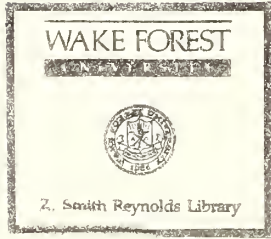


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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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CXXIII

January - February, 1999

Number 1

matter worse. Most people, when they get in hot water, do not like to have to stand and bear it, but they will kick and jump and attempt to get out, and as we say, or as the saying goes, often jump from the frying-pan into the fire.

It is better, when we are blessed with patience, to wait and do yourself no harm, and not to do anyone else any harm either, and the Lord will work a cure and deliver you. We had better endure the evils we have than to plunge into others that may be worse. There never has been a night so dark yet but that it has been ended by sunshine.

P.D. Gold
(Editor of Zion's Landmark)
from 1870 to 1920).

(The above article appeared as an editorial in the July 1, 1891, issue of Zion's Landmark. We believe that what was good and applicable to the church just over 100 years ago, still applies to the same church in this day and time, and that Elder P.D. Gold's comments are timely and expedient. Every single attribute and quality of the church, like her unchangeable priesthood, (See Hebrews 7:24), remains today, as they have always been, even as Her creator, in whom is no variableness, neither shadow of turning. (See James 1:17.)

- J.M. Mewborn

AN INQUIRY OF MEANINGFUL INTEREST

Dear Elder Mewborn,

I am enclosing funds in the amount of \$20.00 to cover my subscription to Zion's Landmark through April 2000. I have missed reading the experiences of the church members and also the ministers' calls to the ministry that use to appear in the paper in years past. What has happened to these kind of writings that we do not see them

in print anymore? Is there a reason or cause for this?

Jimmy H. Batchelor
Graham, North Carolina
26253

REPLY: The answer to our subscriber's question, as posed above, is simple. The reason these writings do not appear now is because no one writes them anymore. When we turn the past pages and volumes of the Zion's Landmark from forty years ago, beginning about the year 1960, and then going all the way back to the beginning of the existence of the paper in the year 1867, seldom did an issue appear that did not contain at least one experience of grace, and sometimes two, and maybe even three. Also, elders' call to the ministry appeared often.

It is keenly observed that as the membership rolls of our churches have drastically declined over the past forty years, proportionately has the number of experiences in our religious publications likewise declined. We can give no account for this declination unless these things evolve from the fulfillment of the scriptures, prophesies, and the times in which we are now living. Our times, today, were prophesied in the scriptures, "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." II Thess. 2:3. Also, the answer to this decline in the militant numbers of the Gentile church is found recorded in Romans 11:25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." It is obvious that the Lord has withdrawn from the numbers of the Gentile church,

returning to the Jews, as prophesied.

It has been our belief and conviction for sometime that that portion of the above scripture, "until the fullness of the Gentiles be come in," on the calendar of God's time table, is almost now 100% complete. The Gentile dispensation for the past 2,000 years wound down about the year 1948, with the reestablishment of Israel as a country and nation. We need not look ever again in this time world for an outpouring of numbers in the Gentile militant church, as took place in the history of our churches from the years 1750 to 1950 A.D. in the USA and elsewhere. Time and space will not permit a continuation of this subject here since comment has already been made on it in pages of this paper for the past several years.

In the following pages of this issue Zion's Landmark will be found the publication of the experience and call to the ministry of a faithful elder (or minister) that took place in the very early part of the 19th century (1823). This article is an exceptional one, and we believe that every sincere reader of our paper will enjoy reading it.

J.M. Mewborn
February 24, 1999

MY GREAT, GREAT GRANDFATHER

Just over 200 years ago, on January 1, 1799, there was born in the household and home of a Predestinarian Baptist in Lenoir County, eastern North Carolina, a minister of the Gospel with a God-given hope and call to this ministry by the name of Elder Parrott Mewborn. This man was minded to leave on record his experience and call to the ministry. In commemoration of his 200th date of birth, along with the above request of our good friend and subscriber.

Mr. Jimmy H. Batchelor, Graham, North Carolina, coupled with the fact of the current Bicentennial Celebration (200th Year) of Greene County, North Carolina, founded in the year 1799, 200 years ago where Elder Parrott Mewborn lived and spent the greater part of his life, we take pleasure in the publication of this issue of Zion's Landmark his experience and call to the ministry.

Quoting from his biographer it is said of him, "when he was a young man & a very likable young man, he was endowed with an old man's head, he was very steady, well favored and strong, fleshy, weighing about 212 lbs. and was about 5 feet and 5 or 6 inches high to the time of his last sickness and death which was inflammation of the throat and billious fever. He was very ingenious, knowing how to do different kinds of work, though farming was his trade. He read a great deal, especially the Bible. His manner in his life was plain, easy and peaceable." No known photograph of him exists today since he refused to have one made in his lifetime, according to family tradition.

"Elder Parrott Mewborn was received a member of the Church at Bear Creek Meeting House, Lenoir County, North Carolina at the August Meeting, 1824, and was baptized by Elder Lewis Whitfield, who was pastor of the church at that time. He remained with the Church at Bear Creek (and preached his first sermon there from the 12th Chapter



3rd Meeting House – Mewborn's Church, Greene County, N.C., rebuilt 1955 and still in use today.



2nd Meeting House – Mewborn's Church, Greene County, N.C., built 1897 and used until 1955.

and latter part of the 12 verse of Hosea, as follows: 'Israel served for a wife, and for a wife he kept sheep.') until the first Mewborn Meeting House was built during the year 1829. Then he with eight others (a total of nine in all) were dismissed, as an arm of Bear Creek Church, to hold meet-

ings at this place until it was time or ripe for constitution, which was consumated and formalized on Friday before the third Lord's day in September, 1840.

"He was chosen the first pastor of this church, and also served Bear Creek Church to the time of his death. The charter members, eight in all with his exception, named the church for him because of his gathering in leading them to its organization in a militant capacity, and as their first pastor.

"He also traveled and preached a good deal as long as he could go. His experience and call to the ministry was bright in his change from nature to grace. He preached the work of Grace as understandably as any preacher I ever heard, and was a firm believer in Revelation. Many things were revealed to him, both natural and spiritual. Old preachers said he understood the prophecies better than any man they ever heard. He

seemed to have a clear view of the coming of the Civil War many years before it came, and spoke of it and the troubles of it in his preaching.

For this and many other things he was persecuted, but he told them if they did not believe it, they would feel it, and so they did.

He also prophesied the overthrow of the Civil power of the Pope of Rome, which (power) we have seen restored in very recent years, and other things of a critical nature relating to our government here and in the world at large.

"The war came and was going on heavily at the time of his death. He, himself, greatly felt it for he had four sons and two sons-in-law in it. There was not one of them at home to help him and to nurse him, or even to see him buried which took place April 29, 1864. Then his persecutors turned their tales and said 'we now believe that Elder Mewborn was right and told the truth.'

"In a letter dated February 18, 1864, a little over two months to the time of his death, he wrote of his visit to see his sons in the war: 'I have delayed longer than I ought to have done, as all my sons are gone into the army and one, Drewry Aldridge, was taken prisoner. I saw him last winter in Virginia, in the coldest spell of weather that we had during it. He had not the time to smoke his hands over the fire, while weighing out the rations to the soldiers, and it was so distressing to hear the poor soldiers coughing and groaning through the long, cold nights. There were about twenty new cases of the sick the morning I left and my son among them in the 47th Regiment. I have one son in the 30th Regiment in Northern Virginia, and during all of this past fall and winter he was without a blanket or tent until he got sick and had to go to the hospital where the kind doctors let him come home a short time and get some clothing. It is hard times in Northern Virginia for the poor soldiers. We have two more sons, one at Brandy Water Ferry near Black Water, Virginia, in the 61st Regiment. They were at Charleston, South Carolina, about 150

Zion's Landmark

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

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days, where it has been thundering, lightning and hailing for more than 200 days and there was an earthquake with a plague of lice, fleas, sandflies and mosquitoes'."

These four sons came home with their lives spared from the war to find their father, Elder Parrott Mewborn gone, all of their farm team, stock and chickens gone, but according to God's abounding grace, they were blessed to find the end of a broken string and with His mercy, they survived. His youngest son, L.J.H. Mewborn, was struck in his left temple by a minnie ball, during a battle in the war, that barely missed his brain. The sunken place in his forehead was seen the rest of his life. He was born in 1842, died in 1926, and was a faithful deacon and clerk of Mewborn's Church until his death.

In the division of the Baptist ranks between the Missionary Baptists and Primitive Baptists that took place in the first one-half of the 19th century, Elder Parrott Mewborn stood firmly on the grounds of his convictions. Records today of the First Baptist Church in Snow Hill, North Carolina, say that "Brother Parrott Mewborn of Mewborn's Meeting House accepted the call to serve for us for one year, the year of 1854. However, Mewborn either finished his yearly call or else left because he thought the church too liberal in outlook." Likewise at the same time in his old home church at Bear Creek, that stood 3 miles west of the Town of LaGrange, North Carolina, he withdrew from one Council Wooten and his followers who at the time established the First Missionary Baptist Church in LaGrange, Lenior County, NC.

His experience of Grace was first published in a periodical called THE PRIMITIVE BAPTIST in the September 9, 1854, issue. This paper was first published by the Primitive Baptists in Tarborough, North Carolina, and later at Raleigh, NC, and nearby Eagle Rock, when his experience appeared for publication, written to Elder Burwell Temple, editor at that time. Beginning in the year 1836, it was the second oldest periodical to be estab-

lished by the Primitive Baptists in the United States of America and contains many valuable articles of our faith from elders & church members in the south.

J.M. Mewborn
March 10, 1999

FOR THE PRIMITIVE BAPTIST

Dear Brother Temple,

I have often thought of writing out my experience, and if I did not offer it for publication, I would lay it where my children could get it, but have omitted doing so until now.

I was born in the neighborhood of Falling Creek, Lenior Co., N.C., of religious parents. My father and mother, grandfather and grandmother were all Baptists, of the Primitive Order... then known in that day by the name Predestinarian Baptists. My father was clerk and deacon of the church, where he had his membership at the time of his death. I was born January 1, 1799. My father died when I was in my ninth year. I was brought up by and with my mother, brothers and sisters, nine of us, some older and some younger than myself. I was a hearty boy until about 14 years old; then I was unhealthy until about 18. When education was in distribution, my share was small, and even that little obtained at log-cabin school houses. I have not as yet seen a house called a college, nor made one track outside NC; but when work was in rotation I received a liberal share.

