Book of Revelation, paying particular attention to the following, viz.: Rev. 20: 13-15, Rev. 21:8, Rev.

19:20 and Rev. 20:10. We shall now quote them as follows:

(1) Rev. 20:13-15, "And the sea gave up the dead which were in it; and DEATH and HELL delivered up the dead which were in them: and they were judged every man according to their works. And DEATH and HELL were cast into the LAKE OF FIRE. This is the SECOND DEATH. and whosoever was not found written in the book of life was cast into the LAKE OF FIRE."

(2) Rev. 19:20, "And the beast was taken, and with him the false prophet that wrought miracles before Him, and which deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast in a LAKE OF FIRE."

(3) Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the LAKE which burneth with FIRE and BRIMSTONE: which is the SECOND DEATH."

(4) Rev. 20:10, "And the devil that deceived them was cast into the LAKE OF FIRE AND BRIMSTONE, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever."

(5) Luke 16:22-23, "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: and the rich man also died, and was buried. And in HELL he (the rich man) lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

We believe David's testimony and every word when he said the Lord had delivered his soul "from the lowest HELL." Every child of God must experience this deliverance. It was then that David was brought to view this everlasting Kingdom of God, referred to by him in the 23rd Psalm. After this Heavenly view, he uttered these words, "The LORD said unto my LORD, sit thou at my right Hand until I make thine enemies thy footstool." Psalms 110:1. David was referring to his sight by faith of the sovereign power of GOD, His CREATOR,

and GOD, His SAVIOUR, over all his enemies of sin, death, hell, the grave and the devil with His final triumph over all things because of His deliverance from this lowest HELL.

"Out of the belly of HELL, cried I," said Jonah, "And thou heardest my voice." Jonah 2:2,9. Jonah, like David, had EXPERIENCED a deliverance from this "lowest HELL," receiving the pardon and forgiveness of sin, and obtaining the blessed hope, "Who through the fear of (the second) death, were all their lifetime subject to bondage." Hebrews 2:15. It was the destruction of the second death, cast into the LAKE OF FIRE, that Paul had in mind here.

There was a HELL from which David was delivered, there was a HELL from which Jonah was delivered, and there is a HELL from which every child of God is delivered. In all three of these instances, this is the same HELL of the EXPERIENCE of every child of God, and only the almighty Hand of the Power of this God can deliver that soul (or one) from it. On my part, I am made to wonder if the "Primitive Baptist Universalists" have ever been delivered from this lowest HELL. The newspaper clipping description of them never seems to get them beyond this first, lowest Hell. On my part, it is the next two HELLS that I dread most, should my name be left out, when He calls for them in the first resurrection.

There is a continuing (second) HELL today, held within the HAND and POWER of God, where all souls of the non-elect, all apostates and unregenerates who will perish in their own sins, are carried and kept as the rich man who had no regard for Lazarus, unto the SECOND DEATH. The soul of the rich man is in this HELL today at this very minute and hour, although he lived almost 2,000 years ago on this earth. "And in HELL he lift up his eyes, being in torments." Luke 16:22-23.

For further proof of this point, we quote as follows: "If God spared not the angels that sinned, but cast them down to HELL, and delivered them into the chains of darkness, to be reserved unto judgment, etc." "The angels

which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6th verse. Even "the wicked shall be turned unto this HELL." (See Psalms 9:17, according to David).

It must be pointed out that there are three HELLS, as follows: (1) The one in the experience of every child of God from which he has been delivered, (2) A current HELL where all souls of the non-elect, all apostates and the unregenerated souls of Adam's race will finally perish in their sins, and are kept (or reserved) for the last (3rd) final HELL, already referred to above and called both (1) THE LAKE OF FIRE and THE LAKE OF FIRE AND BRIMSTONE. The two terms here are altogether synonymous. This HELL, THE LAKE OF FIRE or THE LAKE OF FIRE AND BRIMSTONE, the FINAL HELL, will receive everything that was not embraced in the Everlasting Covenant of God's eternal love made between the Father, Son and Holy Ghost before the foundation of the world.

Let us look and determine momentarily what will be the contents of this FINAL, ETERNAL HELL, called in the scriptures, THE LAKE OF FIRE AND BRIMSTONE. They are (1) All who were not found written in the Book of Life, (2) The dead from the sea, the dead from Death, the dead from the second Hell, (3) the Beast, (4) those that worshipped the image of the beast, (5) the False Prophet, (6) the fearful, (7) the unbelieving, (8) the abominable, (9) murderers, (10) whoremongers, (11) sorcerers, (12) idolaters, (13) all liars, (14) Death, itself, (15) the second HELL, itself, and finally, the DEVIL, himself. The destruction of Death and the second HELL is called here the SECOND DEATH. Here, we now have a full description of the contents of the third, and final ETERNAL HELL, where all of it will be cast, called the LAKE OF FIRE AND BRIMSTONE, that not only burneth for ever and ever, but where all of it shall be tormented day and night for ever and ever.

Also, let us not forget that it is in this final LAKE OF FIRE AND BRIMSTONE "that burneth for

EVER AND EVER" that the rich man, clothed in purple, who was too good to look on poor Lazarus in this world, will finally be cast. This is because, when he died, he was transferred to the second Hell, and the contents of the second Hell, as well as this whole container will be transferred to the LAKE OF FIRE AND BRIMSTONE that burneth for ever and ever. It now occurs to my understanding, as I write this, that he, the rich man, robed in purple, is a figure and type of the full make-up of the Anti-Christ, which will finally be disposed of in the end.

What we are referring to here is what has always been described, and called, the FINAL DISPOSITION AND CONSUMATION OF ALL THINGS. And then to tell me that somebody has come along in this last day, garbed in the name of truth, saying, "there is no hell where sinners will suffer eternal torment after they die," and there is no such thing as "an afterlife." It is very apparent that these people must have never gotten out of the first HELL that David and Jonah talked about in their experience, and by their own declaration, their doctrine could be part of the rubbish and ruffraff that will also be finally disposed of in the end.

Now let us return to our original, first question that was asked in the outset of this article, "Is there an eternal HELL after this life and after the final destruction of this world? I believe we had better think twice and answer "YES." "Where their worm dieth not, neither shall their fire be quenched." Isaiah 66:24 and Mark 9:44. Even death and HELL will be burned up, and Hell's gates will not prevail against His Church, carried in His Arms and in His Bosom, because they at this point shall have been burned up.

"To HIM (The Lord and Saviour Jesus Christ) was given the key of the bottomless pit. And He opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air was darkened by reason of the smoke of the pit. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indigna-

tion. And he shall be tormented with FIRE and BRIMSTONE in the presence of the Holy Angels, and in the presence of the LAMB. The smoke of their torment ascendeth up FOR EVER AND EVER." Revelation 9:1 & 14:10. Since the ETERNAL HEAVEN shall be endless and for ever and ever, so shall the ETERNAL HELL OF FIRE AND BRIMSTONE be also endless and for ever and ever.

As we near the close of this treatise, may I ask the reader to identify and describe BRIMSTONE. What is it? Plainly stated, it is SULFUR, a chemical element that God made, and for which He had His purpose, when He made the EARTH and WORLD. Hence, BRIMSTONE is molten sulfur. Sulfur is noted for its uses as a cleanser and bleach. To catch the proper scenerio, can you visualize in your comprehension just one, big, massive volcanic explosion, of this whole (entire) earth blowing apart, and with brimstone (molten sulfur) falling everywhere. Sulfur comes from volcanic deposit. We have seen the molten lava in recent days spewing from various places throughout the earth, but just visualize one, big, massive volcano, spewing brimstone and fire everywhere. In a sense of the word, we would have a LAKE OF FIRE AND BRIMSTONE. (and volcanic explosions and activity have been increasing lately at a rate unknown and unheard of before in previous history.) Such brings into place the prophecy of the Apostle Peter, "but the day of the Lord will come as a thief in the night; in the which 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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of the Lord." II Peter 3:10-11.

It is noteworthy that we remember at this time an occasion almost 4,000 years ago, when God "rained upon Sodom and upon Gomorrah BRIMSTONE and FIRE our of Heaven." Genesis 19:24. "And he (Abraham) looked

toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." Genesis 19:28. This GOD of all power has the same power to send today, as He did then, brimstone, molten sulfur, to do His work, and burn up this crooked, perverse world. It must be noted at this point that brimstone, or molten sulfur, has a temperature 7 to 10 times hotter than boiling water, and boiling water is plenty hot.

But, we are given to look away from this terrible, awful scene with these refreshing words for God's people, whoever and wherever, to a better scene, "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

We have sung these beautiful words many times, that now come to mind, from one who also loved the truth:

"When I tread the verge of Jordan,

Bid my anxious fears subside;  
DEATH of death, and HELL's  
destruction

Land me safe on Canaan's  
side:

Songs of praises  
I will ever give to thee."

J.M. Mewborn,  
September 10, 1997

#### PHILOSOPHY AND VAIN DECEIT

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (Colossians 2:8)."

Philosophy and vain deceit are tools of man that Paul warns may spoil us. His explicit instruction is to beware of them. Shun them like they were leprosy or a plague. Condensed down to its rawest form, philosophy is little more than theories couched in logical form, garnered from the minds of those that have little else to do than to think on more subjects than they can master. Vain deceit is simply a lie told by a liar

that foolishly believes what he is saying.

Philosophy and vain deceit ooze forth from the cess-pool of man's traditional view of things, and from undeveloped (rudimentary), worldly perceptions. They have never orginated from the mind of Christ. As touching Christian deportment, they are positively Anti-Christ in every sense of the word, first, last, and always. God, and the glory of His Son, are fully absent from the presentations of these philosophers and vain deceivers.

"For in Him dwelleth all the fulness of the Godhead bodily (Colossians 2:9)." If all fulness dwells in Christ, the God-man, or The Son of man, then we may be assured these philosophers and vain deceivers are but empty and void. Having been warned to be aware of these frauds, the saints of the Most High may be assured their Prince of peace shall guide their minds and hearts into all needful wisdom and light.

We are persuaded these lying philosophers are much like those pests Paul described in the following: "Ever learning, and never able to come to the knowledge of truth (II Timothy 3:7)."

(The above article was published at the request of Hoyt Sparks.)

#### FROM ONE WHO DESIRES THE OLD WAYS AND THE OLD PATHES

"STAND YE IN THE WAYS,  
AND SEE, AND ASK FOR THE  
OLD PATHES, WHERE IS THE  
GOOD WAY, AND WALK  
THEREIN, AND YE SHALL  
FIND REST FOR YOUR  
SOULS." Jeremiah 6:16.

Dear Elder Mewborn,

I hope this will find you and yours doing well at this time. As I had mentioned to you, I am enclosing a copy of the "Synopsis of Faith" that I copied from the old periodical, THE PRIMITIVE BAPTIST, under date of January 28, 1837, that was published in Tarboro, Edgecombe County, North Carolina, at that time, and was edited by Mark Bennett, Edi-



MINISTERS WHO ATTENDED FIFTH SUNDAY MEETING AT MEWBORN'S CHURCH, GREENE COUNTY, NORTH CAROLINA, ON JUNE 29TH, 1997

(FRONT ROW - From left to right: (Lic.) Brother Kenneth Hall, Ransom, Kentucky, (Mates Creek Association), Ralph Gaines, Asheboro, N.C., (Abbott's Creek Association), Elmer Smith, Ransom, Kentucky, (Mates Creek Association), and Cletus Turner, Stuart, Va., (Lower Mayo Association). SECOND ROW - From left to right: Kenneth Hopkins, Stuart, Va., (Thomas Grove Church), J. M. Mewborn, Coats, N.C., (Mewborn's Church), and John T. Lee, Trinity, N.C., (Salem Association).

MINISTERS WHO ATTENDED MILL BRANCH UNION MEETING ON SATURDAY, AT PIREWAY CHURCH, COLUMBUS COUNTY, N.C., ON JUNE 28TH, 1997

(L.M. Davis, Bishopville, South Carolina, George Paul, Aynor, South Carolina, Cletus Turner, Stuart, Virginia, Ernest Duncan, Loris, South Carolina, J.S. Moseley, Mt. Airy, N.C., and L.G. Mishoe, Myrtle Beach, S.C. Note: Elder Billy (Bill) Gore, Conway, S.C., attended this meeting, but was not present when photograph was taken.)

(Photograph was made in front church foyer by our good friend, Mr. Lowell Hopkins, Meadows of Dan, Va., to whom our appreciation is extended for making it possible.)



MINISTERS WHO ATTENDED SALEM ASSOCIATION ON SATURDAY, JUNE 14TH, 1997, AT BUNKER HILL CHURCH, FORSYTH COUNTY, NORTH CAROLINA

(FRONT ROW - From left to right: J.M. Mewborn, Coats, N.C., Cletus Turner, Stuart, Va., J.S. Moseley, Mt. Airy, N.C., John Lyon, Traphill, N.C., L.M. Davis, Bishopville, S.C., Lester G. Stuart, Reidsville, N.C., James (Jim) Moody, Lexington, N.C., Elmer Smith, Ransom, Ky., and Bennie Cockman, Brown's Summit, N.C. BACK ROW - From left to right: Kenneth Hopkins, Stuart, Va., Ralph Gaines, Asheboro, N.C., Ernest Duncan, Loris, S.C., W.C. Edwards, Charlotte, N.C., Calvin T. Harward, Sanford, N.C., and John T. Lee, Trinity, N.C. Note: Elder Bernard Hutchens, Stuart, Va., attended this meeting, but was not present when photograph was taken.)

(Acknowledgement of appreciation is extended to Lowell Hopkins, Meadows of Dan, Va., who made the photograph for Zion's Landmark.)



tor. If this meets with your approval, I would appreciate seeing this article in print at this time, as I have my reasons for requesting its re-publication.

Those Old Baptists in that day and time, beyond any question, stood for Gospel Order in the churches, as this article will substantiate and prove. It is good that these things have been preserved through the years so that in this day and time, we, of this generation, can see how that things have drastically changed in places.

It is of particular interest I have in Item No. 14 of this 1837 year stand of Old Baptists that says, "Civil bodies, designed to manage the affairs of churches, to interfere or take part in governing them, are destitute of scriptural authority, and are not to be countenanced, etc."

The word "civil" here means relating to or based on civil law and the courts of men, as established by the laws and courts of men. According to my little understanding, if any, the church of God is strictly forbidden in such cases as shown in 1st Corinthians 6:1. I hope you will read Item No. 14 below.

You just can never know how much I appreciate being with you dear people at Willow Spring Church, Willow Spring, N.C., on the fourth Sunday in February, 1997 this year. If I have been blessed to understand anything about the truth, I saw and heard it that wonderful day.

I talked with Elder James (Jim) Moody, Lexington, North Carolina, a couple of days ago. I was so glad to hear from him, as I have known him since a small child.

In thinking of you dear people and of my recent visit, I think of this hymn in the Goble Hymn Book, No. 222:

"Sweet rivers of redeeming love  
Lie just before my eye;  
Had I the pinions of a dove  
I'd to those regions fly!

"I'd rise superior to my pain—  
With joy outstrip the wind;  
I'd cross death's cold and  
stormy main,  
And leave this world behind."

We want you to come to see us whenever you can.

A friend, I hope, in Love,

Coy Whitfield  
Burlington Road  
Hurdle Mills, N.C., 27541  
April 9, 1997

#### SYNOPSIS OF FAITH

This number begins the 2nd Vol. of the Primitive Baptist. In the last number of Volume 1st (one), we promised to give in this number a synopsis of our faith. We now proceed to redeem this promise.

1. We, (as an individual), believe that the true God is One, and Triune; and His names are Father, Son and Holy Ghost.

2. We believe that the only right rule of faith and practice is clearly laid down in the scriptures of the Old and New Testaments.

3. We believe that God, before the foundation of the world, did elect a certain number of men and angels to eternal life; and that this election is eternal, particular, and without merit or condition on the creature's part.

4. We believe in God's distinguishing foreknowledge, His unalterable purpose to save, His predestination to salvation, His Triune covenant; in Christ's righteous obedience, His sin atoning death; the imputation of His wisdom, righteousness, sanctification, and redemption to His elect; and that all of God's gracious decrees and Gospel blessings in earth and heaven are the effect of His eternal love to His chosen.

5. We believe that man was first made upright and in the image of God, that the law was delivered to all our race in Adam; and that in his (man's) transgression, and by hereditary sinfulness, all his posterity became guilty.

6. We believe that man cannot keep the law of God perfectly; and that he can neither repent nor believe evangelically, but only by the Sovereign influence of the Holy Ghost.

7. We believe that all the chosen of God shall be called with a special, sweetly-subduing call to a feeling sense and blessed enjoyment of the forgiveness of sin, justification and sanctification.

8. We believe that justification before God is only by the imputed righteousness of Christ, received by faith in Him.

9. We believe that God's elect shall be converted, changed from the love and practice of sin, to the

love and practice of holiness; and that all such will be saved eternally.

10. We believe that such, as are truly converted, will make it manifest by a well ordered walk and life.

11. We believe that Baptism and the Lord's Supper are both Gospel Ordinances; that apostolic baptism is by immersion only; that true believers in Christ are the only proper persons to be baptized; and that the bread and wine should be given only to such as have been truly baptized.

12. We believe there will be a resurrection of the dead, both of the just and unjust; a general judgment; and also in eternity the punishment of the wicked, and of the happiness of the righteous.

13. We believe that the minister of the Gospel or pastor of the church is the church's servant, having in church government no exclusive right or privilege above the rest of his brethren; that none are qualified to administer the ordinances of the gospel but such as are regularly called and come under the imposition of the hands of the presbytery; that these should preach to and serve the church freely, and that such, as will preach only for pay, are not to be encouraged as true servants of God; also that churches should give freely to such as need, whether preachers (ministers) or private brethren.

14. WE BELIEVE THAT EACH INDIVIDUAL CHURCH IS INDEPENDENT IN MATTERS OF CHURCH GOVERNMENT; AND THAT ALL OTHER ORGANIZED AND STANDING BODIES, WHETHER CIVIL OR RELIGIOUS, LEGISLATIVE OR ADVISORY, DESIGNED TO MANAGE THE AFFAIRS OF THE CHURCHES, OR IN ANYWISE TO INTERFERE OR TAKE PART IN GOVERNING THEM, ARE DESTITUTE OF SCRIPTURAL AUTHORITY, AND ARE NOT TO BE COUNTENANCED.

15. We believe that all tithes and every species of tax, by law, to support religion or the ministry is unscriptural and anti-Christian; that all the institutions of the present day, called benevolent, are equally unscriptural and anti-Christian; and that they are descended from the Romish church, and consequently are closely allied to that beast, that man of sin, and are fast developing his characteristics. (See 2nd Thess. 2:3.)

(Note: I have been asked to comment on item #12 above with reference to the term "a general judgement." Lord willing, I hope to do soon. Editor)

#### SISTER PAULINE W. ADAMS REACHES HER 104TH BIRTHDAY

We would like to call our readers' and subscribers' attention to the fact that Sister Pauline W. Adams, widow of Elder T. Floyd Adams, the editor and publisher of Zion's Landmark for many years, reached her 104th birthday on July 14, 1997. Sister Adams continues a resident of Mayview Convalescent Center, 513 E. Whittaker Mill Road, Raleigh, N.C., Sister Adams was born July 14, 1893.

Editor

#### CORRECTION

Dear Elder Mewborn,

Thank you for printing the obituary of my mother, Lillie A. Allen, in the Landmark. The name of one of the children, a daughter, Alice A. Melton of Roxboro, North Carolina, was left out when it was printed. It would be appreciated very much if you would print a correction on this.

Thank you.

Sincerely,  
Irene A. Holmes  
Sumter, South Carolina  
June 3, 1997

(We greatly regret this error. It was an unintentional oversight in typesetting and proofreading. Editor.)

#### FONDLY REMEMBERS ELDER GEORGE W. HILL

Dear Brother Mewborn,

I desire to write and tell you how I really enjoyed the "September-October, 1996" issue of Zion's Landmark. This is the issue that contained the article by Elder George Hill on the doctrine and practice of God's Church, here in the world, and it also contained his photograph of him.

When I saw his photograph, I had to cry. So many memories came back to mind.

I still miss him so much. I remember well that he came to see my husband and me when my husband was in the hospital. Just prior to his passing away. I have never forgotten this. His coming made me feel so much better. Sister Ada F. Hill, his dear wife, was so faithful to him and the church in their lifetimes. Many precious memories yet continue of them.

We enjoyed seeing and having you at our Salem Association on June 14th and 15th, this year, 1997, at Bunker Hill Church, Kernersville, North Carolina, and hope you will be minded to come and see us again.

A sister in hope and love,  
Flora D. Clark  
High Point, N.C. 27260  
February 1, 1997

SONG OF THE  
SPECKLED BIRD  
(Jeremiah 29:9)  
THE CHURCH  
vs  
THE WORLD

1. Ther're many birds of different wing.  
The world delights to here them sing,  
But there is one that's seldom heard,  
The poor, despised speckled bird.  
This speckled bird is much abhorred  
By all who do not love the Lord;  
And do you ask the reason why?  
Her treasure is laid way up on High.

2. She lives on food which others hate;  
What she calls small the world calls great;  
And food that others love to eat,  
Is to her taste like putrid meat.  
This speckled bird has food from heaven,  
Not bought by her but freely given.  
It's food His children love to eat,  
While hovering round the Saviour's feet.

3. All others live on tainted

meat,  
Just such as vultures love to eat;  
Because the speckled bird won't join,  
They all affirm she is unkind.  
Upon her head her specks appear,  
Look on her breast, you'll find them there.  
On every part where feathers grow,  
Her specks do shine and brightly glow.

4. This speckled bird delights to sing  
The praises of her God and King.  
She views her specks as marks of Heaven,  
And pledges which her Lord has given.  
Thousands have tried to learn her song,  
They do their best but still go wrong.  
Their notes will not do in every place,  
Except among those who're saved by grace.

5. The speckled bird will loud contend,  
Her song too good for them to mend;  
And when she brings them to the test,  
They talk and do like all the rest.  
All other birds unite and say,  
Let us throw these little things away.  
The things that split us are but few,  
For we are birds, and so are you.

6. The speckled bird now shows her robe,  
The finest one that's on the globe.  
And in this dress made clean and white,  
She's satisfied that all is right;  
This robe's complete without a seam.  
In it a fault cannot be seen.  
For it is all the Gift of God,  
And only found in Christ our Lord.

7. The others then their robes bring forth,  
From east and west, from south and north;  
But warp and woof and

shape and size,  
Are linsey-woolsey in her eyes.  
She did behold, although combine,  
They were not gold, although they shine;  
For iron, brass, and steel are bright  
When polished well, and please the sight.

8. Then said one of the vulture crew,  
"We know not what to do with you;  
If you are right then we are lost,  
And all our hopes of heaven are crossed.  
Now we can pray and shout and sing,  
And make our meeting houses ring.  
But if you ask us for the cause,  
We must admit we're at a loss."

9. "Come every bird, we'll all unite,  
To put this speckled bird to flight;  
Although we do not see alike,  
We'll all agree at her to strike."  
The battle now is in array,  
And they are sure they'll win the day;  
Before they know what they're about,  
The speckled bird puts them to rout.

10. They stand amazed and wonder why,  
The speckled bird doth them defy.  
But if they knew who's at their head  
They'd wonder why they're not all dead.  
While thus whipped out they cannot rest,  
They promise each to do their best.  
Each one pretends his heart is stirred,  
And that he loves the speckled bird.

11. They are an undivided band,  
They work things to each other's hand.  
Their own disputes they lay aside,  
Till they the speckled bird have tried.

Each one has his own work assigned,  
One pitiful and another kind,  
Each one of them is now at his post,  
And each one tries to do the most.

12. One tried so hard to arrange his dress,  
And seems to be in deep distress;  
They're willing now to be the fool,  
If they the speckled bird can fool.  
Their skill is tried but all in vain,  
They have their labor for their pain.  
The speckled bird is still secure,  
Kept by Jehovah's almighty power.

Soon on the wings of love she'll fly  
To join the saints beyond the sky.  
And on the Hill of Sweet Repose,  
She'll bid adieu to all her woes.  
The speckled bird at last shall rest  
From all her woes among the blest.

PRINCELLA MAE CHANDLER

I was appointed by Draper Primitive Baptist Church in conference on March 23, 1997, to write our dear sister's obituary. I will endeavor to do this.

Sister Princlla Mae Chandler, who lived at 1143 Carolina Avenue, Eden, NC, was born in Fries, Virginia, on August 24, 1899. She died on February 18, 1997. She was preceded in death by her husband and two sons.

Sister Chandler was survived by three daughters: Mrs. Kathleen Edwards, Mrs. Mildred Ellicott, Mrs. Edith Spain, and one son: Mr. Curtis Chandler; fourteen grandchildren, seventeen great grandchildren, and three great-great grandchildren.

Her funeral service was held at Reynolds Chapel in Eden, North Carolina, on February 22, 1997, at 2:00 p.m. Her funeral rites were conducted by her pastor, Elder E.

## Zion's Landmark

into the fellowship of Draper Primitive Baptist Church on May 11, 1935.

She was a faithful member, always wanting to do what she called her part. After she lost a lot of her hearing, she still loved to attend the meetings for the fellowship and the love she felt for the people. When we visited her in her home, we always went away feeling better, regardless of what the nature of this matter was. She was blessed to attend her church meetings until a few months before her death. We truly miss this dear sister.

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

Done by order of Draper Church in conference on March 23, 1997.

Elder E. H. Gunter, Moderator  
Fidelia P. Wood, Church Clerk

### LOWER MAYO ASSOCIATION (Va.)

The Sixty-Fifth Annual Session of the Lower Mayo Association will convene the Lord willing, beginning on Friday before the first Sunday in October, and will continue through Sunday following, these dates being October 3rd, 4th & 5th, at Russell Creek Church, Patrick County, Virginia.

Those coming south or north on Route #8, turn east just above the N.C.-Va., State Line on #653; go for about one mile to #631.

Turn right for 1/4 mile to church location on your right. Those coming on U.S. 58 west take #831 for one hundred yards to #700 to #631. Turn left on #631 to church location on your right.

(These same directions are also give in the Lower Mayo Association minutes.) We invite our brethren, sisters and friends to come and be with us at our association.

Samuel R. Wood, Clerk  
Spencer, Va., 24165

### UNION ASSOCIATION (TEXAS)

The 158th Annual Session of the Union Primitive Baptist Association of the Old School or Predestinarian Faith and Order will meet, this year, if the Lord will, with Holly Springs Church, beginning on Friday before the second Sunday in October, and will continue through Sunday following, these dates being October 10th, 11th & 12th, 1997.

Holly Springs Church is located about three miles east of Montalba, Texas. On Route No. 19, go north about two miles, and then left about two miles west; then turn left again to church, a short distance on your right.

For further information, please contact the undersigned Raymond D. Spell, Clerk. We cordially invite our correspondents, brethren, sisters and friends to meet with us this year, 1997, during our association.

Raymond D. Spell  
21118 Hufsmith-Khorville Road

Tomball, Texas 77375  
Tele. No. 1-281-351-0449

### MILL BRANCH UNION (S.C.)

The next Mill Branch Union Meeting was appointed to be held with Mt. Pleasant Church, Bishopville, Lee County, South Carolina, on the fifth Saturday and Sunday in November, these dates being Nov. 29th and 30th, 1997.

Our church location is just off Interstate 20 at Bishopville, S.C. Take exit #116 to U.S. Hwy. 15 north; go 3/4 mile to sign; turn left on Browntown Road; go 2 miles. Turn left on "Church Road," to church building 200 yards on your left.

We hope our brethren will keep us in mind, and that you will come to see us again, as we love you.

L.M. Davis, Pastor  
Bishopville, S.C.

### FIFTH SUNDAY MEETING ON NOVEMBER 30, 1997, AT OAK FOREST CHURCH, GUILFORD COUNTY, N.C.

We would appreciate it if you will announce in the Zion's Landmark that Oak Forest Church, Guilford County, North Carolina, has called for a fifth Sunday meeting to be held at our church on November 30, 1997. We would also like to invite our brothers, sisters and friends in the Lord to come and be with us.

Oak Forest Church is located north of Greensboro, N.C. Come

to Summerfield, N.C., on U.S. Route 220 at its intersection with N.C. Hwy. 150 and Scalesville Road. Follow Scalesville Road east for four miles to church location on your right at 1501 Scalesville Road.

A brother in Christ, I hope,  
Bennie Cockman, Clerk  
Browns Summit, N.C., 27214

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

The 127th Annual Session of the Mill Branch Primitive Baptist Association will be entertained by Mill Branch Church, but will be held on the grounds and location of Simpson Creek Church, Loris, South Carolina on Friday, Saturday and Sunday, October 31st, November 1st and 2nd, 1997, if the Lord will.

Simpson Creek Church is located east of Loris, Horry County, South Carolina. Those who travel U.S. Hwy. 701 will come to Loris, S.C., and take S.C. Route No. 9 (east). Go about four miles to Goretown, and turn right on paved road. Go three miles and turn right to church site, a short distance, on your right.

We trust that our correspondents and ministering brethren, sisters and friends will keep us in mind, and visit us this year, 1997, in our association.

Lucille Beasley, Assn. Clerk  
Bishopville, South Carolina  
29010

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J.M. Mewborn, Editor

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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CXXI

Sept.-Oct., 1997

Number 5

SCHOOL BAPTIST  
MINISTER)



(ELDER)

JOSHUA SIMMONS CORDER  
1820 - 1905

A FATHER IN ISRAEL, ELDER  
JOSHUA S. CORDER,  
WROTE TO THE CHURCH A  
CENTURY AGO.

The following article, a letter written by Elder Joshua Simmons Corder to the churches of the Tygart's Valley River Association of West Virginia, is being published in this issue of Zion's Landmark as a reminder of the faithfulness of true ministers of the Gospel in the past who often wrote to the churches in earlier days. The letter, written in the year 1897, one hundred years ago, called to the attention of the churches in that day the dangers that constantly surrounded them. We believe these same dangers continue to persist and exist today, surrounding them now, one hundred years later in the year, 1997.

To our understanding, all the churches of the Tygart's Valley River Association are now extinct with the exception of Leading Creek Church that is faithfully served by Elder Veldon B. Linn of Buckhannan, West Virginia. These churches in that day were located primarily in the Upshur, Barbour Counties area of northern West Virginia. We are made glad that such articles have survived the ages and deterioration of time.

This article was taken from his book, *A Sketch of the Life of Joshua Simmons Corder*.

Editor

## A COMMUNICATION TO THE HOUSEHOLD OF FAITH

Beloved in the Lord:

The wheel of time has rolled us on to another year with the saints once more, and the year that is past has been frightful in the extreme in many instances. The rumbling of the earth, as by great earthquakes in divers places, the roaring of the elements above with peals of heavy thunder sufficient to shake the globe and send forth the forked lightning to destroy both man and beast, the grumbling of the nations, the restless condition of the great waters, men's hearts failing them for fear of what is coming on the earth; all these things are forebodings of the great day of God's wrath to be poured out upon the deceitful workers and evil doers under the garb of the name of religion, to deceive the simple, and, if possible, to destroy the temple of our God. And then who shall be able to stand? How it is then that we are made to desire, dear brethren and sisters, that our God give us in our souls the blessing of the confirmation of the faith once delivered unto the saints. For there is no safe place outside of the protection of our God. The prophet Nahum says: "God is jealous, and the Lord revengeth: the Lord revengeth, and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord has His way in the whirlwind, in the storm, and the clouds are the dust of His feet." "The mountains quake at Him, the hills melt, and the earth is burned at His presence." "Who can stand before His indignation?" "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust

in Him." Nahum 1,2,3,5,6,7. Read the connection. Solomon says, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. xviii.10. David says, "For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever: I will trust in the covert of thy wings." Psalms 1xi. 3, 4.

Concerning the atonement of Christ, we will now proceed to call your attention to this master-work of the adorable Redeemer, and to show conclusively, fearless of successful contradiction, that you are right in your judgment, that the atonement of Christ was made for His people, and His people only. So, far as we know, the Primitive Baptist are the only people upon the face of the whole earth that believe this doctrine, which makes them a peculiar people - none like you and all the world, like no other sect. How great it is to be enabled to beg His blessing to follow only after Him, and not after man, the rudiments of the world, and the brains and carnal minds of men who have no fear of God before them, nor any love of God in their hearts. The Angel said to Joseph that Mary should "bring forth a son, and thou shalt call his name Jesus: for He shall save His people from their sins." Matt. 1:21.

The word "atonement" signifies reconciliation, or satisfaction, for an offense, and when applied to Christ as the Head of the church, we will notice the word "atonement" under three meanings, thus at-one-ment. "At" signifies nearby; "one" signifies being a single unit; and "ment" implies rather an ornament of the language. Thus, you see that Christ and His people are one. He is the Head and they are His body, bone of His bones, and flesh of His flesh.

When the offerings were made under the legal dispensation to atone for the sins of the people, they had to be without blemish, and had to be with salt, noting incorruption, or soundness of mind, and sincerity of grace. Paul says "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Lev. ii. 13; Col.iv.6. The lives of the animals had to be taken away and blood had to be shed; there was a death struggle. "And almost all things are by the law purged with blood; and without the shedding of blood is no remission." Heb ix.22. The offerings upon the Jewish altars under the law of Moses were all pointing to Christ, the great anti-type. John says, "Behold the Lamb of God, which taketh away the sin of the world." If this expression includes the whole progeny of Adam, then there would be nothing to condemn them. For illustration: If a man's debts are all paid, what does he owe? Such a position as universal atonement for the wicked would make the Bible to contradict itself. John left on record the language of Jesus, "I pray not for the world [those who are not His covenanted people], but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." "Neither pray I for these alone, but for them also which shall believe on me through their word." John xvii. 9, 10, 20. He did not choose them in the world, but he said, "I have chosen you out of the world." This took place before the world began.

Dear reader, would it do to say that Christ loved the ungodly world to that extent as to die for them? And now not pray for them would be consistent with the word of God. There is, according to God's word, an ungodly world. Peter says, "And spared not the old world, but saved Noah, the

eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." 2 Peter ii.5.

We then are brought to the conclusion that God did not love that wicked world – and they went down to hell more than two thousand years before Christ came. David says, "The wicked shall be turned into hell, and all the nations that forget God." Psalms ix.17. He says again, "Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them." Psalms iv. 15.

The atonement of Christ was never made for them for they were the tares with their poison sowed by Satan, the wicked one, and God will separate them as the chaff from the wheat in His own time, for the Master says: "Every plant which my Heavenly Father hath not planted, shall be rooted up." Matt. xv.13. As the Saviour says to the Pharisees: "But 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." John x. 26, 27. Jesus also said to the wicked Jews: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John viii. 44.

We quote these passages of Scripture, dear children, to

show that God has blessed you to embrace the true faith, and that the foundation of your hope is sure and secured having this seal, "The Lord knoweth them that are His." 2 Tim. ii. 29. And Jude says, "Preserved in Jesus Christ, and called." Peter says, "Elect according to the foreknowledge of God the Father." Paul says, "According as He hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love." And again we find in the writing of Timothy, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." 2 Tim. i. 9. And the scripture says, "And all that dwell upon the earth shall worship him (the beast of seven heads and ten horns), whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. xiii. 8. And the Lord says, "As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." Heb. iv. 3.

Paul was a very educated man in literature, but was taught in the school of grace, and yet they still do not like the doctrine he advocates. "For the children (Esau and Jacob) being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth. It was said unto her, The elder shall serve the younger. As it is

written, Jacob have I loved, but Esau have I hated." Rom. ix. 11, 12, 13. "And Esau hated Jacob because of Isaac's blessing," and threatened to kill him. Gen. xxvii. 41. The same thing is going on to this very day. Antichrist is doing its utmost to root out these people of God, saying, If God saves you and does not save me, He is an unjust, unfair God. Away with such doctrine from the earth. So they said of Paul, and so they said of Christ. "For if they do these things in a green tree, what shall be done in the dry!" Luke xxiii. 31.

If it be God's will to save all men, all men shall be saved, else God's will is not done. But he says, "My counsel shall stand, and I will do all my pleasure." Isaiah xvi. 10. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but He shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11. God loved His people even when they were dead in trespasses and sins. Eph. 11. 4, 5. Having loved His own, He loved them unto the end. John xiii. 1. Judas Iscariot was a devil, and Christ never died for devils. He never died for tares; He never died for vipers; for He said to the wicked Jews: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. xxiii.33. And where John says, "And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." This "world" means the inclusion of the people of God among the Gentiles, for Christ says, "And other sheep I have, which are not of this fold; them also I must bring and they shall hear my Voice." John x. 16. David says, "Thy people shall be willing in the day of thy power." Psalms cx.3. If this is not the true interpretation of the word, why would John say in the last chapter of his first letter, nineteenth verse, "And we know that we are of God, and that the whole world lieth in wickedness." Now, if the term "whole world" means every person, why did John except himself and the church? The Bible does not support the doctrine of universal redemption outside of His people. The word "redemption" implies no less than the existence of

seven things. First, there must be a relationship between the Redeemer and the redeemed. Second, a Redeemer. Third, the church redeemed. Fourth, a price paid. Fifth, a receiver of the price. Sixth, something redeemed from, and Seventh, something redeemed to.

There was a wonderful relationship between Christ and His church before the world was made. Paul by the revelation of the Holy Ghost saw it, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." "Ye are not your own, ye are bought with a price; therefore; glorify God in your body, and in your spirit, which are God's for ye are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ; for He offered Himself without spot to God," paid the price of His precious blood, when His people were redeemed from all iniquity, and from the pains of hell to an incorruptible crown that fadeth not away. Justice was satisfied. Mercy and truth met together; righteousness and peace kissed each other; all the attributes of God are now completely harmonized; the great work was finished on the cross, so said Christ. He by one offering perfected forever them that are sanctified. God was pleased with the work of His Son and when the Saviour was baptized, a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased". We find in reading first Timothy, second chapter, and sixth verse, "The man Christ Jesus; who gave Himself a ransom for all." This is all the true Israel of God for it is not all Israel which is of Israel, and though they be as numerous as the sand of the sea, a remnant shall be saved according to the election of grace. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. Thus, if a ransom is paid for the whole human family, none will go to hell; for Christ will have the purchase of His own precious blood, because He has all power both in heaven and in the earth; and if this great salvation be left with the creature, not a soul will be saved. For there is none that doeth good; no, not one. Psalms xiv. 3, also iii. 3; Rom.

## Zion's Landmark

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

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*Paper Established November 15, 1867*

iii. 12. And those who are brought to believe on Christ are the ones quickened by the Spirit of God.

The scripture says God made man upright, but he, man, sought out many inventions. Eccl. vii. 29. Man (Adam) took the counsel of Satan, the enemy of God, and joined league with hell in the beginning of time against Heaven and brought sin and death into the world by transgressing God's holy law. Adam, as all of his posterity in him without exception, transgressed God's law, and became guilty before Him in the morning of time; hence, all men are brought under condemnation. For "he that believeth not is condemned already." John iii. 18. And if the Lord sees fit to save some for the purpose of His own glory, and leaves others where they have placed themselves, and where they love to stay, and pay their hard earnings and money for false doctrine rather than hear the truth for nothing, they must be responsible. Why then should they find fault with God? But Paul says, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Rom. x. 3.

We find that these people, the Primitive Baptists, sometimes called the Old School Baptists, are close observers and followers of the rule of faith and practice of our Lord Jesus Christ in both the Old and New Testaments, all the way along from the days of the apostles of our Lord to the present time. True, some apostate men have been suffered to come up from among them to give serious, great trouble, and draw away disciples after them, but the church of the living God will stand unto the end of time. God will cleanse her in His own appointed time and way. She has to be tried as by fire to fit her for the Master's use. Jerome, of Prague, suffered martyrdom for the truth's sake, on May 20th, in the year 1416. When the fire was kindled upon him he said: "This soul of mine is flames of fire, O Christ, I offer to thee." Orchard's Church History, page 140, first volume, says Crato, physician to the

Emperor Maximilian, was one day riding with him in the royal carriage, when his majesty asked the doctor what sect he thought came nearest to the simplicity of Christ and the apostles. Crato replied, "I verily think the people called Picards." The Emperor replied, "I think so too." The term "picard" applied to the true Baptists in that day because some of them had emigrated from Picardy, France, about the middle of the twelfth century, where the enemy had destroyed for them three hundred of their houses, and drove them out of the country from their native land.

Hard names were given to our brethren, the Old School (or Primitive Baptists), not since the days of Christ, to prejudice the people at large against them. They were called "Beghards," because they were made to beg so hard at the throne of God's grace for mercy. They were called "Heretics," because they opposed the innovations of men, and in our day, "hardshells," "ironsiders," "iron jackets," "anti-missionaries," "sit-stillers," "do-nothings," and "old hope-ers," but dear lovers of the truth, your great Redeemer has told you all of this; therefore, be of good cheer, your redemption draweth near. And Oh! the riches of God, that He has prepared for them that love Him, for them that are made willing to count all things as nothing that they may win Christ.

And now, dear brethren in the ministry, I am growing old according to the flesh, and this may be the last time that I will be suffered to write to you; the Lord has given you a great office, and if you are whom and what you hope and profess to be, may it be His will to cause and bless you to magnify it and use you to the service of the dear people of God of His blessed kingdom.

Be not weary of well doing for you know the promise of God. May no jealousy come up among you, while seeking to have the preeminence one over another, prating against the brethren like Diotrephes of old. Such things are sure to bring ugly trouble. May he keep our garments unspotted from

the world, and may we be careful how we make our contracts and debts, and fulfill them, if possible, to keep our word. A minister of the gospel cannot be useful when the brethren lose confidence in him. May it be the Father's will to keep you humble, keep us patient, pleasant, and the brethren will all love you, if they have the same humble good spirit in them. And what a lovely thing it is to meet in love and in union, and in full fellowship with the saints. Why, there is no greater joy on earth. Our home is in Heaven. We are strangers and pilgrims on the earth. Satan is always very busy to sow discord among us. May He keep you on the watch-wall and on the watchtower. Watch and pray, hoping you will be kept and not be caught off your guard. Search the instructions of your Captain, beg for His guidance, and when your services are ended, He will give you a crown of life. The blessed Lord plainly says, or tells His people to come out from antichristian powers, where they have been scattered in a dark and cloudy day. Why should they pay money for that which is not bread? And those who are made to feel their lost and ruined condition by reason of sin are the ones called to come to Christ. And all the sweet promises of the gospel are for such. Jesus says: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Farewell, dear brethren and sisters, for the present.

Joshua S. Corder

Closing remarks of Elder Joshua Simmons Corder to the Tygart's Valley River Association in 1903, the last written by him.

We are now living under the reign of the second beast, that came up out of the earth with two horns like a lamb in the days of Martin Luthur and John Calvin, exercising all the power of the first beast of seven heads and ten horns – the papal power, or Roman Catholic church, so-called, drunk with the blood of the saints.

Organists were first used in the Roman Catholic church in

the year A.D. 660, by Pope Vilalian.

At this time, the year of 1903, the professed religious world is giving more honor now to the Pope of Rome than they are giving to the Lord Jesus Christ, by whom the worlds were framed, and even some of our learned statesmen in our government are calling him "holy father," when the Bible says, "Call no man your Father upon earth," in a grace sense. Matt. xxiii. 9.

The marks of this second or last beast are plainly manifest in the holy writings. To them who hath eyes to see and ears to hear this beast "doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men." Fleshly excitement or natural anxiety, as it is said by the prophet: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isaiah 1.11. Revelation, thirteenth chapter. "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell." James ii.6.

The dragon was pagan Rome, who gave his seat to the papal power. The triple crown of the Pope is an emblem of his professed power in heaven, earth and hell. The mark of the beast in one's right hand signifies to give power to that party, and in the forehead to have faith in the same. But woe be to them who have these marks of antichrist, because it subjects them to the wrath of Almighty God. It would better for them if they never had been born.

The protestant beast is now making an image to the first beast, in using the money power to carry into effect the plans and inventions of men, contrary to the word of God and detrimental to the peace and prosperity of Zion.

The church of God from the beginning has never been allied and aligned to any of these parties, even in the dark ages. God has so ordained that

they, His people, shall dwell alone, and He tells His dear children to leave the hills of darkness and come to the mountain of the Lord – those who have been scattered on a dark and cloudy day.

And now, children of the living God, by the Spirit of adoption, you have left Egypt, never to return; you have heard the thunders of Mt. Sinai in the giving of the law; you have tasted that the Lord is gracious; you have been under the sweet influence of God's Holy Spirit; you have promised the Lord that if He would blot out your sins as a thick cloud, you would beg Him for His strength to keep you and enable you to walk in His holy commandments, and never look back to the fleshpots of Egypt; you have been buried with Christ by baptism, and have protested against the practice of rantism or sprinkling, and calling it baptism, as being unscriptural and fraught with evil consequences; you have many trials and temptations to pass through before you cross the Jordan of death, for the trial of your faith in the Lord, that you may come forth as gold tried in the fire, but the end is everlasting life, and it never entered into the heart of man the things that God hath prepared for them that love Him. Paul says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. "Many are the afflictions of the righteous; the Lord delivereth him out of them all." Psalms xxxiv. 19.

We may look ahead for troublesome times and many fiery ordeals. Whoever lives to see a half century more will groan under his burden. Our liberties may be prostrated. We undoubtedly are on the verge of the second personal coming of Christ. May He bless us with that great blessing that we be enabled to examine ourselves, whether we be in the faith, keep us steadfast in the truth, humble, patient, and as little children, from idols.

Farewell.  
Joshua S. Corder

#### EDITORIAL COMMENT

Elder Joshua S. Corder's

comments and remarks in his closing words of this article, regarding the second beast in the Book of Revelation 13:13, viz: "To them who hath eyes to see and ears to hear, this beast 'doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, "& 'fleshly excitement or natural anxiety, as it is said by the prophet: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow," (Isaiah 1:11), has to do with and relates to the Pentecostal (Holiness) movement that began in May, 1896, in Dunn, Harnett County, North Carolina, by a man named A.B. Crumpler. This movement took great root at the time, and gradually spread throughout a goodly part of the eastern United States, where it has become today one of the major religious denominations in this country. Oral Roberts of Tulsa, Oklahoma, was another evangelist that followed Crumpler's movement in later years.

Elder Corder's continued reference from scripture, as recorded in James 2:6, "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell," relates to the practice of the unknown tongue of this order. This article, herein published, was written about the year 1902, just shortly after this movement began at the end of the 19th century (or the year 1896). Elder Corder had taken notice of its advent into the land at that time as a new movement, previously unknown and unheard of at that time. It is very clear from reading his article that he knew what was taking place in those days over ninety years ago.

I heard Elder Cletus Turner, moderator of the Lower Mayo Association, make the comment this year (1997) at this association, that he could remember well when there were no churches of this order in the Patrick, Carroll, Floyd counties area of the State of Virginia. Today, this order or denomination of religion is one of the largest in that area, as

well as many others.

J.M. Mewborn,  
October 30, 1997

MERCY  
JONAH

"AND SHOULD NOT I  
SPARE NINEVEH. THAT  
GREAT CITY, WHEREIN ARE  
MORE THAN SIXSCORE  
THOUSAND PERSONS THAT  
CANNOT DISCERN  
BETWEEN THEIR RIGHT  
HAND AND THEIR LEFT  
HAND: AND MUCH CATTLE?"  
(Jonah 4:11).

It is interesting to me that the book of Jonah ends with the (above) question. If I have ever seen an "experimental" definition of the word MERCY, it is summarized by the way of this question that God proposed to Jonah at the close or end of one of the shortest books in the Bible.

Now, I feel we all know the Biblical account of Jonah in the scriptures. As a child, you, no doubt, have read or heard about him many times, if only in the "letter of truth." Be assured, however, there is a "Spiritual meaning" of great depth embedded far within the realm of truth of this subject. First, let me attempt to summarize the "letter of truth," and then proceed to the Spiritual import.

God commanded Jonah to go and preach to the city of Nineveh. Nineveh was the capital of Assyria, and was one of the most violent cities of the East in that period of time. Nineveh was guilty of many horrible things. It was such a wicked city that some believed Jonah was afraid to enter for fear of his own life. And, as a result of his fear, he refused. He headed in the opposite direction, when it pleased the Lord to call him.

(Personally, I do not discount the "fear" factor of Jonah, because we (all of us) are creatures of survival. It is our very nature to shrink from danger... But, Jonah's opposition to Nineveh, and his refusal to obey the call of God, (Note: There is emphasis on the word "refusal," so-called by our Arminian friends) is right on target with the eternal, absolute foreknowledge and predestina-

tion of God. (Arminians believe Jonah had a choice in this matter, and could have escaped the ordeal in the fish's belly. They say he could have saved himself a lot of trouble if he had gone on in the first place to Nineveh, and that he made the wrong decision.)

Jonah's natural proclivity to hate the Ninevites, his instinct, rebellion and desire to run in the opposite direction, coupled with God's foreknowledge and predestination to show mercy, are inseparable.

Was it not mercy for Adam (in his rebellion in the fall in the beginning of time that corrupted all and then set us enmity to the Lord-God) for God to remain God? Was it not mercy (in rebellion that warranted his - Jonah's - personal destruction) for the Lord to show mercy to him? Was it not mercy for the people of Nineveh (in their wickedness and riotous living) for God to visit them, giving (them) the gift and spirit of repentance?

"I WILL HAVE MERCY ON WHOM I WILL HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I WILL HAVE COMPASSION." (Romans 9:15.)

Jonah ran, but God showed mercy. Jonah's disobedience was not outside the scope and range of the operation of God's predestination. In fact, as all things are, it was well within it. His rebellion ultimately brought the prophet to the point in life where he was made to sulk, weep, pray and argue. Jonah sulked, he wept, he prayed, and he argued.

(Have you ever, dear one, been made to argue with God? Have you been so angered and perplexed with your life, work, and, even the brethren, that you have been brought to the place that you even questioned the very existence of God Almighty?)

In my experience, I have argued, cursed, and rebelled to the uttermost. It is my experience, also, that when brought into a distressed, distraught condition and (when cast down, but not destroyed), to ultimately be made to find myself prostrate and helpless at the Lord's

feet. I go from the extreme of cursing to the opposite extreme of begging Him in the spirit of prayer and supplications. Dear friend, what is your lot?

Our God delights to show HIS mercy, NOT because of our sinfulness, but in SPITE OF it. Somehow, in a way that I cannot explain to the satisfaction of the carnal mind, HIS goodness washes away our badness. His eternal predestination cannot be separated from the "IN'S and OUT'S" and the UP'S and DOWN'S" of our own personal life.

When we are down, He is there. When we are up, He is there...When we rebel, He is there. If we make our bed in hell, behold, He is there. If we take the wings of the morning, and fly to the uttermost part of heaven, He is there. (See Psalms 139:7-11.)

Now mercy is good news for that people who desperately need forgiveness. How delightful and wonderful it is when we find that God forgives US, but what about His forgiveness to our enemies? He said to love thine enemies, but what about Jonah and his enemies, the people of Nineveh?

Jonah ran. He boarded a ship. A terrible storm came, and he persuaded the captain of the ship and its crew to throw him overboard. They did. Jonah was swallowed up by a great fish, and in the bowels of this fish, Jonah found the mercy of the Lord. He proclaimed, "SALVATION IS OF THE LORD." (Jonah 2:9.)

The fish vomited him on dry land. (Jonah 2:10.) He went to Nineveh and preached this doctrine. They repented, and that's exactly what Jonah was afraid of and expected in the first place. He wanted his enemies destroyed.

"But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I fled before unto Tarshish: for I knew that thou art a gracious GOD. AND MERCIFUL, slow to anger, and of great kindness, and repentest the of evil." (Jonah 4:1-2.)

Earlier, Jonah had praised the

Lord. Later, he became a recipient of mercy. But, now he has become distraught because the people of Nineveh are made manifest as vessels of MERCY. Oh! how fickle and confused is our nature.

But the Lord replied to Jonah, "Doest thou well to be angry?" (Jonah 4:4.) Have you any right to be angry? Jonah was so overwhelmed in his sulking that he did not answer. Rather, he went out to find shade from the hot, scorching sun.

Poor Jonah! He is like so many of us. He acted with a hot head, but thanks be unto God, mercy is shown concerning that matter too.

God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head to deliver him from his grief. Jonah was exceedingly glad.

Then, God prepared a worm to destroy the gourd, and it withered. When the sun did arise, He prepared a vehement, east wind, and the sun beat upon Jonah's head till he fainted. He said, "It is better for me to die than to live."

Now God asked Jonah whether he had a right to be angry about the gourd, "I am angry enough to die," said Jonah. Then the Lord made His point on Sovereign Mercy.

The Lord said, "Here you are all upset about a little gourd whatsoever to do about its overnight growth. It sprang up and died overnight. If you are so concerned about a weed which you did not create, shouldn't I be concerned about a city of 120,000 people, who cannot discern their right hand from their left, and their many cattle?" (Verses 10 & 11.) And, with that question, the Book of Jonah stops abruptly.

My point is essentially this: (1) The mercy of God, when it is revealed to us, leaves us speechless. We have no further ground to press an argument. We are struck "non-plus." And (2), When mercy comes, we discover it has ramifications that exceed all our comprehension and wildest dreams. Mercy covers all sin, and we are made to discover that God is not only

concerned about us personally, but also our enemies, even our cattle.

Jack H. Dawsey,  
Swansboro, N.C. 28584  
April 2, 1997

(Editorial Comment: It is interesting to point out that the Book of Jonah is the only one from the "Prophets" that gives an account, as well as the experience, of the prophet. All of the others consist of statements by the prophets.

Brother Dawsey was blessed to bring out two great truths that are taught here. (1) That punishment surely follows disobedience, and (2) that the mercy and forgiveness of God extends to, not only Israel, but here even to a wicked city called Nineveh of 120,000 people. While Jonah was only concerned about his little vine that withered, God showed his all-powerful concern for this great city in spite of its wickedness by sending forgiveness through His mercy, and Jonah was only an instrument in His hand to bring it about when "the people of Nineveh believed." Jonah 2:5. (JMM).

REMEMBER SISTER  
MADELINE LOWRY AND  
HER HUSBAND,  
MR. JAMES D. LOWRY.

Dear Elder Mewborn,

I am renewing my subscription to Zion's Landmark, and I am sorry I am late with it. I have and am living under most stressful conditions at this present time. My husband of 54 years, James D. Lowry, has lung cancer, and is very ill.

I did not get to attend the New River or Lower Mayo Associations this year, 1997, which I really missed. The church has meant and continues to mean so very much to me in my life in this troublesome world.

I always look forward to receiving the paper, Zion's Landmark. Our love and prayers, if we could be blessed, go to you, your family and the dear household of faith everywhere.

With all our love and prayers,  
James & Madeline Lowry,  
P.O. Box 54  
(Tele. 910-786-5937)

Toast, N.C. 27049

(EDITOR:) I am sure that a telephone call or a card, short note, etc., would be appreciated by this lovely couple. ED).

ELDER GEORGE W. HILL  
IDENTIFIED AND POINTED  
OUT THE BASIC CAUSE OF  
ALL SEPARATIONS AND  
DIVISIONS IN THE MILITANT  
CHURCH

"I am sure the men Jude spoke of have crept in our midst and are leading disciples after them, (and it is with unspeakable solemnity I speak of these things). I do not feel that we have any middle ground on which to meet error for a compromise. ALL THE DIVISIONS IN THE CHURCH HAVE ALWAYS BEEN CAUSED BY SOMETHING NEW BEING INTRODUCED. If the doctrines and commandments of men had never been introduced, there would not have been but one church, and in reality there is but one; she is the only daughter of her mother.

"Those who have departed from the doctrine and practice of the church, as given by the Saviour, are styled harlots, because they have departed from the laws of their Husband, and are, thus, walking disorderly. And His people are commanded to withdraw from those who walk disorderly."

(Excerpt from Corresponding Letter, written by Elder George W. Hill, to correspondents of the Salem Association, taken from minutes of the 1934 session.)

J.D. WRIGHT

This obituary notice is to inform the readers of the Zion's Landmark of the death of my father, J.D. Wright.

My dear father, Brother J.D., as he was known to the church (and this is how I will refer to him in this notice), who lived at 208 Williams Street, Tabor City, North Carolina, died on November 15, 1996, at the age of 75 years. He was preceded in death by his son, Larry B. Wright.

Brother J.D. is survived by his wife of 56 years, Sister Betty Wright, a faithful member of Tabor City Primitive Baptist

Church, Tabor City, Columbus County, North Carolina, and by three daughters, Mrs. Sonya Gore, Mrs. Rhonda Ward, and Mrs. Jo Ann Russ, with ten grandchildren and seven great grandchildren.

His funeral service was held at Inman Funeral Home Chapel, Tabor City, NC on November 17, 1996, at 1:00 p.m., by his pastor, Elder George Paul, and by the pastor of Tabor City Primitive Baptist Church, Elder Gardner Mishoe.

He was a faithful member of Mill Branch Primitive Baptist Church, Tabor City, N.C., where he served as treasurer, clerk and deacon of the church. He loved the Primitive Baptist doctrine, and he loved his brethren and sisters in the faith. Nothing pleased him more than to be able to go to church worship services and meetings. My mother and her family have lost a loving, caring husband, father and grandfather, as his church has lost a beloved brother and faithful member.

Submitted by his daughter who loved him,  
Jo Ann Russ  
Stoneville, North Carolina,  
27048

EDITOR'S NOTE: Brother J.D. Wright was a deacon who was given a good understanding in the scriptures, and this enabled him to give sound counsel and advise to the churches when called upon to do so. We will always remember his faithfulness, kind manner and gentleness of spirit. In his passing the churches in the Mill Branch Association have lost a faithful member and deacon. May the dear Lord be with Sister Wright in her loneliness and these children in the loss of their husband and father.  
Editor.



EULA CORBITT KEARNEY

1910-1997

I have been asked by the members of Mewborn's Church to write concerning the life and death of my dear mother, Eula Corbitt Kearney. I have been made to realize that without the Lord's help and blessing, I am not capable of writing anything, but, hopefully, with His blessing, I will attempt to do my best.

Sister Eula C. Kearney was born to Heppie Taylor and Isaiah Corbitt on September 8, 1910, in the Shine Community of Greene County, North Carolina, and passed away on August 1, 1997. She was married to our father, Robert Kearney on March 13, 1927, by the late Elder W. B. Kearney. To this marriage were born four daughters: Ramonia, who lived only a few months after birth, Panis Watson, Rose Guevarra, and Lola King. She was preceded in death by her husband. In addition to her three daughters, she is survived by two son-in-laws, five grandchildren, five great grandchildren, one sister, step mother, and four half sisters, and many dear, precious friends.

She had a very special love for her family and friends. She enjoyed gardening and working alongside her husband on the farm. She enjoyed harvesting the produce of her garden, and then sharing it with her neighbors. She also had a great love for flowers.

When mother was only 11 years old, her mother passed away. After her marriage, she accepted and was accepted by her in-laws, Brother Stephen L. Kearney and his wife, Sister Lola H. Kearney, deacon and his companion of Mewborn's Church, as their own. She helped care for her mother-in-law, who was an invalid from 1950 to 1960, in her home due to a stroke. She enjoyed going to Primitive Baptist associations, union meetings and church meetings with other family members and church friends. She enjoyed family and church members and friends gathering in her home. She enjoyed cooking, but best of all, she enjoyed (after serving them an evening meal) gathering together in the living room or den to sing the old church hymns and songs. Her favorite one was "Amazing Grace," and it was sung so beautifully at her

funeral service.

Mother was blessed to have visions, and one of the ones I recall her speaking about was shortly before she asked for a home at Mewborn's Church. In this vision she said she saw two sheep going down to the pool of water, followed by a third one. At a baptismal service on December 10th, 1972, two family members were being baptized, and then she went forward and asked for a home. She was gladly received and baptized on that same day by her pastor, Elder J. M. Mewborn. She was a very faithful, supportive member. There was no other place as lovely in her sight as the congregation at Mewborn's Church. She took great pleasure in helping the church sisters and ladies clean the building for second weekend services. She was a firm believer in the doctrine of Salvation by the Grace of God, and was blessed to believe in the predestination of all things.

Her funeral rites were held at Taylor-Edwards Funeral Home Chapel in Snow Hill, N.C., on August 3, 1997, by her pastor, Elder J.M. Mewborn, whom she loved very much. Her body was laid to rest beside the resting place of her husband in Mewborn's Church cemetery beneath a mound of flowers. Many times before her death, she expressed a desire to go home to her Heavenly Father. Her family and friends mourn her passing, but she will always be in a living presence to all who knew her. Her family has been blessed with the hope that she is peacefully asleep with her Saviour.

Oftentimes, I have been made to read this portion of scripture from Proverbs 31st Chapter, and I am given to see a description or identity in these words of my own dear, precious mother.

"Who can find a virtuous woman? for her price is far above rubies." Her children arise up, and call her blessed; her husband also, and he praiseth her." "Favour is deceitful, and beauty is vain. But, a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

Faithfully submitted by her youngest daughter,  
Lola K. King,  
Snow Hill, N.C.

ADA McCULLOCK HAWKINS

Again, the death angel has swooped down and took the life of one whom we held so dearly. Sister Ada M. Hawkins, age 85, who was born March 11, 1912, in Person County, N.C., the daughter of the late Haywood and Hasseltine McCulloch, and the widow of the late J. Howard Hawkins. She passed away in the University of North Carolina Hospitals, Chapel Hill, N.C., on August 3, 1997.

She was a seamstress with Roxboro Manufacturing Company, and was very active in the Homemaker's Club. She was a wonderful mother to her family.

She is survived by three daughters, Dorothy Dean H. Clayton, Hillsborough, N.C., Faye H. Phelps, Hurdle Mills, N.C., and Ann H. Howerton, Fayetteville, N.C.; one sister, Irene M. Warren, Prospect Hill, N.C.; nine grandchildren and seven great grandchildren.

Sister Ada offered for membership and was received into the fellowship of Wheeler's Primitive Baptist Church at the July meeting, 1937, and was baptized by her pastor, Elder T. Filloyd Adams. Her devotion and loyalty to her church during those sixty years of church membership were never questioned, and she attended her meetings as long as she was able.

We shall miss her sweet smile and support, but cannot wish her back to this low ground of sin and sorrow, as she did encounter much in her life time. We feel she is now at peace, awaiting the call of her Maker to come and inherit what HE has laid up for all His chosen ones.

The funeral service was held at Wheeler's Church at 11:00 a.m. on August 5, 1997 by Elder C.B. Davis, Jr., and burial was in the church cemetery.

This obituary was read and approved in conference this 13th day of September, 1997.

Elder Danny Carroll,

Moderator

Reuben Bowes, Clerk

**PATSY MAE WHEELLEY  
WAGONER**

Sister Patsy Mae Wheelley Wagoner, age 99 years, of 919 Rainey Street, Burlington, N.C., passed so quietly at her home on Wednesday, July 2, 1997, after an illness of two months.

She was born July 22, 1897, in Person County, N.C., and was the daughter of Benjamin and Carrie Wilson Wheelley, now deceased. She joined Wheeler's Primitive Baptist Church at the August Meeting, 1942, and was baptized by her pastor, Elder T.F. Adams. She was a member of the Women's Auxiliary of the Burlington, N.C. Fire Department, and was retired from Brown-Wooten Hosiery.

Her survivors include two daughters, Ms. Sarah Hazel Brown of Burlington, N.C., Ms. Frances Satterfield, Charlotte, N.C.; two sons, Lambert Alton Wagoner, Elon College, N.C., and George Benny Wagoner, Graham, N.C.; a half sister, Mis. Margaret Coppley, Norfolk, Va.; a half brother, Maurice Wheelley, Springfield, Penna.; seven grandchildren; five step-grandchildren; twelve great-grandchildren; ten great-great-grandchildren, and seven great-great-step grandchildren. She was also preceded in death by two sons, Billy Dean Wagoner and Percy Curtis Wagoner.

Sister Wagoner's life had not been an easy one, but she seldom complained, and was always blessed to give that sweet smile which we will always remember. Her devotion and love to Wheeler's Church for so many years must be acknowledged, as she attended as often as possible, and her family would always bring her whenever they could. They cared for her so tenderly throughout her life, and we do not feel they should have any regrets. As the writer left on record, her family and "her children arise up, and call her blessed." Proverbs 31:28.

Her funeral service was held at Lowe Funeral Home Chapel at 2:00 p.m., July 5, 1997, by pastor Curtis Oakley, and burial was in Pine Hill Cemetery, Burlington, N.C.

The church at Wheeler's extends its sympathy to her precious family, and our hope is that GOD will reconcile each of you to HIS HOLY WILL.

This obituary was read and approved by Wheeler's Church in conference this 9th day of August, 1997.

Elder Danny Carroll,  
Moderator  
Reuben Bowes, Clerk

**THELMA LANDIS OAKLEY**

Sister Thelma L. Oakley was born September 14, 1914, in Person County, N.C., the daughter of the late Charlie Cleveland and Aldine Fox Oakley, and passed away September 9, 1997, at the age of 82 in Person County Memorial Hospital, Roxboro, N.C., unexpectedly after hip surgery.

She had very little education and never married. She helped to rear her siblings and helped care for her parents. She had lived in rest homes for the past several years.

She offered for membership and was received in the Stories Creek Primitive Baptist Church, and was baptized at the August meeting, 1968, by her pastor, Elder A. B. Barham. She loved her church, but had not been able to attend the meetings for about the past five years.

Surviving are three brothers, Bennie M. Oakley of Roxboro, N.C., Charlie Bernice Oakley of Burlington, N.C., and Harold Oakley of Shelbyville, Ind.; and three sisters Edith O. Lackard of Roxboro, N.C., Jane O. Westmoreland of Thomasville, N.C., and Clair O. Regan of Roxboro, N.C.

We shall all miss her, but feel she is now at rest where she will never have any more sorrows and heartaches and take the abuse of this world anymore. Her GOD is today watching over her soul, and we feel it is now basking in the sunlight of His love that He has promised all of His chosen ones.

The funeral service was conducted by her pastor, Elder Pete Hendrix, at Stories Creek Church on September 11, 1997, at 2:00 p.m., and burial was in the Oakley Family Cemetery in the Ceppo Community.

Approved in conference at Stories Creek Primitive Baptist Church on October 19, 1997.

Elder Pete Hendrix, Moderator  
Elizabeth Clayton, Clerk  
Reuben Bowes, Ass't. Clerk

(NOTE: The following obituaries of (1) Princella Mae Chandler, and (2) Alvin Yancey Allen, Sr., that were published in the "July-Aug., 1997" and "Jan.-Feb., 1997" issues of Zion's Landmark, respectively, contained printer's errors and omissions. We are republishing in this issue of Zion's Landmark, and wish to state that we greatly regret them very much. Editor)

**PRINCELLA MAE  
CHANDLER**

I was appointed by Draper Primitive Baptist Church in conference on March 23, 1997, to write our dear sister's obituary. I will endeavor to do this.

Sister Princella Mae Chandler, who lived at 1143 Carolina Avenue, Eden, NC, was born in Fries, Virginia, on August 24, 1899. She died on February 18, 1997. She was preceded in death by her husband and two sons.

Sister Chandler was survived by three daughters; Mrs. Kathleen Edwards, Mrs. Mildred Ellicott, Mrs. Edith Spain, and one son; Mr. Curtis Chandler; fourteen grandchildren, seventeen great grandchildren, and three great-great grandchildren.

Her funeral service was held at Reynolds Chapel in Eden, North Carolina, on February 22, 1997, at 2:00 p.m. Her funeral rites were conducted by her pastor, Elder E.H. Gunter and Elder Kenneth Hopkins. The interment was held at Dan View Cemetery.

Sister Chandler was baptized into the fellowship of Draper Primitive Baptist Church on May 11, 1935.

She was a faithful member, always wanting to do what she called her part. After she lost a lot of her hearing, she still loved to attend the meetings for the fellowship and the love she felt for the people. When we visited her in her home, we always went away feeling better, regardless of what the problem

was. She was blessed to attend her church meetings until a few months before her death. We truly miss this dear sister.

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

Done by order of Draper Church in conference on March 23, 1997.

Elder E. H. Gunter, Moderator  
Fidelia P. Wood, Church Clerk

**ALVIN YANCEY ALLEN, SR.**

Again, it has fallen my task in writing of the life and death of one we cherished, Brother Alvin Y. Allen, Sr. He was born in Person County, NC, on January 11, 1921, the son of the late Reuben Malcolm Allen and Olena Rogers Allen. He received his education in the Person County Schools, and was a licensed barber.

He served in the U.S. Army during World War II in the European conflict. During that period of his life, he married Elizabeth Allen on November 7, 1942, who survives along with four sons, namely; Alvin Y. Allen, Jr. of Franklinville, NJ, Jerry Allen of Grottoes, VA, Garland Ray Allen of Marners, NC, and Robert Eugene Allen of Hurdle Mills, NC; two daughters, Janice Marie A. Edelburg of Orange, VA, and Susan Elizabeth Willingham of Remington, VA; six sisters, Alma A. Burke of Burlington, NC, Nettie A. Solomon of Prospect Hill, NC, Naomi A. Davis of Reidsville, NC, Rosa A. Norris, Martha A. Rudder and Katie A. Bowes of Roxboro, NC, and eleven grandchildren.

He attended Southern Baptist Theological Seminary, and was an ordained minister. He pastored several churches in central and eastern Virginia until his health failed. After retiring from the ministry, he joined the Snow Hill Primitive Baptist Church in Maryland, and was baptized by Elder James Poole. After several surgeries for cancer, he came home to his devoted wife, who cared for him so tenderly the rest of his life. On the second Sunday in November, 1995, he offered and was received at Wheeler's Primitive Baptist Church, and was baptized the second

Sunday in May, 1996, by Elder Burch Wray. He remained a loving brother until his death on December 26, 1996, at Treyburn Rehabilitation Center in Durham, NC. His travels on this earth demonstrate that we have no abiding city here; yet, we are ever searching to do the Will of our Maker.

His funeral service was held at Brooks & White Chapel, Roxboro, NC on Sunday, December 28, 1996, by his pastor, Elder Burch Wray, assisted by pastor, Johnny Smith. His body was laid to rest in the Allen Family Cemetery with military rites to await the second coming of our LORD and SAVIOUR to raise these corruptible bodies of His chosen ones to be with Him forever, and never know any more disappointments, pain, sorrow and heartaches.

The Church at Wheelers extends her love and sympathy to his dear family.

Approved in conference this 8th day of March 1997.

Elder Burch Wray, Moderator  
Reuben Bowes, Clerk

#### ELDER BURCH CUMMINGS WRAY

Elder Burch C. Wray of 824 McCullough Road, Cedar Grove, N.C., 27231, died on Wednesday, May 7, 1997, at the age of 81 years at his home. He had known of his affliction of cancer for less than one year.

Praying that the LORD would guide my hand and direct my thoughts in my feeble attempt to write of one that has fed and led us in the path of peace for such a long time, I shall endeavor to write concerning his life. He would be the first to admit that it was all of the LORD, and not anything good he had done. In his quiet, hum-

ble manner, he was blessed to pastor the following churches of the Lower Country Line Assn.; Mebane for 34 yrs.; Wheeler's for 33 yrs.; Eno for 30 yrs.; and Stories Creek for 3 yrs. He also served at Willow Spring Church, Willow Spring, N.C., of the Little River Assn., and also Harris Spring Church of the Yellow River Assn. in Georgia for many years of which we can say, "Well done, thou good and faithful servant."

Elder Wray was a World War II Army/Air Force Veteran, having served in the European theatre. He was retired from the U.S. Postal Service at Greensboro, with 29 years of service. He united with Wheeler's Church by letter on the second Saturday in September, 1970, from Oak Forest Church of the Salem Assn.; also, he was a member of the American Legion Post No. 447 at Prospect Hill, N.C.

He is survived by his dear wife, Eulalia Ward Wray; two sons, Steve W. Wray of Chapel Hill, N.C., and Rodney C. Wray of Cedar Grove; four brothers, Wilmer Wray and Haywood Wray, both of Reidsville, N.C.; O. J. Wray, Jr. and Hugh Wray, both of Greensboro, N.C. He was preceded in death on April 4, 1997, by his youngest brother Lewis Wray. I have never known a more devoted family man, as these two sons were a gift from GOD unto him, and he treasured each of them likewise. They were so blessed in his latter days to administer unto his needs and care for him so tenderly.

The funeral service as held at Wheeler's Church on May 9, 1997, at 3:00 p.m., by Elders George Flippen, Thomas Whitley and Bobby Daughtry. All three of them spoke well

with power and feeling. He had requested Psalm 139 to be read which was such comfort to this writer, as it so beautifully describes the path that GOD laid out for him while on this earth. Volumes could be written about him, but it would not add to nor detract from the way we feel about him. His body is now resting in the church cemetery until that day when CHRIST shall come again to raise these vile bodies, and take them home to be with Him forevermore.

The Church at Wheeler's would extend its deepest sympathy to the family, and our hope is that GOD will reconcile us to His Holy Will.

Approved in conference at Wheeler's Church this 7th day of June, 1997.

Elder O. J. Wray, Jr.  
Moderator  
Reuben Bowes, Clerk

#### FIFTH SUNDAY MEETING ON NOVEMBER 30, 1997 AT OAK FOREST CHURCH, GUILFORD, N.C.

We would appreciate it if you will announce in the Zion's Landmark that Oak Forest Church, Guilford County, North Carolina, has called for a fifth Sunday meeting to be held at our church on November 30, 1997. We would also like to invite our brothers, sisters and friends in the Lord to come and be with us.

Oak Forest Church is located north of Greensboro, N.C. Come to Summerfield, N.C., on U.S. Route 220 at its intersection with N.C. Hwy. 150 and Scalesville Road. Follow Scalesville Road east for four (4) miles to church location on your right at 1501 Scalesville Road.

A brother in Christ, I hope,  
Bennie Cockman, Clerk  
Browns Summit, N.C. 27214

#### LOWER MAYO (ASSOCIATION) FIFTH SUNDAY MEETING

The Lower Mayo (Association) Fifth Sunday Meeting is due to be held at Aaron's Fork Church the fifth Sunday (only) in November, this date being November 30th, 1997.

Those who travel Hwy. #8 from the north or south will turn west on Hwy. 704 for a short distance to "Aaron Fork Church Road." Go north about one mile to church location on your right. (Church is located south of Stuart, Va.)

We wish to invite our brethren, sisters and friends to come and be with us at this time.

Samuel R. Wood, Sr.  
Association Clerk

MILL BRANCH UNION (S.C.)  
The next Mill Branch Union Meeting was appointed to be held with Mt. Pleasant Church, Bishopville, Lee County, South Carolina, on the fifth Saturday and Sunday in November, these dates being Nov. 29th and 30th, 1997.

Our church location is just off Interstate 20 at Bishopville, S.C. Take exit #116 to U.S. Hwy. 15 north; go 3/4 mile to sign; turn left on Browntown Road; go 2 miles. Turn left on "Church Road", to church building 200 yards on your left.

We hope our brethren will keep us in mind, and that you will come to see us again, as we love you.

L.M. Davis, Pastor  
Bishopville, S.C.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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CXXI

November-December, 1997

Number 6

## THE WAY I HAVE HAD TO TRAVEL

While reading an exchange paper recently titled THE BAPTIST EXAMINER, published at Ashland, Kentucky, the following article headed, ALONE, caught my attention. I immediately read this article and found that its author, Elder Edward G. Graff, has traveled in so many ways the same road and pathway that it has fallen my lot to travel for the past 40 years. He has described this road or pathway so much better than I ever possibly could, even if I had attempted to do it, myself.

I have never met Elder Graff, and am not acquainted with his immediate (or direct) circumstances of life, but it is heart-warming and soul-cheering to be given a witness of evidence in this instance of someone, as a fellow traveler, who has been carried down the same road also it has fallen my lot to travel.

I am publishing this article in this issue of Zion's Landmark, as he has told my experience and pathway in this world by far much better than I could ever do myself. Also, I feel it will prove beneficial and strengthening to others who have had similar or like roads to travel.

J.M. Mewborn

## ALONE

It is very human to stand with the crowd, but, it is divine to stand alone. It is man-like to follow the multitude and to drift with the tide. But, it is God-like to follow a true principle and to stem the tide. It is only natural to compromise the conscience, and follow the social, and religious fashion of the world for the sake of popularity, pleasure, and gain, but, it is divine to sacrifice acceptance, self-gratification, and profit on the Altar of Truth & righteousness. (2 Tim. 4:11-18).

11. "Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12. And Tychicus have I sent to Ephesus.

13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14. Alexander the copper-smith did me much evil; the Lord reward him according to his works;

15. Of whom thou beware also; for he hath greatly withstood our words.

16. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.

18. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory for every and ever. Amen."

(Text verse is verse sixteen, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.")

The battle-scarred Apostle Paul is writing to describe his first appearance before Nero, emperor of Rome, to answer for his life. Why? For believing, and teaching contrary to the Roman world, and counter to Hebrew law, as set by the Pharisees, and the high priest by his law.

Truth has been out of fashion ever since man attempted to change God's Robe of Fadeless Light for a garment of deteriorated, faded fig leaves. (Gen. 3:7), "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

Noah built the ark, and voyaged alone. His neighbors

laughed at his strangeness, but perished in style. (Gen. 6:5-8)

5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

6. "And it repented the Lord that he had made man on the earth, and it grieved him at His heart."

7. "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them."

8. But Noah found grace in the eyes of the Lord. Because Noah stood alone, he found grace in the eyes of the Lord, and he and his family were saved.\* (\*Note: Noah was blessed in this deed and not for it.)

Abraham, the friend of God (James 2:23) and founder of the Hebrew nation by the elective covenant and Will of God (Gen. 13:18), wandered, and worshipped, alone. Even his nephew Lot left him, (Gen. 13:1-12). And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2. And Abram was very rich in cattle, in silver and in gold.

3. And he went on his journey from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

4. Unto the place of the altar which he had made there at the first; and there Abram called on the name of the Lord.

5. And Lot also, which went with Abram, had flocks, and herds, and tents.

6. And the lands were not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite

dwelled in the land.

8. And Abram said unto Lot, Let there be no strife; I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9. Is not the whole land before thee? Separate myself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other.

12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

Abram (Abraham) and Lot had been together since leaving Ur. But now their flocks, herds, and tents had become so extensive, and their herdsmen so contentious over pasture lands, that it seemed best to separate. So, Abram gave Lot the choice of all the land. Lot foolishly chose the plain of Jordan, and Abram providentially chose the land of Canaan as his settled home.

Daniel dined, and prayed alone. (Daniel 1:8), "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore, he requested of the prince of the eunuchs that he might not defile himself." Daniel would not eat, nor drink anything was offered to idols. The portion of the king's meat, and drink that was to be given to Daniel, was the portion offered to idols.

(Daniel 6:4-10), 4 "Then the

presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5. Then said these men; We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever.

7. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statue, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days save of thee, O king, he shall be cast into the den of the lions.

8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altered not.

9. Wherefore king Darius signed the writing and the decree.

10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before the God, as he did aforetime." Daniel knew about the king's proclamation, and yet, prayed alone to the Lord anyway.

Elijah sacrificed and witnessed alone (I Kings 18:36-38), "And it came to pass at the time of the offering of the evening sacrifice, that Elijah, the prophet, came near, and

said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." And the evening sacrifice Elijah, alone, that is, by himself, prayed, "Hear me, O Lord", and the fire of the Lord fell, and consumed the burnt sacrifice, as well as the wood, stones, dust, and water.

On another occasion Elijah said, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Romans 11:3,4. Hence, God was more than just being with Elijah. He gave him 7,000 men to stand with him.

The Israelites, in the wilderness, praised Abraham and persecuted Moses because he stood alone. (Exodus 16:2-3).

2. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat breads to the full; for ye have brought us forth into this wilderness, to kill

this whole assembly with hunger."

The Israelites of the kings of Moses persecuted the prophets because they stood alone. (I Kings 19:2), "Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow, about this time." (Matt 5:5). "Blessed are the meek, for they shall inherit the earth." Happy, delighted, joyous, spiritually correct, and satisfied in God's favor and sight, and His salvation, regardless of their outward conditions, are the mild, patient, and long-suffering meek of God for they shall inherit the earth.

The Hebrews of Caiaphas, the high priest, praised the prophets, and persecuted Jesus. (Matt. 26:62). "And the high priest arose, and said unto Him, Answerest thou nothing? what is it which these witness against thee?"

Throughout the history of time, since Christ established His church 2000 years ago, the church of Rome, and its popes have praised the Savior, and persecuted the saints. (Read "The Trail of Blood.") Today, the harlot, and her daughters, as well as the world with its denominations, applaud the courage of the Patriarchs, the prophets, the apostles, the martyrs, but condemn as stubbornness, or foolishness, the faithfulness of those, who stand for the true, complete and full word of God. The harlot, and the world say. "Come let us reason together", but what they literally mean is, Come now, and compromise. Follow the religious, social, and

political fashion. "Join the crowd," they will say, "don't be stubborn. Join us, and you will be liked, and not be alone." But God says, "Narrow is the gate." Of the lonely way that the followers of Christ shall walk, Jesus said this in (Matt. 7:13-14.)

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat:

14. Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

Of the true followers' treatment by the many who walk the broad way. Jesus said in (John 15:19), "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The people of God, when they have been blessed to enter this narrow gate and walk this difficult way that leads to life eternal, will be made to stand alone, if need be, even as, the Apostle Paul, against corrupt things that die and perish in this present evil world. The question remains, "Will God bless and enable us to stand alone and live, or stand with the world and die?" There is no half way or middle ground in this matter with the one exception of compromise. The truth of the matter is if God blesses you to stand alone for the truth's sake, you will find that you are not alone because the Son of God stands with you. Even Jesus said, "I am not alone, but I and the Father that sent me," (John 8:16), and "I am not alone, because the

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(Signed) ELDER J.M. MEWBORN  
Publisher

**Zion's Landmark**

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

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Father is with me." (John 16:32).

But, sadly today many are not blessed to see this reality, and follow the rudiments and beggarly elements of a dying world, having entered the broad gate, walking the easy way that leads to eternal death. There are those who will obey (by His almighty power) their convictions of conscience of soul and truth at the cost of all fortune, friends, and even life itself.

(Elder) Edward G. Graff

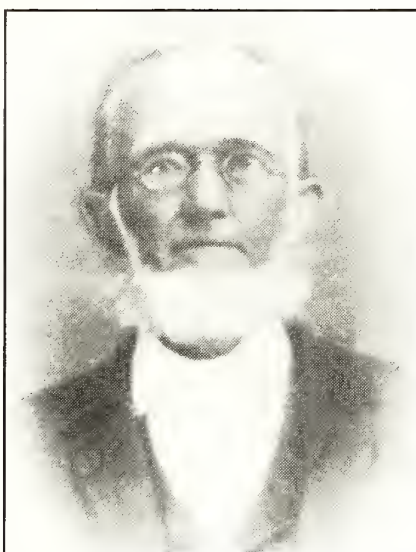
WAS BALAAM A TRUE PROPHET OF THE LORD, AND DID GOD SEND HIM AS SUCH?

TO THE READERS OF ZION'S LANDMARK:

I have a leading of mind (and I do not know from what source) to write a short article about Balaam. Some people seem to think today he was a prophet of God, and that, as such, he was sent by the Lord. I do not think so, and I wish to give some of my reasons for not thinking that God sent him.

God sends His true prophets and ministers to comfort and feed His people. He sent Isaiah of old saying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished: for she hath received of the Lord's hand double for all her sins." Isa. 40:1. He told Peter, "Feed my lambs," and "Feed my sheep." John 21:15 & 17. The true servants of God are blessed to do this willingly, and of a ready mind. They do not feed them for filthy lucre. The Apostles Peter verified this truth when he said, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not FOR FILTHY LUCRE, but of a ready mind." 1st Peter 5:2.

But, Balaam loved the wages of unrighteousness. He had promised Balak that he would curse the people of God "if Balak would give him his house full of silver and gold," yet acknowledging at the same time saying, "I cannot go beyond the word of the Lord my God, to do less or more." (See Numbers 22:17,18.) Balaam spoke the truth by saying he could not curse the people of God unless God blessed him to do so. "I cannot go beyond the



**Elder D.A.**  
(Drewry Aldridge)  
Mewborn  
1840-1928

word of the Lord my God, to do less or more." Yet, he wanted, as it were, a pot of gold, "his house full of gold and silver," under the name of his so-called, outward calling as a prophet of God, to carry out his so-called prophecy. How False!!

Peter also verified the truth against when he wrote, "Cursed Balaam children, which have forsaken the right way, and are gone astray, FOLLOWING THE WAY OF BALAAM, the son of Bosor, who loved the wages of unrighteousness." II Peter 2:14 & 15. And the Apostle John recorded the words of the Angel to the church, "I have a few things against thee, because thou hast there them that hold the doctrine of BALAAM, who taught Balac to cast a stumbling block before the children of Israel to eat things sacrificed unto idols, and to commit fornication." Rev. 2:14.

But did not Balaam prophesy the truth? Yes, because God made him do so. Does not God make His true prophets speak the truth? Yes, He makes them speak the truth AND ALSO LOVE THE TRUTH. There is a difference. The true prophets prophesy the truth because THE SPIRIT OF TRUTH AND LOVE is revealed in their hearts and is a part of themselves, being their eternal life. This is not true of the former. The former loves filthy lucre, while the latter loves the truth, being in possession of it in their hearts.

Balaam spoke the truth, but NOT IN THE LOVE FOR IT, for he loved better the wages of unrighteousness (filthy lucre). And he was not made a partak-

er of the joys of what he prophesied. Notice what he said in Numbers 24: 17, "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and smite the corners of Moab, and destroy all the children of Sheth."

How sad it was for Balaam to have to prophesy of the coming of the Star of Jacob, the Redeemer of Israel, and how sad it was for him to have been made to realize that as he said, "I shall see Him, but not now. I shall behold Him, but not nigh." Balaam is saying I shall behold Him afar off, the Savior of Israel, the Lord & Savior of Jesus Christ, but not mine. Oh! how sad he would have felt if he had fully known the complete meaning of his prophecy. It is mercy that hides the full meaning of these things from those who are dead in trespasses and sins.

As a further proof that Balaam was a false prophet, I will say that he was slain by the Lord's people with their other enemies. "And Moses sent them to the war, a thousand of every tribe." "And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, the kings of Midian: BALAAM, also the son of Beon they slew with the sword." Numbers 31: 6 & 8.

The Lord of Hosts, the God of Israel, does not teach His people to slay each other, but He does teach them not to spare their enemies. Samuel told Saul that he remembered what Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. And the Lord of hosts said to Saul, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1st Samuel 15: 1-3.

And, sometimes, He punishes His chosen people if they do spare their enemies. Because King Saul did not destroy all of the sheep belonging to the Amalokites, as God had commanded him, as well as the oxen, not keeping the best to sacrifice unto the Lord, God kept Saul from becoming king over Israel. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idol-

atry. Because thou hast rejected the word of the Lord, He hath REJECTED thee from being king." 1st Samuel 15:23.

In the second dispensation there were false prophets, as well as the true prophets of God. Balaam falls into the category of the former.

D.A. (Drewry Aldridge) Mewborn

#### THE THREE SINS

Also, it is on my mind to offer some thoughts on the three sins that are spoken of in the scriptures. These three sins are mentioned in the scriptures, (1) what is called the unpardonable sin, (2) the sin unto death, and (3) the sin which is not unto death.

(1) What is called the unpardonable sin is the sin against the Holy Ghost. "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 whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matthew 12:32,33.

The Holy Ghost was given after the crucifixion, resurrection, ascension, and glorification of the Lord Jesus Christ. I understand that His reception of the Crown of Glory and Honor was the last mediatorial work which our Saviour did. The Holy Ghost, being sent after the mediatorial work was finished, did not include the sin against the Holy Ghost, as described above in Matthew 12:32 & 33. The sin against the Holy Ghost is not included in the Atonement of the sins of God's people, which the MEDIATOR, the Lord Jesus Christ, wrought out for them, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1st Peter 1:5.

Therefore, none of the Children of God, or "The Lord's people", ever commit that awful sin of accusing God of doing His work under the influence of the prince of devils, nor any other devil. The Lord's people never commit that unforgivable sin for the Lord says concerning His people or His church, "For she hath received of the Lord's hand double for all

her sins." Isaiah 40:2.

(2) Now, the sin unto death, spoken of by John in 1st John 5:16, reads as follows: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death: I do not say that he shall pray for it." I understand this sin to be one committed by the Lord's children, and the "death", spoken of in this case, is death to church fellowship. And, being dead to the fellowship of the church, this one or such cannot be restored to the fellowship of the church. The Apostle John does not say we should pray for it which, I understand, means that we are not to pray for or desire such to be restored to the church for we should not desire a dead member to be attached to the Lord's body, the Church. "The Sins that are unto death" may be found mentioned in the 20th Chapter of Leviticus. (Time and space will not allow me to list them here, but the reader may like to read them.) Some may say that I am over emphasizing the Law of Moses here, but we cannot preclude the fact that all of this is tied to the New Testament (Gospel) Church of the Lord Jesus Christ, since the Apostle John includes the "Sin Unto Death" in his writing in his "First Epistle General of John" of the New Testament. Hence, those of the Lord's people, who are guilty of any of these crimes of which death is the penalty, should be excluded from the church, and not ever be restored again.

(3) The "sin which is not unto death" would, according to my judgment, include all other sins which the Lord did not prescribe the penalty of death for, and if a brother is excluded for a sin which is not unto death and the Lord grants him repentance, I think the church may restore him to fellowship, if he so desires and requests.

D.A. (Drewry Aldrige)  
Mewborn

Farmville, North Carolina

(These two articles, "Was Balaam A True Prophet of the Lord," and also "The Three Sins," appeared in August 15th, 1921, issue of this paper, Zion's Landmark, pages 777-778.

Elder D.A. (Drewry Aldridge) Mewborn was my great uncle. He was born in the year 1840, died in 1928, and was a soldier in the Civil War. For many

years he was the patriarch of our family. His father, Elder Parrott Mewborn (1799-1864), was the constituting pastor of our Church at Mewborn's, Greene County, N.C., in the year 1829. According to records in our possession today, they, as a church name, were called "Predestinarian Baptists," and bore that name as a people in the day and time in which they lived. Editor.)

WM. HUNTINGTON, S.S.

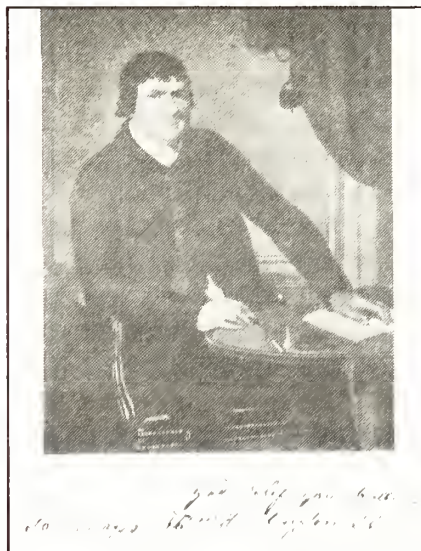
Found within the lids and pages somewhere of the writings of Wm. Huntington, S.S., a truly-called minister of God, who believed, strictly speaking, in the doctrine of Salvation by the Grace of God, and Grace alone, is his account of walking one day during his lifetime in the 18th century in a large cemetery in London, England, reading the sundry names and epitaphs on many tombstones, tombs and gravemarkers.

Finally, he came upon one epitaph which, after reading it, really caught his attention. That epitaph read as follows,

"Lo stranger here, as you pass by,

As you are now, so once was I.

As I am now, soon ye must be  
Prepare for death and follow me."



God bless you both- to pray -

**William Huntington,**  
**S.S.**

1744-1813

William Huntington, S.S., being a strong believer in the doctrine of Salvation by God's grace, and His grace alone, and of the utter, helplessness and failure of man to prepare and save himself for heaven, took out his pen or pencil and penned these words immediately (or directly) below the epi-

taph on that large tombstone or gravemarker, responding to his enquirer, as follows,

"To follow thee, Is that the cry?,

And Not To Assert The Reason Why!

To follow thee, I am not content,

UNLESS, I knew which way you went."

This man, Wm. Huntington, was undoubtedly blessed with great and wonderful understanding of the truth. I am told his churches appeared under his ministry, and after his death, they disappeared or became extinct. These churches do not exist today.

(FROM THE RECORD IN NATURAL HISTORY)

William Huntington, S.S. (Sinner Saved) was born in 1744 and died in 1813. He was of low origin, and very poor, ignorant and dissipated; his occupation was that of a coal-heaver. He was converted suddenly and wonderfully, and became a Calvinistic Methodist preacher - a large chapel in London, England, being built for his use. He had an extraordinary tact for spiritualizing everything; and seemed to obtain nearly all the bodily necessities and comforts for which he prayed. His numerous writings are esteemed by many sound English and American Baptists as the most experimental and spiritual of any since the days of the Apostles. He appended S.S. (Sinner Saved) to his name, as a contrast to the non-scriptural ecclesiastical title D.D. (Doctor or Divinity). (See Hassell's History, pages 611 & 612.)

Yet, with all the wonderful, complimentary things that have just been said about him, it is to be pointed out these facts from his biographer, to wit: "His mother was a poor labourer's wife, and his real father a neighboring farmer, probably her husband's employer. Before his conversion he had a son born out of wedlock, defaulted in his payments through poverty, and changed his name from Hunt to Huntington. In after years his indebtedness to the parish overseers was discharged."

(From The Kingdom of Heaven Taken by Prayer, page 5.) From these facts we learn that he, himself, was not only an illegitimate child, but also in his state of unconversion, he,

himself, fathered an illegitimate child.

J. M. Mewborn

AN EXCELLENT LETTER

Dear Elder Mewborn,

It was very good to see both you and your wife, Susie, at the New River Association at Indian Creek Church, Indian Valley, Va., on Sept. 12, 1997. We certainly missed our dear aunt, sister, and Sister in Christ, Alma Martin, at our Association this year. We loved her with all our hearts. She was always so very kind to all of us. She certainly stood soundly for the truth, and was a true Primitive Baptist in every sense of the word.

There must have been between 15-20 preachers, and all were favored to preach the truth in Jesus Christ. I believe the Lord has truly blessed us with (Lic.) Brother Kenneth Hall, Ransom, Kentucky. All our blessings are received from Him. Man has nothing to do with it. The Lord provides our every need.