I first felt the condemnation and conviction of sin when reading the Bible, and found according to that book that I was unprepared to meet the Judge of all the earth, which caused me to have some serious thoughts. I read some and felt then I neglected it too much. I tried to pray to the Lord not to cut me off in sins. I made promises and broke them, and sinned the more until I found it useless to make promises to break. In this way I continued a few years, when at length I concluded it would be better for me to marry and get off where I might have a smaller family and, perhaps, could live nearer the way of the Lord had pointed out in His word. When I came to think seriously on this subject

I found myself at a loss to determine upon it, for I feared that marrying would be but for the worse, and if I should do so, I knew not how to do better than to repent. So, I knew not how to do better, must less repent, than to present the case before the Lord, the one whom I knew, who knew all things, and could answer the petitions of humble sinners, who trusted in Him. I believed the Lord heard me, granted my request, and, I trust was made to feel thankful for the gift.

But marrying is not regeneration, nor is water baptism. Both are blessings when properly complied with.

My burden of sin continued with me, and my troubles became greater. I read the Testament nearly everyday. At breakfast, I would read one chapter, and at dinner or night, I would read another. I was a very imperfect reader, but learned to read in that way as fast as ever I did in school. I had but two books, the Testament and Hymn book. I tried to pray, and sometimes shed many tears, while at other times my prayer did not appear to rise higher than my head; then I would feel greatly dejected. My wife began to question me, and asked me what was the matter, and this added more trouble, for I did not want to tell her, as I expected that she felt uneasy. At length, she asked if she had done anything to trouble me. I told her no, and requested her not to be uneasy, nor to ask me any more questions about my appearance or trouble.

One Sabbath, I felt quite lonesome and there appeared to be nothing cheerful or amusing to me. So, I went down to the old place where I was raised in search of something that was amusing. But, about the house I could find nothing. I then went down to the causeway in hopes of finding some amusement, but all was empty. I then went down around the plantation on the side of the swamp, where, at length my attention was attracted by the many various birds that had gathered together in the branches of the trees at that place. They were alive with their sweet notes, as if they were praising their Creator with their songs

as pure as they were when first given to their parent bird. Thought I, why is it that these birds so praise God, while I praise Him not? Ah! sin hath not spoiled their pure songs of praise, but the top-piece of God's lower creation (the first man Adam) is fallen. I knelt down in prayer, and felt continued more humble and lowering until I lay down upon the ground. Here I continued in prayer for sometime and shed many tears. At length, when my sorrows and troubles seemed to be a little abated, I arose and sat up for awhile on the ground, thinking whether this was conversion or not, for I felt somewhat different from what I had before; but, I was not able to determine it. I trusted that the Lord would teach me aright.

I found that there was a change for tears while in prayer had left my eyes and conviction increased. However great my trouble, no tears came from my eyes, as they had done heretofore. I now feared that I had committed the unpardonable sin, and I tried to find out what it was and when I committed it. I finally concluded that it might have been done in childhood, but I was unable to make it out.

I fasted and prayed many days, and followed my plow in as long summer days as came without putting anything in my mouth.

My cross in fasting was for food and water. I used no tobacco. My want was Jesus Christ and His salvation.

I had gone to two places in the woods and knelt in prayer until I had worn holes in the ground with my knees. Seldom a day passed but what I knelt in prayer three times, besides my prayer was day and night.

I read the Testament, had hope for others, but was almost in despair for myself. During this time my mother had a severe attack of the bilious fever, and I spent much time with her. When visiting her one day, I found her very low, and the women had sent her clothes by a young woman that lived near by to have in readiness, as they thought she was dying. She requested me to go and tell her that they desired her to have them ready as early as

possible. When I had delivered them, I returned, and on my way there was a large oak. I went to it and in its shade, I knelt in prayer that the Lord would raise my mother and restore her to good health. I felt comforted, believed the Lord heard me, and that He would grant my request. It seemed to go well with me while trying to pray for her. But, I thought of myself, and began to ask for His mercies upon me. But when prayer was changed, my feelings and faith gave way for it seemed that part of my prayer relating to myself was not received. I rose up and went on back, and when I had come to the house, I asked how mother was. They said she was better, and she continued to mend and was finally restored to her health.

Let all humble mourners who have no faith in their prayers for themselves as "A lone wanderer", pray for me!

The Lord hears and will answer at the proper time. You must live before you die, and you must die to live, or be killed with Life. Understand this believer, you have felt it and rejoiced in it, for the Lord kills with Life, but the devil kills with sin.

My burden continued on, for without Christ there is no redemption, but in Him there is eternal life.

Sometimes when I would lay down, I could go to sleep, and have a good night's rest. But at other times, I would get up and walk the yard, seeking a place where to pray, for I feared to sleep. I knew that if I died without Christ, I was gone. Although the better, I was blessed to understand the Scriptures and with these things, the better I saw the necessity of redemption in Jesus Christ.

At length I was enabled to take hold of the promises of the Lord. Here they are: Mourners: "A lone wanderer," or "Alone Wander", and all look at them. They are firmer than the Heavens, and the blessed Lord has made them for those that receive them, even the chief of sinners. Life is without you, and what do you want out of the promise? Come and go with me and let me talk with you, if you will accept of sweet company.

"Blessed are they that labor

and are heavy laden; for they shall have rest." This was a precious passage to me, for I believed that I did labor, was heavy laden, and deserved rest. I hoped the Lord would give it. After meditating upon this scripture, I found another. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I believed that I did hunger and thirst after righteousness, and the Lord had promised to give it to such. After this I found another: "Blessed are they that mourn, for they shall be comforted." These passages were better to me than a good bed, for they had a foundation which is firmer than the heavens and earth, and Him that promised was able and willing to perform it for there is no change in Him.

The church was now made both beautiful and desirable to me. Others who had been stopping in, some of them unexpectedly, assured this fact to me for I had no perception of their conviction.

One Sunday morning, I awoke and thought of my condition, and what was the best for me to do. I believe it was in November, 1823, the last day of the month. At length, I concluded to go in the woods and spend the day, seeking the Lord for His salvation. After early breakfast, I went into the woods and knelt in prayer. It seemed to be a great task for I felt like my prayers were not heard, yet, I greatly desired the blessing. Therefore, I hurried back toward the house, and as I walked away I was noticing what a beautiful day it was, there was not a cloud visible to my view, and the sky was clear and bright. Yet, I thought of my unhappy condition, and how long I had sought the blessed promises, but I had not attained it. When I had arrived near the house, in a moment as quick as thought, Christ was revealed to me and to my mind as on the cross. At the same time, came these words: "He has borne your burden of sin that you might be free from it," came to me. Immediately, the tears of love to Jesus Christ flowed freely from my eyes. This was the first time I had ever felt such love as this. My burden was not gone, however. After these tears had

ceased, I went on into the house and lay down in the cradle, with my feet toward the fire. As I lay there, I thought of my condition, whether it would be best to go and see some preacher, and tell him of my case and see if he could instruct me. But this was overruled, for there was none but the Lord Jesus that could relieve me. Here, again, Christ was revealed to me with the same good words or impressions to my mind, and like a thought, tears of love came into my eyes. I arose, took my hat and left the house, with the tears of love falling from my eyes. As I went out of the yard, my tears of love were changed to tears of grief for it seemed that the corruption of my heart was shown to me, and the fountain of sin was opened up within me. My burden appeared to be doubly increased, although great before, and I thought and said if I could go to hell and stay there ten thousand years and could then have relief, I would have hope; but, also, from there, there was no return. Now, if my tears had been blood, I expect that I could have been tracked along the little footpath that led through the woods. I came to the rise of the hill and lay down on the ground or straw and leaves. I began to put up my petitions, inquiries and the reason why I had not obtained the desired blessings I had so long sought for. I thought of my having some negroes which my parents and my wife's parents had given us, and if this was a hindrance, I would give them up. But, from this my mind was relieved. It came to mind to keep them, that they would help me maintain my family, but at that time I had no family but myself, my wife, and one child. I then asked the Lord to have mercy on me, and grant that I might not have to go from that place until I obtained relief. As fair and clear as this day was, I was so clearly made to know Oh! Lord that my sins are forgiven and it was my cry. There came an impression on my mind with force, as though it must be done, and that was to give my whole salvation to Christ, whether He would have me or not. Here was a trying moment with me, for if I only could

know that He would save me, I could do so with great freedom, but if He should cast me away, I should be miserable forever. But, the Grace of His power overruled, and I yielded with these words: "O, Lord, have mercy on me, and save me, but if thou disown me it is just; if thou save me, it is an act alone of thy mercy." And it seemed as if I felt the truth of what I said. Now Christ was again revealed to me. I saw Him not with my natural eyes, for I was lying on the ground with my face down in the dirt or soil, and my head northward, and He appeared to be southward in the air, with hands and feet exposed and ascending upward. An impression was made on my mind like words, but I heard a voice saying, "Arise and be baptized and preach the gospel." My burden then left me and just at that moment I did not feel this love as I had twice before. I began to ask how it was with me now, and if this was not from Him, to let my burden return that I might be convinced. But it seemed as if my burden would not or could not return. I then turned on my left side with my left elbow on the ground and my head on my left hand. It seemed to me as if there had been a window opened in Heaven and the love of God poured forth to me. I could not have had greater love to God or been happier for I felt that God was reconciled to me and had reconciled me unto Himself in Christ. In this hope for the first time I felt justified in His sight. My joys were now greater than my troubles and sorrows had ever been.

I wanted a thousand tongues to praise the Lord, for with one I could not praise Him as much as I desired. It came to my mind that the angels in Heaven praised God for me, and this did me good, for I believed that they praised Him better than I could, even if I had a thousand tongues, and I loved the angels which were praising God. Before this, I thought my case different from others, who had been brought in the same way. I now loved them with a new love for this great love belongs with the new born souls and it is the gift of God.

After being in this happy

state for some time, I got on my knees and it came to my mind as plain words to give thanks to God for so good a blessing. I did not have to think for words for they were already present with me, and I said, "Glory to God, I know my Redeemer liveth and as bright, as fair, and clear as this day is, so clearly do I know that my sins are forgiven." When again it came to me like words... these trees are the works of the good God who has done this for me, and I loved the trees that grew in the woods as well as all the works of His hand everywhere.