Elder Reuben Hawks spoke about having memories of things done many years ago that he wished he could take back. But, he said, they always creep back into my conscience. If not deceived, I witness the memories of things past, of which I am ashamed. There is nothing left to do but pray "Lord, have mercy on me, a poor sinner." We are all poor sinners by nature and by practice, and with God's mercy we would not even be in possession of the precious hope He has given us.

God sent Jesus to bear the sins of all his children, and completed their salvation according to the eternal election held before the world was. Jesus' blood was shed on the cross to redeem the sins of all His chosen people. Their sins are remembered no more. Every child of God must suffer in this world, but none as much as our Lord Jesus Christ. His shoulders carried every sin of all His covenanted people.

The final destiny of all men, including all things in their lives, is predestinated. There is not one thing that man can do that the Lord God does not know beforehand, whether it is good or evil. He knew you before you

were in your mother's womb. He knows your every need before you ask. Not a sparrow falls to the ground without His all-knowing and all-seeing eye.

When Jesus gave up the ghost on the cross, He went back to the Father who sent Him. He said He would not leave His children without a witness. He promised to send the Holy Ghost to comfort His little ones in all their trials and troubles while living in this world. The Lord has promised to return with a band of angels to gather His loved ones from the four winds. (See Ezekiel 37:9.) Scripture tells us, He will reunite their bodies with their souls and they "shall" be satisfied in that glorified state in Heaven and immortal glory.

Elder Mewborn, I truly believe we are living in the last days. You wrote an article in the early to mid 1980's about Gog and Magog. I can see the United States getting weaker and weaker in its dealings with China. And Saddam Hussein is as powerful as ever. But all things must come to pass as it is written. I feel blessed to know that it is all in the Lord's all-powerful hand. This is a comfort to the children of God. I am an unworthy sister,

And in a blessed hope,  
Jackie L. O'Neal  
Rockville, Maryland  
November 5, 1997

(Note: Sister Jackie L. O'Neal is a niece of Sister Alma S. Martin, Cary, North Carolina, to whom she was very much devoted, as well as her family. Sister Martin passed away June 22, 1997. See her obituary in this issue of Zion's Landmark. Editor.)

**A LIST OF CONTRIBUTIONS FOR DRAPER CHURCH**

Dear Elder Mewborn,

The members of Draper Primitive Baptist Church, Eden, Rockingham County, North Carolina, desire to thank the brethren and friends through the Zion's Landmark who made it possible for us to put vinyl siding on our church building recently.

We are indebted to you for your kindness, and are enclosing a list of names of all the people who contributed to this cause as follows, viz:

Elder and Mrs. E.H. Gunter, Gastonia, N.C.

Elder and Sister Lester

Stewart, Reidsville, N.C.

- Mr. Larry Clark
- Deacon Samuel Wood, Sr. & Sister Fedelia Wood
- Deacon Amos Cassell & Sister Joan Cassell
- Sister Princella Chandler
- Elder Cletus Turner
- Mrs. Bennie Cockman
- Mr. & Mrs. Bird Witt
- Mr. & Mrs. Lowell Hopkins
- Mr. and Mrs. Akers Mabe
- Sister Lucy Lawson
- Oak Forest Primitive Baptist Church, Summerfield, N.C.

We hope to thank our blessed Lord who made all of this possible for us.

(Of late, we have had to install a new furnace for the church building. We still owe Three Hundred Dollars (\$300.00) on the installation. If anyone would like to donate or assist us on this indebtedness, please mail to the undersigned. Any amount will be appreciated, as our membership is small in number.)

Samuel R. Wood, Sr., Deacon  
Fedelia P. Wood, Clerk  
P.O. Box 33  
Spencer, Virginia, 24165

**A BRIEF HISTORY OF DRAPER PRIMITIVE BAPTIST CHURCH, EDEN NORTH CAROLINA**

On March 27, 1919, several members of Primitive Baptist Churches, living in the vicinity of Draper, Rockingham County, North Carolina, with a number of friends, met for the purpose of purchasing a lot and erecting a meeting house or church building with the intent of formally organizing a church at this place. It was mutually agreed among all parties that the cost of the building would not exceed \$1,000.00.

A lot was purchased on Oak Street, in Draper, North Carolina, (now Eden, North Carolina), for the erection of the new building. This street is known today as "Phillips Street." The final cost, however, to construct the new church building upon completion was \$1,687.78.

A formal organization of the Primitive Baptist Church at Draper, Rockingham County, North Carolina, took place just 23 days later on the 19th day of April, 1919, with eight members (of the same faith and order) who had been dismissed from neighboring churches for the purpose of constituting the



**Draper Primitive Baptist Church (Meeting House)**

**Church Was Organized April 19, 1919**

church, with another member who united with the church at the time of the constitution, making a total of 9 members in the church when it was organized.

A presbytery met by request for the purpose of organizing the church with Elder J.W. Flinchum, Moderator, and Brother James W. Hall, Clerk. They were declared by the presbytery to be the Church of Jesus Christ in Gospel Order at Draper, North Carolina. The church immediately called for the ordination of two deacons, and the same presbytery proceeded to ordain them to this office in the church.

The church petitioned the Lower Mayo Association that same year, 1919, for membership, and was received into that body. In the early 1950's, Draper Church petitioned for dismissal from the Lower Mayo Association, as one of several churches, to help form the Dan Valley Association, where it remained until the year 1958. In the year, 1961, it was received back into the Lower Mayo Association in full fellowship after a counsel meeting was held for the purpose to receive them.

At this time, December 15, 1997, we have four members. We feel we are truly blessed of the Lord as a Church, even though we are so few in number. Elder Albert A. Doss, Altivista, Virginia, served us faithfully from July, 1960, until his death on June 21, 1990, a period of almost 30 years. After Elder Doss' death, Elder E.H. Gunter, Gastonia, N.C., was unanimously chosen as our

pastor, who has served us faithfully ever since, driving 320 miles round trip, each 4th weekend of every month to be with us.

Fedelia P. Wood,  
Church Clerk  
December 26, 1997

**CONTRIBUTIONS TO ZION'S LANDMARK REGULAR FUND AND FRIEND'S FUND FOR YEAR, 1997**

The following contributions are herein acknowledged for both the Regular Fund, as well as the Friend's Fund, for the year 1997. Your interest and concern for the paper in this respect is truly soul-humbling and heart-warming. May we say again, as we have said many times before, "Thank You" for your interest, prayers and concern in behalf of the Zion's Landmark.

The Zion's Landmark maintains the usage of the two funds, (1) Regular Fund for the payment of subscriptions of those who are unable to pay for the paper and supplementary to expenses for typesetting, production, postage, etc., and (2) Friend's Fund for those who desire to help in the further continuation and support of the paper for other required costs and expenses.

Contributions may continue for the Regular Fund, as usual, with your renewal fee. If anyone at anytime who would like to make a contribution to the Friend's Fund, just indicate "For Friend's Fund," on your check. May we say again, Thank You, for your interest, help and support.

J.M. Mewborn, Editor  
January 8, 1998

**REGULAR FUND**

|                            |         |
|----------------------------|---------|
| Tommy Middleton, NC        | \$5.00  |
| Jenny B. Craven, NC        | \$5.00  |
| Russell B. Angle, OH       | \$4.00  |
| Nannie M. Fields, NC       | \$2.00  |
| Kenneth R. Adams, KY       | \$10.00 |
| Lillie A. Phillips, VA     | \$2.00  |
| Elder Walter B. Wilson, CA | \$12.00 |
| Sudie M. Taylor, NC        | \$2.00  |
| Elder Carl D. Dubose, TX   | \$11.00 |
| E.W. Watson, NC            | \$5.00  |
| David M. Tate, GA          | \$10.00 |
| Elder John T. Lee, NC      | \$7.00  |
| Bill G. Clinton, CA        | \$2.00  |
| Naomi Coker, NC            | \$2.00  |
| Howard F. Mills, NC        | \$2.00  |
| Ida W. Wingate, NC         | \$2.00  |
| Elder Joseph Sawyer, NC    | \$3.00  |
| Roy W. Garris, NC          | \$2.00  |
| Dollie E. Matthews, FL     | \$5.00  |
| Hewatt L. Fleming, GA      | \$2.00  |
| Alma S. Martin, NC         | \$2.00  |
| Ruby C. Mewborn, NC        | \$1.00  |

|                               |         |
|-------------------------------|---------|
| Joseph W. Robbins, NC         | \$5.00  |
| Clifton King, NC              | \$2.00  |
| Reid A. Jones, NC             | \$2.00  |
| Michael Breedlove, MI         | \$5.00  |
| Lillian Havener, NC           | \$4.00  |
| Annie R. Rice, NC             | \$2.00  |
| Hazel Snider, NC              | \$2.00  |
| Evelyn M. Lee, NC             | \$2.00  |
| Gladys Howery, VA             | \$5.00  |
| Lauren S. Via, VA             | \$2.00  |
| Hoyt Sparks, NC               | \$2.00  |
| Coy Whitfield, NC             | \$5.00  |
| A Friend, NC                  | \$8.00  |
| Nona Mae Daniel, NC           | \$2.00  |
| Graham Jackson, NC            | \$2.00  |
| Jesse R. Hutchens, NC         | \$2.00  |
| Newman I. Lanier, NC          | \$2.00  |
| Elder L. M. Davis, SC         | \$5.00  |
| L. B. Tart, NC                | \$6.00  |
| Eugene Gardner, GA            | \$2.00  |
| John C. Vipperman, VA         | \$2.00  |
| Nancy S. Spivey, NC           | \$5.00  |
| Rachel C. Manuel, VA          | \$10.00 |
| Morris A. Apple, NC           | \$15.00 |
| Vernon M. Hopkins, VA         | \$2.00  |
| Mrs. Frank Pollock, NC        | \$3.00  |
| Coy R. Furr, NC               | \$3.00  |
| Hazel Branch, VA              | \$3.00  |
| Dora Wingfield, VA            | \$2.00  |
| W.H. Norman, NC               | \$8.00  |
| Eva M. Cruise, NC             | \$8.00  |
| Frank W. Stokes, NC           | \$8.00  |
| Carol C. Cruise, VA           | \$13.00 |
| Nancy Jane Foust, NC          | \$6.00  |
| Elma G. Wilson, NC            | \$3.00  |
| John E. Watkins, NC           | \$3.00  |
| Elder Elbert Kirkman, NC      | \$2.00  |
| Charlie L. Harryman, NC       | \$8.00  |
| Alseberry E. Smith, VA        | \$8.00  |
| Hassell Hale, VA              | \$3.00  |
| Inex Humphrey, NC             | \$3.00  |
| Jimmy H. Batchelor            | \$5.00  |
| Joyce Farley, TX              | \$15.00 |
| George W. Royal, Jr., VA      | \$10.00 |
| Elder C. B. Davis, Jr., NC    | \$10.00 |
| Elder John F. Simpson, FL     | \$10.00 |
| Judith C. Poindexter, VA      | \$10.00 |
| Jesse B. Mitchell, Sr., VA    | \$3.00  |
| James L. Shelor, VA           | \$5.00  |
| Elder Elmer Smith, KY         | \$5.00  |
| Sylvia H. Dobbins, VA         | \$2.00  |
| Elder J.L. Bocoock, FL        | \$2.00  |
| Irma W. Gardner, NC           | \$2.00  |
| Addie B. Neal, VA             | \$3.00  |
| Ruby G. Daniels, NC           | \$3.00  |
| Ruth G. Clark, NC             | \$3.00  |
| Joseph C. Kearney, NC         | \$8.00  |
| J.D. Phillips, VA             | \$8.00  |
| Mattie B. Whitfield, NC       | \$8.00  |
| Jasper Handy, NC              | \$3.00  |
| Betha R. Medford, NC          | \$3.00  |
| Elder W.C. Edwards, NC        | \$12.00 |
| Elder Bennie R. Cockman, NC   | \$5.00  |
| Coy Whitfield, NC             | \$9.00  |
| James W. Keesee, KY           | \$2.00  |
| Lola K. King, NC              | \$5.00  |
| Norman Quesenberry, VA        | \$3.00  |
| Vera M. Hollandsworth, VA     | \$3.00  |
| Jessie B. Mitchel, Jr., VA    | \$5.00  |
| Coy Whitfield, NC             | \$3.00  |
| Aubrey Akers Mabe, NC         | \$5.00  |
| Jeffie Fitzpatrick, GA        | \$4.00  |
| J. Cline Chandler, NC         | \$2.00  |
| Mrs. Carl Stephens, NC        | \$5.00  |
| Elder Thornton Manley, NC     | \$10.00 |
| Georgia E. Edwards, NC        | \$5.00  |
| Edna L. Ogburn, NC            | \$8.00  |
| Mrs. Clayton H. Bond, VA      | \$3.00  |
| Elder L.G. Mishoe, SC         | \$2.00  |
| Elder George M. Paul, Jr., SC | \$5.00  |
| Elder Billy W. Gore, SC       | \$5.00  |
| W. Gore, SC                   | \$3.00  |
| Brian Cox, SC                 | \$3.00  |
| Robert Ann Harward, NC        | \$5.00  |
| W. W. Havener, NC             | \$5.00  |

|                        |          |
|------------------------|----------|
| Mrs. Helen Hylemon, NC | \$2.00   |
| Lester G. Gray, NC     | \$3.00   |
| Mabel O. Rhodes, NC    | \$5.00   |
| Harold R. Johnson, WV  | \$3.00   |
| Thomas H. Holmes, NC   | \$13.00  |
| Nannie M. Fields, NC   | \$2.00   |
| Eli T. Smith, Jr., NC  | \$3.00   |
| Charles E. Sauls, NC   | \$3.00   |
| FRIEND'S FUND          |          |
| Joseph R. Pyrtle, NC   | \$100.00 |
| A Friend, NC           | \$100.00 |
| Dorothy P. Lyndon, NC  | \$45.00  |
| A Friend, NC           | \$200.00 |
| Elder J.S. Moseley, NC | \$72.00  |

#### ALMA S. DEAN MARTIN

"Precious in the sight of the Lord is the death of His saints." (Psalms 116:15.) This inspired language of David of old portrays the meaning of that strong, unbreakable bond of love that exists between the Children of God and their Heavenly Father. Death in His sight is only a precious blessing to bring them together with Him in that eternal, immortal Kingdom forever and ever. It is no wonder one has written, "Why do we mourn departing friends, Or shake at death's alarms? 'Tis but the Voice that Jesus sends To call them to His arms."

Among this precious family of God, according to our hope, will be found and included one blessed day the soul, spirit and glorified body of one whose earthly name was Alma Surratt Dean Martin, who was born October 3, 1913, in Belmont, Ohio, to the late Brother and Sister Charles H. and Mary E. Martin Surratt. While her mother was a native of the State of Ohio, her father, Charles H. Surratt, was a native of the Sylvatus, Va., area, where they later moved, and were received in Little Vine Primitive Baptist Church, Carroll County, Virginia. It was in that area where they were blessed to raise their family of eight children, Sister Alma S. Dean Martin being the eldest of this number.

It was on December 19, 1933, when Sister Alma Surratte was married to Mr. Dewey Dean, Austinville, Wythe County, Virginia, and to them were born two sons, Gerald Arlen Dean, Cary, North Carolina, and Anthony (Tony) Dean, Apex, North Carolina. Her first husband, Mr. Dewey Dean, and Sister Alma resided for many years in the Alexander, Va. - (Washington, D.C.) area. In 1979, they moved to Cary,

North Carolina, where they built a comfortable home at 304 S.E. Maynard Road. Her first husband, Mr. Dewey Dean, died October 4, 1987. It was on May 18, 1991, when she married again the second time to Mr. Raymond J. Martin, of Oak Ridge, Georgia, who survives with the two sons, three grandchildren, four great grandchildren; three sisters also survive, Sister Violet Stoots and Mrs. Avis King of Austinville, Va., and Sister Mary Edwards of Bladensburg, Maryland; with a step-son, Mr. Robert (Bob) Martin of Raleigh, N.C.; and several step-grandchildren. (A special niece, Sister Jackie O'Neal, Rockville, Maryland, who was very close to her "Aunt Alma," is also left behind to mourn her passing.) She loved her whole family and church with an unspeakable love. This was a very closely knit family.

After Sister Martin moved to Cary, North Carolina, she made inquiry as to the location and whereabouts of a true, hardshell Primitive Baptist Church, at which time she began attending Willow Spring Primitive Baptist Church, Willow Spring, N.C. Having been given a strong love for the doctrine of her Lord and Saviour, Jesus Christ, and the teaching as given by Him, it was on Sunday, July 24, 1994, that she came forward, requesting a home and membership with these people, and was unanimously received. She was baptized with Sister Eunice D. Hackney by the unworthy writer of this notice at Panther Lake, near Willow Spring, N.C.

We shall always remember the conviction of Gospel truth and practice of Sister Martin as staunch. She was entirely, completely unwavering, unflexable and non-compromising as to her understanding of church discipline and practice according to the scriptures. Paul said, "Therefore, my beloved brethren, be ye steadfast, unmovable," (1st Cor. 15:58), and "let us hold fast the profession of our faith without wavering." (Hebrews 10:23.) These words and expressions aptly fit and describe the life of Sister Alma Martin better than any words that I can find anywhere. Sister Martin was truly unmov-

able and unwavering as to her convictions of principles of both natural and spiritual matters in the church. She was indeed, a lovely person in every respect.

After her death in the Western Wake Hospital, Cary, North Carolina, on June 22, 1997, her body was carried back to the Barnett Funeral Home, Wytheville, Virginia, where funeral rites were held on June 26, 1997, being conducted by the unworthy writer. Interment followed in West End Cemetery, Wytheville, Va., beside the resting place of her first husband.

"Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13. Humbly submitted at the request of Willow Spring Church, and approved, as read, in conference this the 22nd day of November, 1997. J.M. Mewborn (Written November 15, 1997)

#### HARRY THOMAS MANUEL

"Also now, behold, my witness is in Heaven, and my record is on High."-Job 16:19) I have been waiting, I hope, on the Lord, to give me words to use as a starting point to attempt to prepare a memorial in memory of my dear husband, Harry T. Manuel. All things have a beginning and an ending with the exception of God, who had no beginning or ending. The preceding words from Job of old came to my mind. Whether they were given from a Spiritual source, or whether they will prove beneficial to use for my remarks, I know not.



**Harry Thomas  
Manuel  
1920-1997**

As it was ordained of the Triune God in the chamber hall of Eternity, before the first part of the highest dust of the hills was laid, a boy by the name of Harry Thomas Manuel, was born to his earthly parents, Maggie Hooker Manuel and Cliff Manuel, in Leaksville, Rockingham County, North Carolina, on February 27, 1920. Harry received his summons from on High at 9:15 pm, August 1, 1997. He leaves behind to mourn our great loss his wife, Rachel Clark Manuel, in addition to his mother, Maggie H. Manuel, Eden, NC, three sons, Joel T. Manuel, Kenneth D. Manuel, both from Danville, VA, and Mark A. Manuel, Cascade, VA, one step-son, Marcus S. Lowrance III, Tazewell, VA, one brother, Odell Manuel, three sisters, Odessa Thompson, Emma Pulliam and Pearl Coleman, Eden, NC, five grandchildren and three step-grandchildren, and one great grand-daughter. Harry was a World War II Navy veteran, serving in the Pacific Theatre. He was a retired employee from Dan River Mills.

He was married to Margaret Murphy Manuel, who preceded him in death in 1982, and was the mother of his three boys; also, he had two brothers who preceded him in death. These was an infant brother, and also Carl Manuel, who passed away on November 7, 1996.

Harry was diagnosed in January, 1997, as having Small Cell Lung Cancer. All was done by the Cancer Center and Radiation Center, Danville, VA., that the hands of mortal men could do. Instead of going into remission, the disease spread to his liver. A last treatment was given, that was used as a final attempt, when all others had failed, and that one failed also.

Harry did much petitioning to his Heavenly Father throughout the days and nights of his trying hours of death. He was given clear knowledge that his sojourn was ending shortly, and in his petitions, that I could clearly hear, was begging the Lord in my behalf to take care of me, that the time had come that he had to go. He said he was not praying to live, but praying to go. He said he felt, according to his hope, that he had a better home beyond. He

said the Lord appeared to him on Tuesday night, July 29, 1997, again on Thursday night, July 31st, and again, the third time, in the early morning hours of August 1st, as he was making supplication to the Lord. The last clear remark he made was "My Heavenly Father——," and he said much more, but his voice became so faint and muffled that I could not understand. Harry was of the Primitive Baptist faith, and was formerly a member of Matrimony Primitive Baptist Church, Rockingham County, NC, a church that he dearly loved, and, I feel beyond all doubt, that he died loving this church. He united with Matrimony Church on February 2, 1989, and was baptized by Elder Paul Clark on March 12, 1989. Harry remarked many times that he believed there was only one church, and that was Christ's Church, and that we are either in it or out of it. He believed that all the children of God are brethren, brothers and sisters in Christ, and are truly in fellowship with one another, leaving no choice to the creature. I heard him say many times, "Thank God, no one can be excluded by men from His (God's) mystical Church, nor have their names erased from the Lamb's Book of Life."

"Before the day star knew its place,

Or planets went their round;  
The Church of God in bonds of  
Sovereign Grace

Was one with Jesus found."

There is no way I can ever give a hint at the many good attributes, a blessing from God, that Harry possessed. During the period of time, which was nearing 9 years that we were married (which I firmly believe was instituted and fixed by the God of Heaven), not one time to my knowledge and memory did Harry ever utter a short, hateful, unkind word to me or ever complain about whatever I did. To my knowledge, never was there a day that we were together that he failed to tell me how greatly he loved me. I feel our marriage was one of the most perfect relationships ever known, had it not been for Satan's invading our habitation, causing much grief and sorrow. In all of this, Harry's

convictions never faltered or wavered, neither to the right or to the left. He maintained his integrity and character to the end. He followed no man. Satan could not unravel our relationship of a union of love.

"They may on the main of  
temptation be tossed,  
Their sorrows may swell as the  
sea;  
But none of the ransomed  
shall ever be lost,  
The righteous shall hold on his  
way."

Harry passed away at the home of his son and wife Kenneth and Joann Manuel, in Danville, VA. The Lord truly blessed Kenneth and Joann to be two certain Samaritans for a period of seven months. They took Harry and me in the Inn, bound up our wounds, and poured in the oil and the wine. Their home was truly a Haven of Love, their hands never tired, and they even reached beyond their limits. Kenneth went with his Daddy all the way to the end, even when he took over as a pallbearer at the cemetery, when one of the chosen pallbearers, previously selected, did not arrive. Kenneth had desired to fulfill this service because it was already ordained of God for him to fulfill this last, final appointment for his Daddy, the grave being as far as he could go.

His funeral service was held at Swicegood's Funeral Chapel, Danville, VA, being conducted by Elder J.M. Mewborn and Elder Kenneth Hopkins, the ones whom he had previously requested by signing on paper earlier in January, 1993. The Hymn, "Gentle Shepherd Gently Lead Us," was sung beautifully, as it was the day at Pleasant Grove Primitive Baptist Meeting House when Elder Kenneth Hopkins performed our marriage ceremony on November 20, 1988. I feel Elder Mewborn and Elder Hopkins were blessed to speak the truth.

"This truth, like its Author, eternal shall stand,  
Tho' all things in nature decay;  
Upheld by Jehovah's omnipotent Hand,  
The righteous shall hold on his way."  
My beloved Harry's remains were laid beneath the sod in

Danville Memorial Gardens, Danville, VA., beside the temporal resting place of his first wife, the beloved mother of his three sons, to await the "Dawn of That New Day" when King Jesus will dismount His majestic throne, come in the clouds of His Glory, bringing the souls and spirits of all the ransomed Church of God to be reunited with the sleeping dust and be awakened with the likeness of Christ. Harry professed a blessed hope of his name being in that Lamb's Book of Life that John saw. (See Revelation 21:27)

I wrote the following poem on his 69th birthday:

"Harry, on your 69th birthday  
my mind is arrested  
on each precious moment I  
have spent with you;  
They abide as a treasure most  
priceless in my heart, and will  
ever remain my life through. I  
thank my God for each day He  
has blessed me with you to  
share;

No one, only He knows, how  
much for you I cared. If our  
days together be long or short,  
while on earth we remain, My  
hope is that on the "Dawn of  
That New Day" our spirits may  
meet again.

When my soul and body doth  
part, I will breathe out my last  
breath, loving you from the  
bottom of my heart."

Written by one who loved him.  
I can only await my call.

His wife,  
Rachel Clark Manuel  
September 5, 1997

#### OPIE DUNCAN CLAYTON

It is with a great sense of inability that I attempt to write this memorial of such a dear sister as Sister Opie Duncan Clayton.

She was born September 2, 1910. She passed from this life June 18, 1997, making her stay here on earth 86 years, two months and thirteen days. Sister Opie was laid to rest in Surl Primitive Baptist Church Cemetery, Person County, North Carolina, on June 21, 1997. The service was conducted by her pastor, Elder David P. Minter. She was the daughter of the late James Wallace and Vennie Chandler Duncan. Sister Opie was the wife of William Rufus Clayton, who preceded her in death many years ago. To this marriage, they were blessed with

two fine daughters, Vennie Lou Clayton, and Dorothy (Dottie) Clayton Watson.

On July 7, 1958, Sister Opie asked for a home at Surl Primitive Baptist Church while attending the Lower Country Line Primitive Baptist Association. On July 13, 1958, Sister Opie was baptized in a farm pond on the farm of Brother Clyde Satterfield by Elder L.P. Martin. She loved her church with a profound love, placing her church above everything here on earth. During Sister Opie's active years, she was always in her church meeting at Surl on the second Saturday and Sunday of each month.

In later years, Sister Opie's health began to fail due to several strokes and mini-strokes. Due to this condition, she was in and out of the hospitals and nursing homes, as well as being confined to her home for some time. She was confined to a wheelchair for 2 1/2 years prior to her death. During these 2 1/2 years, she was almost always in her church meetings, seated in a wheelchair, always in her favorite spot, down front. The brothers (male members) would go outside and roll her into the building in her wheelchair.

It was always a blessing and an inspiration to all of us at Surl to see her come to our meetings. Almost always, I would walk over and ask her what hymn she would like for us to sing. Her reply was, "I love them all." Her eyesight (vision) was not very good, but she could sing those hymns from memory.

During Sister Opie's last months and days, here on earth, she received all the love and care from her daughters, Vennie Lou and Dottie. Her comfort and care were their constant concern. To know Sister Opie was to love her. She had such a great sense of

humor, along with that sweet smile.

She believed in the doctrine of the absolute predestination of all things, being armed with that blessed hope that one day by the Grace of God Heaven and immortal Glory will be her eternal home, where praising Him will be eternal and without end.

We at Surl Church believe that the passing of Sister Opie Duncan Clayton was ordained and decreed by the Almighty God from and before the foundation of the world. Her soul and spirit are now resting in the paradise of God's love to await that final call when He will call, "CHILD COME HOME, YOUR FATHER CALLETH."

In closing, the writer would like to say to Sister Opie's children and to the family members and friends who remain here on earth to face the trials of the day and the loneliness of the night, but also may you be enabled to rejoice in the feeling that your loved one, as we have said, was armed with that blessed hope that one glorious day by the Grace of the Almighty God, she will inherit that Kingdom prepared for her before the foundation of the world.

Be it, therefore, resolved, that a copy of this obituary notice be given to the family of Sister Opie Duncan Clayton, one copy be sent to Zion's Landmark for publication, a copy be sent to Janice Clayton to be published in the Common Ground Annual Publication of the Primitive Baptist Churches, and one copy be kept for the church record.

Humbly submitted by Bruce Garrett at the request of Sister Opie Clayton's two daughters, Vennie Lou Clayton, and Dorothy (Dottie) Clayton Watson, and by Surl Primitive Baptist Church while in confer-

ence on Saturday, October 11, 1997.

Elder David Minter, Moderator  
Maggie Averette, Clerk  
Bruce Garrett, Committee

**YELLOW RIVER ANNUAL UNION MEETING TO CONVENE THIRD SUNDAY AND SATURDAY IN MARCH, 1998, DATES BEING MARCH 14TH & 15TH.**

Our annual Spring Session of the two churches in the Yellow River Primitive Baptist Association will convene, if the Lord will, with Haynes Creek Church, Gwinnett County, Georgia, on the third Sunday and Saturday before in March, 1998, these dates being March 14th & March 15th.

Driving directions to Haynes Creek Church location are as follows, viz: From Int. 85, exit at Ga. Hwy. 20 South. Follow Ga. Hwy. 20 through Lawrence, to inside city limits of Grayson, Ga. Take the Rosebud Road which angles to the right. You will cross U.S. Hwy. 78 at traffic light. Then continue 1 1/2 miles to church location on your right which is about six miles west of Loganville, Ga. (See map on back side of front cover of our association minutes for more detailed location information.)

We trust our brethren, sisters and friends, especially ministering brethren, will keep us in mind these two days, as you have in the past. If not deceived, we desire a continuation of your love & fellowship.

Hewatt L. Fleming, Assn. Clerk

R.R. #4, Box 4330-A  
Danielsville, Ga. 30633-9772  
Telephone: 1-706-795-3297

**LOWER MAYO (ASSOCIATION) FIFTH SUNDAY MEETING**  
The Lower Mayo (Association) Fifth Sunday Meeting will be held with Spoon Creek Church on the premises of Russell

Creek Church, Patrick County, Virginia, on Sunday only, the date being March 15, 1998.

Russell Creek Church is located just inside the State of Virginia, at the Va. -N.C. State Line, appx. one mile east of Route 8. Turn east from Route #8 on Va. (State Road) #653, at state line. Go for about one mile to Route #631. Turn right on Route #631 for 1/4 mile to church location on your right. Those coming on U.S. 58 west, take #831 for one hundred yards to #700 to #631 to church location on your right.

We love our brethren, sisters & friends in our sister churches who have been faithful to visit us, and hope you will come again to see us in our fifth Sunday Meeting.

Samuel R. Wood, Sr., Clerk  
Spencer, Virginia 24165  
Telephone: 1-540-857-1221

**MILL BRANCH UNION MEETING**

The next Mill Branch Union Meeting will be held, if the Lord will, with Pleasant Hill Church, Myrtle Beach, South Carolina, the fifth Sunday and Saturday before in March, 1998, these dates being March 28th & March 29th.

Directions to Pleasant Hill Church are as follows: Those coming by way of Conway, SC, will take U.S. (Route) 501 East, cross Intracoastal Waterway, and then exit right on to U.S. 17 South Bypass. Go to first red light, turn left on Jet Port Road. Go through four (4) way stop signs to next light. At traffic light, take left, and go one (1) mile to church location on your left.

We hope our brethren will keep us in mind, and come to see us at this session of our union meeting.

Billy Boyd, Union Clerk  
Loris, SC 29569

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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January - February, 1998

Number 1

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WHICH IS THE OLDEST  
PRIMITIVE BAPTIST  
CHURCH IN OUR COUNTRY,  
THE UNITED STATES OF  
AMERICA, AND WHERE IS IT  
LOCATED?

Dear Elder Mewborn,

Do you know which is the oldest Primitive Baptist Church in our country, the United States of America, and where is it located? I would like to know the answer to my question, and any information that you can give me about this church which I shall appreciate very much.

My grandmother, Sara Rebecca Hewett, united with the Simpson Creek Primitive Baptist Church, Horry County, South Carolina, in the year 1887. This church, Simpson Creek, is still standing today, and is a member of the Mill Branch Primitive Baptist Association. It is where my family and forebears worshipped in years past and gone, and has never wavered from the foundation upon which it was originally founded 150 years ago.

May I say that I enjoy reading your paper, Zion's Landmark, very much, and look forward to receiving each issue.

Sincerely, I trust,

Lorraine Taylor  
Charleston, South Carolina  
October 28, 1997

## REPLY TO THE ABOVE QUESTION

Quoting from Hassell's Church History (HISTORY OF THE CHURCH OF GOD FROM THE CREATION TO A.D. 1885), pages 554-555 will be found the answer to our



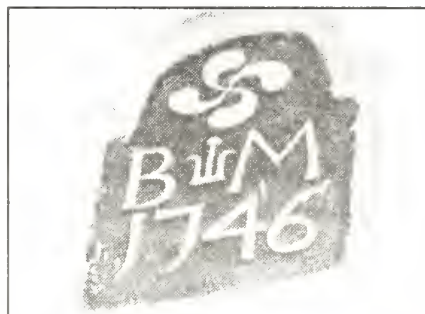
WELSH TRACT PRIMITIVE OR OLD SCHOOL BAPTIST MEETING HOUSE-BUILT 1746

*The building is the oldest of Primitive Baptists to have been built in the United States of America. The bricks, made in England, were brought by ship to Pennsylvania (now Delaware), and were brought to this site on mule-back, the mules being led by the sisters (women members) of the church.*

friend's, Ms. Lorraine Taylor's, question. We shall let the pages of this volume, Hassell's Church History, answer her question as follows:

THE WELSH TRACT CHURCH  
"THE WELSH TRACT CHURCH, whose meeting-house is two miles from Newark, in New Castle County, Delaware, is the oldest Old School or Primitive Baptist Church in the United States of America, and the only American Baptist Church that was regularly organized in Europe before emigrating to this country. It was first constituted in the spring of 1701 by sixteen Baptists in the counties of Pembroke and Carmarthen, in South Wales, England, with Thomas Griffith, one of their number, as their pastor.

"A "Church Emigrant," they embarked at Milford Haven in



NAME PLATE MARKER IN  
FRONT GABLE OF BUILDING

"BM" standing for  
"Baptist Meeting House" - 1746

June, 1701, and landed at Philadelphia, Pa., September 8th, 1701. They first settled about Pennypack, near Philadelphia, where they continued about a year and a half, and where their membership increased to thirty-seven. Then they procured land in Northern Delaware from Messers, Evans, Davis and Willis, who had purchased upwards of 30,000 acres from William Penn, a Quaker, called the "Welsh

Tract," and in 1703, they removed to that location, and built, near Iron Hill, a small log meeting-house, which stood until 1746, and was then succeeded by the present substantial brick house of worship.

"In the yard around this building rest the bodies of many of the pastors and members who, during almost two centuries, have met and joined here in the service of God.

"The Welsh Tract Church was one of the five original churches that, in 1707, formed the Philadelphia Baptist Association (the oldest Baptist Association in America), and for many years it was the most influential member of that body of churches.

"Until 1732, the Church Book was kept in the Welsh language; and for about seventy years the pastors (all)

were of Welsh extraction. The Welsh are the most conservative people in Europe, their language and customs having undergone no radical changes for some twenty centuries. Mr. David Benedict, a 19th century historian, spoke in strong terms of "the order, intelligence, and stability of the Welsh Baptist Churches in America, and their sound, salutary and efficient principles," in that day and time in which he lived from the first pastor, beginning in Wales."

**INTERESTING FACTS ARE TOLD, AS FOLLOWS, ABOUT THE LIFE AND HISTORY OF WELSH TRACT PRIMITIVE BAPTIST CHURCH.**

**OLD WELSH TRACT, THE PATRIARCHATE CHURCH OF MANY PRIMITIVE BAPTIST CHURCHES IN THE U.S.A.**

For the past twenty-five years that I have endeavored to publish the Zion's Landmark, questions, occasionally, concerning the history of the Primitive Baptist Church have been asked, and we have always tried to answer them to the best of our ability. Since the question of Ms. Lorraine Taylor concerns one of important history about the Primitive Baptist Church in America in identifying our oldest church, one that we feel, perhaps, will interest many of our subscribers and readers, we will devote some of the space of this issue to comply with her request, because of the rich

heritage left to us by the Welsh Baptist brethren.

**EARLY FOUNDING OF CHURCH IN WALES IN 1701 WOULD HAVE INFLUENCE IN FOUNDING OF MANY PRIMITIVE BAPTIST CHURCHES IN AMERICA IN 18TH & 19TH CENTURIES**

Hassell's Church History has answered her question, as we have published above, that the Welsh Tract Church, Newark, Delaware, is our oldest one. It is interesting to note, although Ms. Taylor may not be aware, that both the spiritual and natural roots of her grandmother's, Sister Sara Rebecca Hewett's, church, Simpson Creek Primitive Baptist Church, Horry County, South Carolina, are traced to Welsh Tract Primitive Baptist Church that was organized in Wales, (England), in the year 1701, and settled permanently later in the year 1703, in New Castle County, State of Delaware. We hope to bring out some of the historical data of the ties of Welsh Tract Church with some of our churches in this day where we have visited many times in both North Carolina and South Carolina, in our lifetimes.

While I am aware that church history, as a rule, is dull and uninteresting to many people, yet, there are, some, as Ms. Taylor, who are interested in this vital subject concerning the existence of the militant church of Christ,



**INTERIOR OF WELSH TRACT MEETING HOUSE**

*Photograph shows two aisles with typical "Amen Corners" for the seating of male members on one side of pulpit and female (sisters) on the other side of the pulpit, a Welsh tradition and mark of the early Baptist Church in England and Europe.*

as it has stood here in the world in the past, and also relates to us today. To those of us who are not interested, we ask that you forebear with us who are interested in this instance.

In reviewing this interesting history of the oldest Primitive Baptist Church in the United States of America, it becomes us to remember and pay a tribute of love and respect to the memory of those firm, uncompromising and unrelenting Welsh Baptists who courageously plied the briny, deep waters of the Atlantic Ocean, 3,466 miles away from our shore, three centuries ago, to blaze the virgin forests on American frontier soil that contained in those days savage Indians, an abundance of poisonous snakes, festy insects and wild animals in the uncleared wilderness swamps, plains and woodlands of the new world via Indian trails and log barges on streams and rivers in their endeavor to find a peaceful home to worship their God.

**HARD RELIGIOUS PERSECUTION IN WALES AND ENGLAND FORCES THEM TO LOOK FOR**

**NEW HOMES IN AMERICA**  
Why did these rugged people come to America over three hundred years ago, and more specifically, what was the real reason? There will be found only one true answer to this question. **ANSWER:** Their coming here was an attempt to escape religious

persecution from the power of ruthless, earthly kings, queens, emperors, rulers, and dictators because they would not fall down, as Shadrack, Meshack and Abednego, the three Hebrew boys, in the days of Daniel of old, to worship an image, as it had been set up by the Babylonian King, Nebuchadnezzar. Many of them suffered great pain and distress, even the loss of their own lives, because they would refuse for conscience' sake, and not succumb to the order to worship that which is false from their European kings, rulers and lawmakers.

The desire in the innermost parts of the hearts of these Welshmen was for the God-given privilege, to be able to "worship God, every many safely under his own vine and fig tree," none daring to molest or make afraid, according to the dictates of his own conscience. (Reference is had to 1st Kings 4:25 and Micah 4:4.)

This true, God-given desire of these Welsh Baptists was diametrically opposed to the forced worship of those earthly Kings and Queens of England in the Anglican Church in those days, better known today as the Church of England, also a daughter of Roman Catholicism. Interestingly enough, it is a matter of record today that these same Welsh Baptists were the first people in the State of South Carolina to initiate the disestablishment of that Anglican Church (Church

## Zion's Landmark

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

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*Paper Established November 15, 1867*

of England) in that locality, as the one officially recognized by the Crown (King) of England in that colony 250 years ago. You worshipped their way, or else, prior to the American Revolution, 1776-1781. If you did not conform, you paid the consequences of the Royal law.

**MARKS OF DEVOUT FAITHFULNESS TO THE CAUSE OF GOD AND HIS TRUTH CHARACTERIZE THEIR WALK IN THE EARLY DAYS OF OUR COUNTRY**

Such devout faithfulness of those God-fearing Welsh pilgrims (immigrants from a troubled, foreign country) can be found in the history of the Welsh Tract Primitive or Old School Baptist Church, when the present (brick) structure was built in the year 1746 to replace the earlier log building of 1703 on the same location. This devoutness was made manifest when the bricks were made and purchased in England, brought across the ocean on ship to Delaware, and were carried by mule-back from Newcastle, Delaware to the present location, these mules being led by sisters (the women members) of the church.

During a raging battle of the American Revolution on September 3, 1777, Welsh members and soldiers during a hot battle were forced back from the British Army and took their last stand for refuge under the shelter of this old meeting-house, when a cannon ball passed through one of the walls of it from the artillery of their persecutors from England.

Where can we find more faithfulness today when men under heavy fire are forced to retreat to the walls of their own home to defend themselves from a devouring enemy, whether the home be natural or spiritual, rather than to surrender and succumb to its dreadful power and consequences? Where can we find more faithfulness today when the wives of husbands are willing to actually labor with their own hands to build the family's dwelling



**WELSH TRACT**

*Official North Carolina State Department of Archives and History marker, located on U.S. Highway 117, north of Burgaw, Pender County, N.C., identifying Welsh Tract Settlers in that area in the 1730's.*

place by literal labour? Such love for the truth reminds me of the saying concerning the women in the scriptures, "they were the last at the cross, and the first at the tomb." Only the true love of God, shed abroad in the heart, accounts for such faithfulness in these two instances, when it comes the Church of the Living God.

**THEY UPHELD THE TRUE DOCTRINE OF THE SCRIPTURES AND BORE NO TRAITS OF UNSOUND DOCTRINE IN THEIR PRACTICE**

These sturdy, staunch Welsh Baptists were strong believers in the doctrine of unlimited predestination, the free, unconditional election of the Church of God in the everlasting covenant by His free grace before the foundation of the world, and they rejected infant baptism. At the time when they came to America in 1701, their worship included the practice of "the laying on of hands" on all church members, as an ordinance when received into the fellowship of the church, along with the other two required church ordinances of baptism (total immersion) and communion or the Lord's Supper. They were unbending and inflexible at first with the deletion of the practice of "laying on of hands" on all church members, when received into the fellowship of the church, with other dif-

fering local Baptists already in the area, but gradually ceased from this practice over a period of time when they saw from the scriptures that "laying on of hands" applied only to the ordination of Elders and Deacons in the Church of God.

**EARLY MIGRATIONS FROM PENNSYLVANIA AND DELAWARE LED TO ESTABLISHMENT OF CHURCHES IN BOTH NORTH CAROLINA AND SOUTH CAROLINA**

There were three different migrations of these Welsh Baptists to the south in the years 1736, 1737 & 1741, from their colony at Welsh Tract in the State of Delaware. Two of them migrated to Welsh Neck (near Society Hill, Darlington County, South Carolina), to form the second oldest Baptist Church on the Great Pee Dee River in that state. Out of these two settlements indirectly came four Primitive Baptist Churches, (Little) Pee Dee Church, located near Conway, Horry County, South Carolina (which disbanded about ten years ago), Simpson Creek Church, near Loris, Horry County, South Carolina, Mount Pleasant Church, Bishopville, Lee County, South Carolina, and Mill Branch Church, near Tabor City, Columbus County, North Carolina, as well as more in those areas.

One of these three Welsh Tract Baptist Church immi-

grant groups of the years 1736, 1737, & 1741, settled between the Northeast Cape Fear River and the main North Carolina Cape Fear River in what is today Pender County, North Carolina, as the N.C. Highway Historical Marker, situate just off Interstate 40, northwest from Wilmington, near Burgaw, on US Hwy. 117, substantiates by illustration as herein shown. The early Welsh pioneer families of Jones, Edwards, Williams, James, and Davis, were some of the founding family roots in Pender, Duplin, New Hanover and Onslow Counties, North Carolina, whose descendents were the constituting members of such churches as Muddy Creek, Duplin County, N.C., (1790), Limestone Church, Duplin County, N.C., (1780), Southwest Church, Onslow County, N.C., (1801), Wilmington Church, North Carolina, (1795), Riley's Creek, Slocumb's Creek, Cypress Creek, Duplin County, N.C., (1820), and many others.

I often reflect back and think of those ministers and elders in the church in those days as Elder Jacob Williams, Elder Aaron Davis, Elder Job Thigpen, Elder James Cavanaugh, Elder Jabez Weeks, and others, all of Welsh extraction, who led in the organization of these churches from Welsh Tract influence, as verified by the North Carolina (State) Historical marker as pictured herein by illustration in this issue of Zion's Landmark.

Many were the times, when I was just a young boy, later a teenager, and finally a young man, over fifty years ago, of visiting in the homes of Elder Louis Williams and his brother, Brother Jerry Williams, pastor and deacon of Cypress Creek Church, who were descendents of Elder Jacob Williams, an early Welsh minister of almost 200 years ago. Also, Brother Tracey C. Edwards, a deacon of Muddy Creek Church, all of whom were firm in their convictions of the Gospel of everlasting truth.

**THE WELSH JAMES FAMILY IN PENDER AND NEW HANOVER COUNTIES, NORTH CAROLINA**

It is of particular significance that we note and record the place that the Welsh James Family played in the record and history of the Primitive Baptist Church, as well as the State of North Carolina. Charles Kuralt, the nationally recognized television journalist of CBS, who died May, 1997, was a great nephew of Sister India Morton Gurganus and her husband, Elder Ranson W. Gurganus, who resided at Jacksonville, North Carolina. No two staunch members of the Primitive Baptist Church ever lived who were any more faithful than these two people. Sister Gurganus' family was of the Welsh James family of that area, who settled in that area from Welsh Tract in Pennsylvania and Delaware in the 1730's. (Please see historical illustration (marker) in this issue.)

In Charles Kuralt's book titled, *North Carolina Is My Home*, he left on record these words about his roots and ancestors: "The Baptists, Primitive Baptists, Separate Baptists . . . preaching the gospel from any rough platform or tree stump, brought religion home to every crossroads." "And the red gullies of the Piedmont echoed the WELSH CHANTS." Interestingly enough, we cannot overlook the fact that Hinton James, a member of this same Welsh family, was the first student of the University of North Carolina at Chapel Hill who walked all the way from Pender and New Hanover Counties, a one-way distance of approximately 160 miles, to become the first student of that renowned institution on February 12, 1795. The University of North Carolina, Chapel Hill, N.C., is the oldest state chartered university in the United States of America, and Hinton James was its first student on this date who waited two weeks before other students joined him.

**PLAINNESS & SIMPLICITY MARK THEIR MANNERISMS IN THEIR WAY OF LIFE AND WORSHIP OF GOD**

One genuine mark, trait or characteristic of these Welsh Baptists can be seen today throughout our land and country in the pattern, make-up and construction of our meeting or church houses. First, the exterior is always very plain with most of them having two front entrance doors, two aisles leading down to the pulpit area with both "Amen" corners always occupied by the male membership on one side and the female (sisters) membership occupying the opposite side. (See pictorial photograph herein of building.) The exact seating of the men and women on each side varies from church to church, but I have been told that the original setting included always in Wales with the men seated on the right side and the women seated on the left side of the pulpit.

Throughout the United States today, especially on the eastern seaboard, of those meeting houses yet standing, you will find these authentic marks & characteristics of the old Welsh Baptist Church, reaching all the way back to 1746, to 1701, and then for twenty centuries history of the British isles in the history of the Church of the Living God. Their meeting houses were always very plain, possessing only those things that are needed, and not possessing those things that are not needed. You may be sure that you will never find a choir loft behind any pulpit, nor a steeple perched atop any of these buildings, nor anything of worldly attraction.

In the division or separation of the Baptist Church in the year 1832 with the New School (or Missionary Baptists), these Welsh Baptists stood firmly, faithfully, & solidly in the cause of their Maker when they threw out the window the ministerial title of "Reverend", and agreed to retain the simple title of the scriptures "elder" for the God-called minister or preacher. They retained, as in

the construction of meeting houses, the simplicity of their worship services with the singing only of hymns, prayer and preaching (in that manner or order of worship) in their midst. This same mark continues today among true Primitive Baptists, anywhere and everywhere.

The practice of churches holding "Yearly" or "Annual" Communion meetings, which I have observed all of my life, originated and came directly from this group of Welsh Baptists, who were in Europe for at least 2,000 years before the discovery and founding of America, reaching back to the time of Christ and His apostles. This fact is proven in the 200th Anniversary address of Elder B.F. Coulter, (M.D.) that will be published in a subsequent issue of *Zion's Landmark*. They were very flexible in correcting errors in their midst, when shown by the Holy Ghost, as the practice of the "laying on of hands", as an ordinance for all members of the church, which they discontinued, as this record points out.

**WELSH TRACT CHURCH STOOD FAITHFULLY IN THE CAUSE OF GOD & TRUTH FOR TWO AND ONE-HALF CENTURIES**

The old Welsh Tract Church of the Philadelphia Baptist Association of which it was an organizing member in 1707, to the year 1795, when it became an organizing member of the Delaware Old School Baptist Association, bore pure marks of the Apostolic Church of Jesus Christ. The Delaware Old School Baptist Association ceased to exist in the middle 1950's and for this period of time, 1707 to (abt.) 1955, a period of almost 250 years, Welsh Tract was a bright and shining light to the faithful of God, "a city that was set on a hill that could not be hid." Matthew 5:14.

In the year 1951 or 1952, it was my unworthy privilege to attend one of these last sessions of the Delaware Association that was held with Rock Springs Church, Lancaster County, Pennsylvania, where I met Brother Charles Osborne,

Quarryville, Pa., a deacon of this church, Brother T.C. Koch of Salem Church, Philadelphia, Pa., and Brother Charles H. Jarman, deacon of Welsh Tract Church. Never will I forget the able sermon I heard that day from Elder Arnold H. Bellows, West Hurley, New York, on the parable of the Pearl of Great Price, as found in Matthew 13:46. It was truly a sermon on the mount, and was one of the ablest sermons I have ever heard from any pulpit anywhere. My home church, Mewborn's Primitive Baptist Church, Greene County, North Carolina, was in fellowship with Welsh Tract Church and these brethren in those days.

**WILLIAM PENN, AN ENGLISH QUAKER, WAS AN INSTRUMENT IN THE HAND OF GOD TO BLESS THE WELSH BAPTISTS IN AMERICA**

It was by no accident, but rather in the divine providence of our merciful God, that William Penn (1644-1718), an English Quaker, who was severely persecuted for his religious beliefs in England, as the Welsh Baptists, sold them a tract of 30,000 acres of land (then Pennsylvania, now Delaware). King Charles II owed William Penn's father an unpaid debt of \$80,000, and paid it off by giving him wilderness land in America, which is today the State of Pennsylvania. With the sale of that 30,000 acres to the Welsh Tract Baptists by William Penn created a movement in the United States of America from which every Old Baptist today has a living part of an everlasting inheritance, and owes a lasting debt of gratitude.

Many have been the times, as I passed the Philadelphia City Hall, downtown Philadelphia, Broad Street, that I did not fail to gaze at his statue on top, recalling him as an instrument in the Hand of God to benefit and bless "His afflicted and poor people." Zephaniah 3:12.

J.M. Mewborn  
March 3, 1998

**WHAT IS ARMINIANISM,  
WHERE DID IT COME  
FROM,**

**AND WHAT IS ITS ORIGIN?**

The term "Arminianism" is derived from a man named Jacobus Arminius (1560-1609), a Dutch theologian, who tried to liberalize the doctrine of absolute predestination and unconditional election in the 16th and 17th centuries.

The teaching (or doctrine) of absolute predestination and unconditional election was believed then, as it is now, that God unconditionally chose His church and people to eternal salvation, and those of the non-elect to be damned. This unconditional election took place within the Triune God, the Father, Son and Holy Ghost before the foundation of the world.

Jacob Arminius denied absolute predestination, and believed and taught that predestination was based on God's knowing in advance who would believe in Jesus Christ, but he said individuals can still resist the Holy Spirit's call to grace and even lose salvation. He (Arminius) believed that one could be in possession of salvation, then backslide (meaning you have lapsed morally in the practice of your religion), and will ultimately fall into hell, unless you rededicate yourself and your life to the Lord to regain it. Thus, complete assurance of final salvation is not possible if you believe according to the teaching of Jacobus Arminius.

From Holland, his doctrine of Arminianism spread to England and later to the English colonies in America, and became the main influencer of all the Protestant denominations of the world, especially Methodism that was begun by John Wesley in England in the 18th century.

**ARMINIANISM DEFINED**

An accurate, refined description of "Arminianism" is as follows:

"First, let the reader be warned against that haughty spirit which rejects revealed truth because the twisted, vitiated, carnal mind of man cannot fathom it. Arminianism is the main-spring of infidelity and

Modernism. It was through the pride of carnal reasoning that man fell in the beginning, and may we add that in the same way today, man continues to fall farther and farther from God.

"Reason is a divine gift, and, when used aright and properly, it is a pearl of great price. Reason, whether human, carnal, or otherwise, however, lies not in the right dividing of the word of truth, and it lies not in the proper sphere of religion. When reasoning sets itself up as a standard by which the credibility of divine revelation is to be tried, it becomes a snare of the devil, and a sure way to hell. Revelation constantly assails the arrogance of man, which impiously arraigns the credibility of the divine word, unless our puny intellect could comprehend the things which it is the glory of God to conceal. The design and purpose of the Gospel is to humble this temper, and to nourish in us the spirit of 'a little child,' without which the carnal mind will go on sounding its dim and perilous way, until it is lost in endless mazes, bewildered and inextricable, in dark, interminable labyrinths of endless perplexity.

"Arminianism is the slickest lie the devil has ever invented and told in all his age of time in his long opposition to God. It is his supreme effort to efface the godhood of God. Arminianism is man's religion, and that which can only be accomplished by man. Man is the main power. With man it begins, and with man it shall perish. It exalts man and insults God. It fosters human pride, and detracts from Divine Glory.

"Arminianism is the spawn of Popery, which the warmth of favour may easily turn into frogs of the bottomless pit. It is the 'Pope's Benjamin....the elixir of Anti-Christianism. It is the Mystery of the mystery of iniquity, the Pope's cabinet, the very quintessence of equivocation, and holds up vanity as an eternal work. It puts God into the same extremity with King Darius, who would gladly have saved Daniel, but could not. (Daniel 6:14.) It would, if possible,

pull 'the Great Jehovah Himself off His Throne of Glory, setting up Dame Fortune and good luck to be worshiped in God's stead, with His utter failure of purpose.

"Arminianism surrenders the government of the world and universe to mere chance, this surrender continuing on to wild caprice and disorder. According to this system, nature, providence, and grace are only departments of atheism. As such, God has no control over the earth and its affairs, or if that be too monstrous and revolting. He only exercises authority, they say, over matter, but completely none over the minds and hearts of men.....consequently, prophecy is an absurdity, providence a chimera, and the Godly inspired prayer of the poor that God's will shall be done, is a mockery, a farce, in derision and an empty show.

"Since God does not interfere in mortal events, but abandons all to the wanton humors, chances and passions of myriads of those independent agents, some of them declaring they are free and moral, none of whose whims, fancies, and impulses He restrains, His Holy Will is constantly defeated and trampled under the foot of man. Ultimately, He has lost all honor and glory, He is left defeated in purpose and power, and the will of man has prevailed over Him. "End of quote.

**"ARMINIANISM", A MARK  
OF  
'THE BEAST AND THE  
FALSE PROPHET**

While the name (or word) Arminianism was derived from man (and a man), Jacobus Arminius (1560-1609), the meaning of the doctrine of Arminianism was in existence long before this time. It is traced back through the entire second dispensation of time, and made itself manifest then in such false prophets as Ahaz, Balaam and Ahab, hundreds of years before the 16th century. The real beginning of its origin for all intents and purposes was created in Satan or the Devil, when God created him in the

first six days of time, and placed him in the Garden of Eden. It was there that he told his first lie to our first parents, Adam and Eve, and she believed it.

All of this is proven and verified by the condemnatory words of Jesus to the scribes and pharisees: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. Satan, whom God created, (See Genesis 3:1 & Job 26:13) lied to and deceived our first mother, Eve, whose beguilement led to the fall of her husband, Adam, who was not deceived, in the very beginning of time. In a spiritual sense, he murdered them with his first lie, telling them what they could do of their own free-will, that was in complete, direct opposition with the tongue and language of God. (Read Genesis 2:16,17).

Through poor, fallen, mortal men, he (Satan) has continued to tell this lie, even until this very time, day and hour, through the religious world that surrounds us. One will, most likely, not go through a single day without hearing it. This religious lie (of Satan), Arminianism, made itself manifest first through Cain, a son of Adam, who brought his offering of works, which God rejected, and led to the first (in reality) murder of his brother, righteous Abel, who offered his offering, the firstling of the flock, by faith, and was received and accepted by Him. (See Hebrews 11:4). Many murders of the righteous, according to John, followed this first murder by Cain of Abel for the truth's sake, when he (John) said, "And I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." (Revelation 6:9).

The world has continued down through all the ages of time until now to tell this spiritual (religious) lie, garbed in the name of the truth. In the final consumation of all

things at the end, and in the last time, which I believe is getting very close, it will be brought fully to light and to a final end, when it will be cast into the lake of fire and brimstone, to be destroyed forever and ever with its originator, the beast, Satan, to be followed by "the false prophet."

The promise of God is that He will cast Jezebel, which calleth herself a prophetess, with them that commit adultery with her into a bed where they can enjoy this lie in an eternal hell. But unto His chosen people, He said, "as many as have not this doctrine, and which have not known THE DEPTHS OF SATAN, as they speak, I will put upon you none other burden." (Revelation 2:22&24.)

Please make no mistake about it, the teaching and/or doctrine of Arminianism has been around for a long, long time, and, according to scripture, it will be here to the end. But the day and time will come when this deceiver will deceive the nations no more. (Rev. 20:3.)

J.M. Mewborn  
March 11, 1998

#### A CONFESSION AND REPENTANCE IN THE FEAR OF GOD (MY DREAMS AND VISIONS)

It all started when I was about five years old. I was sick for a long time. While I was sick, I dreamed or had this vision. The world was round, and was covered with long grass like hair. I was holding on to the grass with both hands to keep from falling off.

At different times I dreamed or had a vision I was wrestling with someone all night. While wrestling with this one, it did not come plainly to me if it was a man or not. I had this dream, the same one, on and off, for several years. It took place at different intervals; it was not all the time, but was only now and then or occasional.

Later on, I had this dream or vision. A very bad storm came up. The thunder and lightning was very heavy. After the storm was over, I

opened the screen door of the back porch, and looked up into the sky. There, I beheld a golden cross in the sky with Christ nailed to it. His head was limped over on His shoulder, with a golden tassel hanging across His face.

Then I had this dream of seeing a beautiful highway. I was down in a large gully of some kind. Up and beyond was a large, steep hill, with rambling briars and dense thickets on this hill between me and the highway on top which I saw in an upward glance. I had this dream many times.

Another time, there came a body like a woman's, with no head into my bedroom. She had on a beautiful white gown with lace. This dream took place at three intervals and occurred at three different nights. They were not all in succession, or did not take place one immediately after the other. This dream did take place three times, and was the same dream each time.

Then, another time, just before I went into service, during World War II, I was at Burlington Primitive Baptist Church, James Street, Burlington, North Carolina. Elder George Hill was in the pulpit, and was preaching. He had his left hand on his left face, and his right hand was raised up. The whole roof of this church was lifted up into Heaven. Elder Hill often did this a lot while he was preaching. There was a beautiful light from Heaven on his head, as he was preaching.

One time, and not all at the same time, I had this dream on three different occasions. I dreamed everything that took place with me while I was in the armed service. These dreams occurred before I entered the military. Just before my son was killed in a car wreck, I dreamed of this cloud. It was like snow. It was all over the elements. It settled down all over the whole earth. It covered the whole earth, and was about three or four feet thick. There were some buildings, like stores, and schools and churches. There were children playing

in the streets. There were several people all around. We got the children up and out of the snow, so they would not suffocate. As I said, I had this dream three different times, but they were not close together.

Then my son was killed. I caught a plane and went out there. While in the plane, there was a terrible storm. The plane flew over the clouds. The clouds were white as snow. We had to go through them to land. After we got there, I went to the hospital and saw all the children. We went to Texas to bury the son. I went to the back room and lay down.

I dozed off and had the dream of the cloud, like snow, for the third and final time. Right then and there, it all came to me. The Lord was showing me what was going to take place. The snow was the clouds. I saw the car in the street with the children in it, as it had been wrecked. They were getting the children out of the car, and were taking them to the hospital. That really shook me up! Then, I dreamed of that beautiful highway again. I was completely lost in my unworthy feelings, but I was given to know that if I could get on that Highway, I would be able to find my way home.

Then, some time went by. After my mother died, I would hear this singing. It was far off. The music was the Old Baptist tunes, but I could not make out the words or what it was. But, it was pretty. I continued to hear this singing off and on for a good while.

Afterwards, I was at Rock Hill Primitive Baptist Church in Asheboro, North Carolina. I went in as usual. But, when I got to the seat where my wife and sister were seated, something happened. The church building was filled with people. They were all dressed in white robes. They all had white hair, and they all looked just alike. I was standing beside my wife, and did not know her. Then, Sister Carolyn Gaines came over, and put her hand on my shoulder. She said, "Jasper,

are you lost?" I replied, "Yes," and then everything came back as it was. I then knew everyone there in the church building.

In another dream, about three different times, there was a white horse with a beautiful woman on it. She was dressed in a beautiful white gown. She slid off the horse. The horse stooped down and drank of a stream of the clearest water I had ever seen. Then, they both just disappeared.

Then, I beheld a large group of people. There were a lot of them, and there were gates to Heaven. I said, "Lord, just let me get one foot inside the gate, and I will be satisfied." Then, I was sitting in one gate with one foot inside and the other foot hanging on the outside. I then saw that same beautiful road (Highway) again, but I never could get on it. I wonder if that is the way to Heaven. If so, I must be lost.

Dear brethren and friends, I realize, perhaps, I may be wearying you with my dreams and visions, but I beg of you to allow me to finish my narrative of them, knowing that I will be finished soon.

One time, I dreamed of seeing all our children in the living room. We were having a family fuss. Hortense, my wife, came and said, "I am going outside and kill myself." She continued, "I am tired of listening to this." That was on Wednesday before a third Sunday in 1980. I thought surely she was going to join the church that following Sunday. She did not, however. I was the one that had to go up, and I have not heard anymore of that beautiful singing, nor have I viewed that pretty paved Highway anymore.

Then I dreamed I went to Macedonia Church, near Reidsville, Rockingham County, North Carolina. This is a small church. I saw Elder Lawrence Manley go inside. I went in to speak to him. The building is small on the outside, but when I went inside,

it was a large building, filled with people. Elder Manley continued on through the building, and went out the back door. But, when I followed him out there, I could not find him. There was a huge mountain with high cliffs and sharp ledges. There were lions, deer, sheep, lambs, cows and goats in the place. A lion was lying on one of those rocky ledges. A little lamb lay beside him. And a little girl, about five or six years old, stood by the side of that lion. It was surely a most peaceful place. But I never did find the Elder.

About that time, there was a division (or split) in the Abbott's Creek Association. It lasted for about two years. About three or four weeks before the conference meeting, I dreamed there was a coil that spread all around. The Abbott's Creek Association was the first one to pop up on the coil. Something appeared on the coil like a cone of ice cream. Then, there were other associations that began popping up all around this coil. All of these associations were eating off the cones. But, the cones did not get any smaller. Then we had our association, the Abbott's Creek. There was more friendship and fellowship there than I had ever seen anywhere prior to that time. I hope the Lord will keep us in that way.

Another time, I saw a Light in the east in the middle of the night. That was the brightest Light I had ever seen. It made me wonder then at the time, if that final hour had arrived when Christ said, He would split the eastern sky to come in all His glory to gather His own "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." Matthew 24:27. "And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats." This is that time when He will come in the clouds of His glory to gather that which was given Him by His Father in the covenant made

between them before the foundation of the world. It nearly made my heart stand still.

I still haven't gotten on that beautiful Highway. I do not know if I ever will. Sometimes, I feel like I am lost, very lost. Only the great Love of our Saviour, the Lord Jesus Christ, can save such a sinful one as I am and feel to be.

A loving brother in Christ, the Lord,

I hope,

Jasper Handy

Burlington, North Carolina

#### EDITORIAL COMMENT ON BROTHER HANDY'S DREAMS AND HIS VISIONS

Job said, "Thou scarest me with dreams, and terriftest me through visions." Job 7:14. How true do we find the meaning of these words of Job in reading Brother Jasper Handy's record of his dreams and visions over a period of his life and began in his early youth. If not deceived, I can see many beautiful illustrations, meanings and manifestations of God's love, not only in dealing with him, but also in leading him. I feel I can see many evidences of these things in his experience, as contained within the spirit and power of the Almighty God.

He spoke of seeing the beautiful highway at three different times which brings to mind the language of Isaiah, the prophet, "And an highway shall be there, and a way, and it shall be called The way of Holiness; the unclean shall not pass over it; but it shall be for those: the warfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but (only) the redeemed of the Lord shall walk there." Isaiah 35:8 & 9. "There is a path no fowl knoweth, and which the vulture's eye hath not seen." Job 28:8.

Both Isaiah and Job saw this beautiful highway of God by faith hundreds of years ago, and this also is the case

of every child of God who lives in this present evil world. While they may fearfully and conscientiously feel they are not on it, yet, every one of them is traveling this highway here in the hope and fear of God. "It is for those (of) the wayfaring men," Isaiah said. A wayfaring man is one who travels slowly, especially on foot, and one who walks. This is so typical of you, the dear Children of God, the Household of Faith, as you journey and travel through this unfriendly world, who "Walk by Faith," and "Live in Hope" of the Glory of God. (See Psalms 16:9 & Acts 2:26.) Only by faith and hope do they travel this King's Highway, while the surety of the human reality is withheld from them because the power of God must keep them here in this present evil, time world.

The headless woman, dressed in the beautiful gown, represents the Church of the Living God, clothed in the royal Robe of Righteousness, here, without (or minus) her Head, the Lord Jesus Christ, who is today in Heaven, waiting the time of His return (or second coming) to gather the members of His body to take them home to die no more. God showed and revealed to Brother Handy the upcoming death of his son in military service in Missouri, and later his burial in Fort Sam Houston Military Cemetery, Houston, Texas. In the snowstorm of the clouds, God showed him his grandchildren would be spared in the car wreck.

In the vision of his natural family's troubles, when his wife, Sister Hortense Handy told them, "I am going outside and kill myself," God was merely showing him of their spiritual separation and his forthcoming marriage to the Lamb's Wife, the Church of the Living God, when he offered to Rock Hill Church, Asheboro, N.C., and was received in the fellowship of the church.

The coil, that was spread all around, was the strong tie of the correspondents of the

associations in North Carolina, Virginia, West Virginia, Kentucky, South Carolina and Georgia in the early 1950's that survived the terrible division in the church during those days when there was a union of such great love and fellowship in the churches of the faithful. The cones of ice cream portray the refreshing feeling of love and fellowship that was so wonderfully felt and enjoyed in the churches at that time, over forty years ago, which I personally witnessed and shall never forget.

If not deceived, I see a meaning and purpose in everyone of Brother Handy's dreams and visions, but I will stop here. I shall never forget his dear mother, Sister Ella Rorrer Handy, originally from the Stuart, Va., area, who was a faithful member of Burlington Primitive Baptist Church, Burlington, N.C., over fifty years ago. She was kept to the end that she never wavered from the truth of God in His church. Brother Handy told me recently that after he was received in the fellowship of Rock Hill Church in 1980, all of these dreams and visions immediately stopped and came to an end. He has never had any more of them since that time. How wonderful, marvellous and glorious is the omnipotent work of God in making known in the hearts of His people the mystery and working of His sovereign will and power to His little children! Brother Jasper Handy must be a traveler on this, the KING'S HIGHWAY, and we hope we are fellow travelers with him.

J.M. Mewborn

March 13, 1998

MARTHA JANE LAWSON

Sister Martha Jane Lawson died on May 21, 1997, at the age of 93 years, 5 months and 25 days. She was preceded in death by her husband, Willie Everett Lawson, and her parents, Abraham and Leonor Tilley McHone.

She is survived by one son, Billy A. Lawson, and one daughter, Georgia Shelton, two granddaughters and one

great-granddaughter.

Sister Lawson was a member of Aaron's Corner Primitive Baptist Church, Stokes County, North Carolina for 72 years and 9 months, having united with this church in the year 1924. She faithfully attended her church meetings as long as she was able.

Her interment was in the Aaron's Corner Church Cemetery with the funeral rites being conducted by Elder Cletus Turner and Elder Kenneth Hopkins.

Therefore, be it resolved, that a copy of this notice be sent to Zion's Landmark for publication, one be sent to her family, and one be recorded in our church record.

Elder Cletus Turner, Pastor  
Arthur Martin, Asst. Clerk

(A MEMORIAL TO)  
EDWARD F. VERNON

Edward Franklin Vernon, beloved husband of Dorothy Craig Vernon, and father of Dorlis V. Snead, went home to be with his Lord on February 10, 1998.

(As a memorial to him, we would like to donate \$100.00 to your "Regular Fund" for the use and benefit of Zion's Landmark. Due to the generosity of some kind soul, Edward and Dorothy Vernon have been receiving this paper for many years, and it has truly been a blessing to us. We would like to know this memorial contribution will be used for the same purpose for someone who cannot afford to subscribe for the paper. May it be God's will to bless you in your labors and endeavors to continue the publication of Zion's Landmark, which, we believe, contends and stands for the blessed truth as it is in our Lord.)

As a young man, Edward F.

Vernon, was given a true hope in the Lord some years ago, and was given faith to understand, if he was saved, it was by the grace and mercy of God, (Ephesians 2:5-8), at which time he received the Gift of God by faith which is eternal life. (Romans 6:23). At this time he followed his Lord in baptism, as commanded. (Romans 6: 3 & 4).

Approximately four years ago, he had a massive brain hemorrhage and stroke. After this time, he desired to join Matrimony Primitive Baptist Church, Rockingham County, North Carolina, by statement. He could not understand why he must be baptized again in order to join the church. Thus, he never became a member at Matrimony, but continued to come to church there as long as his health permitted.

In his heart, he was a true Primitive Baptist believer, and loved Matrimony Church and her people with all his heart. He had always supported the church, was a faithful contributor in many ways, always willing to do whatever was needed to be done, and always went that extra mile to make sure all was done right, and as needed. He gave with a loving, willing heart, and this was with a helping hand anytime he could be of service. This was true, not only to the people of the church, but to his family, friends, neighbors, and even strangers. He was a hard working, honest man with character and integrity, and possessed strong principles on whom people could depend and learned to trust.

As we sat by his bedside in the hospital those last eight days of his life, we heard him sing "Amazing Grace," heard him praying for his loved ones, and heard the last audi-

ble thing that we understood. It was "I love you", to his wife. In the end, when he reached up his hand, as if the Lord was there, he said "Take me, Lord." His trials have ended in this world, and we believe he is now in perfect peace with His Saviour.

On the morning after his funeral service, Dorothy Vernon, his wife, was shown in a glorious vision that he was in Heaven. He stood just inside the realm of Glory, just beyond the Pearly Gates, awaiting for her to join him. She said it was so beautiful and so peaceful, and she could see the saints as far as the eye could behold — there were no faces, just the saints of God. She said it was such a warm, loving and serene feeling, and she hated for it to come to an end; it was not her time yet, as her journey here had not been completed.

His name, perhaps, was never on the church book at Matrimony, but according to our hope, his name is on the only book that really matters, "the Lamb's Book of Life." Revelation 21:27.

Written in loving memory of Edward F. Vernon, by

Dorothy Craig Vernon, his wife, and,

Dorlis V. Snead, his daughter

Stoneville, North Carolina  
27048

**NOTICE OF APPRECIATION**  
Gaine's Grove Primitive Baptist Church, near Goldston, Chatham County, North Carolina, desires to extend our heartfelt appreciation to all the dear brethren, sisters and friends from everywhere that have made contributions during the year 1997 towards completing our new restroom facility (addition), as well as for the new central heating and air-condi-

tioning system of our church building. We could have not come this far, if you had not helped us. The work is now 90% complete, and we hope, if the Lord will, that it will be completed within the next 40 days.

We are blessed with only eight (8) sisters in our little church with one 90+, and we would thank the dear Lord and all of you who helped us for this needed addition & work to our little church building.

Humbly,  
Calvin T. Harward, Pastor  
Blanche Birchette, Clerk

**LAUREL SPRING  
ASSOCIATION**

The 60th Annual Session of the Laurel Springs Association will convene, the Lord willing, beginning on Friday, and continuing through Sunday following, June 5th, 6th & 7th, 1998, at Union Primitive Baptist Church, Surry County, North Carolina.

Directions to Union Church from Dobson, N.C. are as follows: Go east on Turkey Ford about six miles to dead end with Road No. 1003; turn right about 300 ft. to church location on your right. From Winston-Salem, N.C., go north on U.S. (Route) 52 to Pilot Mountain, N.C. Turn left (west) on N.C. Hwy. 268; go about eight (8) miles to Road No. 1003; turn right on Road No. 1003 for about three (3) miles drive to church location on your left.

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

Lena Branch, Assn. Clerk  
243 Lumber Plant Road  
Lowgap, N.C. 27024

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# ZION'S LANDMARK

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March - April, 1998

Number 2

## AN ADMONITION TO CHURCHES CONCERNING OVERZEALOUS PREACHERS

"The question of reforms has been much on my mind of late. What is true zeal? What is false zeal? Jehu boasted of his zeal for the Lord, and asked one to come with him and look at it. He was raised up to kill a wicked king and others, but ah, he himself was also wicked in some things.

"To not condemn another in that which you allow in yourself is moderation. To require in another more than you render in yourself in anything, while you offend at all, is making yourself a judge of evil thoughts.

"Whenever a brother, be he elder, deacon or lay member, pushes his zeal so far as to destroy churches for a point of order, beware of him. There are many things crooked that we cannot make straight. The great place for a reformation to commence is in one's own life. Some would be great reformers, but, alas, they do all their work on others, and see no fault in themselves.

"If you are with a people you cannot fellowship, withdraw from them as peaceably as possible, and then let them alone. If you say, I cannot leave them, there is no other place for me to go but to stay, then try to correct the evils mercifully, not by tearing up churches, or wringing the nose to force blood.

"Take care, if you use violence, and smite and tear up churches, that you, yourself, are not smitten also in return.

P.D. Gold

(The above five paragraphs

constitute an excerpt (or portion) from the experience of Elder P.D. Gold, who published and edited the Zion's Landmark for a period of fifty years from the years 1870 to 1920, when he died. We believe his Godly words of wisdom continue to hold true to this present day and time. J.M. Mewborn)

## THE TRINITY OF MAN (REPUBLICATION BY SPECIAL REQUEST)

The following editorial on the makeup of the creation of the first, natural man, Adam, and all of his posterity, of (1) body, and (2) soul, and (3) spirit, is being republished in this issue of Zion's Landmark.

It was first written by a former, beloved editor of this paper, Elder T. Floyd Adams, and was published in the February 15, 1960, issue almost 40 years ago. Such writing was the standard of this paper at that time, and we continue to stand behind it until now.

\_ J.M. Mewborn

## RELATIONSHIP OF THE BODY, SOUL AND SPIRIT AFTER THIS LIFE

Dear Elder Adams,

You will recall after the service at Laurel Springs Association on Saturday before the third Sunday in August, 1959, you and I were discussing the relationship of the body, soul and spirit of a child of God after this life. Since then, I have discussed this subject with Elder Jesse Dunbar, and the the two of us are hereby requesting you to give your views on this subject through the columns of Zion's Landmark.

A brother in Hope,  
George A. Fulk  
Pilot Mountain, N.C.

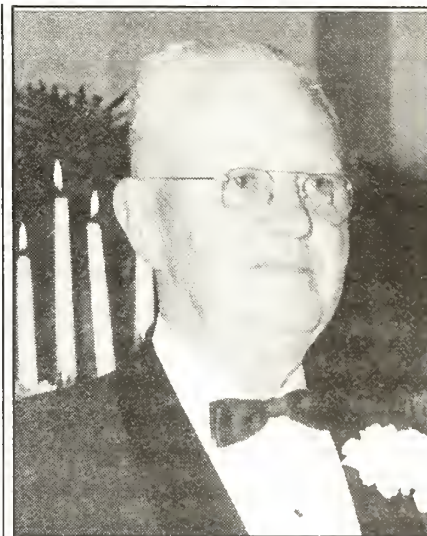
REPLY

I remember discussing this matter with Brother Fulk at

the Laurel Springs Association. I cannot recall all that was said concerning it, but in reply to Brother Fulk's request, I will pen down a few thoughts, such as I have, on this subject for his consideration with no intention of leaving an impression on any that I have been endowed with any superior knowledge of it over my brethren. I ask that these thoughts be accepted only as far as they are supported by the word of God, the scriptures.

God inspired Holy Men of old to speak as they were moved by the Holy Ghost. Our Brother desires comments from me of the relationship of the body, soul and spirit. In Genesis 2:7, we find recorded, "The Lord God formed man out of the ground, and God breathed into his nostrils the breath of life; and man became a living soul." As an illustration, a potter takes clay and makes a vessel, as the formation of man is the work of God. Isaiah said, "But now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand." Isa. 64:8.

When God formed man, he (Adam) was lifeless. He had form and favor, as a vessel would have, when first created by the potter's hand. Yet, Adam was without life until God breathed into his nostrils the breath of life, when he then became a living soul. The body embraces the whole of the man. The body was created for the indwelling of the soul. The body is mortal and material - it is of clay or dust. The soul is immortal and immaterial. So far as the record of Holy Scriptures shows, the first man - Adam - that God made and breathed into his nostrils the breath of life, only possessed a soul and body. This

ELDER T. FLOYD ADAMS  
1891-1973

soul of Adam came from the breath of life, which God breathed into Adam's nostrils.

Adam was an innocent man, who also was innocent in the sight of God (His) creator, and, apparently, had sweet communion with God in his sinless state until he violated God's law and fell by reason of his transgression in the Garden of Eden. This transgression of God's law by Adam was the first account we have of sin entering into the world. Paul said, "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Again, he said "judgement came upon all men to condemnation." Rom. 5:18. This transgression of Adam brought both a spiritual and corporal death, and not only this, but an eternal death, unless the grace of God intervenes. God made a wonderful provision for those who were chosen in Him before the foundation of the world or before the world began. This provision was the sending by God of His Son into the world to be sacrificed on Calvary's cross for the sins of those whom God gave Him out of the world.

Jesus Christ – the son of God – was born of the Virgin Mary, He was crucified, He was buried, was resurrected, and ascended to the Father. Through His death and resurrection, He forever put away the sins of His people. He redeemed them from under the curse of the law with which they were afflicted since Adam's transgression. Paul said: "But when the fullness of the time was come; God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4,5. He did for His people that which the law of Moses could not do. The law of Moses inflicted punishment for sins and transgressions, but could never put away sin. Paul said, "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. 7:19. What is this hope? It is Jesus Christ, Himself, who died that His people might live. The Lord Jesus Christ is our hope. (See I Tim. 1:1) Paul said: "–We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" – Heb. 6:18, 19. Those, who are born of the Spirit of God, possess this HOPE in Jesus Christ. Romans 8:24 says, "We are saved by hope: but hope that is seen is not hope, for what a man seeth

why doth he yet hope for?" When one is born of the Spirit of God, he becomes a trinity – that is he is three in one (and one in three), and possesses a soul, body, and spirit. The spirit is immaterial and immortal like the soul, and the two are united as one. All of those who are born of the Spirit of God are heirs of Gods and joint-heirs with Jesus Christ, and will enter into heaven inclusively, all three, soul, body and spirit. The finality will be completed at the resurrection of the just, or the first resurrection, at the last day.

The souls of God's people are converted here in this time world, not by the law of Moses; for Paul said, "The law made nothing perfect." The soul is converted by the power of the Light of God's Spirit, which is the law of God that is written in the heart and put into the mind. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psa. 19:7.

The souls of God's humble poor are brought into union with Christ, when they become dead to their works of righteousness; that is, they come to know how futile their efforts are to save themselves or to live without sinning and to accomplish anything that will please their God and be judged righteous by Him. Paul said, "Wherefore, my Brethren, ye also are become dead to the law by the body of Christ, that ye should be married to

another, even to Him who is raised from the dead that we should bring forth fruits unto God." Rom. 7:4. Through this union and marriage of the soul and spirit, they receive the spirit of adoption, which is also an earnest or foretaste of that which they will receive in its fullness, when the body is raised incorruptible. The soul, body and spirit of those that are in Christ Jesus are preserved by Him and in Him until He appears the second time. Paul said, "And the very God of peace sanctify you wholly and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23.

Concerning this marriage (or union that exists between the soul and the spirit, sometimes referred to as "the spirit of adoption," (Romans 8:15), also the "earnest (foretaste) of the spirit," (II Cor. 1:22, 5:5,) is compared and likened unto a natural marriage. EXAMPLE: When a woman marries a man, here in time, she always takes his (her husband's) name at the time of marriage. For instance, as Mary Smith marries William Jones. After the marriage, she is no longer Mary Smith, she is now Mary Jones.

This sacred truth is borne out from the testimony of Jeremiah, the Prophet, concerning our Heavenly Father's name: "And this is HIS NAME whereby HE shall be called, THE LORD OUR R I G H T E O U S N E S S ." (Jeremiah 23:6.) After the marriage of the soul to the spirit, called the "spirit of adoption" or "the earnest of the spirit," the church's (or Bride of Christ's) name is "and this is the name wherewith SHE shall be called THE LORD OUR R I G H T E O U S N E S S ." (Jeremiah 33:16). Here, the spiritual bride, the church, the bride, the Lamb's wife, has taken the name of her Spiritual Husband, (Jesus), THE LORD OUR R I G H T E O U S N E S S . A bride (or wife) whether natural or spiritual, always, in every instance, takes the name of her husband.

A hymnwriter has beautifully expressed the revealed meaning of this union (or

marriage) in Christ of the spirit to the soul in these words,

"There, if thy Spirit touch the soul

And Grace her mean abode;

Oh! with what peace, and joy, and love,

She communes with her God."

The second coming of Jesus will be at the end of this natural world. Paul said, "–For then must He often have suffered since the foundation of the world: but now once in the end of the world (The Jewish world) hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto Him them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:26-28.

The second coming of Jesus is not to be confused with the Holy Ghost who appeared on the day of Pentecost, nor the words of Paul when he said, "My Little Children, of whom I travail in birth again until Christ be formed in you," – Gal. 4:19, nor is the scripture to be confused which says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I. Cor. 3:16. Jesus Christ (according to divine testimony) is coming the second time to this world again in like manner as He went away. He went away with the same body in which He arose, which, of course, was a spiritual body, but it apparently had form, because after His resurrection His disciples saw Him taken up and two men stood by them dressed in white apparel, "which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come again, in like manner as ye have seen Him go into heaven." Acts 1:11.

The purpose of the first appearing of Jesus Christ into the world was to save His people from their sins. This He did by the sacrifice of Himself. He finished, according to His father's will, the

## Zion's Landmark

"Remove not the ancient Landmark

which thy fathers have set." Proverbs 22:28

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*Paper Established November 15, 1867*



Front Row (Seated) (1st) Elder N.D. (Nick) Teasley, (Lower Country Line), (2nd) Elder L.P. Martin, (Lower Country Line), (3rd) Elder S. (Sylvanus) Gray, (White Oak Assn.), (4th) Elder Emmett C. Stone. (Staunton River), (5th) Elder George Gold (G.G.) Trevathan, (Contentnea), (6th) Elder Everett (E.C.) Jones, (Little River), (7th) Elder W.R. Hines (Black Creek), (8th) Elder John W. (J.W.) Gilliam, (Upper Country Line), (9th) Brother Flem (F.D.) Long (Deacon), Moderator of LCL Association. Second Row (Standing) (1st) Elder Raymond (R.H.) Payne (Staunton River), (2nd) Elder Joe (J.C.) Smith, (Contentnea), (3rd) Elder Jack (J.W.) Pulliam, (Lower Mayo), (4th) Elder W.H. Freeman, (Lower Mayo), (5th) Elder Jesse (J.C.) Dunbar (Laurel Springs), (6th) Elder George L. Weaver, (Pocatalico, W.Va.), (7th) (Seated) Elder Henry (H.O. Nash), (Yellow River, Ga.), (8th) Elder Frederick W. (F.W.) Rhodes, (Lower Country Line), (9th) Elder Ed Hall, (Laurel Springs), (10th) Elder Bennie (B.W.) Owens, (Contentnea). THIRD ROW (Standing) (1st) Elder Frank Buford, (Yellow River, Ga.), (2nd) Elder S.L. (Sam) Moran, (Smith River, Va.), (3rd) Elder Lonnie (L.L.) Yopp, (White Oak), and (4th) Elder Ransom W. (R.W.) Gurganus, (White Oak).

work which His Father gave Him to do, and ascended into heaven. The purpose of His second appearing is to change these vile bodies. Paul said, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20,21.

At the expiration of the natural life, the soul departs from the body, as will be observed when Rachel died at the birth of Benjamin. Genesis 35:18, reads as follows, "And It came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin." The soul can and does live

without the body, but the body cannot live without the soul. When the body dies, it returns to dust. God said to Adam, "From dust thou art and unto dust shalt thou return." Gen. 3:19. The soul, which is in union with the spirit as one, and, is sometimes called spirit, returns to God who gave it. Solomon said. "Then shall the dust return to the earth as it was; And the spirit shall return unto God who gave it." Eccl. 12:7.

Those, who are born of the Spirit of God, will enter into heaven at the last day. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." Jno. 3:5. The Spirit, (or soul) of those, who are born of the Spirit of God, returns to God when it departs from the body. When

Stephen was stoned to death, he said, "Lord Jesus receive my spirit." Acts 7:59. The same body will be changed from a natural body to a spiritual body, and will come forth at the (first) resurrection of the just. The same Spirit that raised the body of Jesus, will also raise the bodies of the saints. Paul said, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His same Spirit that dwelleth in you." Rom. 8:11. The Body "Is sown a natural body; it is raised a spiritual body." I Cor. 15:43, 44. When it is changed & raised from a natural body to a spiritual body, this will be the climax of the (spirit of) adoption of the same body of which it is said: "Ye have not received the spirit of the bondage

again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father," meaning My Father. Rom. 8:15. Also of whom it is said. "-Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will\_" Eph. 1:15.

The Apostle Paul also confirms the completion of the "adoption of sons" of the salvation of the Church of God as follows, "that we should be to the praise of His glory, who first trusted in Christ. In whom we also trusted, after that ye heard the Word of truth, the gospel of your salvation: in whom we also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the EARNEST OF OUR INHERITANCE until THE REDEMPTION OF THE PURCHASED

**POSSESSION, unto the praise of His glory." Ephesians 1:12, 13 & 14. Here, we have the sealing of the bond of marriage between the Spirit and the Soul, the earnest of our inheritance, and the redemption of the purchased possession, which is the first resurrection (of the just) at the last day.**

The saints of God are waiting in hope for this second appearing of Jesus who will appear at the resurrection of the just at the last day, and change this vile body and fashion it like unto the glorious body of Jesus. Paul said – "waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. The body, as well as the soul, and spirit, is preserved by Jesus Christ, until He appears the second time. Paul said to the Thessalonian brethren, "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23.

Those, who are living here on earth at the second appearing of Jesus, will not die a corporal death like those who have gone on before. Paul said, "Behold I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I Cor. 15:51-53.

To the Thessalonian brethren, Paul said: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and

so shall we ever be with the Lord." I Thes. 4:15-17.

T.F. Adams

#### PLEASANT MEMORIES THAT ARE LEFT BEHIND

Several people have asked me to have this accompanying photograph of ministers placed in Zion's Landmark, identifying each one of them, since so many of that generation who knew them have now passed from this life.

It is our pleasure to be able to accommodate the wishes of these people, who have made this request, and, also to leave on record behind for our future generations, to have the benefit of the existence of this fine group of Primitive or Old School Baptist elders, who served their generations faithfully.

May I be allowed to say in the outset that this picture contains some of the finest men and preachers it was ever my privilege to have known in my lifetime. The lives and ministry of this group of elders of the Primitive Baptist Church reach back to the early part of this 20th century (1900-1999), which, if time lasts, will come to an end on December 31, 1999, less than two years away. Many of them were active in the ministry at the midpoint of this century or through the years 1940-1960.

This photograph of elders was made on Saturday, June 30, 1951, during the 45th annual session of the Lower Country Line Primitive Baptist Association, held with Mount Lebanon Church, Guess Road, Durham, Durham County, North Carolina. It was very hot weather at this time which accounts for the fact that many of them were coatless. Officers of this association at that time were Brother F.D. Long, Roxboro, N.C., Moderator, Brother J.J. Whitley, Durham, N.C., Clerk, and Elder L.P. Martin, Roxboro, N.C., Assistant Clerk.

It is to be noted and pointed out that the frame building, as shown in this photograph of Mount Lebanon Meeting House, burned about the year 1965, as my memory recalls, and was replaced by

the current brick structure, located now almost on the same site.

It was my blessing to have known each one of these fine men, and what a joy it is today to be able to look into their countenances and be able to remember and recall so many interesting things about them. In identifying them below will be found behind each name, the association of each one in parenthesis, where they held membership at that time. Of the 23 elders shown, all of them are now deceased, including their wives, with one exception. The widow of Elder Bennie W. Owens, Sister Thelma W. Owens, Wilson, North Carolina, was living at my last report.

#### COMMENTS ON ELDERS SHOWN IN THIS PHOTOGRAPH

##### (FIRST ROW - STANDING)

(1) Elder N.D. Teasley lived in Durham, N.C., where he was a member of Ross Church. He served Ross, Helena and Stories Creek Churches of the Lower Country Line Association. (2) Elder L.P. Martin lived in Roxboro, N.C., was was a member of Surl Church, where he pastored for many years, also serving Flat River, Roxboro and Rougemont Churches. He served as moderator of the LCL Association for many years. (3) Elder Sylvanus Gray lived in Kinston, N.C., and served Atlantic Church, Atlantic, N.C., and Concord Church, Creswell, N.C. in his lifetime. He was a member of Sand Hill Church of the White Oak Association. (4) Elder Emmett Stone lived in Martinsville, Va., and traveled extensively among the Baptists. (5) Elder G.G. Trevathan lived in Pinetops, N.C., and was a member of Lower Town Creek Church, Contentnea Association. (6) Elder E.C. Jones was from Fuquay-Varina, N.C., and was a member of Middle Creek Church, also serving Bethany Church, Pine Level, N.C., and Creech's Church of the Black Creek Association. (7) Elder W.R. Hines lived in Raleigh, N.C., and served New Chapel Church, Black Creek Association, where he was a

member, and also Raleigh Church, Raleigh, N.C. (8) Elder J.W. Gilliam was pastor of Gilliam's Church, near Burlington, N.C., and Lick Fork Church, of the Upper Country Line Association. (9) Brother F.D. Long lived near Roxboro, N.C., was a member of Roxboro Church, and was moderator of LCL Association for many years.

##### (SECOND ROW STANDING)

(1) Elder Raymond Payne was from the Staunton River Association, and lived in the Dry Fork, Va., area, as I recall. (2) Elder Joe C. (J.C.) Smith lived near Elm City, N.C., was from the Contentnea Association, and served Upper Town Creek. Lower Town Creek and Moore's Churches. He was a very humble, lovable minister, and served his churches faithfully. (3) Elder J.W. (Jack) Pulliam was from Spray Church (now Eden, N.C.), Lower Mayo Association, and later in the Dan Valley Association. (4) Elder W.H. Freeman was from the Lower Mayo Association. (5) Elder J.C. (Jesse) Dunbar was a member and pastor of Union Church, Laurel Springs Association, where he served as moderator for many years. (6) Elder George L. Weaver was from the Pocatalico Association, West Virginia. (SEATED) (7) Elder H.O. Nash was from Atlanta, Ga., moderator of the Yellow River Association, and served East Atlanta, Harris Spring and Shoal Creek Churches. (8) Elder F.W. Rhodes, Sr., was from the LCL Assn., and served Mt. Lebanon Church, Guess Road, Durham, N.C. (9) Elder Ed Hall lived in Spray, N.C. (now Eden, N.C.), and was a member of Konner's Grove Church, Laurel Springs Assn. (10) Elder Bennie (B.W.) Owens was from Wilson, N.C., and was a member of Upper Town Creek Church in that county. His widow, Sister Thelma W. Owens, is still living today. All other ministers and their wives are now deceased.

##### (THIRD ROW - STANDING)

(1) Elder Frank Buford was from the Yellow River Assn. in Ga., (2) Elder Sam L. Moran

was from the Smith River Assn., in Va., (3) Elder Lonnie (L.L.) Yopp was from Jacksonville, N.C., and was a member of South West Church, White Oak Assn., and (4) Elder Ransom (R.W.) Gurganus, moderator of the White Oak Assn. for 25 years, from 1930 to 1955, served nine churches in that Association on a quarterly, rotational basis.

**IS THE CELEBRATION OF CHRISTMAS, AS WE KNOW IT ON DECEMBER 25TH OF EVERY YEAR, TRULY SPIRITUAL AND FROM A GODLY SOURCE AND ORIGIN? (COULD IT BE A FALLACY?)**

Dear Elder Mewborn,

I have been thinking on the subject of Tradition for a while, and thought of writing you concerning this matter. Tradition, as defined in most dictionaries, means a mode of thought or behavior followed by people continuously from generation to generation. Some traditions are grounded in (1) spiritual dictates, some are grounded in (2) human/natural practices, and some (3) are passed off as being grounded in spiritual dictates, but in reality they are actually created using humanist precepts that are glossed over under the guise of being spiritual. There are some human/natural traditions that are not harmful, and spiritual traditions are all edifying to those of a spiritual mind, but when human/natural traditions are carried out with supposed spiritual matters and a little history sprinkled in to attempt at passing them off as being purely, altogether spiritual, then harm is done. In the western world there are many practices that fall within the latter category, and proponents proclaim them to be "purely Christian". Let's examine one of the largest of these: Christmas.

Christmas has its origin and source of beginning in pagan tradition rather than Christian truth. As is the case of all false teaching, there are enough truths sprinkled in the Christmas story and practice to make it sound good to the human heart and ear for acceptance and respectability.