I then arose up and started for the house, and after walking a few steps I began to notice how changed everything appeared, for there appeared to be beauty set upon all nature, different from what I had ever seen before, as though there was a golden beauty upon the trees with the light or rays of the sun spread upon the face of nature, much like the sun when setting in the far west throws back the beautiful golden and yellow hues of its clear light.

I now concluded to send for mother, and tell her and others of this great happiness; but I did not get far before having something new to encounter, for such evil thoughts now were thrown into my mind that I had never met with before, not the old fleshly kind, nor the unawakened sinner's kind, but such as that wicked spirit wearies the child of God or the believer with.

When I arrived at the house, I sent a boy after mother, and she soon came, but before she arrived, I concluded not to tell her, except as she made inquiry of what I wanted for I could not think of what I felt without being so much in tears that I could scarcely go through with it. After she had rested for a while, she proposed for us to take a walk over to a near neighbor's house, and we did so. The next day, I took the Testament and began to read, and it appeared to be quite different as it had been in the past, for the good things that were there, pointed out for the blessed ones, were now for me, and were against those that were in that awful state

that I had been in and had been delivered from. And while I was reading, my wife commenced again with her inquiry, for she had left off from the time I requested her until now. She asked me how I was, for she said, "Mary Byrd said yesterday that she was satisfied you had been changed for she never saw you have the appearance you had yesterday, and that she perceived that there is a change in your appearance." I did not tell her or could scarcely make her an answer.

A few days afterward, I went to the field and when I got to the fence, I rested myself on it and began to pray. The blessings and love of God filled my soul, which made me feel good for this was unexpected to me. Such gave me great joy to think the Lord had granted me this blessing of remanifestation of His goodness, which made me hope the Lord would guide me by His spirit, and would cause me to feel this great love when I would be blessed to walk in His good way. These things I have enjoyed many a time since.

Sometime after this, I was at work in the field and not feeling satisfied, I went to the old place where I was raised, it being nearby. I found mother and an old sister of the church, who had passed her three score and ten years, and as I went into the house, the old sister asked me if I could not read some for them. I took the Bible and began to read, and as I read I gave some such views as I had, or such explanation. In this way I went through one or two chapters. They paid as good attention as though I were preaching. At length the old sister said, "Parrott, do you understand these things?" I said, "I think so." She said, "You are a changed man, you need not try to hide it."

Mother said she had perceived it for sometime. I took my hat and left the two old women to talk these things between themselves. Not long after this I again felt to pray and I asked the Lord to teach me and show me my obligation and what He would have me to do. While in prayer the passage of scripture concerning baptism and joining the church came so plainly to my

mind that I felt as though I was doing wrong to ask the Lord these things when He had told me them so plainly. I then asked for forgiveness, and felt my debt and obligation, as had been enjoined upon me, to offer to the church. It was at August Meeting, 1824, I was received a member of the Church at Bear Creek, and was baptized by Elder Lewis Whitfield, who was the pastor of the church at that time.

I now felt like the way was open, and I could take up the cross of family prayer. I had felt this injunction to be my burden before, and I made the attempt. I thought it was the poorest prayer I ever heard, and was inclined to contain myself for such a sorry prayer. There was an answer within me that overruled and made me feel that I had done right, and I had the answer of a good conscience which was better than any flowery words from a tongue without consolation.

In 1825, I sold my farm and land and moved in Greene County, NC, about ten miles. This distance was short, but the difference in this neighborhood from that one in which I was raised was great. I was raised in Lenior County. It was rare to hear in this community or area a white man swear or curse an oath, and there were few neighbors in that ill habit; but in the neighborhood of my new home, it was but common, as well as (I believe) all other sins. I hadn't been here long before an old man who had passed his three score years said to me, "I suppose you are a christian." I said, "A professor." He said a christian, for so I'll have it, for I was told by a Baptist preacher that he had understood there was not one, (a christian), living on Tyson's Marsh, a stream or watercourse that runs through the plantation.

Finding myself in such a place of iniquity, and here expecting to raise a family caused me to inquire at the throne of Grace as to what to do. I asked the Lord to teach me where to go, and I offered my land for sale. I believe the Lord did teach me and gave me to understand that it was my sacred obligation and duty to warn them of their sin, and by living example attempt to show them in some measure the way

of life, hoping and trusting this neighbor of mine would change for the better and some others that were more desirable to me would not change for the worse. I hope there has been a change here for the better, but a greater and better one is desirable.

I want to tell of one more particular experience and stop for the present. After trying to preach for a few years, I had an attack of rheumatic pain and bilious fever. I was, for several days, so I could not walk much for pain in one of my ankles, and as I was returning from meeting one day, I became very wet from a severe rain. After arriving home, the pains were quite severe, which confined me for several weeks with pain in both ankles and knees so that sometimes I could scarcely move my feet and could not walk at all. Besides, I was in a cold state with regards to a spiritual heart, for I desired to feel the sweet breezes of Heavenly grace.

One night at a late hour, I was lying and thinking about the miracles the Lord and Saviour wrought when on earth, and I concluded that if it were his will so I could go to Him or send to Him as the afflicted did when He was on earth, how glad I should be to Him, for I believed He could heal me. After thinking of these things a little, I was given faith and made to believe His power was yet the same, and that He could heal me though He be in Heaven. I began to cry, "Lord have mercy upon me, and heal me." In a few minutes I was as happy a man as I ever was, except at the time of conversion, for I believed there came a virtue and love and filled my soul and felt the good effects to my knees. I rose up on the floor, and after standing for a short time, I then sat on the bed and gave thanks to the blessed Redeemer and tried the second time to walk. My wife and children rose up and at first were alarmed, and inquired what was the matter. I had no talk for them at that time. The negroes came running to see what was the matter, and inquired if I had gotten worse. My wife told them that she believed it was of more happiness than pain. More than twenty years have passed since then, and I thank and

praise the Lord I have not had the rheumatic pains since. (Nor did he ever again.)

Your unworthy brother,
Parrott Mewborn II
Greene County, NC
July 28, 1854

JUDAS ISCARIOT

"And while he yet spoke, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him." Luke 22:47

The precise meaning of the name Judas, (as derived from Jehudah, or tribe of Judah), is messenger or angel sent of God. Historically, it links with the posterity of the region of elect Juda. The heritage of Iscariot is distinguished however from the historical Jehudah, or Jude.

The prime root of Iskariotes is identified with the inhabitants of Keriioth. Remember Keriioth? It was the land that bordered Judah, -Joshua 15:25. Therefore, in all probability, the ancestors of Judas Iscariot intermingled with the inhabitants of Judah, similar to the Samaritans in the New Testament.

While the name Judas signifies, "an angel on a mission." the name Iscariot carries a brand of reproach.

In Matthew Chapter 10, we discover Christ called unto Himself, twelve apostles. He gave them one-on-one, personal, on-site, precious instructions. He gave them the precious power over unclean spirits, and to cast out all manners of sickness and disease. Doubtless, it was a place of honor to be "numbered" with the Lord, and to be commissioned as an angel.

In verse 4, we discover a strange twist in the names given these disciples. None but Judas is given a last name. That name -to this day- is linked with the brand, "Who also betrayed him."

Why do you suppose Judas is identified by a last name, while the rest are not? Is it not interesting that all are identified with the regions of their land, but Judas is known as Iscariot? I would like to make a suggestion as to why this is, and draw some applications from it, but you make your own judgement, and draw

your own conclusion.

First, believers in Christ are New Creatures. II Cor. 5:17. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Moreover, a new creature in Christ is given a new name that no man knows except he who receives it. -Rev. 2:17. Judas Iscariot, receiving neither, retained only what he received at natural birth.

Some conjecture that Judas was a direct descendent from the Tribe of Judah, hence the name Judas. But it seems to me that the scripture on this "absolute position" is silent. Frankly, of his personal life we know nothing. The rest, including believers at Pentecost, seem to be Galatians. -Acts 2:17.

Personally, if I were in the habit of "conjecturing" and "speculating" on scripture respecting Judas Iscariot, I would say that he was probably first drawn by the preaching of John the Baptist. And for a time, was willing to leave his former life and be a "follower" with the Galatians. But like many "professors" of faith, Judas received only "another" heart, NOT the "renewed" heart of the Spirit. Moreover, while conjecturing I probably would say that somewhere in his ancestry lineage, a case could be made of his "linkage" with the tribe of Levi, instead of Judah. I say this because of his natural proclivity toward legalism, money issues, and his willingness to throw stones.

But since these things are not for us to know, we must leave Iscariot to the pedigree of this name, and what it implies.

Jack Dawsey
Swansboro, NC 28584
April 25, 1998

TARES AMONG WHEAT

We cannot solve the mystery as to why such a man as Judas Iscariot should be chosen with the twelve apostles. The eleven could not detect the deceitfulness of their own heart, much less his. Neither can we.

It ceases not to amaze me however than in our day, some have the audacity to judge another's fitness, (or lack

thereof), for membership into the assembly of the saints. I have known of brethren who were "excluded" from local churches strictly on the basis of skin color, or charges of bad conduct, (that for the most part were unproved or questionable). I have seen brethren "excluded" over disagreements, and/or petty jealousies couched and justified under the garb of "doctrinal unsoundness." To those having Levi tendencies, I ask:

"So what if one man's flesh and conduct is cleaner, better, and more presentable than another man, does that make the one a greater saint? If one man's pound of flesh is cleaner than another, what does he have other than a clean pound of flesh?"

The fact God has put into our assemblies "tares and wheat," and instructed us to let them grow together ought to be an encouragement.

The calling of sinners, whether friend or foe, saint or devil, even "enemies of the gospel," is the business of our Lord. Mortals are not called upon to keep the militant church pure. That mystery and dilemma is not ours to solve.

There was a scandal among the original twelve over the issue of money. There were sex scandals in the Corinthian Church, and Paul found himself in "perils among false brethren." I therefore ask, "Should we not expect scandals to erupt also among us?" And when they do, will not the Lord resolve them when he has purposed, and not necessarily on our timeline?" Thanks be to God our Savior, the Church belongs to Him. He keeps the City. If He does not we surely cannot. Therefore; instead of pointing a condemnatory finger, or seeking just cause to exclude a brother from our assemblies, we ought to ask: "Lord, is it I?"