Christ was not born on December 25, nor is it documented anywhere as to the exact time and date. Instead, December 25 corresponds to the feast of the *Natalis Solis Invicti*, the Roman sun festival at the Winter solstice. The favorite Roman festival was *Saturnalia* (Saturn was the Roman God of agriculture), which began on December 17 and ended with the "birthday of the unconquered sun" (*Natalis Solis Invicti*) on December 25. In the fourth century, clever officials of the church of Rome declared December 25 would make a great day to celebrate the birthday of the "sun of righteousness". Also, on December 25, when the sun begins its return to northern skies, pagans devoted to Mithra, celebrated the birthday of the invincible sun. In tracing the approximate date of the birth of Christ, we can come close which makes it possible sometime in late September or early October. One thing, which points to this time frame period, is the birth of John the Baptist, who was six months older than Christ. The father of John the Baptist, Zacharias of the course of Abia, served a certain, specific time in the temple each year, according to his order of service. When his time of service is taken into consideration, and we assume a normal, nine-month gestation period by Elisabeth, and that Christ is six months younger than John the Baptist, it lends itself to the September-October period of Christ's birth. Another point of consideration is the weather around Bethlehem. December in that area is subject to wintry cold, very chilling rains and snow. In this climate, you do not find shepherds with their flocks in the fields at night. (Jeremiah 36:22 possibly adds some to the thought that in the November-December season around Bethlehem it is cold.) Jeremiah gives a good description of the winter climate in the Bethlehem (Judea) area of the Middle East as follows: "Now the king sat in the winter in the ninth month: and there was a fire on the hearth burning before him."

The New Encyclopedia Britannica indicates that Christmas and December 25 were purposely fixed to push aside the great festival of the sun god. This festival was when pagans indulged in orgies during the festivals of both the Roman *Saturnalia* and the Celtic and German feast of Winter solstice. The New Caxton Encyclopedia indicates that the supposed Roman Christian Church seized the opportunity to Christianize these festivals. (Reference books such as encyclopedias, which are published by worldly humans and organizations, are normally speaking of the Roman Catholics when they speak of the Church.)

In observing the precepts of morality, and in endeavoring to teach our children and grandchildren, we insist on honesty and truthfulness. However, we teach them to evade and embellish their talk, writings, and actions by implanting supposed truths about unscriptural things, which are not grounded in the Christian doctrine, e.g., the Easter Bunny and Christmas/Santa Clause. (See St. John 8:32). In my youth I observed many arguments over money, gift giving and drinking alcoholic beverages at Christmas, when all three diminish the role in fulfilling a wholesome family setting, all in the name of the "Christmas Spirit."

Most organizations and bodies celebrate or tolerate the celebration of Christmas as a Christian holy day for various and sundry reasons. Some of these reasons may be to add more members, and, thereby, increase money donations; or claim that if people are interested in Christianity on December 25, and are therein caused to learn of Christ, then Christmas has served a worthy purpose; or it may be out of ignorance.

Undoubtedly, when the Roman Catholic organization intertwined their ceremonial masses with pagan rituals, they were astute observers of human nature and knew how to woo, motivate and appease on a natural, human level. It worked for them, and in the process swept in most of

those professing to be Christians. Cunning and connivance by them were the order of the day to attract numbers to their cause and rake in the money.

Christmas trees, holly, and mistletoe, used to celebrate Christmas, are as vain as all the other practices used around December 25. (Read Jeremiah 10:1-5; Colossians 2:8; and Thessalonians 2:15. Also, read Colossians 3:5 where it shows that covetousness is idolatry.)

In addition to the above practices of Christmas trees, holly, and mistletoe, the following items are some of the trivia associated with Christmas, and some of these clearly show the "inventions and creation of man":

1. The period of time (or time frame) covered by Christmastide, or Christmas time, starts with Christmas Eve through Epiphany (January 6), or at least through New Year's Day.

2. An old English term of Christes Maesse (Christ's Mass) is the source of the word Christmas.

3. Virginia O'Hanlon, at age 8, wrote to the New York Sun Newspaper in 1897 to ask if there was a Santa Clause. She was (vainly) told by this newspaper that Santa exists "to make glad the heart of childhood", with Santa likened to "imaginary fairies" who were never seen, but whose acts proved their existence.

4. Thomas Nast, who created the logotype Democrat donkey and Republican elephant symbols, first drew Santa Clause fur-trimmed in 1863.

5. In a movie, *Miracle On 34th Street* (1947), Edmund Gwenn, as Kris Kringle, is recognized as the real Santa Clause.

6. In a poem by an Episcopal priest, Clement Clarke Moore, "A Visit From St. Nicholas," there were eight tiny reindeer: Dasher, Dancer, Prancer, Comet, Vixen, Dasher, Cupid, and Blitzen. In 1949 Gene Autry introduced "Rudolph, the red nose Reindeer."

7. Bourbon (a whiskey distilled from corn mash) is poured over candied fruit to remain over night to create

Christmas Stollen (bread).

8. J.S. Pierpont wrote the words of Jingle Bells in 1857. The music for the Jingle Bell Rock was written by Joe Beal and Jim Boothe, as a modern rock and roll version.

9. German immigrants brought the concept of a Christmas tree to the U.S. in the 1800s. However, the custom of a lighted tree originated here within the U.S.

10. Bethlehem, the birthplace of Jesus Christ, had an older (Biblical) name of Ephrath or Ephratah. (Read Micah 5:2).

11. A man who was named St. Nicholas, purported to be the original, reportedly was generous and liked children, lived in Asia Minor.

12. Mistletoe (a plant parasite whose berries are extremely poisonous), known as the kiss of peace, is used to symbolize the promise of Spring and the return to peace. Its use at Christmas time evolved from a pagan custom.

13. The French word, 'Noel', used at Christmas time, stems from the Latin word 'natalis'.

14. Wassall is an English beverage that includes roasted apples and several spices, served hot. Wacs hacl means 'Be In Health' or 'Here's To You'.

15. Burning the yule log custom is derived from the ancient Scandinavian ritual of huge bonfires to honor the Winter solstice.

16. Children of Holland place straw in their wooden shoes for the fictitious white horse of Santa Clause in exchange for the gifts of candy and toys.

17. Feliz Navidad are the Spanish words for Merry Christmas.

18. A story by O. Henry, The Gift of the Magi, is about a wife who sells her beautiful, long hair so she can buy a silver chain for her husband's watch, but he has sold his watch to buy a set of combs for her hair. (Magi is the plural of Magnus, the Persian name for the three wise men. Magi or Maghus are not found within the scriptures anywhere.)

19. Irving Berlin wrote the song 'White Christmas' in 1942 for the movie 'Holiday

Inn', first sung by Bing Crosby, a popular American singer & motion picture star of Hollywood, who became well known for his relaxed "crooning" style of singing.

20. St. Hilary of Poitiers wrote the earliest known hymn honoring the Nativity: Jesus Refulsit Omnium (Jesus, Light Of All The Nations).

21. The only group purporting to be Christians that does not observe December 25 as the birth date of Christ is the Armenian (European) Church, which follows the old Eastern custom of observing the event on January 6, day of the Epiphany.

22. Xmas is used as well as Christmas because in Greek, 'X' is the first letter of Christ's name.

23. The high point of the Christmas feast in medieval England took place in a procession of the chef and waiters carrying a boar's head while singing 'The Boar's Head In Hand Bring I'.

24. Lionel Barrymore, a Hollywood stage and motion picture performer, portrayed Ebenezer Scrooge from Charles Dickens: 'A Christmas Carol'.

25. In pagan custom, the evergreen (fir) tree, used for Christmas, symbolized the renewal of life after the shortest day of the year.

26. Isaac Watts, an English clergyman, wrote several hundred hymns, but in 1719 wrote 'Joy To The World', one of the all-time favorite Christmas songs.

27. Matzebaum, a wafer-thin, 2"x4" cake of almond paste, sugar and egg white, was used by German-Americans in Pennsylvania to decorate Christmas trees. Each cake or cookie was pressed and bore an insignia from a mold of animals, birds and flowers.

28. Methaline chloride, a man-made chemical, is a liquid used in Christmas lights. This liquid can be colored, and boils at a low temperature.

29. Poinsettia plants have no link or significance to Christmas. The potted plant is used at Christmas time simply because it has red and green leaves for decorative purposes only.

30. Jimmy Boyd, in the early 1950s, at the age of 12, made a big, popular hit song recording of "I Saw Mommy Kissing Santa Clause".

31. J.C. Horsley designed the first Christmas card in England in 1843 for his friend, Sir Henry Cole.

32. Candles used at Christmas time are used to symbolize Christ as the "Light Of The World." (Candles are man-made, and bear only natural light.)

33. The four Sundays, proceeding Christmas, are known as Advent Sundays.

34. Boxing Day is celebrated each year in England, Canada, and other countries, and is observed the first weekday after Christmas. On that day Christmas boxes (gifts and packages) are given to employees and others with whom the givers (usually employers) come in contact during the year.

35. The song, "Holly Jolly Christmas," brings to mind the singer, Burl Ives.

36. Holly, used at Christmas time, is supposed to represent the crown of thorns worn by Christ; red berries represent or point to the shedding of blood, according to tradition.

37. Puritans, who settled New England, did not celebrate Christmas because they considered no day to be more important than the Sabbath, and also that Christ's birthday is not known.

38. Blown glass Christmas tree decorations originated in Lauscha, Germany.

40. Christmas mince pies were originally baked in an oblong pie-pan, shape form because they were supposed to represent or prefigure the manger.

I submit these things, not as a means of attempting to create dissent or cause controversy, because in times past I also celebrated with all fullness and entirely what is taught, believed and practiced concerning Christmas, but instead my endeavor is just to plainly and simply set forth the truth as it is in Christ, our blessed Lord.

My imperfect research is not intended to be all-inclusive on the truth about Christmas, and I sincerely hope everyone will delve fur-

ther with their own research. If God had intended for a true birthday celebration of the birth of Christ, there would have been clear indication of that in the Bible or scripture (KJV). Surely, His birth, life, teachings, death, burial, resurrection, appearing after He had risen, His ascension, and His works by the Holy Spirit, should be celebrated daily, not just on a one-time, annual basis only.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15).

The industrial-economic (commercial) machinery in the United States, and other countries, has hyped the Christmas season in such a way that assures great volumes of business sales. This skewed or warped play, using the name of Christ to acquire riches in a materialistic onslaught, is similar to the time when those who bought and sold in the temple had practiced (tradition), making money under the guise of religion and supporting holiness (St. Matthew 21:12-13; St. Mark 11:15-17).

May God continue to richly bless His people everywhere.

Submitted in Christly friendship and love, I hope and trust.

Hoyt Sparks  
Sparta, North Carolina,  
28675  
March 25, 1998

#### SUBSCRIBER EXPRESSES APPRECIATION FOR ZION'S LANDMARK

Dear Elder Mewborn,

I am enclosing \$25.00 to renew my subscription to the Landmark for two years. You may use the extra \$5.00 as you see fit.

Thank you again for all you do to proclaim the gospel truth in print like it has been set forth throughout the past generations, and will always stand throughout eternity.

In love and hope,  
Steve A. Everett  
Forest, Virginia, 24551

SAM R. DALTON  
Brother Sam R. Dalton died

on January 20, 1998, at the age of 85 years, 5 months, and 29 days. Brother Dalton was the son of the late Elder Robert Lee Dalton and the late Mentoria Sands Dalton.

He is survived by his wife, Sister Mozelle Lawson Dalton; two sons, Bobby R. Dalton, and Jerry W. Dalton; and four grandchildren and two great-grandchildren.

Brother Dalton joined Aaron's Fork Church on the Saturday before the third Sunday in June, 1985, and was baptized on the third Sunday in July, 1985. On the third Saturday in November, 1985, he was ordained to the office of deacon. He served as clerk and treasurer of Aaron's Fork Church, and also as Assistant Clerk of the Lower Mayo Association for as long as he was able to attend church.

Brother Dalton was loved by all that knew him, and will be sadly missed by everyone.

His interment was in Roselawn Memorial Park, Martinsville, Virginia, with his funeral service being conducted by Elder Cletus Turner, Elder Kenneth Hopkins and Minister Jeff Starkey.

Be it, therefore, resolved that a copy be sent to Zion's Landmark for publication, one for the family, and one copy to be recorded on our church book.

Elder Cletus Turner, pastor  
Arthur Martin, Clerk

#### SAM R. DALTON

With the Lord guiding me, I hope to write this obituary of our dear brother and friend, Deacon Sam R. Dalton.

He was born to Elder Robert "Bob" Dalton and Sister Dalton on Monday, July 22, 1912. He died on Tuesday, January 20, 1998.

His funeral service was held at Norris Funeral Chapel, January 23, 1998, by Elder Kenneth Hopkins, Elder Cletus Turner, his pastor, and moderator, and Minister Jeff Starkey. Interment was in Roselawn Memorial Park, Martinsville, Virginia.,

Surviving Brother Dalton are his wife, Sister Mozelle Lawson Dalton, two sons, Bobby R. Dalton and Jerry W. Dalton; Brothers, P. Lester Dalton and P. Vester Dalton, with four grandchildren and two great-grandchildren, all to mourn his passing.

Surviving Brother Dalton are his wife, Sister Mozelle Lawson Dalton, two sons, Bobby R. Dalton and Jerry W. Dalton; brothers, P. Lester Dalton and P. Vester Dalton, with four grandchildren and two great-grandchildren, all to mourn his passing.

Brother Sam, as he was lovingly called, united with Aaron's Fork Church, Stokes County, North Carolina, in June, 1985. His wife, Sister Mozelle Dalton, also joined at this time. They were baptized the third Sunday in July, 1985, by their pastor and moderator, Elder Frank Pegram, assisted by Deacon Cletus Turner. A cousin was also baptized with them.

Brother Sam was ordained as a deacon at Aaron's Fork Church the third Saturday in November, 1985. We feel he was blest to fill this office to the best of his ability until his health failed him. He did a lot of improvements on the church building and the grounds, which included a nice (lunch) shelter which was also built with the help of others. I never knew of any church that was in need that Brother Sam did not give (or contribute) financially to them. We miss his presence at all our churches in the Lower Mayo Association. I truly miss him as a friend and brother.

My wife and I visited him and Sister Mozelle about a week before his death. He was in a hospital bed at this time. His son, Bobby, went with us into his room to see him. He held our hands and spoke a few words. I am now so glad we went to see him. Angels visited him before he died, and he said one of them was his mother.

Brother Sam Dalton was also our Assistant Clerk of the Lower Mayo Association

for several years, which office he filled faithfully and acceptably. I felt the need to write this obituary in memory of our brother, I trust, in the Lord.

Samuel R. Wood, Sr.,  
Clerk of the Lower  
Mayo Association  
(Spencer, Virginia, 24165)

#### NELLIE KEARNEY CARTER

For sometime, I have felt to leave on record a few lines concerning the life and death of one of my best friends, Mrs. Nellie Kearney Carter, of Snow Hill, Greene County, North Carolina.

"Nellie," as we all knew her, passed to the great beyond, where, according to our hope, her soul is now resting in the paradise of God, and her body sleeping here, awaiting that great day of recompense and resurrection, when our Lord shall return to call for His own. She was born October 27, 1912, and left us on March 6, 1997, one year ago, at age 84 years. She was married to Mr. Jim Berry Carter on October 25, 1935, who died many years ago.

She was the 4th child (of eleven children) of Elder William Berry (W.B.) Kearney, and his wife, Mrs. Betsy Johnson Kearney. Elder W.B. Kearney was a Primitive Baptist preacher of the Old School, Absolute Predestinarian, faith and order, and was known far and near in his lifetime among the ranks of that church family in eastern North Carolina.

Nellie grew up under this influence of her parents, and was one who always defended the church and cause when worldly persecution came nearby. I remember her telling me on one occasion in girlhood, while growing up, of attending a local revival meeting, just to pass time, with another girl friend. The preacher, she said, came to her during this meeting, and asked if she wanted to go to Heaven. Nellie said she replied to him by saying, "NO", meaning, of course, that she had no confidence in his doctrine or the way he thought he was leading souls to heaven at that time. Nellie

was always plain, to the point, and was one who carried no deceit in her personality and way of life. She was always just, "Nellie."

While having a definite conviction of the truth, it was not the Father's Will that she offer to the militant church for membership in this life. Yet, by observation of her mannerisms, many members of other churches always thought she was a member of our church by her actions in so many ways. Many were the times when she helped her mother entertain the Old Baptist preachers and members of many churches and associations in the early part of this century, who frequented that home. Cooking large, delicious (country) meals was one of her "know-hows," and Old Baptist, who visited there, never forgot the efficient care they received in this home. She knew how to make strong, hot, black coffee, which many of them wanted early in the morning, when they arose, Elder J.W. Wyatt being one of them, who came through often in those days.

She, along with her sister, Sister Annie Kearney Ginn, (now deceased), often bedded Susie and me down in their home, for many years, as I tried to serve our church at Mewborn's, a one-way distance of 80 miles, each second weekend. Susie and I will never forget their love and kindness to us, as we always, like Ruth of old, had a lodging place when that time came. Ruth said, "where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Ruth 1:16.

Nellie left behind three children, two daughters, Marie Carlyle, Kinston, N.C., and Linda Rose, Eureka, N.C., who gave their mother in her last days of suffering, every needed care and comfort. They saw to it that she lacked for nothing from a human standpoint; also, one son, Jim Berry Carter, of Oklahoma City, Oklahoma, stood by her to the end. (Jim Berry was only a short distance from the bombing of the (Federal Government)

Edward Murrah Building in 1995, when he felt the ground and building of his whereabouts tremble and shake violently for a few seconds.)

In closing this sketch, I would like to use his poem, composed by her son, Jim Berry Carter, that tells better than I can, concerning the virtues of her life. Nellie had it hard in the rearing of her children, as one can tell by reading it. He sat down and composed it shortly after she died.

#### MAMA

Oh! What a precious word that is,  
Oh! What a beautiful sound;  
We seemed to take for granted  
You would always be around.  
You raised us the best you could,  
You did it all alone;  
We think you did a wonderful job,  
You saw us all get grown.  
We never knew your heartaches,  
And never felt your pain;  
You kept it all to yourself,  
And never once complained.  
You worked so hard all your life,  
To see that we got raised;  
You never asked for pity,  
You never asked for praise.  
You were a willing servant,  
As our "God" tells us to be;  
Your life was a shining example  
For all the world to see.  
Your legacy will live forever  
In the hearts of those you loved;  
Someday, we'll be together again  
In our "FATHER'S" Home above.

Your loving son,  
Jim Berry Carter, Jr.  
Oklahoma City, Oklahoma

(This poem was read on the occasion of her funeral rites,

March 9, 1997, at Rouse Funeral Service, LaGrange, N.C., and her body was laid to rest near the resting place of her parents in Mewborn's Church Cemetery, Greene County, North Carolina.)

J.M. Mewborn  
April 28, 1998

#### ETHEL BROOKS DANIEL

It has once again pleased our Heavenly Father to call from the trials, troubles and tribulations of this low ground of sin and sorrow a dear sister, Ethel Brooks Daniel.

Sister Ethel Daniel was born June 13, 1909, in Person County, North Carolina, and departed this earthly life December 23, 1997, in Edwin Morgan Center, Laurinburg, N.C. She was the daughter of the late Edward and Sarah Whitfield Brooks, and was married to Robert B. Daniel, deceased, on February 11, 1940.

To this union there were born two daughters, Betty Daniel, Newton Grove, N.C., and Shirley Jones, Laurinburg, N.C. Also surviving her are two grandsons, Darryl and Garrett Jones, Laurinburg, N.C., and one sister, Irene Cook, Cottonwood, Tennessee.

Sister Ethel Daniel joined Flat River Primitive Baptist Church, Person County, North Carolina, on July 27, 1952, and was baptized by her pastor, Elder L.P. Martin.

Her sufferings in this world are now over, and we feel that her soul is now resting in that sweet, peaceful sleep, when one day, ere long, she will be awakened in the likeness of her Lord and Saviour to be forever with Him in love,

peace and everlasting praise.

Her funeral services were held December 26, 1997, in Brooks and White Funeral Chapel, Roxboro, N.C., with interment in the Burchwood Cemetery, Roxboro, Person County, North Carolina.

Done by order of Flat River Church in conference on December 27, 1997.

Elder Paul Clark, Moderator  
Bernard Whitefield, Clerk  
Ada Snipes and  
Nancy Fleig, Committee

#### SALEM ASSOCIATION

The 89th Annual Session of the Salem Primitive Baptist Association will convene on Saturday before the third Sunday in June, 1998, and will continue through Monday following, these dates being June 18th, 19th & 20th.

The association will be entertained by Oak Forest Church on the Bunker Hill Church grounds. Bunker Hill Church is located on NC Highway 66, just south of Kernersville, N.C. Those coming by way of Greensboro, NC, or Winston-Salem, NC, should follow Interstate 40 (I-40) west from Greensboro, NC, or east from Winston-Salem, NC, to the junction with NC Hwy. 66 at Kernersville. Follow NC Hwy. 66 south approximately one mile to Bunker Hill Church on your right.

Those coming by way of High Point, N.C., should follow Route US 311 north to the junction with NC Hwy. 66. Follow NC Hwy. 66 north approximately four miles to Bunker Hill Church on your left.

We invite all our corresponding brethren, sisters and friends to visit with us

during our association.

Eva B. Deaton, Clerk  
Laurinburg, N.C., 28352

#### MILL BRANCH UNION MEETING

The next session of the Mill Branch Union will be held, if the Lord will, with Slmpson Creek Church, Horry County, South Carolina, the fifth Saturday and Sunday in May, 1998, these dates being May 30th and 31st.

Directions to Slmpson Creek Church are as follows: Those coming south on US Hwy. 701, come to Loris, S.C. At second traffic light, turn left, which will be S.C. (Route) No. 9 (Business). Go approx. 3 1/2 miles to Goretown. Take right about 3 1/2 miles; turn right to church location on your right about 300 yards.

We sincerely hope our brethren, sisters, especially our ministering brethren, will keep us in mind to come and be with us at this session of our union meeting.

Billy Boyd, Union Clerk  
Loris, South Carolina 29569

LOWER MAYO (FIFTH SUNDAY) MEETING  
Brother Mewborn, please state in the Zion's Landmark that our fifth Sunday Meeting only will be held at Russell Creek Church, Patrick County, Virginia, on May 31, 1998, to be entertained by this same church.

(Directions to Russell Creek Church can be found in our Lower Mayo Association minutes.)

We invite our brethren, sisters and friends to come and be with us at our fifth Sunday meeting in May (May 31, 1998).

Samuel R. Wood, Sr., Clerk  
Spencer, Virginia, 24165

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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May-June, 1998

Number 3

## MUCH INTEREST HAS BEEN SHOWN IN PHOTOGRAPH OF MINISTERS THAT WAS PUBLISHED IN LAST, "MARCH-APRIL, 1998" ISSUE OF ZION'S LANDMARK

We are glad to report that much interest has been shown regarding the photograph of the 22 ministers (or elders) that was published in the last issue of this paper. Since publishing this photograph, we have learned also that there were 13 additional ministers who attended this 45th Annual Session of the Lower Country Line Association, held with Mt. Lebanon Church on June 30th, July 1st & 2nd, 1951, who did not appear in this photograph. According to this record, there were a total of 35 ministers (or elders) who were present for this meeting, a record probably without precedent, or parallel.

Ministers, who attended this association and were not present when the photograph was made were Elders S.T. Atkinson, Jimmie Jones, C.L. Robbins, A.B. Ayers, Joe Bowles, T.F. Adams, J.G. Gardner, B.L. Godwin, Ben Martin, W.R. Dodd, W.C. King, D.V. Spangler and Golden P. Harris. There were 17 associations represented at this session of the Lower Country Line Association in the year 1951, all of which were in full fellowship and correspondence at the time with each other.

Today, July 13, 1998, these 17 associations have evolved and splintered into 17 separate groups (or factions), all of which are now separated from each other. All of these separations and divisions have taken place in the past 47 years, when unscriptural Bars of Non-fellowship were erected by one in this number of these associations in the year 1953 that led to this lamentable, sad division and condition that we see today in

Zion over this period of time of nearly 50 years ago.

The average church membership of the churches in those days ranged from 40 to 50 members with some churches having membership over 100 members, among them Indian Creek Church, Indian Valley, Va., (New River Association), Durham Church, Durham, North Carolina, (Lower Country Line Association), Upper Town Creek Church, near Wilson, NC, (Contentnea Association), and Upper Black Creek Church, also near Wilson, NC, (Black Creek Association). Today Indian Creek Church has approximately 56 members, and the others range from 25 members or less. Some churches have disbanded and the properties have been sold.

The fulfillment of prophecies of this time is now fast taking place as to the "falling away" spoken of in II Thessalonians 2:3. "Let no man deceive you by any means : for THAT DAY SHALL NOT COME, EXCEPT THERE COME A FALLING AWAY FIRST, and that man of sin be revealed, the son of perdition."

Yet, I hasten to say, and make no mistake about it, somewhere out there today is the "remnant" and the "seed", the true Church of the Lord Jesus Christ. It is here in the world, but not of the world. The prophecy of the Lord said, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us A VERY SMALL REMNANT, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. 1:8&9. And "except the Lord of Sabaoth had LEFT US A SEED, we should had been as Sodom, and been made like unto Gomorrah." Romans 9:29.

Our God will most assuredly find His given faith here when He comes again. Those that are in the graves (Their corruptible bodies now sleeping in the dust, and their souls resting in the

Paradise of God) will take preeminence over those who remain here in the world) for "The dead in Christ shall rise first." (1st Thess. 4:16) "Then we which are alive and remain "shall be changed." First, "The dead (in Christ) shall be raised incorruptible, AND WE SHALL BE CHANGED." This scripture makes it very clear His saints will be here when He (Christ) comes again, and their change will take place at the same time of those whose soul He brings with Him to be reunited with that same body in which it dwelt while in the world. All of this will be "in a moment, in the twinkling of an eye at the last trump." Read I Thess. 4:15-17 & I Cor. 15:51-52.

The dead in Christ who will be raised from the graves and dust and will come forth in the first resurrection with those who are still alive and remain here, will all be changed, and then they (all of them) will be glorified together and carried to that eternal city whose builder and maker is God. Read Romans 8:17. This glorification will take place before they will enter that bright, shining Celestial City and glory world to die no more. "Verily I say unto you," said Christ to the church, that "there be some standing here, which shall not taste death, till they see the Son of Man coming in His Kingdom." Matthew 16:28.

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing  
God's praise,  
Than when we first begun."

J.M. Mewborn  
July 13, 1998

## APPRECIATION EXPRESSED FOR PUBLICATION OF PHOTOGRAPH OF MINISTERS & FORMER PASTORS

Dear Elder Mewborn,  
A relative of mine recently gave me the "March-April, 1998"

issue of Zion's Landmark. I was pleased to get it, as it had the picture of former pastors. I personally knew three of them, one of them being my father, Elder J.C. Smith. It was a very good picture of these elders and ministers, and, at first, I thought it might have been taken at Lower Town Creek Church, near Pinetops, NC, but I read it was at Mount Lebanon Church, near Durham, NC.

My father, Elder J.C. Smith, was a real inspiration to me, and I would like to point out, as well as the three churches he served that you mentioned in the paper, Upper Town Creek, Lower Town Creek and Moores' Churches, he also served Otter's Creek (or Autrey's Creek) Church, near Fountain, NC for a number of years.

I would like to know if it was your father who was one of the pastors who served at my father's funeral service. I recall there was an Elder Mewborn who was one of the thirteen ministers who helped with the service. It was on March 15th, 1956, at Upper Town Creek Church, Wilson County, NC and was a very rainy day.

I am subscribing to the Zion's Landmark paper for one year. I have enjoyed the issue for "March-April, 1998." It surely contains the meat of the Word. And, again thank you for publishing that picture or photograph of the ministers. It was truly a blessing to me.

Sincerely yours,  
Pauline S. Williford  
Elm City, NC 27822  
July 10, 1998

## DID THE CHILDREN OF GOD HAVE PART IN THE CRUCIFIXION OF CHRIST, AND IF NOT, WHO DID CRUCIFY THE LORD OF GLORY?

Elder J.M. Mewborn, Editor  
Zion's Landmark  
Coats, NC (27521)  
Dear Brother Mewborn,  
Did the children of God have part in the crucifixion of Christ?

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If you should say "NO," who was Jesus praying for when He uttered these words while on the cross, "Father, forgive them, for they know not what they do." Luke 23:34.

Also, it is recorded in Acts 2:23, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In connection with this just quoted scripture, please consider these verses, "therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:36-39.

It is written concerning the wicked, "their names I will not take into my lips." Psalms 16:4. In John 17:9, Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine." Here, it is evident that Jesus did not pray for the world, but only for those in His covenanted love, chosen in Him before the world was made.

The question is asked, who were they that had "wicked hands?" Did the children of God have wicked hands? Acts 2:23.

Did the Apostle Paul have "wicked hands" when he persecuted the church and the children of God? "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Does one have "wicked hands" before he is converted, while he is walking according to the course of this world? "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Ephesians 2:2-3.

Also, "and you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." Colossians 2:13. And, "for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, & filthy communication out of your mouth." Colossians 2:6-8.

Please notice and read Daniel 12:10, "—the wicked shall do wickedly, and none of the wicked shall understand—." In

this verse "the wicked" has reference to those not chosen or those ordered to this condemnation as recorded in Jude 4, "For there are certain men crept in unawares, who were before of old ordained to this condemnation." Here, Jude has reference to an "eternal condemnation."

To sum it all up, the children of God also did have part in the crucifixion of Jesus, causing Him to pray and beg for forgiveness for them in anguish while He hung upon the cross. Elder Mewborn, if you do not agree, please give me scriptures to back up your belief. May the Lord bless you and yours.

Woodrow W. Hudson, Jr.,  
Bastrop, Louisiana 71220  
January 6, 1998

#### EDITORIAL COMMENT

The question that Elder W.W. Hudson, Jr., has raised has been a very provocative one in the past among many dear brethren, ministers, deacons, lay members and friends, as I have been given to observe over the years, even to "the stirring up of the pure mind by way of remembrance." II Peter 3:1. I can recall several occasions, when this subject really became a lively one, when scriptural discussions took place in support of various opinions and beliefs on it.

To my little understanding, if any, I believe the key to the true interpretation is found recorded in Ephesians 2:3. The Apostle Paul said concerning his experience, "Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desire of the flesh and of the (carnal) mind; AND WERE BY NATURE THE CHILDREN OF WRATH, EVEN AS OTHERS."

Here, the Apostle Paul makes it abundantly clear it is SINFUL NATURE (and by our sinful nature I mean to say), our inherent character or basic constitution & makeup of all the human family without exception in sin from the fall of Adam & Eve in the Garden of Eden, including both the Elect of God, as well as the Non-Elect, that He also created, (as He (God) created all things, both good and evil) that there is no basic difference whatsoever (BY NATURE) between His Elect, as well as His Non-Elect. It appears most definitely from reading the testimony of the inspired writers that there is no difference BY

NATURE between the chosen children of God and the children of God's eternal wrath. Therefore, our salvation is based alone upon His sovereign grace and mercy since it is recorded "where is boasting?" The answers follows, "It is excluded." Romans 3:27. Therefore, when clothed in our right mind, we are made to realize and understand no one (none) is better than the other by human nature, and except for the sovereign grace and mercy of God, who could possibly be saved?

The late editor of this paper, Elder T.F. Adams, was blessed to write one of the soundest editorials on this subject, WHO CRUCIFIED JESUS, that appeared in the January 1st, 1961, issue of this paper, ZION'S LANDMARK. We believe that he was inspired of the Lord to answer this question 37 years ago, which is being republished in this issue of the paper.

Finally, the whole, complete answer to this question is found recorded in Acts 4:26-28, that proves both the Elect of God as well as the Non-Elect of God, all of them, had their respective parts in His crucifixion. "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 has 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." Therefore, it was Herod, Pontius Pilate, the elect among the Gentiles and the elect among the people of Israel that crucified Him. Judas Iscariot played his preordained, predestinated role in it, and fulfilled it, according to prophecy, to perfection. Read Psalms 41:9. There is no scriptural record that Pilate, Herod or Judas were ever given any Godly repentance for what they did, although Judas had or was given only a human sorrow and afterwards committed suicide. (See Acts 1:18).

There is not the least shadow of doubt according to their experience that every child of God, when being dealt with by the power of God's condemning wrath and deliverance of his soul from darkness to light, from the law of sin and death to

## Zion's Landmark

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

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the law of the spirit of life in Jesus Christ, is shown that his sins and transgressions were laid on Jesus and condemned Him to the shameful death in which He died. At least, this was my experience, but whether I am one of His, I know not. I was shown that it was me and my sins that nailed Him to that cross, as I saw Him hanging there. It is most comforting to me when we read the prophecy of Isaiah when he declared concerning His (God's) chosen people, "AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL" (Isaiah 53:6) While God employed according to his pre-determinate counsel and will the militant, outward use of "wicked hands" of men and devils to crucify the Lord of Glory, it was only the sins and iniquities of His chosen people that He laid on His Son. He was crucified only for them. It was "the iniquity of us all." Therefore, the children of God (with their sins & iniquities), as well as the wicked hands of men and devils, according to the purpose of God, were all involved in the crucifying of the Lord of Glory.

An old poet and hymnwriter of the 18th century in London, England, Samuel Stennett, must have felt that way when he penned these words,

"I that am all defiled with sin,  
A rebel to my God;  
I that have crucified His Son,  
And trampled on His blood."

It was the Father's good pleasure, according to His own sovereign will, right and purpose "to bruise Him, and to put Him to grief," utilizing the "wicked hands" of men and devils to accomplish the salvation of His church that was chosen in Him from and before the foundation of the world, (Isaiah 53:10.) by His unblameable life, crucifixion and death, resurrection from the dead, and ascension into Glory where He is now seated at the right Hand of His Father awaiting His return to call for the sleeping dust of His own.

J.M. Mewborn  
June 27, 1998

#### WHO CRUCIFIED JESUS?

The following question has been submitted for consideration, "Who crucified Jesus? Were any, or all, or none of the participants children of God?"

Those who took part in the crucifixion of Christ were not

manifest children of God at the time when they were imbibed with malice and rage, and engaged in the act of crucifying the Holy Child Jesus. Those who participated in crucifying the Son of God are mentioned by Peter in Acts 4:27, 28: "For of a truth against the 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." The princes and rulers of this world only took Jesus to be Joseph the carpenter's son. Paul said, "Howbeit we speak wisdom among them that are perfect: (perfect in faith and in the heart-not in the flesh), yet not the wisdom of this world, nor of the princes of this world that come to naught: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory." 1 Cor. 2-8. Certainly they did not know Jesus was the Christ; this was a completely hidden mystery from them when it took place.

The Apostle Paul had no knowledge of who Jesus was at the time when he was binding men and women and casting them into prison. Yet, he was a chosen vessel of God's mercy. When God revealed His Son in him, his eyes were opened to see the fallacy of the work in which he had previously been engaged. Paul, himself, said he was a blasphemer and a persecutor: but, he obtained mercy, because he did it in ignorance and unbelief.

It is evident that many of those who took part in the crucifixion of Christ were embraced in the covenant. Peter preached the resurrection of Jesus Christ from the dead and his words pricked their hearts with force and power. When he accused them of crucifying Jesus, he said, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, men and brethren what shall we do? Peter said

unto them, Repent, and be baptized, everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call and with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:36-41.

Those that were pricked in the heart were the ones that Peter was addressing when he said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here, he had reference to the spiritual seed of Christ among both the Jews and Gentiles. These were called with a holy calling. Paul said, "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2nd Tim. 1:9.

In Roms. 4:13 Paul said, "For the promise that he should be the heir of the world, was not to Abraham, or his seed through the law, but through the righteousness of faith." "For they are not all Israel that are of Israel, neither because they are the seed of Abraham, are they all children: but, in Isaac shall Thy seed be called." Rom. 9:6,7. In giving further testimony, Paul said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as if one. And to thy seed, which is Christ." Gal. 3:16.

Those that were pricked in their hearts were identically the same in nature as those who never felt, and never would feel, the convicting power of God for their sins and transgression. Paul said to the Ephesian brethren, "You hath He quickened who were dead in trespasses and in sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our

flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1-3.

Those who took part in the crucifixion of Jesus Christ, but later were brought to know Him, and to know their own guilt and were brought to repentance by regeneration and the power of the resurrection, were the children of God; but they, like Paul, when he persecuted the saints, did what they did in ignorance and unbelief. They repented truly of their sins and transgressions, for Godly sorrow worked repentance in them. Paul said, "For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." II Cor. 7:10. Those who were pricked in heart gladly received the words of the Apostles and were baptized. Those who participated in the crucifixion of Jesus and manifested no Godly sorrow for the wicked crime which they committed are not born through the righteousness of God which is by faith.

If King Herod or Pontius Pilate ever repented after a Godly sort, there is no record or mention made of it in the scriptures. Judas Iscariot was a participant in the crucifixion of Jesus. Judas never believed in Jesus Christ as the other Apostles did. Jesus said, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him." Jno. 6:64. When Judas betrayed Jesus for the thirty pieces of silver, and "when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priest and elders, saying, I have sinned in that I have betrayed the innocent blood." Matt. 27:4. When Judas said, "I have sinned in that I betrayed innocent blood," this was only a mere, human confession, but no true repentance. He did not ask for pardon and forgiveness of his sins, like the poor publican who said, "God be merciful to me a sinner." Instead, he added sin to sin, like Pharaoh, who determined to keep the children of Israel in bondage. When the plague was sore enough he "Sent out and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous and I and my people are wicked." Exodus 9:27. But,

there was no change in his (Pharaoh's) heart when the Lord removed the plague; his heart was only hardened the more, and he continued to sin and refused to release the children of Israel. See Ex 9:34, 35.

There are two kinds of sorrow (1) a Godly sorrow and (2) a worldly sorrow. A Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. II Cor. 7:10. Where worldly sorrow for sin and transgression is produced by those who commit crimes, there has been no change of the heart, but Godly sorrow which worketh repentance changes the action, course and direction of men. The fruit of the spirit (love, peace, long suffering, gentleness, goodness, faith, meekness, temperance) are made manifest in their walk and conversation. Grace and faith make the difference between the believing and the unbelieving.

T.F. Adams

December 20, 1960

#### WHAT WAS THE GOSPEL ORDER OF THE WELSH TRACT CHURCH WHEN IT WAS ORGANIZED IN WALES IN 1701 & CAME TO AMERICA?

A number of our subscribers and readers of the Zion's Landmark have indicated their appreciation for the publication of the history of the first or oldest Primitive Baptist Church in America, Welsh Tract, that was organized in the spring of 1701 in South Wales, England, and immigrated by sailboat to America, where they first settled near Pennypack, Pennsylvania, 1701, and later, 1703, in New Castle County, Delaware. This information was published in the "January-February, 1998" issue of this paper.

The question was recently asked by an inquirer, "what was the original church covenant and gospel order that was maintained and upheld by this oldest Primitive Baptist Church in our country, and what was it like in those early days? In order to attempt to answer this inquiry, the only way we know is to cite all interested people to the original church (book) record in those early days that was kept in the Welsh language. From an initial reading, one will readily see that these Baptists were true to the cause of their Lord and Master years ago, as will be

seen if you continue to read, may I assure you.

From reading this ancient record that begun almost 300 years ago of the first Primitive Baptists to exist in America, we believe that if this same standard were to be applied to many of our churches today under this same name, a wholesale housecleaning might follow.

Charges were brought by the early Welsh Tract Church against erring members for "their manner of dress," "neglect of attending church meetings," "refusal to adhere to the church's admonishment," "members associating and keeping company with those whom the church deamed undesirable," "failure to keep business promises," "rebellion against the church's decision," "members of the church keeping unseemly company with others of the opposite sex," "denying the true, scriptural doctrine of Salvation by Grace," "breaking of the marriage vow," "failing to report at the church's request to appear before the body in conference," and "lieing."

The original Welsh Tract Church covenant of 1710 is being republished below and will be followed by the earliest minutes of the church, as indicated from the years 1714 to 1772, reflecting the first 70 year's life and history of the oldest Primitive Baptist Church that existed in the United States of America. The church covenant is taken from the Bi-Centennial Celebration of The Welsh Tract Church, published in 1903, and the early church minutes are from the History of the Welsh Tract Church, published in 1951. These two records appear in their identical wording as taken from those original documents.

#### WELSH TRACT CHURCH COVENANT

(Note: The Church Covenant appears in its original Welsh tongue and dialect. The word or article "the" was pronounced "ye" in the Welsh language.)

"The solemn covenant of ye church at its constitution, owned and professed by us whose names are underwritten in ye year 1710. We who desire to walk together in ye fear of ye Lord, do, through ye assistance of his Holy Spririt, profess our deep and serious humiliation

for all our transgressions, and we do also, solemnly in ye presence of God, and of each other, in ye sense of our unworthiness, give up ourselves to ye Lord, in a church state, according to ye Apostolical constitution, that he may be our God, and we may be his people, through ye everlasting covenant of his free grace, in which alone we hope to be accepted by him, through his blessed Son Jesus Christ, who we hope to be our High Priest, to justify and sanctify us, and our Prophet to teach us, and to be subject to him as our lawgiver, and ye King of saints. And to conform to all his holy laws and ordinances, that we may be a holy spouse unto him, and serve him in our generation, and wait for his second appearance, as our glorious Bridegroom. And be fully satisfied in ye way of church communion, and ye growth of grace (as we hope) in some good measure in one another's spirits. We do solemnly join ourselves together in holy union and fellowship, humbly submitting of ye discipline of gospel, and all holy duties required of a people in such a spiritual relation. We do promise and engage to walk in all holiness and godliness, humility and brotherly love, as much as in us lieth, to render our communion delightful to God, comfortable to ourselves, and to the rest of the Lord's people. We do promise to watch over each other's conversations, and not to suffer sin upon one another, so far as God shall discover it to us, or any of us, and to stir up one another to love and to good works, to warn, rebuke and admonish one another with meekness, according to ye rules left to us of Christ in ye behalf. We do promise in a special manner, to pray for one another, and for his glory, and increase of his church, and for ye presence of God in it, and ye pouring forth of his Spirit on it, and his protection over it to his glory. We do promise to bear one another's burdens, to draw to one another, and to have fellowship with one another in all conditions, both outward and inward, as God in his providence shall cast any of us into. We do promise to bear with one another's weakness, failings and infirmities, with much tenderness, not discovering to any without the church, nor within,

unless according to church rule, and ye order of ye gospel provided in that cause. We do promise to strive together for the truths of the gospel, and purity of God's ways and ordinances, to avoid causes and occasions of divisions, and endeavor to keep the unity of the Spirit in the bond of peace. We do promise to meet together on Lord's days, and at other times, as the Lord shall give us opportunities, to serve and glorify God in ye way of his worship to edify one another, and to continue in ye good of his church. We do promise according to our ability, or as God shall bless us with ye good things in/and of this world, to communicate to ye majesty of ye church. These and all other gospel duties we humbly submit unto promising and purposing to perform, not in our own strength, but conscious of our own weakness, and in ye power and strength of our blessed God, whose we are, and whom we desire to serve, to whom be glory now and forevermore. Amen."

Thomas Griffith, Pastor

Members:

Griffith Nicholas, Evan Edmond, John Edward, Elisha Thomas, Enoch Morgan, Richard David, James David, Elizabeth Griffith, Lewis Edmond, Mary John, Mary Thomas, Elizabeth Griffith, Jane David, Margaret Matthias, and Jane Morris, in all 16.

Editor's Note: Thomas Griffith was the first pastor, when the church was organized in Wales in 1701, followed by the 15 members, as shown above, that came with him to America. His grave, along with the fifteen members and their spouses, are found today in the ancient, adjoining cemetery of this old church building, built in the year 1746, A.D., in the State of Delaware.)

#### "THOSE WHO WERE (EXCLUDED OR) EXCOMMUNICATED"

The names of those who were charged and excommunicated from the church together with the various reasons thereof:

(In the year 1714 Magdalene Morgan because she (1st) withstood the advice of the church relative to unseemingly dress which even the world thought to be unbecoming and which (2nd) she wore and because the brethren learned that she

neglected the church meeting and worship and (3rd) because she refused to listen to the church through the messengers sent to her that she might not bring reproach on the church.

Joseph James because his associates are godless men and he spends his time with loud talkers and in the midst of disorderly nights carried to a great extreme.

These two above mentioned were excommunicated by the decision of the church from its membership at the monthly meeting of the church Ap:4, 1714.

In the year 1714 Evan Edmunds and Cathrine Edwards were excommunicated because they persisted in giving cause for men to judge and carry the scandal (that they misbehaved themselves together in keeping company too often and too unseemly, and because they withstood the advice of the church that they should not keep company together until they should be able to clear themselves from the scandal that they were bringing upon themselves; after waiting for two years, without any change manifesting itself in their relations, it was determined in the monthly meeting of the church to excommunicate them from church membership until such time as they should become blameless and should clear themselves of the scandal.

It was so announced July 3, 1714.

In the year 1716 Griffith Nicholas was turned out of the church for the following reasons:-

He broke his promise which he had made relative to a matter of business that existed between him and Brother Thomas John from Bryn. For this reason they both asked the church to arbitrate between them and they both promised to abide by the decision of the church in the settlement of the matter between them. Griffith Nicholas after making this compact broke it through disobedience of every single judgment of the church and not only that but he brought reproach on the church by asserting that the judgment of the church was unrighteous. At this time in 1726 Griffith Nicholas, repenting his action, fulfilled his obligation.

In the year 1717 Richard Lewis was turned out of the church

because he kept unseemly company with his neighbor's wife and because he withstood the counsel of the church in urging him to clear himself from a reproach such as he was under. He was excommunicated until he acquainted himself with his faults and cleared himself thereof satisfactorily to the church.

On April 4, 1717 John Pain was turned out of the church for gross conduct in his life and for disobeying the rules of the church. John Pain afterwards repented in 1723.

In the year 1720 Richard Scary was cast out of the church the crimes against him as followeth:

(1) May 31st, 1713 there were laid to his charge by the church two things (1) that the said Richard Scary falsely accused this congregation of charging him with asserting that he expected salvation by his works.

(2) Affirming that the signing the articles of this congregation was party imposed on him, which two accusations were found to be scandalous and therefore he to be under the censure of the church till penitent.

(3) And after that in the time following absenting himself from the meeting and disorderly communing with other people without giving the least notice to the church of which he was a member.

(4) About a year and one-half after when called by the church he was examined again about the aforesaid things but he lightly regarded the church and its counsel.

(5) And again at the same time the church condescended for to consider and contrive — (if so be he was desirous for conscience sake in regard to those things in which he differed from the church in judgment, to transplant himself to another particular church which he liked best) the most and best regular way in order for to have dismissal from us and our commendation to that church. This also be slighted and regarded not.

(6) In consideration of the aforesaid particulars he was doomed to be a covenant breaker in regard to the church covenant.

Phillip Truax was dismissed January 6th, 1721, the reasons for which you will find on page 17 of this Book.

Mary Rees was dismissed

January 5th, 1723 the reasons being as follows: She withstood the advice of the church namely that she should not be attracted to a man who sought to speak with her relative to her marrying him. Withstanding this advice she listened to this man and married him in opposition to the advice and warning of her Christian brethren and of her natural father. In this the church looks upon her as having broken the church covenant and also having broken her marriage vows with her other husband because neither she nor we know but he is yet alive. This terminates only on the death of one or the other.

Relative to Thomas Jones and Elinor (Eleanor) his wife, complaint about them came to the ears of the church of improper conduct of the one towards the other, with regards to the obligation of the marriage vow and with regard to minor improprieties in other things. When the church had summoned them before it to question them in these matters, it seemed right that it should place them out of communion for a time of probation with a view of reforming them by words of counsel and advice. After a little while the church again took their case under consideration, and getting no testimony of their being better but rather one tending against them, it seemed proper to send for them to come before it and after thus sending for them several times for some years and patiently waiting for them, they yet would not come. The church then deemed it proper in its monthly meeting February 6, 1724, because of their improper life and their absolute disregard of the church meetings and their disobedience to the call of the church — to excommunicate them as fruitless branches and degenerate persons.

The Bill of excommunicate of Abigail Thatcher. In the first place there was a complaint brought against the church that she was guilty of speaking a lie and that proved upon (against) her before the magistrate, and she was called to an account for it before the church. She told the church that it was wrong and desired time to clear herself; the church did grant her request and left her for a long time in order that she may clear herself from the said complaint

and see how she should behave herself in the meanwhile, but instead of clearing herself there from she brought herself guilty of the same fact, as it was evidenced by creditable persons and behaved herself unworthy of the gospel as it is generally reported among her neighbors and also she forsook the meeting altogether.

Jacob John was restored May the fifth, 1770.

John Evans, Esq., was baptized June ye 30, 1770.

October ye 6th then was Martha Griffin received into full communion here being baptized in May last by Mr. Thomas Davies, then in Kent and came under Laying-on-of-hands before ye church in ye Welsh-tract where she was received.

November the third 1770, then was Minister John Sutton received into full communion by virtue of a letter from Scotch plains.

November the third, 1771 then was David Miles and Levy Dungan taken into communion, at ye same was John Boggs baptized and received into full communion.

May ye second 1772 then was Enoch Morgan, Jr., baptized and received into full communion.

At ye same time was Joseph Griffith restored Sept. 1772 then was John Thomas bap. and received into communion."

(End of quotations from Welsh Tract Church's early record.)



ELDER NEEL LUCE  
1912 - 1998  
AGE 85 YEARS

The Union Primitive Baptist Association of Texas reports with a deep sense of loss the passing of our moderator, Elder Neel Luce. We all loved him as a dear friend and brother. We do believe that the hope of glory was well manifested in his life, and his eternal glory began with his passing from this valley. Our loss is real, our grief is deep,

and our sorrow is comfortless. We desire that our God will incline His Righteous ear and hear our groanings, and comfort us in this darkness.

Elder Luce was reared among the old Baptist people, and was steeped in their beloved doctrine and beautiful gospel order. He, as a young man, asked for a home in Pilgrim Primitive Baptist Church, near Elkhart, Texas, in 1937 or 1938. His mother and father were members of this old church. (This is the church that Elder Daniel Parker and others brought into Texas from Palestine, Illinois, while it was a part of Mexico. Although Pilgrim Church is no longer a part of The Union Association of Texas, we still love her for all that she has meant to the Primitive Baptist faith of this state and of our nation.

Bro. Neal told me that his mother told him, while still a boy, that he would one day have to preach. This in part explains why he (by his own account) acted to force the church to exclude him not too long after he joined. He reasoned that if he became a Mason, they would exclude him. He did and they did. Although not in fellowship, he continued to believe the doctrine and to stay in close touch with the churches of the Union Association.

Some 35 years later, He returned to Pilgrim Church which was a part of the Union Association at that time) and asked for them to forgive him. They restored him to fellowship March 18, 1973, and that same day gave him a letter to freely join any other church of like faith and order. Corinth Primitive Baptist Church of Athens, Texas, received him one month later. Corinth was much closer to his home (Dallas) at the time.

Corinth Church's pastor passed away and was buried Friday morning of her 3-day meeting the following July, 1973. During conference that afternoon, they asked for the forming of a presbytery. They ordained Bro. Neal Saturday before the 3rd Sunday in July, 1973, and called him to serve as pastor. He served as pastor of Corinth until he was granted a letter to join Shiloh Church Oct. 1, 1988.

Bro. Neal served the churches of the Union Association

according to their needs until his death. At the time of his passing, he was pastor of Shiloh, Mt. Olive, and Holly Springs Churches.

Trouble came to the Union Association in 1976. We lost Pilgrim Church and all elders except Bro. Neal. We believe that he stood fearlessly and faithfully against those who would have turned The Union Association from her original roots and landmarks. The Association called Bro. Neal to serve (them) as Moderator in October, 1976. He faithfully performed the duties of that office until his passing.

As I review the records, recall the conversations, and bring to mind the answers to questions I have asked, I am wonderfully amazed at the manifestations of the working out of God's will in all things and every way. It is because that we are reminded once again that we have been made to believe that HE IS GOD, that we are enabled to praise HIM through our tears, and give HIM thanks for this man that we called BROTHER NEEL LUCE.

Wade Johnson  
Athens, Texas 75751  
June 13, 1998

#### ANNIE DUPREE DEAN

"Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work," (1st Timothy 5:9), are words that amply and accurately describe the life of our beloved sister in the Lord, Sister Annie D. Dean.

She was born March 14, 1919, to Brother A. Hurley Dupree and his wife, Sister Maranda Austin Dupree, in Wake County, North Carolina, and died December 16, 1997, at age 78 years. She is survived by two daughters, Linda D. McLean, Fuquay-Varina, N.C., and Joyce D. Pollard, Willow Spring, N.C.; one brother, Louis Dupree, and three sisters, Mrs. Dollie Hargis, Mrs. Irna Myatt, and Mrs. Cornie McIntosh, are also left behind to mourn her passing.

Sister Annie was married to Mr. Robert T. Dean on April 29, 1944, who passed from this life on March 14, 1973, making her widowhood a period of almost 25 years.

At the annual meeting of Willow Spring Primitive Baptist Church on the 4th Saturday in August, 1943, she asked for a home and was received in the fellowship of the church. She was baptized by her pastor, Elder T. Floyd Adams. She was a member for 54 years, and seldom missed attending any Saturday or Sunday meetings unless for sickness or providential cause. Our God blessed her to carry a sincere, true burden of the church's welfare, always seeking Godly wisdom and direction in church matters and decisions which He blessed her to have on so many occasions.

Sister Annie D. Dean greatly loved her church, and this love was proven over and over many times by the fruit of her actions as made manifest and described in 1st Timothy 5:9 above. "Reported of for good works, lodging strangers, washing the saints' feet, relieving the afflicted and following every good work" constitute a summary of the many virtues of her life, not only as a faithful member, but as a person. She was a true Primitive Baptist in every sense of the words.

After the death of the church clerk, Brother Carl Hackney, in November, 1994, she was chosen to fill this office, as well as the office of treasurer and trustee of Willow Spring Church that she filled and served faithfully to the end. The church sustained a great loss in her passing, but we join with the sentiment of the Apostle Paul who said "that ye sorrow not (for her), even as others which have no hope." 1st Thessalonians 4:13.

Her funeral rites were held at 11:00 on the morning of Tuesday, December 16, 1997, to an overflowing gathering of people at Willow Spring Church by Elder Calvin T. Harward, Sanford, North Carolina, and the unworthy writer, J.M. Mewborn, Coats, North Carolina, with interment in Greenlawn Memorial Garden, Fuquay-Varina, N.C.

The church is made to bow in humble submission to the Will of God in her passing, whom we know maketh no mistake, and who doeth all things well.

Written at the request of the Church at Willow Spring, Wake County, North Carolina, and approved in conference on May 23, 1998.

J.M. Mewborn, Moderator  
Euncie D. Hackney,  
Church Clerk

#### ADELL C. BRANN

Sister Adell Clayton Brann died Saturday, December 27, 1997, in Halifax County Regional Hospital, South Boston, Virginia, following an illness of thirty-five days. During her hospitalization, she was cared for constantly and diligently by her daughter, granddaughter, and grandson. She is survived by her daughter, Delores B. Carver, son-in-law, James E. Carver, grandson, Robert E. Carver, and granddaughter, Christie Carol Carver Evans. Also, her brothers, Robert F. Clayton, Maynard E. Clayton, James L. Clayton, and Wilbert H. Clayton, all of Roxboro, N.C., with several nieces, nephews, and many friends are left behind to mourn her passing.

Sister Adell was born February 27, 1922, making her stay here on Earth 75 years and 10 months. She was the daughter of John Calvin and Margaret Elizabeth Taylor Clayton of Person County, North Carolina.

She was married to Clarence B. Brann on June 29, 1940, who preceded her in death. This union was blessed with one child, a daughter, Delores. Sister Adell and "Bodie," as her husband was affectionately known, were blessed with a good home. Delores, her husband, and two grandchildren were their pride and joy. It was my privilege and pleasure to have visited their home on many occasions.

On December 8, 1957, Sister Adell was baptized by her pastor, Elder L.P. Martin, and was joyfully received into the fellowship of Surl Primitive Baptist Church, Person County, N.C. She served her church well, and remained a faithful member for the rest of her life. She believed in the doctrine of Salvation by Grace, and that all things are appointed and set. I feel to say that although Bodie, her husband, was never given to ask for a home with the church, he supported it wholeheartedly, and faithfully attended the meetings with Sister Adell until his death.

Sister Adell's funeral service was conducted on December 29, 1997, at Surl Primitive Baptist Church by Licentiate Jimmy Gray and Minister Lewis Wall. Her body was laid to rest in the church cemetery.

Therefore, be it resolved that four copies of this notice be made and distributed as follows: a copy be made a part of our church record, a copy sent to Zion's Landmark for publication, a copy given to the family, and a copy to Common Ground Publications. This notice was written by request of the family and with the approval of Surl Primitive Baptist Church.

Done by order of Surl Primitive Baptist Church in conference on May 9, 1998.

James H. Rose

#### LOTTIE W. LUNSFORD

Sister Lottie Wilson Lunsford passed from this earthly life on June 23, 1997. Following a year or so of declining health, she fell and broke her hip on May 12, 1997. After surgery, she had to be placed in Roxboro Nursing Center, Roxboro, N.C.

Her funeral service was conducted at Brooks & White Funeral Home by Elder David Minter on June 26, 1997, after which her body was laid to rest in the Surl Primitive Baptist Church Cemetery. She is survived by her husband, Irvin Lee Lunsford, and one sister, Florence Holland.

Sister Lottie was born June 26, 1914, the daughter of W.S. and Florence Wilson. She was married to Irvin Lee Lunsford on December 26, 1936.

Sister Lottie joined Surl Primitive Baptist Church on July 12, 1970. She loved the church and attended as long as her health would allow. Church meetings and associations were the highlight of Sister Lottie's life.

"Miss Lottie," as I fondly called her, and I spent much time together walking over the farm, and she would speak, not only of the natural beauty God had given the land, but, how wonderful he had been to her, though she knew not why. She would say often, "Gary, all I have is a hope that God in Heaven above would be so merciful to a sinner such as I." I am convinced beyond a shadow of a doubt that she loved this blessed Truth of Absolute Predestination of all things and Salvation by the Grace of God.

I am sure all those who knew "Miss Lottie" will join me in saying she will be sorely missed, but I feel none would call her back to this vale of sin and sorrow.

Be it, therefore, resolved that three copies of this obituary notice be prepared and distributed as follows: One copy for Surl Primitive Baptist Church, one for publication in Zion's Landmark, and one for her family.

Humbly submitted by an unworthy sinner who loved her dearly.

GARY A. ROSE

#### NAOMI P. WEBSTER

Sister Naomi Pulliam Webster was born March 20, 1912, and was called from the land of the living here on April 15, 1998. She was the wife of John Edgar Webster, who was deceased on February 5, 1998.

They were married December 26, 1929, and to this union were born three sons, James and Donald Webster, Burlington, N.C., and Ralph Webster, Reidsville, N.C.; two daughters, Sadie and Janie, Mebane, N.C., one brother, David Pulliam, Burlington, N.C., along with 14 grandchildren and six step-grandchildren.

Sister Webster joined Surl Primitive Baptist Church in September, 1943, and was baptized by her former pastor, Elder L.P. Martin. She later joined Flat River Primitive Baptist Church on April 19, 1997, by letter.

To her children, may I say that your mother and daddy were taken only about three months apart. May I also say be good to each other, and may you be given to feel that she is now resting peacefully, awaiting that call to come home where no sickness or sorrow exists.

There were, perhaps, times during her sickness, also during the last sickness of her husband, Mr. John Edgar Webster, when they wondered, "what will we do." No doubt, they were caused to feel poor. If one is poor in this world's goods and then possesses the faith of God's elect, they are rich, and such riches will last forever, even to that bright world above. This promise is verified by the scripture, "hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him." James 2:5.

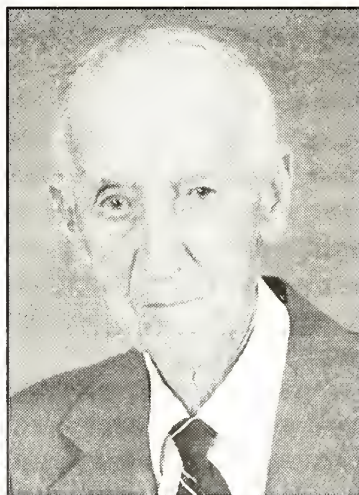
We, of Flat River Primitive Baptist Church, Person County, North Carolina, extend to the family our sympathy and desire that God will comfort you and cause you to feel His peace that

your mother is resting from all her sickness, and even from the sin-sick soul, that is so often felt by His little ones.

The writer did not have the pleasure of being with Sister Webster except at our church meetings. It was my feeling that she was one that really loved her church, and was there whenever she was able to attend. This dear sister was one with an humble walk, and I often saw her shed tears of joy, as she listened to the sweet truth being proclaimed. Her love and devotion to the church was very evident.

Done by order of Flat River Church in conference May 23, 1998.

Pauline Chandler,  
Estelle Gentry and  
Charlie Blalock, Committee



TOM MANRING

1894 - 1997

AGE 102 YEARS

At the request of Elder Paul Clark and Pleasant Grove Primitive Baptist Church, I will attempt, with a saddened heart, to write the obituary of my dear father, James Thomas Manring, fondly known to his brethren and friends as "Brother Tom" or "Mr. Tom", as the case may be. He passed away on October 16, 1997, lacking only 24 days being 103 years of age.

He was born on November 9, 1894, in Stokes County, North Carolina, to John and Onie Branch Manring, and was the last survivor of ten children born to this union. On December 20, 1914, he married Lillian Stegall, and they were married for almost (78) seventy-eight years. Two children were born to this union, a son named Ernest and a daughter named Doris. Ernest passed away in 1960, at the young age of forty-three, leaving behind a wife and four young children. My mother, Lillian Manring, passed away October 14, 1992, at the age of

ninety-one. She died in her sleep at Memorial Hospital in Stuart, Virginia. My father expressed to me many times that he hoped the Lord would bless him to go the same way as my mother. Although he was almost ninety-eight years old when she died, he was still very active and expressed his desire to live alone, since I lived next door and could take care of his material needs. I checked on him several times a day and cooked his meals, which all of us ate at his house so we could all be together. He remained active, attending his church regularly where he served as a deacon until his death. He was blessed to attend the association of the Lower Mayo Union at Pleasant Grove Primitive Baptist Church all three days the first weekend in October, 1997, just two weeks prior to his death.

He expressed to me a few weeks before he died, not to be shocked if I should find him dead in bed some morning. I feel like the Lord had spoken to him, but he didn't want to worry me, so he never told me anything other than this remark. On the morning of October 16, 1997, when I checked on him, I found him dead in bed, just as he had desired. I feel like the Lord answered his prayers and took him quietly in his sleep without pain. The Lord blessed him to remain active and with a sound mind until his death.

He died on October 16, 1997, at the age of 102 years, 11 months and 7 days. He is survived by his daughter and son-in-law, Doris and Reeley Mabe, and a daughter-in-law, Thelma Manring. He is also survived by four grandchildren, nine great-grandchildren and three great-great-grandchildren.

Funeral services were conducted at Nelson Funeral Home in Danbury, North Carolina, on October 18, 1997, by Elder Paul Clark, Elder George Flippen and Elder Mack Freeman. He was laid to rest in Snow Creek Primitive Baptist Church Cemetery in Lawsonville, North Carolina, beside the resting place of his wife, to await the resurrection morn.

Daddy had told me many times of the beautiful, wonderful dreams and visions he had. After one of his visions, he united with Snow Creek Primitive Baptist Church, where his wife

was a member, in the approximate year of 1945. Several years later, he and my mother moved their memberships to Pleasant Grove Primitive Baptist Church, Patrick County, Virginia, where they remained until their deaths.

Daddy was a quiet, humble, and peaceful man, who was a firm believer in the sound doctrine of salvation by grace. He did hard physical work all his life, and he and my mother were never blessed to have a lot of worldly goods, but he always tried to thank God for the many blessings that He had bestowed upon him.

His greatest joy was attending his church. He was a faithful member, and he was thankful to God for letting him live to be almost 103 years old and still be able to attend his meetings regularly. He was truly blessed.

Even though my selfishness and my love for him causes me to want him back, I pray that I will be made submissive to His divine will, because I feel he is in that Heavenly Home where there will be no more pain, suffering or heartache. I can only await my call.

Humbly submitted by his daughter,

Doris Manring Mabe  
Lawsonville, N.C., 27022  
April 18, 1998

**MEMORIAL MEETING TO BE HELD AT THOMAS GROVE CHURCH, FLOYD COUNTY, VA., ON AUGUST 30, 1998**

Dear Brother Mewborn,

We will appreciate it very much if you will state in the Zion's Landmark that Thomas Grove Primitive Baptist Church, Floyd County, Virginia, purposes to hold a fifth Sunday meeting in August, the date being August 30, 1998, on Sunday only, with services to commence at 10:00 EDT, if the Lord will.

This will be a Memorial Meeting for our dearly beloved,

departed pastor, Elder Frank Pegram, who departed this life and left us five (5) years ago at our communion time in June, 1993. We continue to miss His presence at Thomas Grove Church very much, but have been made reconciled, according to our blessed hope, that his soul is now resting in the Paradise of His blessed Savior, whom, we feel, was blessed to serve Him both faithfully and unwaveringly, while he was here amongst us.

Also, we asked that you please announce that the churches of the Lower Mayo Association have agreed not to hold a fifth Sunday meeting at this time, August 30, 1998, in order that they might attend our services at Thomas Grove.

Those who desire driving directions to Thomas Grove Church will follow Va. Hwy. #8 or the Blue Ridge Parkway to the intersection of Va. Hwy. #8 and the Blue Ridge Parkway. Then proceed north on the Parkway for two miles (to a split rail fence on your left); turn right onto gravel service road about 200 yards to church bldg. location on your left side.

It is our desire and hope that many of our correspondents in the Lord will be enabled to visit us at this time since we have stood as an independent church for a number of years and seldom have the privilege and blessing of having them visit us. We hope our brethren will keep us in mind, and attend this meeting with us, if at all possible.

An unworthy servant,  
Kenneth D. Hopkins,  
Pastor  
Stuart, Virginia

(In visiting Thomas Grove Church and Brother Kenneth Hopkins at this meeting on August 30, 1998, to those that enjoy beautiful mountain scenery, we believe you will see some of God's majestic natural

creation in this area of the State of Virginia, as well as the complementary blessing of the blessed love & fellowship of His Son, the Lord Jesus Christ, with this church & His blessed people there; Editor.)

**ABBOTT'S CREEK ASSOCIATION**

The 171st Annual Session of the Abbott's Creek Primitive Baptist Association will be held, if the Lord will, with Lamm's Grove Church, Moore County, North Carolina, to begin on Friday before the fourth Sunday in August, 1998, and will continue through Sunday, these dates being the 21st, 22nd & 23rd of August, inclusive.

Lamm's Grove Church is located in Moore County, N.C., about 200 yards south from U.S. Hwys. 15-501, six miles east of Carthage, N.C., and about ten miles southwest of Sanford, N.C. Those coming south from Sanford, N.C. will leave U.S. Route #1 onto Routes 15-501, and continue westwardly for about five miles to association on your left. Those coming eastwardly on Routes U.S. 15-501 by way of Carthage, N.C., will come to the same point, as described above, making a right hand turn to association just 200 yards. Please look for association markers.

As always, we look forward in having our correspondents, visiting brethren, sisters and friends to meet with us in our association.

Ralph Gaines, Assn. Clerk  
Asheboro, N.C. 27203

**NEW RIVER ASSOCIATION**

The 207 Annual Session of the New River Primitive Baptist Association will be held, if the Lord will, at Indian Creek Church, but to be entertained by Flower Gap Church, beginning on Friday before the second Sunday in September, 1998, and will continue through Sunday,

these dates being 11th, 12th & 13th of September, inclusive.

Indian Creek Church is located in Indian Valley, Floyd County, Virginia, on Route 787. Those coming on Route Nos. 221, 8 or 52, take Route 221 to Willis, Virginia. Then take Route 787 to Indian Valley, Va. Those coming by Interstate 81, take Exit 114 to Childress on 600 then go onto 693; turn right on 787, approximately 15 miles to Indian Valley & Association. Those coming on Route #8, turn at Drive-In on 693 and go on until you see Route 787; turn left and go approximately 15 miles to Indian Valley and Association.

We trust and hope our brethren from our sister associations will come to see us this year in our association.

Elder S.E. Rakes, Moderator  
J.B. Mitchell, Jr., Clerk  
N.H. Quesenberry, Asst. Clerk

**MILL BRANCH UNION MEETING**

The next session of the Mill Branch Union will be held, if the Lord will, with Mill Branch Church, Columbus County, North Carolina, the fifth Saturday and Sunday in August, these dates being August 29th & 30th, 1998.

Directions to Mill Branch Church are as follows: Those coming by way of U.S. Hwy. 701 South from Whiteville, N.C., follow to Vinegar Hill. Turn left at this point to church location on your left for about one mile.

We sincerely hope our brethren, sisters and friends, especially our ministering brethren, will keep us in mind and will be with us at this session of our union meeting. We appreciate having the elders or ministering brethren and their wives being with us also.

Billy Boyd, Union Clerk  
Loris, South Carolina 29569

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## THE RESURRECTION OF OUR BODIES

In this "July-August, 1998," issue of the Zion's Landmark, we are devoting much of its space concerning the subject of the doctrine of the resurrection of our mortal bodies at the last day, and also the subject of the Trinity of Man. We are aware that there has been much discussion of these topics among our brethren and the churches of our several associations of recent date, especially during this past year, 1998.

Within the realm of the faith and hope of every child of God, there is always a no more sublime subject than the anticipation of the final resurrection of our mortal bodies at the end of time and the second personal coming of our Lord and Saviour, Jesus Christ. While it is true that these cardinal points of the (1) unconditional election of the Church of God between the Father, The Son, and The Holy Ghost in the everlasting covenant made between them and ordered in all things and sure before the foundation of the world, (2) the predestinated purpose and foreknowledge of God in the fall of the first man, Adam, and the subsequent inclusion of all of his posterity in complete, total depravity in sin and degradation in the beginning, (3) the calling of and sanctification of the spirit of God in the souls of

the elect Church of God from the body of sin (sometimes called the "Spirit of Adoption," and the "New Birth" by regeneration in the child of Grace), none of these would be complete without the final resurrection of the bodies of the saints of God (and their separation from the non-elect) at the end or last day. The teaching or doctrine of the resurrection of our mortal bodies from death and the grave is the final capstone of all these cardinal points of the precious truth of God our Savior, and is dear, indeed, to those who are looking for His second coming without sin unto Salvation, and who love this doctrine.

One of the best best articles, ever to be written in defense of this truth, came from the pen of Elder W. N. Tharp, Liberty, Indiana, who visited, preached and was well received in many churches of our faith in eastern North Carolina in those years of the period of 1915-1920 of this century, when he declared from the pulpit this sacred truth. These visits and appointments included churches in the bounds of Kehukee, Contentnea, Black Creek, Little River, Seven Mile, White Oak and Mill Branch Associations in those days according to old copies and records of this paper, Zion's Landmark. My father spoke of Elder Tharp often and mentioned his appointments in established churches in those days in the Cities of Raleigh, Goldsboro, Wilson, Greenville and Kinston, North Carolina, where large congregations turned out to hear him, and enjoyed his discourses very much.

Writing to Elder P. D. Gold, editor of the Landmark, on his return trip to his home in Indiana, in the January 1, 1918, issue, he said, "I wish by your permission to say to your readers that I, in my weak way, filled all the appointments as published in the Landmark, and then went to the churches of

the Mill Branch Association in South Carolina, where we had a very pleasant visit with them, filling appointments from the 23rd of November, 1917, until December 6th following. I took cold the last week which settled in my throat and with much difficulty of speech filled my last three appointments. Although occasionally left to grope in the dark, I have never before felt so much liberty in trying to preach, or so many expressions of appreciation from those with whom I mingled in love and sweet fellowship. Neither did I meet any preachers riding hobbies, nor any of the brethren debating controverted subjects. How lovely it is for brethren to dwell together in peace and unity!

"My wife and I left Nichols, South Carolina, December 8, 1917, at 8:00 A.M., and arrived home in Liberty, Indiana, four days later. I had sent a card ahead to a neighbor, but he had not received it. So, when we got off the train, we found ourselves in a temperature of ten degrees below zero with six inches of snow on the ground, and five squares (blocks) from our house which, when we finally reached it, was locked, dark and cold. Our next door neighbor furnished us a comfortable bed where we had a good rest and sleep from our long train ride from the east. The weather here has continued bitterly cold since we came home, and my cold is almost well. However, our anxiety now is for sufficient fuel for the ensuing winter, which is very scarce. It is dealt out to customers in small parcels."

I have published Elder Tharp's statement above only to show his faithfulness in those days, many years ago, as a true, dedicated minister of the Gospel of our Lord & Savior, who was called to go through the heat and cold to preach the Gospel of the son of God. His wife, who made this long trip with him to North Carolina

shortly after arriving back home in Indiana also became sick and died. This man, Elder W. N. Tharp of Indiana, was one minister who, as the Apostle Paul, was, "very gladly to spend and be spent" for the cause of His Master. See II Corinthians 12:15.

It was the sound doctrine that, according to the following article on the resurrection of the body, he preached in our churches over 80 years ago that caused him to be loved among the flock of God in those days. The article is, to some extent, lengthy, and one may have to break occasionally and then resume or finish reading it. If not deceived, his understanding of this vital point of doctrine in this tenet of our faith is correct.

In the following article by Elder W. N. Tharp on the Resurrection of the Body, he was blessed to knock all the props out from under all Non-Resurrectionists, Conditional Baptists and Arminians who have denied this truth many times from their pulpits and writings. Elder W. N. Tharp was a true soldier of the Gospel and of the cross who marched here in this time world in the Army of the Lord, proving his stand always directly from the scriptures, as you will see by reading below. Make no mistake, as he traveled through the heat and cold, he falls into the scriptural category, "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ." Acts 15:25 & 26.

He noted in his remarks, after he had returned to his home in Indiana from South Carolina, "Although occasionally left to grope in the dark, I have never before felt so much liberty in trying to preach, or so many expressions of appreciation from those with whom I mingled in love and sweet fellow-

ship. Neither did I meet any preachers riding hobbies, nor any of the brethren debating controverted subjects. How lovely it is for brethren to dwell together in peace and unity!" Would to God this could be so or true amongst us today. Elder Tharp wrote this article to Elder R.W. Thompson, then editor of the Primitive Monitor, a Primitive Baptist periodical, published by him and D.H. Goble in Greenfield, Indiana. The Zion's Landmark has for 132 years published sound doctrine, and will continue to do so, with the Lord's help.

J. M. Mewborn,  
September 10, 1998

### OUR BODIES WILL BE RESURRECTED PART I

Elder R. W. Thompson, Dear Brother: I have had a leading of mind of late to write some thoughts for the Monitor on the doctrine of the resurrection. While a belief in the resurrection of the body is almost universal, there is quite a variety of varying notions as to the manner and nature of the resurrection. There are some very strange notions among the brethren, but the most common idea believed among the many professed Christians of the world today is that the body will appear after the resurrection just as it is in this life. This is the idea that the Pharisees had of it, which, no doubt, led them to disbelieve it. See Acts 23:8. This is also the view today of most all Arminians of the present time. The Sadducees, having no interest in the resurrec-

tion of Christ, pointed to the difficulties of renewing their present state of existence. They believed in no resurrection of any kind at all. The Arminians, not being able to comprehend anything any higher than the present state, take comfort in the thought of happy, family reunions beyond the grave.

Another notion of the resurrection, which I wish to notice more especially, is that the flesh has no part in it, and that it is only a spirit resurrection. They believe in no body resurrection at all. Only a spirit is raised up, so they say. Although those holding this view agree on the main points, there are so many shades of difference and different expressions used by them, that one becomes confused in attempting to determine just what they do believe. They either stand on a higher viewpoint than others, or they do not see the matter clearly themselves. I cannot concede the first, and I suppose they will hardly concede the second.

Others affirm a belief in the resurrection of the body, but deny that there will be an actual future, bodily resurrection of the dead, neither of the just/or unjust. They say that which is buried will never come up. One brother, in resenting the charge that he disbelieved in the resurrection, said in the same letter, "This old shell of ours, the body, will never rise from the ground." This same writer claims that in I Thessalonians 12:16, Paul is describing a resurrection that is past, the same as the Pharisees' doctrine.

The word "resurrection," as

used in the Scriptures, and as generally understood in common parlance, means a coming up out of death. That which dies shall live again. The same identical body, that goes down in death, shall also come up again. And as the resurrection is affirmed of the body by the Holy Scriptures, we feel safe in saying, and are constrained to believe, that the same identical body that is ours now and is alive, will be brought up again, out of death into eternal life at the last day.

The first text that occurs in the Bible that comes to my understanding as bearing testimony to this truth, is Gen. 5 verse 24. "And Enoch walked with God, and was not, for God took him." The next is like unto it: "And Elijah went up by a whirlwind into Heaven." II Kings ii, 11. In corroboration of these translations we have two texts in the New Testament: "And it came to pass, while He blessed them, He was parted from them and carried up into Heaven." Luke XXIV,51. "Then we which are alive and remain, shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." I Thes. iv, 17. If there were no other texts in the entire Bible pertaining to the resurrection of the mortal body, these would be sufficient ground for contending for that doctrine. The first three instances testify that material bodies (not spirits) are taken up from the earth into Heaven, and the fourth is a positive declaration by an inspired apostle that a great company shall be likewise translated, or resurrected at the last day.

Paul said, "By faith Enoch was translated that he should not see death; and was not found because God had translated him." "That he should not see death" means that the body should not die; for in all other respects he was as other men. His body was not found because God had taken it with the soul and spirit into Heaven. Elisha saw Elijah go into heaven. If his body had been left behind, Elisha could not have seen his spirit go up, and he certainly would have mentioned the body and told what disposition was made of it.

A careful account is given of the burial of the patriarchs and prophets who "saw death" as other men see it. Even the body

of Moses is accounted for, though no man saw it after death. Yet, such plain testimony as this is challenged. A brother said in a letter to me, "I believe that Jesus' body of flesh went up in that cloud, but who knows what disposition God made of it? Then who will speculate or dare claim that that same body is in existence in that cloud or somewhere else yet?" Mark says, "He was received up into heaven, and sat on the right hand of God." Is it sheer speculation to claim that the body of Jesus is not in Heaven still, when the testimony, is so very clear that He was received up into Heaven and sat on the right hand of God? Would it not be worse than speculation to admit that God received the body into His presence and favor and afterwards rejected it, cast it out, or made some other "disposition of it" - annihilated it because it was not needed? How sacrilegious is such a thought!

Is there any reason given, or can there be any theory advanced, to explain why those three bodies were received into Heaven, other than that it was their final reward in Heaven? Does God receive and afterwards reject? Or was it all a make-believe to deceive the "elect"? Stephen, long after Christ's ascension, was enabled to see the "Son of man standing on the right hand of God" in Heaven. Notice the words, "Son of man," which could only apply to Him as the risen Son of Mary. Though full of the Spirit of God was he yet deceived? Could he, and did he only see the Spirit of God, that once dwelt in the Son of man, standing on the right hand of God? If you are convinced that these three mortal bodies were received into Heaven, and that they were not afterwards cast out, then it is conclusive that every one who has found favor with God, will one eternal day ere long dwell in Heaven with their same bodies as they did here, or that these three are the only exception, they alone having their bodies in Heaven.

To put the foregoing syllogism in form, we have: First. The future state of the elect are identical.

Second. The bodies of Enoch, Elijah, and Jesus are today with God in Heaven.

Third. Therefore, the bodies

## Zion's Landmark

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

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of all the saints will finally be with God in Heaven.

This we believe to be an unanswerable argument in favor of the resurrection of the bodies of the saints.

## PART II

Job believed in the resurrection of the body of his own flesh. After bewailing his frailty and showing that his endurance of this life was inferior to that of a tree he said, "So man lieth down, and riseth not: till the heavens be no more. They shall not awake, nor be raised out of their sleep. Oh, that thou wouldst hide me in the grave, that wouldst keep me secret, until thy wrath be past, that wouldst appoint me a set time and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to do the work of thy hands." Job xiv, 12-15.

Why does Job ask to be hidden in the grave and to be kept secret until God's wrath be past, if the grave is final? Why should he ask, "If a man die, shall he live again?" He had just acknowledged that he could not live again in this world when contrasting his life with the life of a tree. What change was appointed him for which he was waiting? He must have been waiting for the resurrection, to wit: the redemption of his body.

Hear his solemn words spoken a little later from the depths of his heart, and we believe by inspiration: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; 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." This is certainly the language of faith, — A prophecy of "Jesus and the resurrection." Job could not have been speaking of his restoration to natural health, for his body was not destroyed in that sickness. He did not speak of God's appearance to him in that affliction

as recorded in the latter part of the book; for the entire narrative indicated that God's appearance was unexpected, and it occurred so soon that it was unnecessary that his vision of it should be "graven with an iron pen and lead in the rock." He was speaking of an event that was to occur "in the latter day;" after he had been hidden in the grave until the wrath of God be past, and his body destroyed by worms after his Redeemer, Jesus, had stood on the earth in the latter day.

David believed in the resurrection of his body; for he said, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." Psalms xvi, 9. Also, "As for me, I shall behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psalms xvii, 15. David, in this, saw by faith what Paul afterward declared, when he said, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans vi, 5. Note that the resurrection is here spoken of as still in the future. How could David's flesh rest in hope if the grave is its final destiny? David, like all other persons, knew that his flesh was failing from day to day and that it must soon perish, but he had hope that it would rise again. But some one may say, David was personifying Jesus. Admit it and the evidence is strengthened, for David was speaking what was written in his own heart and experience, and whatever is done for the flesh of Jesus, is also done for the flesh of David; for our resurrection solely depends on His resurrection; and David's faith embraced his resurrection in Christ, even in His very likeness.

John III, 2, also bears testimony with Job and David: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

"Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in the dust: for the dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi, 19. This

is a figure pointing to the restoration of the kingdom of Israel in and by Christ. But, Daniel shows that there is real substance in that figure when he says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xiii, 2. Matthew records similar language, Chap. xxvii, 52, 53. Another figurative use of the resurrection is recorded in Rev. xi, 11. "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet: and great fear fell upon them that saw them." Read the entire chapter.

The thirty-seventh chapter of Ezekiel is very highly figurative. Please read it. Thus, we have three circumstantial witnesses (Enoch, Elijah & the Lord Jesus Christ) to prove the resurrection, that are impossible to impeach, for these witnesses are true and speak no lie. They have not drawn their figures from fiction, but from things in truth. Figures, types and parables in the Bible are always drawn from real substantial facts and never from the unreal. Jesus spoke of sheep, lambs, seed, plants, precious metals, water and many other things because there were such things, and by using them in figure we can better understand the subject in hand. The subject with Ezekiel was the death and decay of the Jewish kingdom and the establishment of the kingdom of Christ instead. Death and the resurrection are strong and well-taken figures. The Jewish kingdom came from God, but was temporal and must perish; even as our human nature, though coming from God, is temporal and must perish. And as our future holy being if we be in His chosen number, must be the transformed, spiritualized human being, so was the kingdom of Christ the transformed Jewish kingdom. So complete is the figure that Judea and Jerusalem are laid as the site of the resurrected kingdom. David, as a figure of His Lord, is restored to the throne, not as his former self, but as pointing to the exalted Christ. The people are to be the same people, but transformed even as their resurrected King. So wonderful is the change, and so much bet-

ter is their state and condition, that they are no more to be divided. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and I will be their God." No other figure could so forcibly illustrate the wonderful difference between the kingdom of God in its temporal, legal form, and its exalted spiritual form. The inhabitants of the kingdom of Christ are, in their spiritual nature, immune from sin, free from harm, fed with the bounties of Heaven and clothed with pure righteousness. If there is no resurrection of the mortal body, this figure would not have been used. Hence we have here developed another syllogism, which put in form is:

1st. All figures, types and parables in the Bible have their foundation in fact.

2nd. The resurrection is used in figure to illustrate other subjects.

3rd. Therefore, the resurrection of the mortal, material body is a fact. Unless the first proposition in this syllogism is proved false, it remains an unanswerable argument in favor of the resurrection of the mortal body.

## PART III

Jesus taught the resurrection of the whole complete, entire body from the grave. When the Sadducees came to Him and said, "There were seven brethren: and the first took a wife, and he died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore, in the resurrection whose wife is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush,

when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him;" Luke xx, 29-37. See also Matt. xxii, 25-32; Mark xii, 20-27.

For a correct understanding of this text, like all others, we must know the premises. The Sadducees did not believe in any kind of resurrection; neither did they know what Jesus taught concerning it, but thought to confound Him with their confusion that would necessarily follow a restoration of the present life and its relations. This is an important lesson brought out in the life of Christ which forever refutes the common idea that the resurrection is a return to our present state in which we will recognize and reunite with our natural kindred in the future. It was the inconsistencies and the difficulties that they thought they saw in the resurrection that caused them not to believe it, and this is the common objection to the doctrine of the resurrection of the body with many today. After answering their question, He with a single quotation that was a favorite with the Jews, put them to silence. If Abraham, Isaac, and Jacob had no existence beyond this life, then the Lord is not their God. But they all are alive unto God, and with Him. Jesus adds further testimony to this statement when He says, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life;" John v, 24. Again "Whosoever liveth and believeth in Me shall never die;" John xi, 26. And finally on the cross He said to the thief, "Today shalt thou be with Me in paradise." If Jesus taught anything, He taught the continuous, conscious existence in eternal life of those who are born of the Spirit. And as the Spirit and Soul do not die, but rest in the paradise of God, there can be no resurrection without the body.

"Being born again"; "Quickened with Christ"; "Raised up together and made to sit together in Heavenly places in Christ Jesus", might very appropriately be called a *form* of a resurrection, but it is not the same resurrection that

Jesus contended for with the Sadducees.

There are those who contend that as Jesus spoke of the resurrection in the present tense, "are raised" Luke xx, 37, He meant that it was then occurring – a progressive, present work – but this is putting one part of this text against another, and against every text that speaks of a future resurrection, especially John v, 28. But established facts are often spoken of, using a verb in the present tense where the time of the occurrence is not in consideration, as in the following quotations: "Speak ye comfortably to Jerusalem, cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins;" Isa. xl, 2. "For unto us a child is born, unto us a son is given;" Isa. ix, 6. Here, in two short quotations are four examples of future events spoken of completely in the present tense, although these events were to take place more than seven centuries in the future. In a very vivid and accurate description of the life and sufferings of Jesus (Isa. liii), there are six verbs denoting present tense, and twenty-eight verbs denoting past tense. If we would make this prophecy conform strictly to the precedent given by those who speculate on the verb "are" in Luke xx, 37, we should have to change the thirty-four verbs referred to, and almost as many other words, for words expressing the future tense, or contend that the whole chapter, instead of being a prophecy, is simply a narrative of events which had just passed or were then just transpiring.

Jesus again spoke of the resurrection as future when He said, "For thou shalt be recompensed at the resurrection of the just," Luke xiv, 14. In speaking to the Jews, after healing the impotent man at the pool of Bethesda to which they objected, Jesus said: "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." Soon after this, He demonstrated His statement by raising from death the son of the widow of Nain. But following that statement He said, "Marvel not at this, [bringing

back to life those who have just died] for the hour is coming, [but it is not now] in the which all that are in their graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

There are three very important things presented in this text: 1st. The time is future, and the tense is emphasized by being put in contrast with His miracles of raising the dead literally. 2nd. It declares that the dead shall be literally called from the grave. It is not to be "marveled" at that He should raise Lazarus and Jarius' daughter to natural life again, for the dead (or sleeping dust) shall be called out of the grave, and since the body only is put in the grave, it follows that He is teaching that the mortal body shall be raised up out of death. 3rd. He declares the resurrection of both the just and unjust.

It has been said by those who do not believe in a future resurrection of the body that the word "grave" is used figuratively in this text; but to say that for which we need proof – a bare assertion, – is presumptuous. Making alive from the dead is the subject, and the text is the premise land. When confronted with scriptural proof, some have immediately dropped any argument or illustration; hence, if it does not mean what it says, who is to tell us what it does mean? I should have as much right to put a construction on it as anyone else. But says one, "It was so revealed to me." Shall I submit and say it is enough? Dare I trust his claim to a special revelation against the plain reading of the Scripture? Would he trust me if I should claim a special revelation, which did not accord with his views on any subject? I would require only one scripture quotation, that needs no construction to make it all applicable to all the "special revelation" claimed by all the men since the days of the apostles.

But another says. "There is both a literal and a spiritual meaning to the scriptures." Yes, but the one never contradicts or nullifies the other. There can be but one reason for not accepting the Scripture as written, and that is the objector

does not believe it (the scripture) to be true.

One brother, in speaking of the "Pool of Bethesda," said there was no such troubling of the water with healing power. If he can challenge this text, may he not challenge any other, and how is he to answer those who might be disposed to challenge texts that he relies on for proof? I have even known the narrative of the temptation of Jesus in the wilderness disputed, saying that He was not separated from His friends. With such a course pursued by all the ministry, the Bible would be made a jumble of falsehoods and contradictions, with no standard of test but each one's own notion of what he thought it ought to say. PART IV  
My next letter will be on the testimony of the apostles.

The apostles believed and taught the resurrection of the bodies of the saints and they predicated or based the hope of their resurrection on the resurrection of Christ's body; so that if the body that Jesus' disciples handled and the soldiers nailed to the cross came up, even so must our bodies which have suffered and must die, as a result of sin, have part in His glorious victory, or else the victory over sin is not complete. What can Paul mean when, in 1st Corinthians xv, 51, he says, "We shall not all sleep, but we shall all be changed?" The word "sleep" unquestionably means death. We shall not all die. We shall not all be "hid in the grave," "but we shall be changed." The same change or resurrection is necessary for both the dead and also those who "are alive and remain unto the coming of the Lord." Here, a time in the future is indicated; and the time is so definite that the event will occur "In a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1st Cor. 15:51,52). So certain is it that this is one event to all, that Paul said that, "We (the living) shall be caught up together with them" [the risen dead]. 1 Thes. iv, 17. "For this corruptible must put on incorruption, and this mortal must put on immortality;" 1 Cor. xv, 53. This text should forever put to silence every one who contends that the corruptible, mortal body is cast off and returns to the earth forever, for the text

plainly declares that this corruptible, mortal body, must and will be raised up and will be clothed in incorruption and immortality.

What will be the effect of this change from corruption to incorruption, and from mortality to immortality? Answer: The victory for which Jesus fought will be complete. For, "Death is swallowed up in victory." "The last enemy that shall be destroyed is death." Can it be said, "O, grave, where is thy victory" if all that it receives remains with it forever? The victory of all things that held us bound under the law comes to us "through our Lord Jesus Christ."

It is evident that the apostles considered the resurrection of prime importance in the gospel, for they selected one, in Judas' stead, Matthias, to witness with them "of His ['Jesus'] resurrection:" (Acts 1:26), and they were careful to preach it from the start; and that it pertained to the body is evident from the fact that it is often affirmed of the body and never affirmed of anything else.

"The priests and captain of the temple, and the Saducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection of the dead;" Acts iv, 1. 2. Paul said to a Jewish council, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question;" Acts xxiii, 6. "But this I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust;" Acts xxiv, 14, 15. Paul did not complain that they misrepresented, but frankly admitted believing in the resurrection both of the just and the unjust.

"So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from

the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you;" Rom. viii, 8-11. I wish to call special attention to this text. Paul, in the context, reasons and contends that our service to God is not in the flesh, but in the Spirit, and reasons from this that the bodies of the saints are dead because of sin from which the body has not yet been redeemed, in the sense of personal deliverance, of which he speaks in the twenty-third verse: "Waiting for the adoption; to-wit, the redemption of our body." Until this redemption is accomplished, our bodies will remain dead to the direct service of God, and can only be used as "instruments of righteousness" in our service. But in the redemption of our bodies, they will be quickened into life, — spiritual life, — by the same Spirit that raised up, or quickened, the body of Jesus, and in the same nature, or in the likeness of His quickened body.

In I Cor. xv, is found the clearest and most convincing argument that has ever been recorded on the subject. The writer first establishes the resurrection of Christ with such an array of testimony that there is left no room for doubt, verses 4-8. Then he rebukes those who say "there is no resurrection of the dead," and shows that our resurrection depends on Christ's and is just as certain to occur as His occurred, and that as one is, so is the other. "If there be no resurrection from the dead, then is Christ not risen," as much as to say Christ rose that we might rise, and if we shall not rise, Christ died and rose in vain. "But now is Christ risen from the dead, and become the first fruits of them that slept;" verse 20. This clearly shows that the resurrection of Christ and that of His people for whom He died are similar. His resurrection is a sample or forecast of what shall follow in the final resurrection. As to the use of the word "first fruits," see also Ex. xxiii, 19; Num. xv, 20, 21; Deut. xviii, 4; xxvi, 2; Ezek. xliv, 30.

"For since by man came death, by man came also the resurrection of the dead;" I Cor. xv, 21. The principle of similarity is again shown in this. Death

came through Adam to all his posterity, and their death was just like his death. So everlasting life, the resurrection from death, comes to each of the chosen of God through the one man, Christ, and that resurrection is like His as certainly as their death is like Adam's death. For it is to man and by man that death came; so it is to man and by The Man (Christ Jesus) that the resurrection comes. "But every man in his own order: "Christ the first fruits (as our Elder Brother); afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till he hath put all enemies under His feet. The last enemy that shall be destroyed is death;" verses 23-26. The events spoken of here as future are still in the future. Death still reigns and will continue to reign until the resurrection at the last day. The destruction of death will be the resurrection. The remainder of this chapter is a reply to criticisms and some illustrations on the subject.

A seed is used to illustrate the subject—a live grain, a grain of wheat or some other grain. This grain is Christ, as is also presented in St. John xii, 24; "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This Jesus says concerning His own body and His own death and resurrection: "It (this grain, Jesus,) is sown, surrounded by corruption;" "in dishonor;" "in weakness," and "it is sown a natural body." All this is true of Jesus in His incarnation, and it produced death. He was planted in the earth, and He was made under the law with our sins upon Him, therefore in dishonor. He was in the flesh, as the Son of man, the seed of Abraham; therefore, He was weak in Himself, and of Himself could do nothing. And as the multitude of grains at the harvest is like the bare grain that is planted, so shall the "much fruit" (the multitude of bodies of His saints at the resurrection) be like the risen Jesus, blessed with the glory that He had with the Father before His planting or incarnation, as it was before the world began.