May the Lord grant all of us the prayer of David. "Search me, O God, and know my heart; try me and know my thoughts; And see if there be any wicked way in me, and lead me in the way everlasting." -Psa. 139:23.

Finally, for those who question the sincerity of their faith, and who seem to discover only self-corruption within

their own heart, may the precious Lord reveal Himself as your only Beloved.

The fact that you recognize self-corruption, and desire to be delivered from it, is evidence of your regeneration.

And to you who have seen Christ disallowed indeed of men, but chosen of God and precious, be thankful. Truly, you are a lively stone, chosen of God and built upon a spiritual house, a royal priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ. -I Pet. 2:3-5.

Jack Dawsey
April 25, 1998

ROBERT LEE DYER

Our Heavenly Father saw fit to call from this life our beloved Brother in Christ, Brother Robert Lee Dyer. He was born September 12, 1912, in Rockingham County, North Carolina and died August 26, 1998. He was the son of Hannibal P. and Martha Smith Dyer. He spent most of his life in Danville, Virginia. He was co-owner of Hyland Food Market, and was associated with Blairs Mini-Market until his death.

Brother Dyer joined Matrimony Church by letter on November 12, 1966, and was ordained Deacon on January 10, 1970. He was a God-given gift to the church. We at Matrimony Church mourn his passing, but not as for those who have no hope.

Brother Dyer, believed the doctrine of Salvation by Grace and Grace alone. He manifested his love for the church and his brethren. We have seen him rejoice so many times when he was blessed to hear the Gospel proclaimed.

On December 24, 1930, he was married to Eula Brame Dyer. In addition to his wife of the residence, survivors include one daughter, Nellie D. Harville of Danville, VA; three sisters, Mabel D. Beasley of Alexandria, VA, Louise McCollum, of Madison, NC; Hazel D. Bretting of California with three grandchildren and five great-grandchildren who also survive him.

His funeral service was held at Wrenn-Yeatts Funeral Home, North Main Street Chapel, Danville, VA, by his pastor, Elder Paul Clark. His body was laid to rest in

Highland Burial Park, Danville, Virginia.

We at Matrimony Church, bow to the One who has never made a mistake, and believe Brother Dyer's trials and sufferings are over forever. May the God of Mercy continue to keep and comfort us in our loss, for we feel our loss in his eternal gain.

Our sympathy goes out to Sister Dyer, and to all who loved him. We desire that a copy of this be given to Sister Dyer, one to Zion's Landmark, and one for the church book. Written by the request of the church in conference January 9, 1999.

Elder Paul Clark, Moderator
Mabel Rhodes, Clerk

**"HE (THE LORD) SHALL
DELIVER THEE IN SIX
TROUBLES: YEA, IN SEVEN
THERE SHALL NO EVIL
TOUCH THEE.
(Job. 5:19)**

Dear Elder Mewborn,

I have had two nephews to be murdered within nine months. I attended the court trials of both of them. They were two of my brothers' sons. It was all so sad, and I have been so troubled! One of them was killed in 1997, and the other in 1998, just three months after he and his young wife were married.

There have been many sleepless nights. So, during one of them, I had to get up and write the following poem. I hope, if it is the Lord's will, that it will be a comfort to my family and also families everywhere that have sustained such a loss and sad experience. I am sending it to be published, if you feel to do so.

Love and prayers to all of you,

Georgia Edwards
Mt. Airy, NC
February 5, 1999

SOME SAY LOVE

I went to their wedding in April of '98.

Donnie and Michelle were so in love,

And everything was great!

She sang "The Rose" to Donnie that day,

Which was so beautiful in every way.

Her eyes were filled with love

As she sang to him.

I have never heard it sung

like that before.

They were so happy that day.

But in three short months, It was all taken away.

God took four special people by His will.

In such a short time to that spot

Daddy left for us on the hill.

Just think though,
Betty, Bud, Jeff and Donnie,
No more burdens to bare

They didn't have to give up
The precious things we all did,

God picked those Roses instead.

My heart aches for my two brothers,

And their families.

I hope and pray since these trials

On earth are over.

They will be blessed to enjoy
The Roses they have left.

So, Michelle, you see why God gave

"The Rose" for you to sing that day.

It will never be forgotten,
As eternity, rings.

God bless all of our families to go on

And enjoy what time on earth we have.

And think of all the precious memories

Of the Roses, on the hill.

I couldn't sleep for these things

That came to my mind.

I feel God gave this for me to write,

For all those left behind.

One sweet day if we are chosen in Him,

We will be blessed to sing
"The Rose",

"In spirit without a whim."
So sleep on all of our Loved Ones,

on the hill.

God made so special by His will,

Hope to meet each of you

In Heaven, some sweet day.

Love and Prayers to my dear people,

Georgia Edwards

Mt. Airy, NC

(Note: My father was Roy Eaton, who was known by many readers of Zion's

Landmark, G.E.)

LAUREL SPRINGS ASSN.

The 61st Annual Session of the Laurel Springs Association will convene, the Lord willing, beginning on Friday and continuing through Sunday following, June 4th, 5th & 6th, 1999, at Flat Top (Franklin) Primitive Baptist Church, Surry County, North Carolina.

Directions to Flat Top (Franklin) Church are as follows: from Dobson, N.C. take State Road 1345 (Prison Camp Road) North about five miles, cross Int. 77; turn left on Parallel Road; go about 1/2 mile to White Church on left. From Mt. Airy, N.C. take N.C. Route 89 West about eleven miles to Beulah Community; turn left on 1345 Beulah Road. Go about one mile; turn right on Frontage Road. (Just before you reach Int. 77 Bridge.) Go about 1/2 mile 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 L. Branch, Assn. Clerk
Lowgap, N. C. 27024

FIFTH SUNDAY MEETING AT MEWBORN'S CHURCH

Mewborn's Church, if the Lord will, will meet for a fifth Sunday meeting on May 30, 1999, as agreed in our conference on March 13, 1999. Services will commence at 10:30 EDT.

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

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

SALEM ASSOCIATION

The Ninetieth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, on the Third Sunday and Saturday before in June, 1999, the dates being June 19th and 20th.

The association will be entertained by Burlington Primitive Baptist Church on the Bunker Hill Church grounds. Bunker Hill Church is located on N.C. Hwy. 66, south of Kernersville, N.C.

We invite those of our same precious faith, and are likewise at peace, to come join

with us.

John T. Lee, Moderator
Eva B. Deaton, Clerk
Coy M. Vance, Asst. Clerk

MILL BRANCH UNION MEETING

The next session of the Mill Branch Union Meeting will be held, if the Lord will, with Simpson Creek Church, Horry County, South Carolina, the fifth Saturday and Sunday in May, the 29th & 30th, 1999.

Simpson Creek Church is located just east of Loris, South Carolina. Those coming by way of US Route 701 go to downtown Loris, SC, and then follow SC (Business) Route 9 east for about four (4) miles to Goretown. Turn right on paved road. Go about three (3) miles and turn right to church site which will be only a short distance on your right.

We sincerely hope our brethren, sisters and friends, especially our ministering brethren, will keep us in mind and come be with us at this session of our union meeting. We appreciate the elders, their wives, and also their friends, who have visited us in our most recent meetings, esp. in 1997 & 1998.

Billy Boyd, Union Creek
Loris, South Carolina 29569

LOWER MAYO FIFTH SUNDAY MEETING

The Lower Mayo Association Fifth Sunday Meeting will be held, if the Lord will, at Russell Creek Church, to be hosted or entertained by Spoon Creek Church on the fifth Sunday in May, 1999, this date being May 30th.

Directions to Russell Creek Church are as follows: Those who will use Va. Route #8, coming either from the north or south, coming from either Stuart, Va., or Lawsonville, N.C., turn right on Va. road No. 653, going east, just inside Va. - N.C., State Line and go out about one mile to Va. Road No. 631. Turn right to church location on your right. Those coming west by U.S. Route 58 to Va. Route 831, a hundred yds. to No. Route 700 to Route 631, about three miles to 631; turn left to church location on your right. (Note:) these directions are also on the back page of the Lower Association minute.

We hope our brethren, sisters and friends with our min-

istering brethren will come and be with us.

Samuel R. Wood, Sr.,
Assn. Clerk,
Spencer, Virginia 24165

**ANNUAL COMMUNION
TIME AT
CROOKED CREEK
CHURCH**

UNION COUNTY, NC

Crooked Creek Primitive Baptist Church, Union County, North Carolina, has agreed to hold her annual communion meeting on the first Sunday in May, 1999, with services, if the Lord will, to commence at 10:00 EDT. We hope to assemble around 9:30 for singing prior to this time.

Our church is located south of Locust, NC, which is on NC Route 27 between Charlotte, NC and Albermarle, NC. Come to Locust and take Reenie Ford Road south. Go seven (7) miles and cross Rocky River. After crossing the river, go to the second paved road on your right; then turn right. Go to first stop sign and intersection & continue on for 1/4 mile, look for church building & sign on your left.

We hope the members and friends in our sister associations and churches will keep this date in mind and visit with us, if the Lord will, as we crave your love and sweet fellowship in the Lord, if not deceived.

Robert L. Stegall
Monroe, NC 28110
February 26, 1999

**CONTRIBUTIONS TO
ZION'S LANDMARK
REGULAR FUND AND
FRIEND'S FUND FOR
YEAR, 1998**

The following contributions are herein acknowledged for both the Regular Fund, as well as the Friend's Fund, for the year 1998. 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 to pay all expenses for typesetting, production, postage, etc., and (2) Friend's Fund for those who desire to help in the future continuation and support of the paper for other required costs and expenses.

Contributions may continue for the Regular Fund, as usual, 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 you interest, help and support of our paper.

J. M. Mewborn, Editor
February 26, 1999

REGULAR FUND

- Robert Fields (NC) \$3.00
- Irene Warren (NC) \$5.00
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FRIENDS' FUND

- Elder Donald Smith (NC) \$85.00
- Terrell Hill (GA) \$50.00
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- Dorothy C. Vernon (NC) ... \$100.00
- Elna G. Wilson (NC) \$30.00
- A Friend \$200.00
- Doris M. Mabe (NC) \$20.00
- A Friend (NC) \$200.00

**REMEMBERS EDITOR'S,
ELDER J.M. MEWBORN'S,
FATHER**

Dear Elder Mewborn,
I am enclosing a check for \$25.00 to renew my subscription for two years for Zion's Landmark. Please use the balance for the paper or anywhere a few dollars are needed.