Some have thought because Jesus said, "I am the resurrection and the life," that there is no resurrection except His. The same might be said of all spiritual blessings, even of eternal life, for it is coupled with the resurrection in the text, and as certainly as we shall experience the hope of eternal life, we shall also experience the resurrection: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." This text is conclusive proof that we shall each of us personally realize and experience the resurrection in reality even as Jesus did. The raising up in this text is the same as that spoken of in Rom. viii, 11, and if our raising up is not like that of Christ's, then the comparison has absolutely no force or meaning.

Paul, in writing to the Phillipian church (3rd chapter), speaks in strong faith of the hope of the resurrection in the future, and in verses 20 and 21 he says, "For our conversation is in Heaven; from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His own glorious body, according to the working whereby He is able even to subdue all things unto "Himself." That which is changed is not destroyed or discarded. The beautiful summer butterfly that flits in the air, on gaudy, wings is the same that before crawled in the dust at our feet, a repulsive worm; but, it is now raised up to a higher order of life. It has no resemblance to its former self, yet it has not lost its identity. Our vile bodies, now polluted with sin, will be changed (not exchanged or cast off). Although they will not be as they are now, the identity of each one will be the same. The fashion of them, each one, will be that of Christ's glorious body.

(The example of the type and figure of the worm, being changed into the beautiful butterfly in the above instance, is only partial in comparison in its makeup to the real resurrection of the body since this is only a basic, generic transformation. The same innate qualities in the worm, that gave rise to the butterfly, continue on into another repeating, perpetual cycle of its existence, beginning again with

like natural repetition.)

In the glorious resurrection of the bodies of the saints of God, theirs will be a regeneric transformation of a magnitude known only to God, where, as Job said, "all the days of my appointed time will I wait until MY CHANGE comes." There will be only one change when the omnipotent power of God collects, reassembles and raises the same identical dust, as He did when He created the first man, Adam, of every elect vessel of His chosen mercy back into bodily form, placing the same, identical soul (back) into the same identical body at His second coming, and then glorifies them with those chosen witnesses who are still here with Him with that same glory He had with His Father, as He cried out on the cross, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John xvii, ver. 5.

That the resurrection is at one certain time in the future, is clearly presented in I Thes. iv, 15-18; "For we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." This text teaches that the Lord has a set, appointed time to visit the earth, and that when He comes, some of the elect will have died (will be asleep in death), and some will yet be alive; "for we shall not all sleep." It also teaches that the dead will rise before those that remain and are alive and shall be changed; and that those who come up from the dead and those who remain and have not died, will all be "caught up together to meet the Lord in the air." If this is not its true meaning, how are we to know its meaning, and how are we to "comfort one another with these words?" If these words are so obscure that we need some inspired interpreter to tell us their meaning, how are we to

know that his (that inspired interpreter's) inspiration is of the Lord?

I wish, in conclusion, to call attention to some relative proof recorded in I Cor. vi: "Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by His own power;" verses 13, 14. The words "both" and "also" show that there is no distinction between the nature of His raising up and those who are raised up. It will be by the same power, from the same death, and to the same eternal life. "Know ye not that your bodies are the members of Christ's body? Shall I then take the members of Christ, and make them the members of an Harlot? God forbid;" verse 15. Will Christ cast away His members? "No man ever yet hated his own flesh." Will Jesus hate the members of His body? "What?" Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are His." Will God destroy His temple? Will He reject that which He hath bought with a price? "I pray God your whole spirit, and soul and body be preserved blameless unto the coming of the Lord Jesus Christ." 1st Thess. v. 23. The Apostle Paul here clearly makes the distinction between the soul, the body and the spirit as three separate and distinct entities. While the body is separated from the soul and spirit here in death, the Lord of Glory will call for the sleeping dust of His saints in the final resurrection at the last day to be glorified together with the body, the soul and the spirit and carried into that land where "they cannot die any more, for they shall be equal unto the angels; and are the children of God, being THE CHILDREN OF THE RESURRECTION." See Luke xxi, v.36.

May the Lord keep us from all evil in this life, and finally carry us into that Glory world of everlasting Light and truth is the earnest prayer of one who has been given faith and hope towards God that He shall have at last a final, complete victory over sin, death, hell, the grave and Satan through Him who

died for us and rose again on the morning of the third day that we also shall be exalted with Him in glory, according to this hope.

W.N. THARP  
Liberty, Indiana

### THE TRINITY OF MAN

Dear Brother Mewborn,

Recently, while reading our local newspaper, The Kenly News, Kenly, North Carolina, in the August 12, 1998, edition, I came across this article, and if I make no mistake, it bears witness to Biblical or Scriptural truth of some things that we have been contending for in our church relations of late.

Although it is to be pointed out and recognized that the writer of this article, Minister Perry Godwin, is of another faith and order from the Primitive Baptist, if not deceived, he has been blessed with the understanding of the truth. I am sending this article to you for your review, and I ask that you please do with it as you will, or as your best judgment may require.

I hope that you and your family are doing well at this time, and, if the Lord will, we will hope to see all of you again soon. Our best love to each of you, I wish to remain,

Sincerely & humbly yours,  
I trust,

George H. Gray  
Lucama, North Carolina 27851

### MAN'S SOULS, HIS SPIRIT, GO TO BE WITH GOD; THE BODY RETURNS TO DUST

Dearly Beloved of God,

Another, unscriptural belief, held by some, is the doctrine of "soul asleep." Some believe that after death, the soul will sleep with the body in the grave until Jesus comes at the first resurrection ( the resurrection of the just), and then He will raise both the body and the soul from the grave.

To believe this is to contradict scriptures in the Bible. And may I add that there are no contradictions in the word of God, the scriptures. When rightfully proclaimed and preached, there will always be a "rightly dividing" of the Word of God, comparing scripture with scripture. If we should find what we feel is a so-called "Contradiction" in

the scripture, we will need to stop, back up, and start again because somewhere they (the scriptures) have been wrongly divided.

Now some believe that the soul of man and the spirit of man are the same. Not so! Please look at 1st Thessalonians 5:23, "and the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

So we see that man is a trinity, soul, body, and spirit. (look at Hebrews 4:12). Briefly, the spirit is that part of man that "knows" or "comprehends," (1st Corinthians 2:11) his mind. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Man's soul is the seat of his affections, desires, and so of the emotions and the active will, the self. Jesus said concerning His soul, "My soul is exceeding sorrowful, even unto death." Matt. 26:38. Also, "My Soul is troubled; and what shall I say? Father, save me from this hour." John 12:27. While on the cross in His last hours, He cried out with a loud voice, "Father, into thy hands I commend my spirit: and having said thus, He gave up the Ghost." Luke 23:46.

At death our bodies will go back to the "dust" (earth) from whence they came. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Genesis 3:19. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 12:7. The soul of the (elect) man in Christ at his death in this life will be carried into the presence of God in Heaven.

In II Corinthians 5:6-8, we read; "knowing that, whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." In Phillipians 1:21-23, we read, "For me to live is Christ, and to die is gain, having a desire to depart, and to be with Christ, which is far better."

Now Christ is (today) in

Heaven, seated on the right hand of God. How can we go (or be carried) to be with Him in Heaven, if our soul and spirit remain with the body in the grave?

According to the word of God, the souls and spirits of the deceased (dead) believers (His Saints) are today in Heaven in the presence of Christ, their Saviour. Their bodies are (today) in the graves, sleeping in the dust. The confusion here probably comes from the use of the words "sleep" or "asleep", when speaking of deceased believers, referred to in the scriptures. See 1st Thess. 4:13, 14, & 15. But it is the "body" that is in a reclining or "asleep" position, not the soul and spirit, for they are resting with Jesus in the Paradise of God, or in Heaven, above.

Now read 1st Thessalonians 4:13-18, and you will find when Christ comes in the first resurrection, the resurrection of the just, He will bring the souls and spirits of the deceased believers, the Children of God, who now are already in Heaven with Him. He will then call for the bodies of all believers from the tomb and from the dust, change them to glorified bodies, and then reunite the same soul and spirit with the same body. He will change the bodies of living believers to a glorified body. Then all of these will rise. . . . "to meet the Lord in the air; and so shall they ever be with the Lord." (Read 1st Thess. 4:17)

Now, what will become of the wicked dead at death? Their bodies will also go (or return) to the dust, and their soul (or souls) shall descend into hell. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man, also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:22 & 23. They (the wicked) will be resurrected later, in the second resurrection of the unjust, and will be judged at the Great White Throne of God to determine their degree of punishment. "That there shall be a resurrection of the dead, both of the just and (the) unjust." See Acts 24:15. The degree of punishment for the unjust of the second resurrection is verified from this scripture.

"And I saw the dead, small

and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." "And whosoever was not found written in the book of life was cast into the lake of fire." "This is the second death." (See Revelation 20:12, 13 & 15.)

To the dear saints of God, the best is still ahead. "Lift up your heads; for your redemption draweth nigh", said our Saviour to His disciples. Read Luke 21:28.

Perry Godwin  
(Note: Brother George H. Gray, Lucama, NC is a beloved member and deacon in our church at Mewborn's, Greene County, NC and we are grateful to him for sending and sharing this good article with us. Editor)

## EXPERIENCE

Elder J.M. Mewborn:

Dear Brother Mewborn,

After reading Brother Jasper Handy's experience in the "January-February, 1998," issue of Zion's Landmark, I am afraid that many who might read mine will feel I am copying it. This would be far, far from the truth, and would be the last thing I would do. Yet, I can compare and relate some of my own experiences with those that he had.

Brother Mewborn, my burden is so heavy that I feel like I have got to tell you of some, at least, of a portion of my travels here in this world.

My trouble started with me at, or about, ten years of age. I did not know what was taking place or happening to me, but I was afraid to call upon this great God of Heaven and Earth to have mercy on me, a poor, hell-deserving sinner.

One night, I dreamed that my sister and I were walking in the woods, and a monster of a snake was after me. We tried to run away, but it was gradually closing in on us. Then, all at once, something lifted us up and away, as we ascended above the tree tops into the sky, appearing that we were flying and leaving this world.

Many were the times when I would go out behind the barn at our old homeplace and go down upon my knees, begging God to have mercy on me,

again, a poor hell deserving sinner, as I felt to be. This took place when I was just a little girl, and occurred in my early life, while growing up.

After my husband and I were married, we were blessed with a family of two little girls. I felt to be so alone most of my time. It was in the year 1964 that I was in so much trouble I felt like I could not live with it, and I knew I wasn't fit to die. I could not sleep much, and one night, when I could not sleep, I was in so much trouble and my heart and soul so troubled and burdened that I had to call upon His great Name. Then it was that a cross with Christ nailed to it came down and was placed on my bed post at the foot of my bed. He had the most forlorn, saddest look and expression on His face. It was the most downcast I had ever seen on anyone. All at once, or suddenly, He was lifted up, and it was then I could cry with relief and release of my soul for my first time.

I had another dream later after my uncle, Elder A.B. (Mutt) Barham, Burlington, North Carolina, had died. I was standing on a bank of the dirtiest water I had ever seen and beheld, but I knew that I had to get across that stream. I stepped down into it, and the water came up to my neck. I crossed over, and then it was immediately I heard the most beautiful music. The whole air and place were filled with it. I heard Brother George Hill's voice above all the other music. I could not see anyone, and then I heard a voice saying, "Brothers and Sisters." I turned around and saw Elder Barham on a platform about four feet high. My clothing and garments were as clean as they could be. I then awoke with the sweetest feeling I had ever had.

Sometime later, after my dream of having to cross the stream of filthy water, I had this one. I had lain down one Sunday afternoon, and I dreamed that I saw a beautiful rainbow come up from the eastern horizon, and it extended above all the way down to the most western hill as far as I could see. It was the most beautiful thing I had ever seen, this rainbow. And then another rainbow came up above that one, followed by a third one, that appeared above the first two already in the sky. While I

was gazing and marvelling at such beauty, a powerful, huge Hand appeared and wiped all of them away. I have thought of this dream so many times, and feel like I have been made to know in part what they mean.

I would like for my reader, if possible, to bear with me as I attempt to relate two more instances of my visions and dreams. This one has given me more comfort than any of the ones previously described. I was sleeping and heard this voice saying, "Fear not, I will always be with thee through all your many years." This has always remained so precious to me. I do not feel that anyone that truly knows me could believe anything that I have written, but I would not take anything of this world's goods for any part of my experiences.

And finally, this one was given to me about 38 years ago, and it means more to me today than any words could ever express. I was in this great pit, filled with ashes. I could not get out - every step I tried to make sank me lower and lower until I reached the point when I lifted my arms up and cried out, "Oh, Lord, if indeed I am one of yours, have mercy on my poor soul." Suddenly, I felt a gentle, but forceful, strong breeze under my body, and I was lifted up beyond this world and placed on a mountain of pure gold. It was the most beautiful place! I was singing,

"O WHEN shall I see Jesus,  
And reign with Him above."

I woke up singing, and my daughter said the next morning, "Mother, I heard you singing last night." I have wanted to see this golden city and mountain again, ever since, but could not until the year 1988, when I had surgery on my neck. As I was being put to sleep, I saw it once more with those golden streets, and these words came to mind,

"Thy gates are richly set with pearl,

THY STREETS ARE PAVED  
WITH GOLD."

Brother Mewborn, please do with this as you see fit. My troubles are many in this world, but my chiefest, greatest joy of being with these people is the principal thing of my life.

The least one, if one at all,  
Elsie Stewart

McLeansville, N.C., 27301

April 1, 1998

(Sister Elsie Stewart is a dear

member of Oak Forest Church, Summerfield, North Carolina, (Salem Association), where I first met her over 40 years ago. Through her many afflictions and trials in this life, she has been a faithful member for this period of time. Editor.)

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

The 66th Annual Session of the Lower Mayo Primitive Baptist Association will be held, if the Lord will, with Aaron Fork Church, Stokes County, North Carolina, beginning on Friday before the first Sunday in October, 1998, and will continue through Sunday following. These dates are October 2nd, 3rd & 4th.

Those who travel N.C.-Va. Route #8, either north or south, come to the intersection of Route 8 with N.C. Route 704. At this point, turn west on N.C. Route 704 for a short distance to "Aaron Fork Road". Turn right and go for about one mile to church building on your right at the corner of this road.

We invite our brethren, sisters and friends to meet with us, and we look forward to having you with us this year, 1998.

Samuel R. Wood, Sr., Clerk,  
Spencer, Virginia 24165  
Tele. 1-540-957-1231

### YELLOW RIVER ASSOCIATION (GA.)

The 172nd Annual Session of the Yellow River Primitive Baptist Association will convene, if the Lord will, with Mt. Zion Church, Clarke County, Georgia, on the fourth Sunday, Friday and Saturday before in September, 1998.

Directions to Mt. Zion Church are as follows: From Interstate 20 (I-20) west, exit at Thomson-Washington Hwy. 78 (exit 59) to Athens, Ga. City Limits, approximately 5 miles on Hwy. 78 to

church site on left across from Georgia Square Mall. From 441-South, exit at the North Bypass (South 29, North 129). Travel 5.5 miles and exit at the Winder-Atlanta exit. Turn right on to Hwy 78. Travel about one mile to church site on left side of highway (across from Georgia Square Mall).

We look forward to and anticipate the continued correspondence of our brethren and sisters in the Lord to be with us this year, 1998. We trust that it will be His will to give us a manifestation of His love in our midst.

Hewatt L. Fleming, Clerk  
161 Poss Road  
Danielsville, Georgia 30633

### UNION ASSOCIATION (TX.)

The 157th Annual Session of the Union Primitive Baptist Association of the Old School or Predestinarian Faith and Order will be held, if the Lord will, with Zion's Rest Church, Tomball, Texas, to begin on Friday AM 11:00 C.S.T., and will continue through Sunday following, the dates being 9th, 10th, 11th of October, 1998.

Directions to Zion's Rest Church are as follows: Select your nearest route to Spring, Texas, which is situated on Interstate 45, approximately half-way distance between Houston and Conroe, Texas. At Spring, Tx., take Farm to Market Road No. 2920 West for 9.0+ miles with its intersection at Hufsmith-Kohrville Road. Turn left onto Hufsmith-Kohrville Road. Go two and one-half miles to church location on your right.

Again, we look forward to our brethren, sisters and friends to meet with us this year, 1998, in our annual session of the Union Association of Texas.

Raymond Spell, Clerk  
21118 Hufsmith-Kohrville Road  
Tomball, Texas 77375

Tele. 1-281-351-0449 or call Elwood Spell, 1-281-255-2624

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

The 128th Annual Session of the Mill Branch Primitive Baptist Association will be held, if the Lord will, with Simpson Creek Church, Horry County, South Carolina, on Friday, Saturday and Sunday, October 30th & 31st and November 1st, 1998.

Simpson Creek Church is located near Loris, South Carolina. Those coming by way of Route U.S. 701 go to downtown Loris, S.C., and follow (Business) Route No. 9 East about four (4) miles to Goretown. Turn right on paved road. Go about 3 miles and turn right to church site which will be only a short distance on your right.

We look forward to our correspondence, visiting brethren, sisters and friends to be with us again this year in our association. Please keep us in mind and come to see us again.

Lucille Beasley, Clerk  
Bishopville, South Carolina 29010

### FIFTH SUNDAY MEETING AT WILLOW SPRING CHURCH, WAKE COUNTY, NORTH CAROLINA, ON NOVEMBER 29th, 1998

Willow Spring Primitive Baptist Church, Wake County, North Carolina, has called for and agreed to have a fifth Sunday meeting (on Sunday only) on the fifth Sunday in November, 1998.

The church location is at the intersection of N.C. 42 Hwy. and Hilltop Road, about two miles east from Fuquay-Varina, N.C. and about 9 miles west of Interstate 40. If coming by way

of interstate 40, take N.C. Route 42 West to church location on your left.

The church called for this meeting to give our ministering brethren the opportunity to visit and preach for us since many of them are filled with appointments on other weekends. We hope they will keep us in mind, as well as our brethren, sisters and friends, and visit us in this meeting.

J.M. Mewborn, Pastor  
Eunice D. Hackney, Clerk

### LOWER MAYO ASSOCIATION FIFTH SUNDAY MEETING

The Lower Mayo (Association) Fifth Sunday Meeting will be held, if the Lord will, with Mayodan Church, Mayodan, Rockingham County, North Carolina, the fifth Sunday only in November, that date being November 29, 1998.

Mayodan Church is located in the Town of Mayodan, North Carolina; those who travel U.S. 220 coming from the south from Greensboro, come to Madison, N.C., & Mayodan, N.C., and exit onto U.S. 220 (Business) through Madison into Mayodan to church location on your left. Those who travel U.S. 220 from the north, exit onto U.S. 220 (Business) directly into Mayodan to church location on your right.

We look forward to having our brethren and sisters from our sister associations and independent churches visiting us again in our fifth Sunday meeting service of the Lower Mayo Association churches.

Samuel R. Wood, Sr., Clerk  
Spencer, Virginia 24165  
Telephone: 1-540-857-1221

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# ZION'S LANDMARK

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## SOME PROVOCATIVE DISCUSSION AND CONJECTURE ON THE DOCTRINE OF THE RESURRECTION OF THE BODY

Dear Elder Mewborn,

I recently became aware of something and would appreciate having your thoughts on the subject. The subject is on things that individuals say they can do to assist Christ during the resurrection at the last day. Layout of cemeteries is the item that brought all of this to my attention. Most cemeteries are laid out today to allow the bodies, when buried, to be "facing east", that is the feet are positioned in an easterly direction and the head is resting in a westerly direction. After reading, talking with others and thinking about this, I am of a mind to, at least, tentatively conclude that many people believe that by positioning a body in such a manner, when buried, will allow it, (the body), at the resurrection to be ready, rise, stand and be facing Christ as He calls it forth because, supposedly, at the time of the resurrection, Christ will appear and come from the east while traveling in a westerly direction. St. Matthew 24:27 is used to precipitate this practice or

reasoning for the laying out of cemeteries:

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."

To indicate that St. Matthew 24:27 contains proof at the end of time that Christ will return, traveling and visible easterly while traveling toward the west, is not evident. St. Matthew 24:27 sets forth that lightning does not contain within the immediate area in which it originates, but instead is visible from all other directions at the same time. St. Luke 17:24 is a companion verse to St. Matthew 24:27 and contains some greater clarity and enhancement on this issue:

"For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in His day."

This indicates that as lightning is visible from all other directions than the one in which it originates, so will Christ make Himself visible in like manner. Simply stated, at the end of time, Christ will at his second coming call forth and make Himself visible from all directions at the same time when He deems it appropriate to those bodies (dead in Christ) to be resurrected, as well as those which are alive and remain. (I Thessalonians 4:14-18) Also, some contend that there is some parallel between portions of the Old Testament where mention is made about the gates of the city being laid out from east to west, and in St. Matthew 24:27 where "the lightning cometh out of the east, and

shineth even unto the west". Surely under the grace dispensation there is not any restrictive direction cast, but instead the grace of the gospel of the Son of God shines in all directions at all times and places for a quickened child of God.

Some other things within the same realm of discussion are cremation, embalming and burial of human body parts. Because the scriptures, mostly use the terms "burial" and "grave" when addressing the subject of disposing of the remains after a person dies leads some people, including Primitive Baptist, to contend and preach that burial of the body in a grave is the only acceptable method. One of the main reasons for embalming, put forth by those who contend grave burial of the body is the only acceptable method, is that it is the best known procedure or method available to retain the body intact and thereby make it easier and faster for Christ in calling the body forth at the resurrection. This belief also prevails in their thinking at the time when a person is unfortunate to lose a body part such as an arm or leg. They insist that this lost body part be buried in the same (or very nearby) spot where the body will be buried after death, in order to keep the entire, complete body as closely together as possible so that Christ will have it easier and make it quicker to raise the dead. Some individuals use these same arguments to not donate body organs because, apparently, Christ will have it harder if it is necessary for Him to assemble and

match original body parts with original bodies, due to a previous change of parts with other living people that took place during the course of their lives in this time world.

In looking at the above illustration, it can be concluded that if it is correct, then a child of God who dies alone in the middle of the desert, or is buried at sea, could at least be delayed or miss out altogether in being a part of the first resurrection at His second coming!

How unthinkable is any process in which individuals believe they can do anything, anytime, anywhere, to assist or help Christ during the resurrection. It does not make any difference whether or not the body of a child of God is embalmed, buried in a grave at death, or buried at sea, much less buried in a particular position, that will enhance them being a part of the resurrection when Christ returns in the end of time. Certainly any individual has the earthly right to have his body buried in any position, or not to be buried, embalmed, cremated or have his organs donated. None of this makes any difference as to the quickness or degree one does or does not enjoy at the resurrection. Even if a person perishes in a desert alone and his body returns to the dust and this dust is scattered by the four winds, if it is the will of God, these dust particles (all of them) will be gathered together as a glorified body, reunited with the same soul and spirit, forever to be in paradise. All those dead in Christ shall rise first, at the same time,

by the same Power that, at first, in the beginning, spoke the universe or world into existence.

May God richly bless you to continue to preach, as you have in the past, the truth as it is in Christ, our Lord.

In bonds of friendship and love as it is in Christ,  
Hoyt Sparks  
Sparta, NC 28675  
October 14, 1998

**EDITORIAL COMMENTS  
THE DOCTRINE OF THE  
RESURRECTION  
OF OUR BODIES**

Brother Hoyt Sparks, Sparta, North Carolina, has asked me in his article, as published above, to give any views that I might have on these customs, practices, manners and ways, as he has mentioned, that the bodies of human beings and people are buried with the overtones of religion and Biblical influence in the background as they might relate to them. In the outset may I say that he has asked a most interesting question and has touched on a very deep subject. It is also a point of doctrine which I have desired to comment concerning for sometime in the past, since our faith and hope embrace the resurrection of our mortal bodies as taught by Christ and the Apostles in the scriptures at the last day.

In attempting to comment on the things that he has mentioned, please allow me to cite in the outset two scriptures that bring to bear directly on the things that he has raised. The first scripture is found in the Old Testament concerning the faith of Sarah, the wife of Abraham, just after God had told her she would have a son by her husband when they both were old and stricken with old age. When informed by God to Sarah of what was about to take place, she laughed and replied, saying,

**"IS ANY THING TOO HARD FOR THE LORD?"**  
Genesis 18:14.

The second scripture that I have in mind is found in the New Testament and expresses the same identical faith, as illustrated by Sarah in the Old Testament, when Jesus said to His disciples, "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Matthew 19:24. "When they (the disciples) heard it, they were exceedingly amazed, saying, who then can be saved? But Jesus beheld them, and said unto them, **WITH MEN THIS IS IMPOSSIBLE: BUT WITH GOD ALL THINGS ARE POSSIBLE.**" Matthew 19:24, 25, 26.

In being blessed of the

Lord to accentuate the positive so clearly in his article, Brother Sparks has also brought out and abstracted the negative at least three times of the conditional belief and teaching of man as follows:

He said, (1) "My subject is on things that individuals say they can do to assist Christ during the resurrection at the last day."

(2) "There are some who contend that embalming is the best known procedure or method available to retain the body intact and thereby make it easier and faster for Christ in calling the body forth at the resurrection," and,

(3) "Christ will have it harder if it is necessary for Him to assemble and match body parts with original bodies." (This is concerning those who are organ donors to others.)

May we repeat again the strong faith in those words of Sarah, wife of Abraham, when being informed by God that she should bring forth Isaac in her old age, **"IS ANY THING TOO HARD FOR THE LORD?"**, and also the words of Christ to His disciples in a moment of their unbelief, **"WITH MEN THIS IS IMPOSSIBLE: BUT WITH GOD ALL THINGS ARE POSSIBLE."** The belief

of men in their carnal minds is that they can do things to assist Christ, whether in the resurrection at the last day, or before that time for that matter, attempting to do anything anywhere, and at anytime, as they think, to make it easier and faster for Christ or assisting Him in anything that man might possibly do or to obstruct and make it slower and harder for Him to perform and carry out His will, as they think and believe.

The God of Israel, whom the Children of the true family of God has ever worshipped in all ages and generations of time since the world began to this present time, has unlimited authority and influence in and over all things which He created, who is always present in all places at all times wheresoever time exists under the sun and canopy of our natural Heaven, who is never absent in the following measurement, as David said, "whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take 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

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(Signed) J.M. MEWBORN  
Publisher

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

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cover me; even the night shall be light about me, yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee." (Psalms 139:7-12)

This same God has and continues to possess complete, universal knowledge and awareness in everything, whether in its tangible state of existence or in its intangible state of existence with the powers of sin, evil, wickedness and iniquity as things included. And finally who is completely free, independent and unlimited in power over His creation of All Things. He will most certainly have the ability to recollect and raise the dust back into bodily form of every body or being that has ever lived and existed and will exist since time began, as Christ said, "when He comes in the clouds with great power and glory, and then shall He send His angels and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of Heaven." (Mark 13:26-27) "Every eye shall see Him, and they also which pierced Him." (Rev. 1:7) It will be understood in that day (as it has already been done with His saints) that none will have helped or assisted Him at anytime, anywhere or anyplace, none have made it any easier or faster for Him for anything of His work and ways, nor will He have any difficulty or have it any harder to reassemble the dust of every man and all of his body parts from the four winds of the earth of every person that ever had an existence in this time world to its identical, complete first formation.

I meditate often on the thousands of people who have lost their lives and perished at sea in the involuntary sinking of ships as well as those, thousands who were intentionally and vol-

untarily buried at sea by our Navies and Armed Services, those whose cremated ashes have been sprinkled over the ocean and high seas of this time world as being, all of them, within the complete grasp and hold of the Hand of the Omnipotent God. Nothing whatsoever is beyond the reach of His Almighty Hand and Power.

I remember two Mormon elders (preachers that were traveling through our area) when I was a small child. When they stopped by our home in discussing the scriptures with my father they said they could disprove the reality of the resurrection of our bodies. They said those ashes and dust particles of those bodies that were swallowed by huge sea mammals, whales, sharks and large sea monsters, fish and like creatures, had been absorbed into their alimentary canals and ultimately into their circulatory systems, and that was the end of them forever. Even then as a child, the words of Job came to mind when he declared, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth: 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 19:25. While, these Salt Lake City, Utah, preachers were denying the inspired words of Job, the thought entered my mind if the alimentary canals and circulatory systems of skin worms in the ground, who would finally absorb the body of him (Job) and could not destroy him, according to his hope, then all the hughsea mammals, whales, sharks, and large sea monsters, fish and other oceanic creatures could never destroy a single elect, chosen child of GOD! Job disproved the theory of the carnal minds of these

Mormon preachers!

I have pondered the ashes of Elisha Mitchell, as they lie today 6,684 feet above sea level atop Mount Mitchell in the Blue Ridge Mountains, Eastern United States, Yancey County, North Carolina. Elisha Mitchell (1793-1857) was a professor of mathematics and natural philosophy at the University of North Carolina, Chapel Hill, N.C. He became interested in establishing the fact that the highest mountain east of the Mississippi River lay in this state, North Carolina, and not in New Hampshire, as believed by many at the time. In this he succeeded, but in his ramblings he slipped while measuring in these mountains and fell to his death in a pool of water in June, 1857. His body was recovered and later buried on top of the mountain peak he had discovered and determined to be the highest summit in eastern America-now named Mount Mitchell for him.

The omnipotent Son of the Living God, the Lord Jesus Christ, who is His right Hand, is not limited in the slightest degree and is just as able in raising the dust particles of those sailors whose lives perished in torpedoed ships in World War II now resting in the deepest spot of all oceans, the Mariana Trench, located near the Mariana Islands (Guam, Rota, Saipan and Tinian) 36,198 feet below the surface of the Pacific Ocean. It is so deep that if the highest mountain peak in the world, Mount Everest, were put into this same spot, more than one mile of water would still cover its peak. This God has the same power to raise the dust of Elisha Mitchell on top of Mount Mitchell as He will do in reaching down 42,882 feet (a distance of a little over eight miles in depth between these two points, though many miles apart) in raising the bodies of those sailors, airmen and

service men who perished there in World War II, whether American, Japanese, regardless of any nationality. The element of distance between the two points will not affect Him in resurrecting those bodies.

When Christ comes again in the clouds of His Glory at the last day, He will do exactly as He said He would do, "for I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, THAT OF ALL WHICH HE HATH GIVEN ME I should lose nothing, BUT RAISE IT UP AGAIN AT THE LAST DAY." John 6:38-39. It matters not whether the bodies have been embalmed, cremated, and the dust scattered to the four winds of the earth, the position of the body as it is placed in the grave, the dust of body parts likewise scattered a thousand or more miles from the other portions of the body, and the dust of bodies from destroyed cemeteries having been made up in cement, mortar and brick, Christ will be under no strain whatsoever to gather all of these particles together and breathe back into it the eternal spiritual breath of life as He first breathed into Adam's nostrils the natural breath of life on the 6th day of the first week of time. Man's extremity of weakness and failure is God's opportunity in Power, Triumph and Glory. Nothing is too hard for Him, and with Him nothing is impossible.

When I was a boy, one of my greatest pleasures was playing with a small magnet in my hand. I would get the magnets from discarded electric motors and other worn out equipment on the farm. I used to scatter a box of small carpet tacks on the floor and then take the magnet, as I moved it close to the tacks, and when the magnet reached a certain point of proximity, they (the tacks) would fly and stick to

the magnet. In the operation of the completion of this process before I pulled the magnet away, the whole box of tacks would be sticking to it.

Again, I once saw a giant railroad magnet in a steel yard clutch thousands of tons of metal from the ground below and then release this great quantity of metal into a huge railroad car. The magnet did not draw anything except the metal. Trash and other debris did not respond to its drawing power. In this illustration we have a very prime, significant example of showing the great, omnipotent drawing power of God in His ability to raise the dead at the last day. This is only a mini comparison, however, of the unlimited power and strength of the everlasting, omnipotent Hand of God.

When Christ comes again in the power of His glory, since there is no north, south, east or west in His being, since He is the fullness of all things, He will call them forth from all these directions at once. He will say at the same moment to all of them, north, south, east and west, "I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth," Isaiah 43:6-7. He will say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt, 25:34

And finally, there is the grave of a woman who died in the 18th century on a sailing ship on the high seas between Europe and America, whose name I cannot recall. She requested not to be buried at sea, as the ship was midpoint between the two continents at the time. So, the ship's captain placed her body in an upright position in a straight back chair and then

placed the chair and body sealed in a large barrel of rum (Alcohol) to preserve it until the ship reached Beaufort, NC, where it was buried in the "Old Burying Ground" in that town, and the grave can still be seen until this day. Although she is resting in her grave in a sitting position, it will not affect her resurrection, regardless of which direction other graves are facing in this cemetery.

The layout of cemeteries so that the bodies face the east with the thought in mind of this position assisting and helping Christ in the resurrection are sheer ludicrous and preposterous in intent of meaning and purpose. I know for a fact that many very old cemeteries throughout the world today were laid out in this manner, but such does not make them conformable to the scriptures. As the first advent and coming of Christ into the world was prophesied and described by Malachi 3:1, "And the Lord, whom ye seek, shall SUDDENLY come to His temple, even the messenger of the covenant, whom ye delight in," so it will be suddenly at His second coming, which, I believe, now to be very shortly. "Shall the earth be made to bring forth in one day? or shall a nation be born at once." Isa. 66:8

The first resurrection of our bodies will be as a split second of time, "in a moment, in the twinkling of an eye, at the last trump." "And I saw another mighty angel come down from Heaven, clothed with a cloud; and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire." "And He set His right foot upon the sea, and His left feet on the earth, and cried with a loud voice." "And the Angel which I saw stand upon the sea and upon the earth lifted up His hand to Heaven, and swore by Him that liveth forever and ever, who created Heaven, and

the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:1-6. "It is He that sitteth upon the circle of the earth," "and I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven." Isaiah 40:22 & Matthew 8:11.

With this All-Powerful God, nothing is too hard for Him and nothing is impossible with Him, according to my hope.

"From the deepest caves of ocean,

From the desert and the plain;

From the valley and the mountain,

Countless throngs shall rise again."

J.M. Mewborn

November 12, 1998

#### ARE WE ALWAYS TO LOOK AND STRIVE FOR PERFECTION IN THE FLESH OF MAN?

Dear Elder Mewborn,

In recent times some thoughts have come to my attention, I trust, that he (Elder Mewborn) will publish. A large part of the work of the Gospel ministry, if I have been given the right understanding, much less, even if I have been blessed to have a part in it, is that God through His called servants are blessed to comfort His children. The theme of each and everyone of His called servants will contain (and does contain) this desire in that calling.

God loves His children with an everlasting Love, and this Love is unconditional on the part of man or the creature. This Love never had a beginning, and it will never end in this world. It will continue on into eternity, for ever and ever with Him.

All of His children are saved by His sovereign Grace which is sufficient at all times and places and

under all circumstances. All of His children are at all times the owners and possessor of an inheritance which contains all that He can give. In this blessed inheritance is His gift that all that He has is theirs, and they have a citizenship in His throne in that everlasting home on high, which is Heaven and immortal Glory.

Each and everyone of His children is kept by Him by the watchfulness of His all-seeing Eye at all times and places. His omnipotent power will never cease to accomplish this preservation. Our God has not created a single thing that can ever cease to work together for the good of them who love Him. Our God does not have some wisdom. He has all of it, and He has never had a new thought. He works all things after the counsel of His will to His own glory and to the ultimate good of His children. This God created all things, and nothing in this creation can ever cause a failure to accomplish what His decree determined before to be done.

All of God's children are His eternal workmanship which is a perfect work in this creation. The work of the Lord is perfect with not a single atom ever being out of place.

False teachers and professors creep in by His appointment and purpose according to His sovereign will WHO had the same control over Pharaoh that He also had over Moses. He has and is still exercising this same control of Satan today that He had over the first man Adam, whom He also created and formed in the beginning

These false teachers and professors cannot and will not preach that your sins (past, present and future) are put as far away as the east is from the west. No, they will not declare that, but they like to talk about sin and evil as if Jesus did save only people who of

themselves do right and lawful things. Theirs is a religion of the morality of man. They tell people to be careful not to sin, and, so to speak, "live by the good book." Some of these have harped on order and disorder until they teach openly that sinners are no longer fit subjects for church membership, and that they should be banished and treated with disdain. The world, the flesh, and the devil would have saints believe they do not deserve to be loved.

Spiritual wickedness today in high places has been allowed to spread the belief that when we sometimes err or do something wrong, we give God and the children of God, who are the closest ones to us, reasons not to love us anymore. The wicked set for us impossible standards which none can keep. Then, they delight to find fault with all who break laws which the children of God are not under. This results in pure misery and tends to cause church members to strive for things which His children, who are all His servants, must not strive.

Mercifully, there are just a few genuine Gospel ministers left who know that life is not a trap set for us by God so that He can condemn us for failing. Our glorious God is still watching over His children today. God is not always looking over His churches to find fault with His children, and neither are His servants. In the meantime, every moment is bringing all of His children nearer to a much longed and sought for rest and home above.

In Bonds, J.L. Bocock  
Vero Beach, Florida 32966  
June 19, 1998

#### BENJAMIN LLOYD BARTLETT

In accordance with the divine purpose of God, on October 27, 1910, Benjamin Lloyd Bartlett was brought

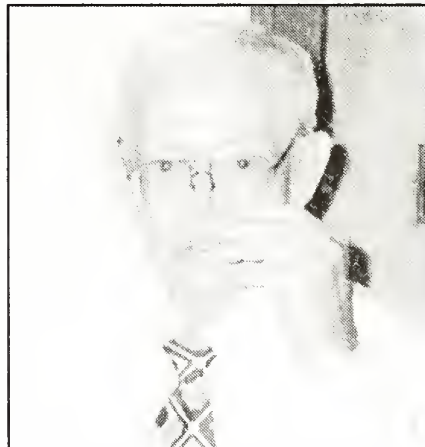
forth on this earth, the sixth of twelve children to Victor Allen Bartlett and Martha Jean Hill Bartlett. His youth was spent in the Saulston Community of Wayne County, North Carolina, where he was taught the art of farming and a basic education in the Saulston and Taylor Schools. His mother being a young widow, he left home at age 14 to seek employment and to make his living. At age 18, the Giver of all good gifts saw fit to bless him with a loving companion, one Hokie Marie Gray. To this union were born four children, three of whom survive him, namely, Betty Gray West, Barbara Ruth Smith and Cicero Benjamin Bartlett. One son, Victor Hadley Bartlett, preceeded him in death nearly 10 years ago. Also, surviving are 8 grandchildren and 8 great-grandchildren.

The second Sunday of April, 1953, he came forward at Mewborn's Primitive Baptist Church, Greene County, North Carolina, asking for a home. He remained a faithful member there until his death July 28th 1998, where he served many years as a deacon and led much of the singing. The singing of the hymns was without a doubt the greatest joy and comfort of his life, being able to set a tune to nearly any song in the primitive hymn books. However, four and a half years ago, he suffered a stroke, and all the songs and tunes were taken away from him but one, "When I Can Read My Title Clear." During the last years of his life, the members of Mewborn's Church patiently sang it with him at every meeting time and, sometimes, twice.

He was very conscientious in serving forty years as a United States Postal Service substitute mail carrier, which he did to supplement his farming income and to provide a more comfortable living for his family.

In 1982, it pleased God to call home his loving wife, Hokie Marie Bartlett, leaving him much grief and loneliness. Then in 18 months he was blessed to marry a cousin of his first wife and also a sister in Mewborn's Church, Nancy Edith Smith. They had nearly eight happy years together and he was much comforted. After losing her in death, his remaining years were spent in loneliness. Many times in the past four and one half years he confided to this one who loved him very much. He often remarked to me in the last few years that he longed to quit this earthly body, and would praise God when the call came, if he was able. Hallelujah and Amen!

Submitted by  
Betty Gray West,  
his daughter  
Goldsboro, North Carolina



#### B.L. BARTLETT

This dear brother, B.L. Bartlett, was blessed to serve our Church at Mewborn's, Greene County, North Carolina, in the office of deacon for almost 40 years. He was ordained to that office on the second Sunday in October, 1959, by a presbytery of Elders M.F. Westbrook, L.L. Yopp, J.M. Mewborn and J.E. Mewborn who met at that time for that purpose.

No minister, elder, deacon or lay member ever believed this scripture and language of our Lord & Master, Jesus Christ, who told His disciples and church, "ye know that the princes of the Gentiles exercise dominion

over them, and they that are great EXERCISE AUTHORITY upon them. But, it shall not be so among you," (Matthew 20:25-26), any more strongly than Brother Bartlett. This was one thing that shone brightly and stood out greatly in his faithfulness over the years to the church when he condemned, what he called, men EXERCISING AUTHORITY over the church. He often used these words to us in the time of trouble and conflict in the church saying, "they are EXERCISING AUTHORITY over the church, but Jesus said, "it shall not be so among you."

Many were the times when he seemed to have the trait of seeing trouble on the horizon or ahead when he gave us Godly counsel, and by listening to him we were able to avert around it and were spared of many sorrows. He loved the church above anything else in this world, and was blessed in so many ways to look after its welfare and our needs, both spiritual and natural, for many years. He and his two faithful companions traveled hundreds of miles together over the 45 year period of his membership to many associations, union meetings and church meetings. This was truly his life. I heard him say sometime back that God blessed him to attend every session of the Mill Branch Association for a straight period of 34 years from 1957 to 1991 without missing a single meeting. What a record of faithfulness!

His mother named him "Benjamin Lloyd Bartlett" after the compiler of the Primitive Hymn Book, Elder Benjamin Lloyd, of Alabama. We always felt that she was Godly inspired in this manner for no one enjoyed the singing of the hymns in the church any more than Brother Bartlett. He is gone from us now, but treasured memories of his

life will continue on in our hearts and memories of many dear people who loved him for a long time to come.

J.M. Mewborn  
November 6, 1998

#### REQUEST FOR PUBLICATION

Dear Elder Mewborn,

I greatly enjoy reading Zion's Landmark. I also have been reading some of the older issues. I get great comfort out of reading the experiences of the older brethren, and especially the calls to the ministry of the Elders, both now as well as from those, who have passed on.

I am enclosing the obituary of my father, Elder Thomas T. Brammer, and a poem he wrote some years ago.

I would greatly appreciate if if you would publish them in an upcoming issue of Zion's Landmark. Dad traveled to many places when he was able, and, no doubt, some of the brethren still remember him. Thank you in advance, and please remember and pray for

Barnabas J. Brammer  
Hanover, Pennsylvania



17331  
October 3, 1998

(ELDER)

THOMAS T. BRAMMER

Second Samuel 3:38 reads as follows "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?"

I read these words, August 1, 1997, standing before the people who were assembled to pay their last

respects to my dad and to his family that mourned his passing.

My Dad, Elder Thomas Brammer, was born in Patrick County, Virginia, April 27, 1914. He was called home July 29, 1997, at the age of 83. He left behind his wife, Mae Rowena Brammer, five children, Patricia, Warzena, Barnabas, Dexter and Eldon. Also, surviving is one brother, Elder Leonard Brammer.

Dad suffered from Alzheimer's disease for about the last ten years of his life, and was lovingly cared for at home by his wife.

Dad joined the Primitive Baptist Church on July 7, 1963. He was ordained as an Elder on Oct. 3, 1964. His favorite song was, "Oh could I find from day to day a nearness to my God?" (Goble Book #251).

The above scripture verse at the beginning of this article was quoted by me because it fits so well with the way my dad was blessed to live. His main desire here was to be blessed to serve the Lord, and to be counted worthy of His calling. Dad would not want these words said about himself, and I do not say them because of my natural tie, or goodness towards him. Just as King David said these words at the death of Abner, so I feel to say them now. Again, this is not because of any goodness in the (old) outward, natural man, but rather because of the grace given him by our Lord, and the love and goodness found in the spiritual new (inner) man.

As I write these words, I remember one of the last times Dad and I were talking alone before Alzheimer's had affected his memory. He said to me, "Barnabas, you are a good man, and it is not because of anything you have done, but because of what the Lord has done

for you." I was made thankful, I hope, to our God then, and continue to be so now, for His love and grace that arrested me in my mad and vain career, and called me out of darkness into the marvelous light of His son, Christ Jesus. Only because of this great love could a natural father and his son, also, be spiritual brothers in the Lord, and have our hearts knit together, even as David and Jonathan.

It is also because of this work of grace (I hope) in my heart that causes me and also enables me to accept his death, and even to say, "sleep on dear brother, thou faithful servant of the Most High."

Yea, sleep on until thou and all the Lord's redeemed and chosen people shall be called forth to meet Him in the air and to ever be with Him world without end, forever and ever.

I, too, have been given a very precious hope of Heaven and immortal glory. I pray that (if it could be His will) God would lead, guide, and direct me, even as He did my father in the flesh, who, also, was my brother in Christ and fellow servant.

No doubt, there were countless prayers made by him on my behalf to the throne of grace, and many years rolled by before an answer came, when God opened my heart to His love. I still remember the first time I visited my Dad after the Lord began what I hope is a good work in me. Oh how great is that work, and what a fond memory of the joy dad had at seeing his erring son in the fire of the furnace of affliction having the dross burned away.

May it please our God to comfort us still further, may it please Him to touch our lives more deeply, may it please Him to be ever near us and to touch the hearts and lives of those we love, and may we be blessed

from day to day to find this nearness to our God.

In a public manner I would thank God for His love, grace, and mercy. I would thank Him for such a loving, Godly and earthly father, and most of all for the twenty years or so that we had loving the same God in this same faith, and talking of His grace and mercy.

In your thoughts and prayers remember

Barnabas J. Brammer

#### MY HUMBLE DESIRE

It is a sinner's desire as much as God permit,

For those who stand where they don't feel fit;

Before the Lord's chosen few,

May they give honor to Him of whom it is due.

May they defend that sacred truth that men deny,

By the unction of the Spirit testify;

May they declare the riches of His sovereign grace,

That makes those rejoice which it does embrace.

May they be called with that holy calling that none can disobey,

To tell the beauty of the new and living way;

May they preach the gospel of peace to His humble poor,

Which makes the saints feel God's work is sure.

May they know nothing but Christ and Him crucified,

And how complete are all in Him for whom He died;

May they be clothed with the Spirit that hides the natural man,

In declaring all the council as duty does demand.

May they be wise as serpents and harmless as a dove,

Just to hint at the greatness of His everlasting love;

May they be anointed with power from on High,

To tell of the living Bread that those who eat shall never die.

May they the place of a true servant be blessed to

fill,

By the purpose of Him who does all things well;

May they walk by faith with those whom Christ's blood has atoned,

Until the fullness of time when He comes for His own.

Thomas T. Brammer

(Deceased)

Martinsville, Virginia

(The comment of Elder Barnabas J. Brammer about his father, ELder Thomas T. (Tommy) Brammer above, "Dad traveled to many places when he was able, and , no doubt, some of the brethren still remember him," rings a very clear, loud bell about the life of him, most assuredly in my memory. The very amicable disposition, kind & mannerly ways of this dear elder, Elder Tommy Brammer, will live on and on in the memories of those Old Baptists who still remember him today. He visited in our home and church in the decade of the 1960's at Mewborn's Church, Greene County, NC and also accompanied us on trips to the Yellow River Association in Georgia, and to Southhampton Church, Southhampton, Penn., during this period of time. His life has left a "Sweet smelling savour" of his Godly ministry and life. (See Ephesians 5: 1 & 2), May his soul forever rest on sweet peace. J.M. Mewborn).