It was good to see you awhile back at one of our church meetings. I wish you could come more often. I think about your father when he used to come to my mother's and father's house for dinner after he and others had been to the church meeting. They were always so glad to have him and any other Primitive Baptists in their home.

I enjoy the Landmark and your writing so much, but, yet, I feel so unworthy. The dear Lord has been so good to me all my life, and I cannot understand why He has taken such good care of a poor sinner like me.

Pray for me when you are at the Throne of Grace. I need your prayers so much, if not deceived.

A poor sinner,
Hazel Fleming Jackson
Greenville, NC 27858
October 21, 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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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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CXXIII

March - April, 1999

Number 2

gation).

Shortly thereafter, my good friend, Mr. Wilbur Weeks, wanted to do something to keep up this old historic church building (or meeting house) so that it would not be sold and torn down. I became interested in it from an historical standpoint - doing research on the history of Kehukee Primitive Baptist Church and the old Kehukee Association. I continued reading up on the beliefs and practices, and concluded that "this is where I want to be". I had gotten to know Brother Hassell Allen, moderator of the Eastern Kehukee Association, and started attending Flat Swamp Primitive Baptist Church near Bethel, Pitt County, North Carolina. Also, we had an employee of the company where I worked who attended Mt. Zion Church, Hobgood, NC, and I attended there as long as they held services. This church is now closed.

The older I get (and I am not that old), the less I like change. From what I have read and from what I have seen since attending Primitive Baptist services for the last 17 or 18 years, you people have not changed or "adapted" to the world. God said, "I am the Lord, I change not." (See Malachi 3:6.) If there is something in His word that was wrong in Moses' time, Jesus's time, or Paul's time, it is STILL wrong in our time. These churches that are going out to welcome in homosexuals - even ordaining them as ministers - and these churches also say abortion is all right, when it

is first degree murder, pure and simple - will have many things to answer for on the Day of Judgement, if I am not deceived.

In your sermon on last Sunday, you mentioned that the Bible did not say that the "Prodigal (younger) Son" actually ate the hog feed. (Refer to Luke 15:16). I had never heard a minister say that in a pulpit before, and on the other hand I had actually heard some of them say that he did eat it. When I arrived home, I looked through my collection of about 13 different translations of the Bible, and none of them said he ate the hog feed. Most of them say something like

"he would fain have filled his belly... but no one gave to him ..." If not deceived, I have been blessed in being shown many good things through the years since I have been attending Primitive Baptist church services.

Elder Mewborn, if you are ever in the Scotland Neck, Halifax County, NC, area, if convenient, please come by to see me. When I am down at my nephew's on second Sunday, near Kinston, NC, I hope to visit with you and the people at Mewborn's Church again. Thank you again for your warm welcome.

Yours sincerely in hope,
Charlie Dunn Alston
Scotland Neck,
North Carolina (27874)
12th January 1999

REQUEST FOR PUBLICATION

Elder J. M. Mewborn,
Coats, North Carolina
Dear Brother Mewborn,

I am herewith enclosing the experience of a very dear aunt of mine by marriage, Sister Mary E. Womble Gardner, who resided in the Rocky Mount, Edgecombe County, North Carolina area, (and also in Rocky Mount) for all of her natural life. She died approximately 40-45 years ago.

Aunt Mary Ella Gardner had previously married Mr. George Womble by whom they were blessed with three daughters, all of whom she mentions in her experience. After Mr. George Womble died, she married my dear uncle, Brother George Gardner, my mother's brother.

I first became acquainted with her sometime in the middle 1920's, over seventy years ago when I learned that their home was one in which I very much enjoyed visiting. After I was married to Crissie Trogdon, daughter of Brother Harris and Sister Mary Jane Trogdon, Randolph County, North Carolina, Crissie, her mother and I visited Uncle George and Aunt "Ella", as I called her, several times.

There was one time I especially and specifically remember, which was a third Sunday in November, sometime in the early 1930's. We attended the quarterly meeting of Upper Town Creek Church, Wilson County, North Carolina, and were highly favored with a wonderful visit in their home. Aunt "Ella" and Uncle George were faithful members of this church for many years.

I believe that Aunt "Ella" was blessed with a wonder-

TRUE PRIMITIVE BAPTISTS
ARE KEPT AND REMAIN
SEPARATE FROM THE
WORLD

Dear Elder Mewborn,

It was good to visit with Mewborn's Church last Sunday, January 10, 1999. I enjoyed talking to you before the service. It was good to meet you in person after reading your articles in ZION'S LANDMARK for the past several years. My nephew, Reggie, his daughter, Caroline, and I, all appreciate you and the others making us feel so welcome.

As I told you in our brief conversation, I have only been attending Primitive Baptist Church services since about 1981-82. I was raised in the Missionary "Southern" Baptist Church from the time I was a very young child. Some things were going on in that church and with some of the ministers that I didn't care for, and I stopped going for many years. A very good friend here in Scotland Neck, North Carolina, (whose mother was a member of the old Kehukee Primitive Baptist Church), invited me to go with him to Kehukee when they were still having services there (although the last member had died and it was an "inactive" congre-

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ful experience, one that was very clear and outstanding. I will close by saying that I hope you will have it published in the Landmark, since it has never before been published in it. We do not hear of anyone having this kind of experience anymore.

In closing may I say that I hope I may be blessed to see you and Susan, your wife, again soon, and that you will be minded to visit us at Rock Hill Church, in Asheboro, North Carolina. We are always glad to have you with us in our meetings, as well as the other churches in the Abbott's Creek Association.

A brother in Christ, I hope,
Joseph W. Robbins,
Asheboro, N. C. 27203
April 1, 1999

EXPERIENCE OF
MARY E. WOMBLE
BRIDGES GARDNER
(BROUGHT SAFELY
THROUGH THE FIRE)

Dear Brethren, Sisters and Friends:-If the Lord will, I will try to write a little of what I hope to be His dealings with this poor worm of the dust, hoping that you will all bear with me in my infirmities.

To begin with, I will have to date back to where I hope the Lord began with me in my childhood days, for I feel to say that if I have any

experience of grace, it began then, although I did not know it at that time. The blessed Lord guided me then or surely I would have gone astray. There was a dream that followed me and kept me from so many things that I might have done. No matter what I did, I could not be rid of that dream. In the midst of my enjoyment it would appear before me, and immediately my pleasure was all gone. Oh! how well do I remember the way my playmates looked at me and would ask what they had done to hurt me. I grew up like that, sometimes the dream with me, sometimes it would leave me to myself for a good while. Then it would suddenly reappear at a time when I was towering in the height of the pleasures of this world. For I thought I liked to dance better than anything I ever did. I would go to several for a while and that "thing", as I called it, would not trouble me.

I went along that way until I was eighteen. I went to an evening ball, intending to have the grandest time in my life, for I thought that I was going to do away with that foolishness of thinking of that old dream. I thought I was a grown lady and was going to enjoy myself to the fullest extent. Other folks did not give way to such

foolishness, and I was determined not to. These were my thoughts; but, little did I think that this was going to be the most trying day that I had ever had. One of the finest looking and wealthiest young men that was there came for me and I went out on the floor with him. Oh, I cannot begin to describe my feelings as that dream again appeared before me. Death and torment were offered and appeared before me, and it seemed as if I was dancing with Satan himself, and a bottomless pit was right at my feet. I believe I left in the midst of the dance, for when I was aware of anything, I was a way out at the edge of the grove and several people were around me, asking me if I was sick, or what was the matter. I told them that nothing was the matter except that I perhaps had gotten too warm. All the time they were fanning me, and I seemed almost to be at the freezing point. They begged me to go back to the dancing floor, and I went again the second time only to leave again, and then once again for the third time. Then, I asked my brother to take me home, and he did. But never before did home look like it did that night.

Dear kindred in Christ, bear with me. I had reached the end of one row, but I had begun another. For right there I resolved to be a better girl and lead a better life, stay away from such places, go to church, and be a Christian, as I thought. Also, I did not see why I could not, for I had never (as I thought again) done any real bad sin. My worst was dancing. I had never said ugly words. I could look around and see many people who had done worse than I had, and some were church members. So, why couldn't I be? But I felt to be such a sinner, and so weighted down with trou-

ble.

My parents were Primitive Baptists, and had been ever since I could remember. I believed that they were surely right and were the people of God and were in the true Church. I believed that my Mother and Father would go to rest when they died. But I could not go to their church, for I felt I had to work for my hope and my salvation, because I had none. So I began going to other denominations, got me a Bible, and would hide myself to read it. I would get up in the night after all were asleep and read. After a while, Mother told me I was getting so thin she wanted to know what the matter was. So, it was decided that I should visit around some. Afterwards, I went down to a cousin's whose single daughter was a Methodist. Almost as soon as I arrived, she began trying to get me to join their church. The Presbyterians were also holding a protracted meeting, and we attended almost every day and night. They prayed for me, but alas poor me, I was beyond their reach. Not that I thought that I was better than any, for I felt that I was the least one that ever could be saved. The preacher went home with us just to talk to me. He asked me how I felt, and I told him I was a sinner. He asked me why I was a sinner, and also asked me how did I feel about being a Christian. I said, "I could not be a Christian without God making me one." I told him some of my feelings, and he said that was what the Old Baptists believed.

I came home in a few days, and began going to the Methodist Church. My parents did not hinder me from going. But, Oh! if I had only listened to their warning. But, I went on and the Methodists told me that if I would join their church, I would feel better. So I joined, to the sorrow of my

Zion's Landmark

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

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parents, and then I went on into deeper trouble. Some said that when I communed, I would be all right. So I went and communed with them once, and went home and that night was one long one always to be remembered by me. I can't say whether it was a dream or not, but it seemed that I was at a place, possibly a church meeting, and it was inside a large, pretty room. It was almost filled with people who were Methodists. I don't mean to say anything against any church or religious people, please bear with me, but it was not the place for me. For I was the least one in there, and the hardest one to control. They were all enjoying themselves, it seemed, better than any folks I had ever seen before, and everything was so lovely. But it seemed that Satan was there, and he could trust all the rest, but not me. He stood beside me, and when I opened my mouth to speak, my first word was against him, and he put his large black hand over my mouth, and held it there until my breath was almost gone. Then all the people began to look dark and the room became ugly. But I stayed, for I knew not where to go. I opened my mouth once more, and it was the same way, and again the third time. By this time the room was nothing but dingy and small, and all the people became dark, and I knew it was the devil that had hold of me. I prayed God to help me to get away from that place, and I said in my heart, God being my helper, whenever you take your hand off me, I will never come back here again. Then he took it off, and I dashed for the door. He (Satan) said, "I will have you." I said, "God being my helper, you won't ever get me." And it seemed that there was a wide channel or gulf that ran right by the front door,

extending in front of the entire length of this building, and a plank was across it. I went across the plank, and the devil got almost to the middle behind me when it broke, and he went down. That was the last of my religious works. To me it was a close call.

I was married at twenty years, and tried to put my mind off of everything that led to any church order or religion anywhere, and I would not go to any, for I felt that I was a hypocrite in every way, and Oh, how sinful I did feel. But, I decided never to go into another church until the Lord showed me where to go. My thoughts were that I would suffer death before I would go. And I hope I did, in one sense of the word. I hope I died to the love of sin and worldly pleasures.

I went on until I was twenty-five, when I was arrested to be tried for my life, and a just and Holy God was my Judge. It is a fearful thing to fall into the hands of this living God. At first something within me seemed to say, "Oh, let me alone now; wait; go away; put it off." But God speaks and it is done, commands, and it stands fast, and none can hinder. It seemed that I was pressed down with more than I could carry or bear. I was a sinner; everything pointed to me being a sinner. Even the groaning of the trees, the whistling of the wind-every movement of everything seemed to say, "You are a sinner, justly condemned before God." I could see what a vile sinner I had been all my life. Everything I had done, said or thought was sin. Always before that, I knew many people who had done things that I would not think of doing. I tried to think of them then, but alas, I could see no one else's sins but mine. I was not even worthy to walk on God's earth. The sunshine, the rain or even the chirping

of the birds, were all too good for me to see and hear. It seemed as if the old dog knew that I was a sinner; it seemed that my husband was too good for me, my Bible too sacred for me to touch. I would open the drawer and look at it, and something would say, "That is the Holy Bible-too good for your eyes." Oh, the anguish of my poor soul! I shed tears until that became a sin. I would go to the well to draw water, and it would seem that it was God's water, and I was not worthy of a drop of it. While in this dying condition, I felt I was doomed and sealed in a dark gulf of despair and desperation, without God and without hope in the world.

One day, I fell down on the ground and thought that I would ask for mercy, but it had no place there. That was God's foot-stool, and even the ants were better than I. There was nothing I could claim, not even the breath I breathed. I was already condemned and justly so. I knew if I died in that condition, hell would be my home, the final place, and I could not pray a word. I tried to think of the times that I had heard my mother and my father pray for me, but it seemed that was all past and gone, and I had sinned away the day of grace.

One night, while in this state, I went to sleep and awoke dead, as I thought. Whether dream or vision, I cannot tell, but it seemed that my dead body lay there three hours, being deceased or dead all except hearing. I could hear my little children breathing and my husband praying. And I heard a voice saying, "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." And everything was moved out of the room, and I knew not how, but there

was not anything but me and a little old shack of a bed, and my dead body was lying on that bed, with all manner of creeping and crawling things working over that dead body of mine and even they were not satisfied and repulsed with it. I had been separated from it, and was standing on the other side of the room viewing it, and saying, Lord deliver me from this body of death. I knew it was my body, and knew I had to be reunited to it again, but I called it a body of death. Then, there appeared a man before me, the most beautiful man I ever saw, and I loved him and wanted to go with him, but he said, "yet a little while", and he led me away out of sight of that body of death, and then I heard preaching for the first time. (I had never before seen Elder W. H. Fly, but the one who preached to me then looked just like Brother Fly did when I did see him after that). I thought in my dream that it was John the Baptist. He began at the fortieth chapter of Isaiah and said everything in that chapter and more, and every word he said, I saw it done just as he said it. If I had ever before read that chapter, it had never been opened to me, but then every word was established, and I then loved the Church of God for the first time, and knew it was Christ. But then immediately I awoke or came to myself and was back in that old body of death, and I am in it yet. But I do hope that I have been blessed to see the way of truth and life. That was in the year of 1899, and I felt that if I could only go to church and hear the Primitive Baptists preach, it would be worth more than everything else in this world to me. But my husband, knowing my vow to hear no more preaching until the Lord directed me [where to go](#), I decided not to [say any-](#)

thing about my desire to go because I wanted to keep it all hid from him. Yet, I fully believed he was in the same state for I had heard and seen him praying many times that year.

The third Sunday in August, before daylight, I dreamed of being at a baptizing and when I awoke, I thought that I never wanted anything worse than I wanted to be baptized that morning. I was thinking all the time that I would give anything if I could go to Town Creek Church that day. When my husband said at the table, "Do you want to go to church today? We will go." I answered, "No." Immediately, I felt condemned. He arose from the table with tears in his eyes and went out, but turned back and said, "Don't fix any dinner for me; I am going to the lower creek land and walk over the crop." I was so full of sorrow and grief I could not speak. Oh how I wished I had not said "No," for it seemed in my feelings like I would give everything I had just to go that day.

He returned that evening, as always, kind, gentle and humble, with but few words and sat down to read his Bible. But poor me, I was miserable. The next two meetings passed and all the while I wanted to go, but could not. (He that knoweth his Father's will and doeth it not shall be beaten with many stripes.) It might be that I had all these things to pass through as did (poor Jonah). On October 26, 1899, my precious husband became ill at five o'clock in the morning and died at five in the evening. Oh, the anguish of my heart, soul and body!! I was left with three little girls, all under five years old, and no one to look to. I had lied to my faithful, good husband, before God, and God had taken him from me. Then the tempter came saying,

"You are a murderer." It was ringing through my whole, entire being day and night. I could not sleep, and could not stay on the bed. So I went out about midnight one cold, wintry night in the hail and sleet and knelt down to ask for mercy once more. I felt for this one to be the last time. Something said, "Arise and go in." So I went in the house and took all three of my babies in my arms. Whether I fell asleep or not, I know not. But it seemed next that I was out in a field and was completely surrounded by soldiers with no way of escape. I was a prisoner unto death and the sentence was death, and the Great Judge of all was to say there what should be done. I looked around, but there was none to help. I knew there was no power on earth that could help me, and I was as helpless as a rotten stick. When all at once my husband (as I thought) appeared and said, "I died that you might live." I looked upon Him and it was Christ, my blessed Savior, and then I awoke, praising Him. My sorrow quickly was turned into joy and I was the happiest mortal that ever lived. I walked, and ran, and leaped, and shouted and sang praises to God and everything that I could see was praising Him that morning.

One night after that, I tried to ask the Lord with my whole heart and soul, if all this was of His Holy Spirit, to make it known to me by showing me some evidence of where to go. That night I was carried to Town Creek Church and given a seat there, and the same one that carried me there stood up and said, "Here is your mother, your sister and your brother." And I looked and there was none but us two. Then He made Himself known to me, Father, Son and Holy Ghost, Three in One. I awoke praising God and shouting at the top of

my voice. I went next morning to the meeting, but the seat He had shown and given me was too high for me. So, I tried to promise if He would let me live until the next meeting day I would offer to the church. The week before the third Sunday in January, 1900, it rained that whole week, and Saturday morning it was raining very hard and it was a very dark morning. The man to whom I had rented my farm said that it would be impossible for me to go to church that day, for he knew the creek was too high. He further said it would be like taking my own life and my children's lives to take them and start out in such weather; for we would all be drowned before we could get halfway there. But I knew if God was in the matter, He would make the way open and see me through. As I thought this, I went out the back door and threw my hands above my head and said, Lord, what shall I do? In that moment something spoke within me, through me and all around me, and said, "I will and you shall. Go ye while I prepare the way." I ran and said, "Mr. Newton, hitch up my horse quickly as you can. I am going to church." So, I went, and while I was crossing the creek a beautiful light from above shone around about us and something whispered to me, saying, "Where I am, there is light."

Dear children of God, I never thought of what I should say, and don't know how I went before the Church that day, but I do know I heard a sweet brother's voice back of me calmly say, "I move she be received." And I was suddenly in a new world and felt to be linked together for once in a golden chain with the dear Children of God, as they gave me the right hand of fellowship. I do hope, trust and pray that I will

never cause one of those precious (ones) links of this golden chain to ever get out of shape, and that my God will keep me here in this unfriendly world.

The next morning was the most beautiful one I had ever seen. It had turned cold suddenly and the water froze on the trees. There was no wind, and when the sun came up so beautifully, every tree was filled with an innumerable number of glittering precious stones, all of them sparkling and praising God. I was baptized that same day by Elder W. H. Fly.

Dear precious saints, this is some of my experience, and I hope it is of grace. But the half was never yet been told. I hope to meet all of you one glorious day where we can see Him as He is, and be like Him, and be forever satisfied.

Your very little sister,
saved by grace, if saved at all.

Mary Gardner
Rocky Mount, NC

(Continuing the publication of the memoirs of the experience & call to the ministry of Elder Parrott Mewborn in the last issue (Jan.-Feb., 1999) of Zion's Landmark, we are publishing below memorabilia of a cousin & contemporary of his life and times, Piercy Hamm. This memorabilia was written to my great-grandfather and great-grandmother, Joshua Mewborn and Winifred W. Mewborn, and appeared in the November 15, 1889, issue of Zion's Landmark. Editor)

MEMORABILIA OF ELDER PARROTT MEWBORN

Brother Joshua Mewborn
and Sister Winifred Wooten
Mewborn,

Much Beloved Brother
and Sister Mewborn,

My love is for you and all
the dear, loved ones at
Mewborn's Church, it not
deceived. My love for you

all and for that church is best known unto the Lord. Many times have I longed and desired to be with you at the table of the Lord in His remembrance of His commandments. Brother and Sister Mewborn, it has been on my mind for some time to write something of the past. I love to think of old times, old people, and old customs. I love to think of Jesus walking and sitting on the well talking with the woman. She said He told her all things whatsoever she did.