#### REQUEST

#### FOR PUBLICATION

Elder J.M. Mewborn,  
Editor

Zion's Landmark

Dear Elder Mewborn,

I am enclosing the obituary of Sister Jean Gurkins, a member of Hancock's Church, Pitt County, North Carolina, who passed away November 10, 1997. Her family has requested that a copy be sent to the Zion's Landmark for publication.

Our hope is that you and your family are doing well. May God continue to bless you.

A sister, I hope, in the Lord,

Inga Wingate

(For Hancock's Church)

#### EVELYN JEAN MILLS GURKINS

Sister Jean Mills Gurkins was born in Pitt County, North Carolina, on March 18, 1928, and passed away November 10, 1997, at her home with her family by her bedside.

She was a native of Pitt County and lived most of her life in the Greenville (N.C.) community. She was a graduate of Grimesland High School, Class of 1945. She was a charter member of the Pitt County Al-Anon Group and was a member of the Hancock's Primitive Baptist Church since January 25, 1970. She was a loving wife, mother, grandmother, and sister.

Sister Gurkins was baptized by Elder Joseph Sawyer and Elder A.P. Mewborn. Sister Gurkins was the daughter of the late Sister Eva Edwards Mills and Brother Tucker Zeno Mills who were both members of the Red Banks Primitive Baptist Church in Pitt County. They were both strong believers in the doctrine of salvation by the grace of God, as was Sister Gurkins.

Sister Gurkins was married to Jeston H. Gurkins on August 5, 1945. To this union they added four children, Alvin H. Gurkins, Eve Janelle Gurkins, Van A. Gurkins, and Jeston Barry Gurkins, all of Greenville, N.C.

She is survived by her children, six grandchildren, two great grandchildren, a sister, Eula Lee Fornes of Red Banks Church, two brothers, Norman Mills of New Bern, and Howard Mills of Red Banks Church, and a mother-in-law, Bertha Shaw Gurkins of Greenville.

She suffered many trials and tribulations during her lifetime, but never lost faith. She was a diabetic, eventu-

ally losing the use of her kidneys, and had to go on dialysis for the last five years of her life. While she was on dialysis, she wrote to God in a journal every night. This made her feel safe from the world when she was on the dialysis machine.

The following article is a poem that Sister Gurkins wrote that we would like to share with our brethren:

#### GOD'S CREATION

Man cannot make a mountain,

And cannot make a tree;

Nor can he make a river,  
Flowing gracefully to the sea.

He cannot make a bird  
That sings so sweet and gay;

And cannot change the difference

That turns the night to day.

He cannot save a single, sinful soul,

Nor know God's mysteries,  
Still untold.

Man would take the credit,  
If only he could;

For all that God has done,  
Since this world has stood.

Jesus walked the hill to Calvary

With the burdens of His People's sins;

And paid the price for each of them,

To him that did repent.

When He lays His hand on sinful man

And turns him around,  
He'll bow his head and tears will flow

And knees bow to the ground.

The time is drawing near,  
When our Christ will come again;

To call His Heaven born Children Home,

To forever with Him reign.

By: Jean Gurkins

Sister Gurkins' funeral

service was held at Wilkerson Funeral Home, Greenville, North Carolina. Elder Joseph Sawyer, her pastor, conducted the service. She was laid to rest beside her husband in Pinewood Memorial Cemetery on November 14, 1997. There was a host of friends and relatives in attendance.

Therefore, be it resolved, that a copy of this obituary be sent to the family, one recorded in the church book, and one be sent to "Signs of The Times" for publication.

Written at request of the church by her daughter, Janelle Gurkins Vanhorn, and her sister, Eula Lee Fornes, both of whom loved her dearly.

Elder Joseph L. Sawyer,

Moderator

Nina B. McLawhorn,

Clerk

#### ANNIE SIMPSON

We, the members of Matrimony Primitive Baptist Church, Rockingham County, North Carolina, bow in humble submission to the will of our Lord and Savior. On April 30, 1998, the Lord saw fit to call Sister Annie Simpson from this world.

She was the daughter of James and Rosie Martin, and was retired from Blue Bell in Stoneville. She was married to Henry Oakley on November 9, 1935, and was preceded in death by her first husband, December, 1976. Later, June 2, 1982, she married Elder John Simpson of Winter Haven, Florida.

She joined Matrimony Primitive Baptist Church by experience, and was baptized by her pastor, Elder J.G. Gardner, on May 6, 1944. She stayed there until 1959, and then joined Ridgeway Primitive Baptist Church, Ridgeway, Virginia on confession of faith. She then came back to

Matrimony Church by letter on May 7, 1960.

We, the Church at Matrimony, feel that our loss is her eternal gain. Survivors include her husband, Elder John Simpson of Winter Haven, Florida; brother, Jimmie D. Martin, Sr. of Stoneville, North Carolina; sisters, Lindy Williams of Reidsville, North Carolina, and Mildred Wood of Eden, North Carolina.

Her funeral service was conducted at Matrimony Primitive Baptist Church by her pastor, Elder Paul Clark. Her body was laid to rest in the church cemetery under a mount of beautiful flowers.

Matrimony Church desires to express loving sympathy to the family, and all who knew Sister Simpson.

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 publication in the Zion's Landmark.

Done by the request of Matrimony Primitive Baptist Church while in conference on September 12, 1998.

Elder Paul Clark, Moderator  
Mabel Rhodes, Clerk

### ORDINATION OF ELDER KENNETH ADAMS

Brother Kenneth Adams was ordained at Mt. Zion Primitive Baptist Church, Yellow River Primitive Baptist Association, Athens-Clarke County, Georgia on April 12, 1998.

The Presbytery was composed of the following Elders: W. C. Edwards (Abbott's Creek Primitive Baptist

Association), Eugene Gunter (Yellow River Primitive Baptist Association), L. M. Davis (Mill Branch Primitive Baptist Association) and L. B. Hutchens (Lower Mayo Primitive Baptist Association).

Deacons present were Brothers Hewatt Fleming (Yellow River Primitive Baptist Association), Robert (Bob) Stegall (Crooked Creek Church) and Samuel L. Wood, Sr. (Lower Mayo Primitive Baptist Association).

We, at Mt. Zion's Church, are very pleased that God has given him to us. The first time that he spoke, after being licensed to speak by our Church, he came forth with a

full sermon as he has been blessed to do each time thereafter.

On September 13, 1998, upon request of our pastor, Elder W. C. Edwards, (whose health is declining), Elder Kenneth Adams was called to serve as Joint Pastor of Mt. Zion Church with our beloved Elder W. C. Edwards.

Elder W. C. Edwards,  
Moderator  
Betty J. Ford, Clerk

### MILL BRANCH UNION MEETING

The next session of the Mill Branch Union Meeting will be held, if the Lord will, with Tabor City Primitive Baptist

Baptist Church, Tabor City, North Carolina, the fifth Saturday and Sunday in November, 1998, these dates being the 28th & 29th.

Directions to Tabor City Church are as follows: Those who come by way of Whiteville, N.C., on U.S. Route 701 come to Tabor City, N.C., and take U.S. 701 (Business) into outskirts of town to church location on your left.

We sincerely hope our brothers, sisters and friends, especially our ministering brethren, will keep us in mind and will be with us at this session of our union meeting.

Billy Boyd, Union Clerk  
Loris, South Carolina 29569

Ministers that attended The Dan Valley Association about the year 1953, held with Spray Church, Rockingham County, North Carolina.



From left to right: (1) Elder Charlie Thomas, Danville, Va., (2) Elder F.W. Rhodes, (head bowed) Durham, N.C., (3) Elder W.J. Puckett, Rural Hall, N.C., (4) Elder Roy S. Smith, (Moderator), Cascade, Va., (5) Elder James G. Gardner, Stonesville, N.C., (6) Elder Golden P. Harris, Radford, Va., (7) Elder Noel B. Gilbert, Stuart, Va., (8) Elder U.C. Young, Bassett, Va., (9) Elder Flinchum, Draper, N.C.

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

# RECEIVED ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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November-December, 1998

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everywhere, regardless, even to the non-elect and the world that surrounds us. Nowhere in the scriptures will it be found where this sin and transgression are excused, regardless of what some would think, at anyplace, at anytime, or under any circumstances.

One of the saddest experiences of my life has been to observe professed believers and children of God involved in this sin and guilty of it. I am very afraid of a liar. A liar can hurt one in the church or even in the world more than about anything else. A lie is one of the hardest things to heal the hurt thereof after it is told. Who, among the Children of God, could begin to calculate the exceeding great damage that has been done by lies? Multitudes have died because of lies. Character has been slandered. Reputations have been damaged (and sometimes) beyond repair. Homes have been broken. Lives have been destroyed. Oh! when one considers the damage done by lies, he can begin to understand why the scripture says so much against this terrible sin.

A lie is one of the hardest things in the world to fight. It is hard to trace down as to who started it, or as to exactly what has been said and told. Men who tell lies will usually tell more lies to try and keep the first one covered up. I have learned that men who somewhat oppose another one will speedily believe any lie or lies told about that one. Many times, one lie has multiplied into a series of them, and then, all at once, all of them spread like huge wildfires in all directions. Friends will usually try to believe the best

about one, but even they are affected by lies told about a friend. The Children of God are honest people. They are truthful people. They will always be found striving for the truth in all things, and especially in telling it, maintaining it, and upholding it. They will also be found in being very careful about what comes forth from their own lips. One should always be able to believe anything told by a child of God, and I think that one of the saddest experiences in all my life has been when two people told me something, and I was forced to conclude that one had to be lying. It has hurt me greatly when I faced this dilemma - when I did not want to believe either party was lying, but I knew that one of them must be.

May God ever keep us that we never be found guilty of this sin as much as God will enable us, and to bless us to always sincerely tell the truth and uphold it. I remember my paternal grandmother, one of the staunchest Primitive Baptists it was ever my privilege to have known, saying sixty years ago, when I was only six years old, "Anything that is not the truth is a lie." Those nine words have never been erased from my memory and I hope it is God's will that they never will be. "For we can do nothing against the truth, but for the truth," said the Apostle Paul (II Cor. 13:8), ever remembering that the truth is strong enough to save us, and also strong enough to destroy and kill us!

J.M. Mewborn  
January 12, 1999

"THAT WHICH HATH BEEN IS NOW; AND THAT WHICH IS TO BE HATH ALREADY

BEEN: AND GOD REQUIRETH THAT WHICH IS PAST." (Eccl. 3:15)

"THE LORD OF HOSTS HATH SWORN, SAYING, SURELY AS I HAVE THOUGHT, SO SHALL IT COME TO PASS; AND AS I HAVE PURPOSED, SO SHALL IT STAND." (Isaiah 14:24)

"TO EVERY THING THERE IS A SEASON, AN A TIME TO EVERY PURPOSE UNDER THE HEAVEN." (Eccl. 3:1)

(EDITOR'S NOTE: In keeping with the long-standing standard and reputation of this paper, ZION'S LANDMARK, as true predestinarian in its foundation and principle, we are publishing the following article by Elder Joseph M. Wilson that was published some years ago in the BAPTIST EXAMINER. The doctrinal content of this article is a clear representation, if not deceived, of the true faith and belief of the church and people of God. We believe that many of our subscribers and readers will enjoy reading it. J.M. Mewborn, Editor.)

"that that is determined shall be done" (Dan. 11:36).

We believe in God's sovereign, eternal, and absolute predestination of all things. Before time began God predestinated everything that will come to pass in time. Nothing will ever take place contrary to this predestinated and foreknown purpose of God. Some Arminians, who hate this truth of God's Word will make a joke about it. They will say that we believe what is to be will be if it never happens. Oh, no, beloved, we believe that what is to be will be, and that it will most surely come to pass. My text certainly states this truth. I suggest that the truth-hating Arminian might try his wit in inventing some other way to get around the statement of my text instead of making his sick and feeble jokes about it.

One might also compare my text with the last part of Daniel 11:35, "...even to the time of the end: because it is yet for a time appointed." By putting these two texts

## THE DREADFULNESS OF A LIAR AND HIS LIE

Recently of late, it has come to our attention about those in high places in our country and our government being accused of lying. It is times like this, whether in our nation or in the church, that we turn to our consciences and the scriptures for guidance. We find recorded in them,

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." Eph. 4:25. "Thou shalt not bear false witness..." Ex. 20:16 "These six things doth the Lord hate: yea, seven are an abomination unto Him, a proud look, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, he that soweth discord among brethren, a false witness that speaketh lies, and finally, A LYING TONGUE.—" Proverbs 6:16-17.

It would take many pages to give all the Scripture references to the terrible sin of lying. There are few sins more prominently mentioned in the Word of God. God's wrath and anger are against this sin. Some of the Scriptures, such as Revelation 21:8, almost frighten one in the reading thereof. God's condemnation of lying applies to all men

together we learn that all things are determined by God, that they will come to pass as appointed, and that each event will come to pass exactly at a predestinated time. My friend God has predestinated the "what" and the "when" of all things, at all times and places including the circumstances.

There are two doctrines involved in and essential to the truth of my text. The first is that of absolute predestination. The text says, "that that is determined." One might argue that this text does not apply to all things, but only teaches that some things are determined, and that only they will be done. Well, that is true as far as this text is considered alone. But by comparing Scripture with Scripture (and this is the only way to properly understand Scripture), we learn that the truth of my text applies to all things that come to pass. God has determined from eternity, and of His own sovereign will, all things that will take place in time. No man can understand or believe my text unless he has been blessed to believe in Absolute Predestination.

The second doctrine involved in my text is that of effective providence. Providence is God's governmental control of all His creatures and all their actions. Providence is the strength and power of faith in the soul

of that believer who has been blessed to know that "all things work together for good to them that love the Lord, to them who are the called according to His purpose." Romans 8:28. The word "effective" means that God's control is effective, that no being can ever act contrary to God's purpose and control. This doctrine is involved in the words "shall be done" in my text. The teaching of my text is that God purposed all things from eternity, and that He controls all things according to that purpose so that the result is, "that that is determined shall be done."

Let me relate the doctrine of predestination, contained in my text, as it relates to the truth of God's foreknowledge. Actually, "foreknowledge" in the Bible relates to God's intimate and saving love of His elect from eternity. Still, the Bible does teach that God foreknows everything that will ever come to pass. Now, some foolish Arminians, in their great hatred to God's truth, will say that God predestinates only a part of what He foreknows will be. How foolish, and how dishonoring to God. Why, the most feeble of men can predestinate what he knows is going to be. Suppose I say that, "I predestinate the sun to rise tomorrow." You will say that is foolish, that it does not really mean any-

thing, that anyone could do that. Yet such a weak and foolish thing as this is that which the Arminians often ascribe to the great God of the Bible. No, God does not predestinate what He knows is going to be. God knows what is going to be because He knows what He has predestinated to be. God purposed all things from eternity. He knows what that purpose is. He knows that He is able to, and that He will, bring it to pass. Therefore, He knows what it going to come to pass. Let me illustrate. The architect designs a building. The workmen do their work according to the layout of the architect. Because the architect already knows what his intended design will look like, and has seen it in his mind, and because he knows that the workmen must follow his blueprint or program of action, he can tell us exactly what the finished building will look like, even before the foundation is dug. This illustrates for us the relationship between God's predestination, His providence, and His foreknowledge. God has an eternal blueprint or map of all things in this time world that He saw in His eternal mind of one thought before the world began.

What is to be will be in the realm of inanimate nature. The trees and flowers come forth according to the predetermined will of God. Vegetables and fruits produce according to the purpose of His sovereign will. All of the knowledge, care, and activity of men would not produce one apple nor one single bean or potato except according to the will of God. We are always totally dependent upon His sovereign will for even the necessities of maintaining our physical life.

The weather is so important. God could destroy every living thing from the face of the earth by His control of the weather. He could make it a little colder for a little longer, or a little hotter for a little longer, or He could

make it rain longer, or be dry longer: thus, He could (and has the power to) destroy mankind. The weather is under the absolute and complete control of our sovereign God. He hath His way in the whirlwind. He carried Elijah to Heaven in one (2nd Kings 2:1), and answered Job out of another one. (See Job 38:1) He predestinated the full scope, from beginning to end of all tornadoes, cyclones, hurricanes and typhoons that have ever existed or will exist in the history of time. This omnipotent God of Heaven causes it to rain upon one city and not to rain upon another one. He gives the lightning a charge and it strikes the predestinated mark. "When He made a decree for the rain, and a way for the lightning or the thunder: then did He see it, and declare it; He prepared it, yea, and He searched it out." Job 28:26-27. He makes His sun to shine upon the just and the unjust. Yes, the weather is always exactly what God predestinated it to be. As I write this I am in a meeting in sunny Florida. Three weeks ago I was in a meeting in snowy Maryland. This is all according to the predestinated purpose of our sovereign God.

What is to be will be in the realm of animate nature. The animals were all in quiet subjection to Adam, and he ruled over them without fear or force. A lion found and killed the old prophet near Bethel. (See 1st Kings 13:24). God sent lions among His disobedient people as a chastisement upon them. Two she bears came out of the woods in Elisha's day and tore the bodies of 42 little children apart (Read II Kings 2:24) since they had been mocking the prophet. The fleashing ravens, contrary to their nature, brought bread and flesh to Elijah twice a day. The hungry lions closed their mouths in their den, and not one of them harmed Daniel in any way. The three Hebrew boys were delivered out of the burning furnace, heated seven time hotter than was

## Zion's Landmark

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

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wont to be, with no hurt, nor with an hair of their heads singed, nor with the smell of fire upon them, (See Daniel 3:25 & 27), all of them according to predestination.

What is to be will be in the realm of physical life. Ecclesiastes 3:2 informs us that there is a time to be born and a time to die. Not one of the children of men but that is born according to God's predestinated time table. I was a seven months baby, but I was born at the exact time set from eternity on the calendar of God's eternal predestination. No man will live one moment beyond God's predestinated time. Job 14:5 informs us that man's days are numbered and that man cannot pass the bounds afore set by God. There is no man that hath power over the spirit to retain the spirit. All the doctors and medical aid of the world will not delay the death of a single person one second past the time for that one to die.

All the situations and events between birth and death are appointed by God. Psalm 31:15 informs us that man's times are in the hand of God. Job 23:14 tells us that God performs the things that are appointed for man. Where one is born, all the physical details and emotional details of one's make-up, all the events that transpire during one's lifetime, are predestinated by God and come to pass according to God's purpose for that life. All the events of history, as they affect the life of an individual, are so appointed by God. We are not born in this world without God, and we do not die without Him. Hence all events between these two points were ordained and fixed by Him.

What is to be will be in the realm of politics. I know that the believer will always seek out in his best judgement those candidates whom he deems to be the best qualified from every standpoint in any political situation, & to know something of the candidates for each elective public office, and will pray &

beg for God's leadership and vote accordingly. We have our responsibility in these matters. But God will so rule in the political affairs of the world as to place in each office the person so foreordained of Him. One has totally failed to understand the book of Daniel unless he has seen God's rule in the politics of the world. "...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" (Dan. 4:17). The teaching of this lesson is one of major purposes of the book of Daniel. We learn in Daniel 4:35 that the Lord doeth according to His will among the inhabitants of the earth. God is totally sovereign in all of the political affairs of all the kingdoms of earth.

Daniel's reference to "God's setting up over the kingdoms of the earth the basest of men (for rulers)" included one of the most contemptable, ignoble and mean kings of all the history of time, Herod Antipas, the son of Herod the Great, the latter who had murdered and slaughtered all the infant little boys two years old and under in and around Bethlehem in an attempt to kill the infant Jesus. His son, Herod Antipas, was later having an affair with Herodias, his sister-in-law. Because John the Baptist condemned such an adulterous relationship, Herod cast John into prison. Later Herodias' daughter at his birthday party danced before Herod so well (apparently the topless kind) and it pleased him so greatly, he told her she could have anything she wanted in the kingdom just for the asking of it. She asked her mother, Herodias, privately what she should ask for and she said have John the Baptist's head brought to her in a charger. So old Herod complied and had John beheaded in prison.

(This same Herod Antipas, who also mocked & scour-

aged Jesus, was latter smitten (slain) by the Angel of the Lord, and he was eaten of worms. (Read Acts 12:23) His father, Herod the Great, was deposed from the throne of Judea, and like his son, died a horrible death. All of this was according to the absolute predestination of God, fulfilling the prophecy of Daniel, "God setteth up kings, and He removeth kings." Daniel 2:21. The dynasty and line of the house of Herods were the descendants of Esau and had no love whatsoever for the Lord Jesus Christ and His followers or people when He was on the earth.)

What is to be will be in the realm of world history. We learn in 1 Samuel 17:47 that the battle is the Lord's and He giveth the victory to whom as it pleases Him. How often in the Bible, and in world history, have we seen this truth demonstrated. At times God would give little Israel with its small army victory over some vastly superior force. Then when Israel was disobedient, God would bring some enemy power against them and give the victory to that power. Why, the history of Israel, as to war in the Old Testament, is a standing proof of God's sovereign control over world affairs. How did thirteen little colonies defeat the armed might of England, a powerful nation, who at one recent point in world history was so strong that it was said that the sun never set on the "British Jack," the official flag of the British Crown and monarchy? The reason was because the Lord God of hosts was with them and gave them, our forefathers of old, the victory. One has not learned the truth taught by God concerning world history, especially on the battlefield, until he has learned that God is sovereign over it, and giveth the victory to whom, as it pleases Him. Men write history books without the knowledge and regard of the sovereign will and Power of the Lord-God over them. They give credit

to the human armed might of men, and their number, to their so-called great abilities, and to chance happenings; but men, by leaving God out, just do not understand the truth of world history. Men may ignore God. Men may rebel against God. Men may seek to undo the purposes of God; but when time is over and the truth is finally and fully made known, they will be made to know that the Lord hath had His way in the deeds of the children of men, and that not one event has ever come to pass contrary to His eternal predestination and purpose.

What is to be will be in the realm of the evil deeds of evil men. Men may act out the sins of their own depraved and wicked hearts with their evil deeds, but God secretly and efficaciously controls, rules, overrules and superrules those desires to the bringing to pass of His own decrees according to His own purpose and glory. Following are several examples in the scriptures to this end: Joseph and his brethren. Joseph's comment is found in Genensis 50:20, "But as for you, ye thought evil against me; but God meant it unto good..." Joseph's brethren envied him. They planned to kill him. They sold him into slavery. They thought they were done with Joseph and his offensive dreams. But God was on His throne, behind the scenes, working all things after the counsel of His own sovereign will. God used the evil schemes of his brethren, the attempted, evil and malicious seduction of Joseph in Egypt by Potiphar's wife, including her lies, the forgetfulness of the butler, and many other events, to bring about His own predestinated purpose. Joseph reached the place of authority in the monarchical Egyptian hierarchy, second in command in the Egyptian kingdom under King Pharoah, appointed him by God. Joseph's brethren were made to come and bow down before him as God had decreed and declared. God

used the evil deeds of men to accomplish His own purpose, and that was to the end of the salvation of the Children of Israel, as they sojourned in the dark land of Egypt almost 4,000 years ago. And though they have had many hard trials since that time, they (the Children of Israel) are still alive today, according to the predestination and purpose of God. They are continuing on with their mark unto the end of time.

“For a truth against thy holy child Jesus, whom thou has anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done” (Acts 4:27-28). “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” Acts 2: 23. Was ever any crime so wrong? Did ever evil men behave in a more evil way? Was there ever an event more designed by men to defeat the purposes of God than this one? Yet, what did they accomplish? Why, exactly what God had predestinated before the foundation of the world. God used the evil deeds of evil men to accomplish the good and saving purposes of His sovereign will. Surely, when we gaze at that cruel cross and see what was accomplished there, we must understand that the Lord worketh all things according to the counsel of His own sovereign and eternal will.

What is to be will be in the realm of the good deeds of good (righteous at heart) men. Of course, this is true. It is God who regenerates men, giving them the desire to do what is right in His sight with a new heart. It is God who gives men the ability of the Holy Spirit for the doing of the good they desire to do. It is God who orders the steps of a good man, so that he **walks** in the path foreordained by God, doing those

Godly things which He has wrought within him that the Lord afore prepared that he would do. Yes, they are blessed to give God all the glory for the works done by them, as the good work of the Lord performed by Godly men. What is to be will be in the realm of saving grace. Oh, praise the Lord for His eternal purpose to have a people for the praise of His name. Praise God for the sovereignty of His saving grace. He elected from among fallen mankind, a certain people for His great name. He predestinated that they would be the recipients of His saving grace, through the Gift of His everlasting love.

He sent His Son into the world to work out the salvation of His elect. He laid all the sins of the elect on Jesus Christ. Jesus Christ willingly bore those sins. He paid to the fullest that sin debt of the elect of God. He thus secured and assured the eternal salvation of all the elect. God orders the events of providence so that each one of the elect will hear the glorious gospel of Jesus Christ at the appointed time and place on time and in time according to the purpose of the Almighty God, and the hearing will be by the Word of God. The Holy Spirit, at the predestinated time, applies the Gospel of the Son of God to the new heart of the dead, alien fallen sinner, thus enabling and causing him to repent of sin and believe on Jesus Christ and receive his hope of salvation.

Yes, God is totally sovereign in the realm of saving grace. As to who will receive this lively hope of salvation, as to when each one will receive it, as to where the blessed event will occur, as to all the circumstances surrounding the experience of salvation of each one of His elect, was, all of it, predetermined in His mind and purpose, according to the predestination of God, before the world was made.

It is God that saved His people and not they them-

selves. Oh, the blessed comfort of this wonderful and blessed truth. The salvation of God's elect does not depend on the willing and self acting free-will works of the creature or individual, nor does it depend upon the persuasion of the preacher, or the personal witness of some human being or man to lead one to Christ, or man's power to move them to trust in Christ. Our God has not left the salvation of His elect in the hands of human beings. His counsel has purposed this, and His power alone will accomplish it. It is He who blesses them to “walk in wisdom before them that are without,” “to walk honestly towards them that are without,” and “to have a good report of them that are without.” (See Col. 4:5, 1st Thes. 4:12 & 1st Tim. 3:7.) They are kept by the sovereign power of this God before the profane and evil eyes of the wicked world that surrounds them. Yes, what is to be will be in the realm of saving grace. What is to be will be in the realm of prophecy.

My text occurs in a prophetic context in the greatest prophetic book of the Old Testament. Daniel begins with the then present kingdom of Babylon. He tells of the coming kingdom of the Medes and the Persians. He tells of the coming of Alexander the Great and the Grecian empire. He tells of the early death of Alexander and the division of his kingdom among four others. He tells of the coming of the mighty empire of Rome. He tells of the revived Roman empire and the coming kingdom of the anti-christ. He tells of the defeat of the anti-christ and the coming of the glorious Kingdom of Jesus Christ. Oh, how full is Daniel's foretelling of human history from the day in which he lived until the glorious second coming of our Lord and Saviour, Jesus Christ. Why Daniel's prophecy reads like pre-written history.

God has predestinated what is to be. Therefore, He

knows what is to be. He has revealed a portion of what He has predestinated to be to His chosen, elect people. “Secret things belong unto the Lord: but those things which are revealed belong unto us and to our children forever.” Deut. 29:29. The revealed portion of God's predestinated purpose is known as prophecy. Men may laugh at God's prophecy. Men may seek to order, alter or change the events of time contrary to God's revealed prophetic program, but God's prophecy will come to pass exactly as written.

And the final great event of all times, being prophesied from the beginning of the scriptures to the very end, is the second coming of the Lord Jesus Christ in that final day and hour. Jesus said, “watch, therefore, for ye know neither that day nor the hour wherein the Son of man cometh.” Matt. 25:13. He also said that no man, neither the Angels of His father, not even the Son (of man) know this hour, none but the Father. (Read Matthew 24:36 & Mark 13:32.) This event and the time of its fulfillment is a secret known only to God, Himself. But, it, like all other events of this time world, was predestinated and will come to pass at the exact time as was purposed between the Father and the Son before the foundation of the world.

Finally, what it is to be will be in the final consummation of all things in this time world. When it is all over, when time has ended and eternity future has begun, we will know — all men and angels will know — that whatsoever God predestinated before time began will have been exactly accomplished. Praise our God, what is to be will be, “that that is determined shall be done,” “even to the time of the end: because it is yet for a time appointed.” Daniel 11:36, & 11:35.

Joseph M. Wilson

### GOOD COMMUNICATIONS FROM A YOUNG ELDER

Dearest Elder Mewborn,

It is with great hesitation that I sit down and attempt to write to you about some things that are on my mind. The 425 mile drive home from our Yellow River Association meeting, held with Mt. Zion Church, Clarke County, Athens, Georgia, on September 25th, 26th & 27th, 1998, just recently, seemed to pass in only moments as so many thoughts were whirling through my mind. I am beset with many doubts and fears as I think of the darts and arrows that fly at poor little lambs who have no weapons of their own, but must look to the great Mountain from whence their help cometh. I fear not for the safety of Zion, for it is a house built on a Rock, and even the very gates of hell cannot prevail against it. Yet, I cannot help but grieve as I see the little lambs desiring to be comforted with the sweet fellowship of their brethren, all the while bleating in fear as contentious, designing and ambitious men wreak havoc among the churches. I can only pray and beg that we will be brought through this furnace of affliction, and be made to sit down together in peace and love, giving the praise to the Giver of all good and perfect gifts.

My mind is carried to the record left by John in the book of Revelation of those things spoken by the Angel to the Church of Ephesus. It seems these words strike directly at the heart of the history of Old Baptist, here in our nation, over the past two centuries. How they have labored with patience and tried those which say they are apostles and are not and have found them to be liars. Has it not been claimed by many these past two hundred years that they have received the "great commission" to go into all the world and preach the gospel to every creature? They claim for themselves that com-

mandment given directly to and only to Christ's twelve apostles. That which was accomplished by those twelve apostles and witnessed by Paul is described in Romans 10:18, "Yes, verily their sound went into all the earth, and their words unto the ends of the world." Yet, still these false prophets claim the office of these twelve apostles by declaring with all their might that the charge was given to them to go into all the natural world, preaching to unregenerate man that by the wisdom of their words and the eloquence of their speech that they might persuade the natural (carnal) minds of men to receive the things of the Spirit of God, ignoring the truth of this scripture, "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Perhaps in their new translations, they omitted those verses immediately following this "Great Commission" whereby we are to know them, "In my name shall they cast out devils; they shall speak with new tongues." Are these not those signs that followed after the Apostle Peter as recorded in the book of Acts? And further, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Were not the inhabitants of the island on which the Apostle Paul was shipwrecked astonished that he showed no signs of illness after being bitten by the poisonous serpent? Is this not sufficient evidence that those signs did follow those to whom this charge was given? It seems to me those who claim this Apostolic charge today, if they really believe what they say, would exhibit some evidence or proof of their claim. Perhaps, they could carry some rattlesnakes and bottles of arsenic with them on their

missions.

Is it not the case of Primitive Baptists, that they have with patience labored and not fainted in their defense of the cause of Truth? Can we not look back over these past two hundred years and see that God has been merciful to us and sent his faithful watchmen to stand upon the watch walls of Zion, crying aloud, sparing not, standing boldly (and often alone) earnestly contending for that Faith once delivered to the Saints? Church records reveal that they labored with patience over their brethren when carried away with the various whims of doctrine, not openly rebuking them, but waiting upon the Spirit to show them a more perfect way. It was not the true believers who withdrew from the conditionalist, but rather in almost all cases, it was the conditionalist who always insisted on breaking fellowship, ripping churches and associations apart, crying peace and declaring war at the same time. Throughout all these trials, His people have not fainted, but have stood ever vigilant in their contention for the pure and uncompromised truth that, we hope, is revealed to us by the Holy Ghost.

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do their first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Could it be that these words are directed to the present day militant church as it is in this land? Have we become so proud of our heritage of standing firm for the Truth, that we have become so over zealous to the point of being contentious, esteeming ourselves better than our brethren, that we condemn a brother for a word? Have we left our first love of peace, harmony, sweet fellowship, a

forgiving spirit, bearing our weaker brother's infirmities and not pleasing ourselves, yielding not to the pride of the flesh while now falling into debates, envyings, wraths, strifes, backbitings, whisperings, swellings, and tumults to the disrupting of the peace and harmony we so long for, when filled with the spirit of our Lord?

For "knowledge puffeth up, but charity edifieth." And again, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." etc, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

I hope that as long as I am given to walk in this time world, I will ever, by the grace of God, be kept and made to stand boldly for the foundation principles of this doctrine, the sovereignty of the almighty God in all things, the total depravity of man, original sin, limited atonement, particular redemption, closed communion, baptism by emersion of confessed believers only, the **predesti-**

nation of ALL things, FREE (sovereign) GRACE, and others I may have omitted, which are generally included in our Articles or Faith. But, I hope just as fervently that I may be kept in all humility, being not an instructor of the Truth, but rather an inquirer after it, always giving way to my brother, esteeming his understanding as greater than my own, never making a test of fellowship of those things not bearing directly on what I refer to as the foundation principles of the doctrine, to wit: our Articles of Faith. I humbly hope just as fervently that I will be kept and never esteem myself so worthy as to take offense from my brother (can the dung of the earth take offense at the smell of a rose?), being so bold as to demand apologies. May I ever be blessed to count myself unworthy of notice, much less consideration or kindness, and no, never expect esteem from those that are so far above me that I am fit for little more than a door mat on which to wipe their feet.

Do I possess this humility? Can I lay claim to this condition of which I speak? A resounding NO, a thousand times NO. For I am yet assaulted by this old, natural man of sin that goes with me every step of the way, is in every thought, and is mixed with all that I do. Surely, like Paul, I feel to be the chief of sinners. Yes, I am well acquainted with pride, ambition, haughtiness, and arrogance. But may I never attempt to veil my iniquity as the work of a "soldier of the cross" standing for Zion in the defense of the Truth. Zion will ever be kept in the Truth, whether or not I ever breathe another breath. Zion will be kept as she has ever been kept, by Him who is the author and finisher of that faith of all her inhabitants.

I do not desire that we compromise the principles on which we have been given to stand for, or faint in defense of this truth. My chief desire is, if I know my heart, that

God keep us in our first love, in peace, harmony, sweet fellowship, and above all else charity, that LOVE that is shed abroad in the hearts of the Saints by the Holy Ghost which is given unto us.

Now, I know this is not what you asked me to write, and, perhaps, I will be given a mind at a later time to adhere more strictly to your request. But, forgive me this once, that I have felt burdened to write these things, and now do feel great relief having made the attempt. It may be that there is little or no truth in what I have written. I leave that to your judgement, which is without doubt, much more to be relied on than mine. What is written here may not be fit to publish in the very lowest place, much less in a God honored and time honored publication such as yours. If I have taken too much liberty, or you deem this as evidence that I am a deceived mortal and deluded fool, I will not deny it, but stand ever ready to be corrected or even rebuked. If by some miracle you find it to be worthy of passing on, if it is in any way worthy of reading or considered edifying, I desire that no praise be attached to me, but rather praise be given to Him of Whom it is due.

In great fear and I hope in love,

Kenneth R. Adams  
Mayfield, Kentucky 42066  
October 1, 1998

(Brother Kenneth R. Adams is a young brother, who is a member of Mt. Zion Church, Yellow River Association, in Athens, Clarke County, Georgia, where he was recently ordained to the work of the Gospel ministry. We wish him well and bid him Godspeed in this undertaking. See Notice of his ordination, as published in the last issue of Zion's Landmark. Editor.)

#### IN MEMORIAM

#### ELDER NEEL M. LUCE

It is my precious duty to pen a brief farewell memory of our beloved Moderator, Elder Neel M. Luce. Brother Neel served the churches of the Union Primitive Baptist Association of Texas without failure from his appointment in 1976, until his death, June 11, 1998. During these years he became known wherever faithful and orderly Primitive Baptist's met and assembled, as one who was never tolerant of error, unbelief, or arrogance, but ever kind and loving to those who manifested scriptural humility, faith, hope, and love.

He was steadfast in defense of the truth, doctrine, and order held to by the churches of the Union Primitive Baptist Association of Texas. We believe that he faithfully represented our church, and was blessed to glorify God in all his appointments.

We will sorely miss his counsel and love, as well as his presence and gift, but are compelled, as always, to acknowledge God's manifest purpose in his life amongst us and in his death. May we always be blessed to praise, honor and thank God for His Grace, Mercy and Love, who gave this faithful undershepherd and gift to us.

Wade Johnson

(Note: This memorial was written by Elder Wade Johnson at the request of the 159th Session of the Union Association on October 9, 1998, as published in their 1998 minutes. Editor)

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#### ALICE LEE JOHNSON

God, who is rich in mercy for His great Love wherewith He hath loved us, according to His own will and purpose, has called from our midst at Willow Spring Primitive Baptist Church, a faithful member, Sister Alice Lee Johnson.

The youngest of 12 children, she was the daughter of Elder James Henry (Jim) Johnson, and his wife Sister Julia Adams Johnson of Johnston County, North Carolina, where Sister Alice was born September 22, 1906. She died in Columbia-Raleigh Community Hospital, Raleigh, North Carolina on June 22, 1998, at the age of 91 years.

Sister Johnson joined the Primitive Baptist Church at Hannah's Creek, near Benson-Four Oaks, North Carolina, sometime about the years 1931 or 1932, not long after her marriage to her husband of many years, Mr. Ray Vaughn Johnson, whom she married January 24, 1929. She was baptized by her uncle (by marriage), Elder Xure Lee, her pastor, of Dunn, North Carolina. In November, 1953 she transferred her membership for convenience, since she was living in Fuquay-Varina, North Carolina, by Letter of Dismission, to nearby Willow Spring Primitive Baptist Church, where she remained a faithful member for nearly 45 years. All total, she was a member of the church for about 65 years.

She and her husband, Mr. Ray Vaughn Johnson, as we always affectionately called

him, were the kind of Primitive Baptists who always attended faithfully every fourth Saturday and Sunday meetings of their home church, the weekend services of other nearby local churches, the fifth Saturday and Sunday union meetings, and the associations locally, or many miles at a distance. We think of them today as two of the vigilant soldiers who marched in the Army of the Lord. She was born in a Primitive Baptist minister's home, and that environment told her much of the doctrine and order of these people, but greater than all, she was taught of the Lord, since she was strongly established in the truth, and could discern or detect sound doctrine from unsound doctrine in the pulpit according to her hope. She was gifted with a clear alto voice, and it will be greatly missed in the singing at our meetings.

Being blessed with a good, natural mind, she desired to obtain a natural education, and in her early years of adulthood, she attended Duke University, Durham, North Carolina, and Wake Forest College, where she obtained a literary education to qualify her for teaching certification in the local, public schools, where she taught for a number of years.

Her kind and affectionate husband, Mr. Ray Vaughn (R.V.) Johnson, was taken from her suddenly at home on the afternoon of March 3, 1993. After his sudden death it seemed that Sister Alice was never reconciled, and she spent many lonely hours and days, despite all the comfort afforded her by her two daughters, family and friends. She was made reconciled to leave this world, and gave evidence many times of her blessed hope of immortality of her soul in that better world and home on high.

Her departure has left a vacant seat among us here, but we are comforted and made to rejoice in the lan-

guage of the Apostle Paul, "but I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1st Thessalonians 4:13-14.

She leaves behind to mourn her passing, two daughters, Mrs. Margie Connor, Fuquay-Varina, N.C., and Mrs. Betty J. Stone, Eden, North Carolina, with seven grandchildren and eight great-grandchildren.

After a funeral service conducted in the Chapel of the Thomas Funeral Home, Fuquay-Varina, N.C., on June 24, 1998, by this unworthy writer, her body was laid beside the resting place of her husband in the Willow Spring Church Cemetery to await the second coming of our Lord & Saviour.

Submitted at the request of Willow Spring Primitive Baptist Church, this the 21st day of November, 1998.

J.M. Mewborn



**MARY KATHLEEN SMITH**

According to the infinite counsel, wisdom and foreknowledge of God, He has sent His death angel and removed another precious one from our little flock of Willow Spring Primitive Baptist Church, Wake County, North Carolina.

Our precious sister in Christ, Sister Mary Kathleen Stephenson Smith, was born November 18, 1909, in Wake County, North Carolina, the

daughter of the late Mr. James Addison Stephenson and his wife, Sister Mary Wilson Stephenson. She passed away August 12, 1998, at Charles Parrish Nursing Center, Dunn, North Carolina, after a period of declining health of two years, having suffered a stroke and stricken with cancer at the age of 88 years.

On December 10, 1929, she was married to Mr. James Archie (J.A.) Smith of Wake County, NC, who departed this life January, 1989. To them were born three children, one daughter, Mrs. Betty Lou Collier, Raleigh, NC, and two sons, James (Jimmy) David Smith, who died in California in October, 1969, at age 44 years, and Bennie Ray Smith who died January, 1983, at age 53 years. The deaths of their two fine sons at such an early age of their lives was a great loss to them, and brought much sorrow in their latter years of life. Two sisters also survive & mourn her passing.

Sister Smith was a consistent reader of this paper, the Zion's Landmark, and looked forward to its coming, avidly reading each issue. She was a great, great granddaughter of Elder James Wilson who was the second pastor of Willow Spring Church in the middle and latter one-half of the 19th century, (1840 to 1900). Sister Smith, like her mother, Sister Mary Wilson Stephenson, was a strong adherent to the tenets of the faith of the church of the true and Living God. When we consider this line of succession of this faith, we are reminded of this scripture, "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

She had attended the meetings and services of Willow Spring Church for the past 40 years, but it was not the Will of God that she offer to the church for membership until the 4th Sunday in April, 1996, when she was gladly

received. She was baptized the 4th Sunday in May, 1996, by the writer of this notice, who was assisted by Brother George Gray in the administration of this ordinance.

Sister Smith was faithfully cared for in her last illness and sickness by her daughter, Mrs. Betty Lou Collier, Raleigh, NC, and by a faithful grandson, Michael Collier, both of whom loved her dearly, and saw to it that she received every attention.

Her funeral service was held August 14, 1998, in the Chapel of the Brown-Wynne Funeral Home, St. Mary's Street, Raleigh, NC, by the writer of this notice, assisted by Minister Johnny Hamilton, Dunn, NC. Internment followed in the family plot at Montlawn Memorial Park.

"Precious in the sight of the Lord is the death of His saints." Psalm 116:15. Humbly submitted at the request of Willow Spring Church.

J.M. Mewborn



**LILLIE A. PHILLIPS**

The Indian Creek Primitive Baptist Church, located in Indian Valley, Virginia, bows to the will of our Heavenly Father, who on November 4, 1998, saw fit to take from our midst a dear, precious sister, Sister Lillie A. Phillips.

She was born February 23, 1901, and departed this life on November 4, 1998, making her stay here 97 years. She was preceded in death by her dear husband, Harlie E. Phillips, on March 13, 1956, and a loving son, James E. Phillips, September 30, 1983. She left to mourn a son, Robert (Red) Phillips,

along with four grandchildren, nine great grandchildren, one great great grandchild, and also a host of loving friends and neighbors.

Sister Lillie A. Phillips united with Indian Creek Church, Indian Valley, Va., on June 20, 1953, and was baptized by Elder G.P. Harris on July 12, 1953. She was a devoted, faithful member for 45 years. For the last five years Sister Phillips was in the Heritage Hall Nursing Home, Blacksburg, Virginia. We would often go visit this dear sister, and she would refer to us as "church folks." She would often ask about the church and how the members were doing. In the Book of Matthew, 10th Chapter, we read, "he that endureth to the end shall be saved." This, we feel, is so applicable to the life of our dear sister. She never wavered or lingered from her faith, and believed in the doctrine of Salvation by Grace, and Grace alone. We often heard Elder Sidney Rakes comment about Sister Lillie as truly being an "old soldier of the cross."

We read in Job these words, "his heart is as firm as a stone; yea, as hard as a piece of the nether millstone." Job 41:24. We feel this scripture was how Sister Lillie Phillips felt in her faith of the Living God.

Richardson Horne Funeral Directors were in charge of the funeral services where they were held in their chapel on November 7, 1998, at 1:00 p.m. Elder Kenneth Hopkins, her pastor, and Elder Sidney Rakes officiated at the service with burial following in the Sunset

Cemetery.

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

Done by order of the Indian Creek Church in conference on November 21, 1998.

Norman Quesenberry,  
Clerk  
J.B. Mitchell, Jr., and  
Jean Mitchell, Committee

#### LOWER MAYO

#### FIFTH SUNDAY MEETING

The Lower Mayo Association Fifth Sunday Meeting will be held, if the Lord will, at Aaron's Fork Church, this date being January 30, 1999. The directions to this church are as follows: Those coming from either the north or south on Route 8, south of Stuart, Va., turn west on N.C. Route 704 to Aaron's Fork Church Road on your right. Go about one mile to church location in the corner of the road. (Note: Directions are also on the back of the Lower Mayo Association minute.)

We hope our brethren, sisters and friends with our ministering brethren will keep us in mind and come and be with us.

Samuel R. Wood, Sr.,  
Assn. Clerk  
Spencer, Virginia 24165

#### MILL BRANCH UNION MEETING

The next session of the Mill Branch Union will be held, if the Lord will, with Mt. Pleasant Church, Bishopville, South Carolina, the fifth Saturday and Sunday in January, 1999, the

dates being the 30th & 31st.

Those coming south through Bishopville, SC, on U.S. Route 15, go to the marker on right hand side of the road. Those coming by way of Interstate 20, exit on to U.S. Route 15 & go north to marker on left hand side of road. Take left and go to Brown Town, which is about two miles to marker on right hand side of road. Take left to church location on your left.

We sincerely hope our brethren, sisters and friends, especially our ministering brethren, will keep us in mind and will come and be with us at this session of our union meeting.

Billy Boyd, Union Clerk  
Loris, South Carolina  
29569

#### YELLOW RIVER UNION MEETING

Our annual Spring Session of the two churches in the Yellow River Association will convene, if the Lord will, with Mount Zion Church, Athens-Clarke County, Georgia, on the third Saturday and Sunday in March, 1999, these dates being the 20th and 21st.

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

highway (across from Georgia Square Mall).

We look forward to and anticipate the continued correspondence of our brethren and sisters in the Lord to be with us this year, 1999. We trust that it will be His will to give us a manifestation of His love in our midst. We need you!

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

#### THANKFULNESS EXPRESSED FOR PAPER

Dear Elder Mewborn,  
Enclosed you will find a check for \$17.00 for a two year's subscription to Zion's Landmark. Thank the Lord for burdening your heart to continue the publication of this paper. I remember reading it as a youngster years ago. I hope that the Lord will bless you to continue its publication.

I was born in Creswell, Washington County, North Carolina, and grew up there. My father was Elder Noah L. Ambrose, who was pastor of Concord Primitive Baptist Church of this place. He was also pastor of other Primitive Baptist Churches in that area.

I look forward to receiving the issues of the paper.

Sincerely and humbly,  
I trust,

Edward E. Ambrose  
Chesapeake, Virginia  
23320

December 15, 1998.

If You love the truth and want to receive Zion's Landmark every two months for the next year or more, please subscribe today. Perhaps you know of someone who would enjoy Zion's Landmark as a gift. Subscribe today and don't miss a single issue.

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

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