I love to read the old sermons that Brother Gold publishes in the Landmark. I love to think of the pastor of your church, Elder Parrott Mewborn, who was your dear father. I love to think of the the first time and also the last time I ever heard him. It has been about twenty-five years ago. He was a great man. He was looked upon by a great many as looking into the future. And I with all my soul desired to see him and hear him.

I went down to his church, (Mewborn's), took my seat as near the stand as I could, not to get in the way. He came in that day, walked up into the stand, looked very straight at me, which I could very easily account for, as he had never seen my face in that house before. He sat down, opened and looked into his book a few minutes, then rose and took the stand and cast his eye at me again which made me feel so little and fearful that I had taken too much liberty. For I should have taken a seat at the back of the house instead of a seat next to the members, and was almost sorry that I was there.

But, my sorrow was turned into joy, I went home rejoicing, and I have always wanted to tell my friends what the Lord had done for me that day by the preaching of his faithful servant, your father, for he preached

not himself, but Christ Jesus, the Lord, and Him crucified. His text I do not remember. But in his discourse, he spoke of the degrees in Heaven, if there be any; as someone had desired his views, he said he would give such as he had. But, I can give you only a few hints of what he said that day.

Said he, "the Kingdom of Heaven is composed of little children. Let out all the cups," he continued, "and take of all sizes from the least to the greatest, fill them full, and the least cup on the table is full, it wants no more, it needs no more; it is just as full as the largest one. And so it is with the saints in glory. All are filled with the love and grace of God. The very least saint is just as happy as the greatest in the kingdom. Not the least, not the greatest, but all as one." He continued in his discourse that day, "then let none strive to be the greatest. But be ye all as one as becometh the little children of God."

Then my little hope revived, and I went home hoping and praying the dear Lord that I might be one of the least. Then I love to feel little. Jesus blessed little children and of such, He said, is the Kingdom of Heaven. Then why be great, why go to the house of feasting when it is better to go to the house of mourning. But, I have written these few things in remembrance of dear old Brother Mewborn.

Now I will also write just a few more things of his works and labors that I remember that may not be remembered by many in this day. I remember the last sermon that he ever preached at our church, (Nahunta, Wayne County, N.C.) It was near the close of the Civil War, perhaps, sometime in the last year of the war. He preached his farewell sermon that day.

He told us that day that it was the last time that he should stand in that pulpit. And so it was. His text, I do yet remember. It was, "And ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." Said he, "I should be glad to know if there is one in this house that will remember this day and this text when I am gone. For I say unto you all, this is the last time you will ever see my face in this stand".

He preached long, admonished the church, prayed for them, and bid them adieu. Oh! the sorrow that was seen and felt by all that were in that house that day, and it has long been remembered by me. I prayed to the Lord that I may never forget that text or that day of sorrow because he said we should see his face no more in that stand. And in remembrance of him and at his request, I write these things that his name may live, although he is gone from us now.

And the summons will soon come for us as it did for him, and then it will be too late to write for him which is my desire to do before I go hence to the unknown land. I do think that a remembrance should be kept of all the dear old pastors of every church for the love and respect shown of the Lord. But first, let us show our love for them by our works and by our deeds of charity which manifest the love of God. Dear brethren and sisters, are the pastors of our churches provided for as well as we ourselves? Shall the pastors and editors feed the flock and not eat themselves, and not provide for them?

But what I have said of this dear, faithful servant of the Lord is only a small sketch of him. It seems that the inspiration of the

Almighty Hand gave him the understanding of many things. He predicted the coming for the late Civil War. He also predicted and prophesied the coming of a greater war than ever has come since the coming of Christ that was yet to come and also of the Millenium at the year 2000.

Some of us have lived to see some of his predictions come to pass. His fame went out in the land, and he was called to go to the army during the Civil War to preach for the soldiers. But, he wrote to them that his health would not admit of his going, and, moreover, he was soon going to leave this world and go to the world of spirits, that his Heavenly Father was soon going to call him and he must be ready to go. And so he could not go to them, but he would pray the Lord for them.

This, I remember, was sometime in the date of 1864. How long he lived after this, I do not know, but it was not long. (He died that same year, April 29th, 1864). Concerning Brother Parrott Mewborn, this is best known to others that watched over him and saw him pass through the valley of the shadow of death. Some may wonder why I should write thus. The reason is best known to myself and my Heavenly Father.

Old Brother Parrott Mewborn was a man, excellent and faithful, and I have been constrained in my own mind for a long time to say something & leave it on record in remembrance of him, but the half can never be told, and so I leave him with the Lord.

Piercy Ham
Goldsboro, N.C.

IS THE ALLOTTED TIME
FOR THIS WORLD ABOUT
TO RUN OUT?

Dear Elder Mewborn,
Recently, when going
through some of my old reli-

gious periodicals and papers that I have kept through the years, I came across the following very interesting article entitled the "Measures of Time." It was first published in the Primitive Monitor in Indiana, in the November, 1928 number & was written by Elder C.P. Ballard of Blanchester, Ohio. If not deceived, this elder was blessed with a God-given, revealed insight and understanding of the signs of the times at this hour and present time in which we are now living from the scriptures. I shall leave to your judgement, but I believe many of your subscribers and readers of the Zion's Landmark would be interested in reading it.

I trust this will find you and your family in good health and blessed of the Lord is my hope.

Humbly yours, I trust, in a blessed hope in the Lord,
Edrie R. (Mrs. Bennie)
Clifton

Vesta, Virginia, 24177
March 20, 1999

MEASURES OF TIME

Elder Corvin Dove, and the Saints Scattered Abroad; Dearly Beloved in the Lord: - It has been suggested that I write this article for the readers of the MONITOR. (Any other paper of our faith may copy it if they chose to do so.) In this article I desire to refer especially to this quotation: "There remaineth therefore a rest to the people of God," Heb. 4:10. Notice II Peter 3:8, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Let us notice some Bible history of days and of thousands of years. When God created the heavens and the earth in six days, He must have had a holy and divine purpose in requiring of Himself six days in creating them, for He could have cre-

ated them in the twinkling of an eye had it been His good pleasure and will to do so. The seventh day is also mentioned, but according to the 1st chapter of Genesis, the evening and the morning were the first day, the evening and the morning were the second day, and likewise the evening and morning were the first six days of creation.

"Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made." Gen. 2:1-2. Please notice that there was no evening nor morning mentioned for the seventh day. It was God's rest day. This (seventh) rest day, having neither evening or morning, typifies that eternal day of rest, when all time and timely things will have ceased, and points to that eternal rest that remaineth to the people of God in that better world.

I am not trying to explain away the actual, first six days having evenings and mornings, and the seventh day immediately following without mention of evening or morning to it, but I believe they are typical of all time and eternity - the six days typical of all time, and the seventh day typical of eternity. The true, infinitely wise God from the beginning had a holy and divine purpose which He will never need to change or modify, and all of it leads up to the great and glorious finish that will culminate in that Heavenly rest of eternal glory, to the God-head and the eternal & everlasting happiness of the saints.

If you will keep in mind that with the Lord one day can represent a thousand years, notice that in the 12th chapter of Exodus the children of Israel were to take a lamb from the flock on the

tenth day of that month and keep it up for the evening of the fourteenth day, (which is four additional days). That lamb, a figure and type of the Lord Jesus, was to be kept ready, but not to be slain until the evening of the fourteenth day, and the blood of the Lamb was to be sprinkled on the door posts, and on the lintel of the doors of their homes, that when the destroying Angel passed over Egypt that night, he would pass over them and do them no harm.

Now, why keep the lamb up for four additional days and shed its innocent blood in connection with Israel's deliverance that night from the power and oppression of the enemy? Was it not because Christ was ready and due to come and shed His blood for His people in the evening of the first four years of time, which He surely did? Does not the one represent the other, and the two agree on the time? Four days are interpolated here into four thousand years? I say, yes.

Now notice the raising of Lazarus from the dead. The messenger came to Jesus, saying, "He whom thou lovest is sick." Jesus did not go immediately to the one He loved who was sick, but tarried two days before He went, having told His apostles before starting that Lazarus was dead. When He arrived in front of the grave of Lazarus, Lazarus had been dead four days. (See John 11:17.) Why did Jesus wait four days before He came, and knowing at the same time before He came, that Lazarus was dead? Why just four days? Well, if you cannot positively answer, then why did Jesus wait four thousand years before He came as the atoning Lamb of God to take away the sins of His people by the shedding of His blood and resurrection from the dead?

As I am presenting some

of my views, I will say as Lazarus lay four days in death before he was raised, God's elect lay under the just condemnation of the law, dead, dead in sin for about four thousand years before their legal representative, Jesus, came to deliver every one of them. Also, as Jesus stood before the grave and cried, "Lazarus, come forth!", He also cried on the cross, "It is finished." Furthermore, inasmuch as every part and member of Lazarus' body responded and came forth then and there, even so when Christ died on the cross for the sins of His people (bride, elect, chosen), every one of them were forever and ever freed from under the bondage, penalties and requirements of the law, from the very beginning with righteous Abel until the end of time. I repeat, I believe each day of the creation represents a thousand years of time. This would total an approximate time span equal to six thousand years, and scripturally speaking this is how long this world has stood from the beginning to the present.

Moreover, about the end of the first two thousand years (or first dispensation of time or two days with the Lord) came the flood, when God sent judgement upon the world because of sin, and destroyed all living upon earth except His chosen ones. That was a terrible event, but a wonderful display of His power and punishment for sin. Also, about the close of the next two thousand years, Jesus came, who suffered, bled and died. God's judgement again was made manifest on the world because of sin. This event was by far greater than the flood. It shook the earth, raised the dead, caused the sun to hide its brilliance, but greatest and most glorious of all, it saved His people, then

and there, and that same power will in the last day deliver every one of them, both body, soul and spirit, into that eternal, glorious rest that awaits the people of God. Bless His Holy Name forever and ever!

The Scriptures plainly teach that the greatest event that has or will ever occur in this time world is yet to come to-wit; the second personal, coming of Christ, when He will come with a shout, with the voice of the Archangel of God, in His glory, to gather His elect from every inhabited part of the earth, and to resurrect the bodies of His saints to an immortal and everlasting kingdom of eternal bliss in which will be found and contain that glorious rest that remaineth to the people of God that will never end. To cast the old Dragon - the serpent and his angels, and all the wicked into everlasting chains of darkness will be the final separation of elect from non-elect kind for the last time.

I realize this article is now too lengthy, and I have only touched upon it in a few places, but I hope you can understand me.

I now come to the final part, the part we should be most interested in. If the first two thousand years agree with the first two days of creation and represent the first division or dispensation of time to the flood, and the next two thousand years or second dispensation of time, agreeing with the third and fourth days of creation, bring us down to the crucifixion of our Saviour, will not also, the next division of time of two thousand years or third dispensation, and also agreeing with the fifth and sixth days of creation, bring this world down to the greatest event of all great events, the last judgement and the second personal coming of Christ?

Inasmuch as the sum of

the sixth and last day (or final thousand years) is now low in the setting horizon, and the twilight is appearing, are we not due for some great event, and that soon? If the seventh, the eternal day of God's rest is almost here, when all of His loved ones will finally be gathered and meet in Heaven, should we not be watching? Should we not be watching anyway for that great day of God? This glorious rest will be that great, seventh, final day in Heaven and immortal Glory that was prepared for all the elect and saints of God who were chosen in Christ from and before the foundation of the world. Is it close now at hand?

Yours in much weakness, I trust,

C.P. Ballard
Blanchester, Ohio

EXPERIENCE

Elder J. M. Mewborn,
Editor
Zion's Landmark
Coats, N. C.

Dear Elder Mewborn,
After reading the "Jan.-Feb., 1999", issue of Zion's Landmark, I am inclined to pen down my first experience, the Lord willing. If it is put in the Landmark, I request to remain anonymous.

This experience took place with me in the Summer of 1958-1959. It was a hot, summer afternoon, and I was reading my Bible, Exodus, Chapters 8 through 11, pertaining to the plagues God put on Pharaoh in Egypt. While reading and meditating, it occurred to me that some of the plagues were truly against nature. As I was reading, a thunderstorm was coming up outside. The sky had been clear and blue, and the storm was coming out of it.

At this time I was reading of the plague of hail, Exodus 9:2-26. I stopped and dwelt on this, how that it hailed and thundered

from the sky and fire ran along the ground. Hail and fire were mingled together as hail come down from the sky. The thought came to me that fire and water are opposites, and, that, no wonder, some people doubt the scriptures.

Outside my home, the storm had intensified. The wind blew very loudly, it thundered and lightened hard, heavy rain came down, and then the hail came down. It hailed so hard against my windows, striking it with such a strong force from the hard wind, that I stood back, fearing the glass would break.

The storm passed over, and I looked outside. The leaves were green on the trees, and it was very hot; yet, the ground was covered with several inches of hail. As I observed all of this, either a voice spoke, or a strong thought was heard within me saying, "do you want to see the fire on it?"

I cried out, exclaiming outwardly, NO, NO, for I was in a small wooden (frame) home, and I knew I would be consumed by the fire.

The next day, our local newspaper carried a small article about a freak, sudden storm that suddenly appeared out of nowhere over a small area of the northern part of our town.

I have always believed that God Almighty sent this storm to show me that all scriptures are true exactly as they are written and by the inspiration of God.

(Writer's name withheld as per request. Letter was dated March 18, 1999.)

ELIZABETH FRYER CLAYTON

Our God in His infinite love and wisdom reached down at Person County Memorial Hospital at Roxboro, NC, on January 25, 1999, and removed the soul of Sister Elizabeth Clayton, one whom we loved so dearly and was so precious to all that knew her.

She was born on July 5, 1908, at Madisonville, Kentucky, the daughter of the late Bird and Ossie Smith Fryer. She was married to Rainey Clayton, and moved to our area where she worked at Collins & Aikman Corporation until her retirement. Her husband died August 2, 1971. They were not blessed to have any children.

Surviving are a sister, Maggie F. Jemley of

Harlan, Kentucky, and three brothers, Richard Fryer of Evansville, Ind., Raymond Ray Fryer, Eureka, Mo. and Ruby Lee Fryer, Long Beach, Calif.; a niece, Mary Elizabeth Jemley, Harlan, KY., who was so helpful to her in her business in her later years, along with several nephews.

Her funeral service was held at Stories Creek Primitive Baptist Church at 11:00 a.m. on January 28, 1999, by her pastor, Elder Pete Hendrix, assisted by Elder O. J. Wray, Jr. and burial was in the church cemetery.

She joined the Church at Stories Creek on the third weekend in July, 1949, and was baptized by Elder N. D. Teasley. It was her delight to help with anything pertaining to her church, and she could always set such a delicious meal. Everyone looked forward to her beautiful cakes. Her conviction was so great, and she let it be known relating to Deut: 33-27, "The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee; and shall say, destroy them." When one of our former deacons, that recently withdrew from us, visited her, she would not invite him in her home and refused to shake his hand, telling him, we are no longer in friendship, and sent him on his way by saying she would not be a hypocrite. One of her favorite expressions will always linger with me, "I hope I love you for Christ's sake."

The church and all of her correspondents have sustained a great loss; yet, we feel her journey on this earth has been completed, and she has inherited that reward that all of His chosen ones are longing for.

Reuben Bowes, Committee

Approved in conference of Stories Creek Primitive Baptist Church this 20th day of March, 1999.

Elder Pete Hendrix, Moderator
Helen Hendrix, Clerk

JIMMIE D. MARTIN, SR.

It is with a feeling of unworthiness and inability that I comply with the request of Matrimony Church in attempting to write this obituary of our beloved brother and deacon, Jimmie D. Martin, Sr.

He was the son of James D. and Rosie Martin. He was born January 15, 1917, and died December 10, 1998. He was a farmer, then later retired from Baxter and Kelly, Stoneville, North Carolina.

He was married to Annie Marie Smith, November 13, 1936. They were blessed with one son, J. D. Martin, Jr., four grandchildren and seven great-grandchildren. He left two sisters, Lindy Williams of Reidsville, North Carolina, and Mildred Wood of Eden, North Carolina.

Brother Martin joined Matrimony Church, Rockingham County, North Carolina, by experience, and was baptized by his pastor, Elder J. G. Gardner on August 11, 1963. He was ordained Deacon on February 13, 1965. He was a faithful member, and was highly esteemed by his brethren. He stood firmly in the Doctrine of God our Savior.

Brother Martin met with many sore trials, but God gave him faith to fight on. His days were numbered here, and he could live no longer. It was sad for the church to give up our dear brother, but we humbly confess God knew best, and we hope our loss is his eternal gain.

Funeral service was conducted at Matrimony Church by his pastor, Elder Paul Clark, and Elder George Flippin. A large number of friends attended the funeral. His body was laid to rest in the church cemetery to await the coming of our Lord and Savior, Jesus Christ.

We, the Church, at Matrimony, extend to the family our sympathy and our hope that God will reconcile all of us to His Holy Will. May it be resolved that three copies of this obituary notice be made, one for the family, one for the church record, and one of Zion's Landmark for publication.

Done by order of Matrimony Church in conference February 13, 1999.

Elder Paul Clark, Moderator
Mabel Rhodes, Clerk

KATIE ARCHIBALD

It is with much sadness that I attempt to write in memory of our dear sister, Sister Katie Archibald. She was the daughter of Mr. Braxton and Katherine Tudor Atkinson.

She was born August 25, 1905, and died June 3, 1997. She was preceded in death by her husband, Brainard L. Archibald. She leaves behind two sons to mourn her passing, William "Bill" Archibald of Eden, North Carolina, and Robert "Bob" Archibald of Zainsville, Ohio.

Sister Archibald joined Matrimony Church, Rockingham, NC, on confession of faith, November 6, 1963, and stayed with our church until her death. She was a strong believer in the doctrine of Salvation by Grace and Grace alone. She came to church as long as her health permitted. She spent the last several years of her life in the Brian Center Nursing Home in Eden, North Carolina.

I visited her many times, and we had several sweet meetings. We talked about the love of the church, and the doctrine of Salvation by Grace and Grace alone, which meant so much to both of us. I am trying not to put myself up with this dear sister, who mean't so much to me, but I hope that these experiences we had will be of comfort to those who knew her, and all who love the doctrine of Salvation by Grace and Grace alone. Oh how wonderful when we can talk and be blessed to witness with each other.

Sister Archibald's funeral service was conducted at Fair's Funeral Home in Eden, North Carolina, by her pastor, Elder Paul Clark. A large crowd attended her service, and her body was laid to rest in Woodlawn Cemetery, Eden, North Carolina.

We, the church, hope our loss is her eternal gain, and we say to her, sleep on Dear Sister, and take thy peaceful rest, we loved you so, but God loved you best.

May the family ever be blessed to look to the Lord, and may He reconcile them to the loss of their dear mother.

We request that a copy of this notice be sent to the family, one for the church record, and one for Zion's Landmark for publication.

Done by order of the church in conference, February 13, 1999.

Elder Paul Clark, Moderator
Mable Rhodes, Clerk

NANNIE MAE HALL STOWE

We, the Primitive Baptist Church at Matrimony, Rockingham County, North Carolina, bow in much sorrow over the passing of our dear sister, Nannie Mae Hall Stowe. She was born to Mr. John W. and Bertie Newman Hall of Meadows of Dan, Virginia, on April 12, 1900, and died November 12, 1998, at Burlington, North Carolina.

She was married to George William Stowe in 1919. They had one daughter, Georgia Mae Stowe Hopkins, six grandchildren, six great-grandchildren, six great-great-grandchildren, eleven great-great-great-grandchildren, and one great-great-great-great-grandchild. She had five deceased brothers and sisters, and three now living —Audry Hubbard of Richmond, Virginia, Evelyn Gill of Midlothain, Virginia, and Elisha Hall, Powhatan, Virginia.

Sister Stowe joined Matrimony Church by letter, January 13, 1951. She was faithful to come to church as long as she was able, and was a firm believer in the doctrine of Grace and Grace alone. We at Matrimony Church

feel that our loss is her eternal gain. "Though today we are filled with mourning, mercy still is on the throne; with thy smiles of love returning, we can say **THY WILL BE DONE**".

Her funeral service was conducted at Fair's Funeral Home in Eden, North Carolina, by her pastor, Elder Paul Clark. Her body was laid to rest in Matrimony Church Cemetery beneath a mound of beautiful flowers. We trust she is resting in the love of our Lord and Master, and hope the Lord will reconcile the family to their loss. May it be resolved that a copy of this obituary be given to the family, one for the church record, and one for the Zion's Landmark for publication.

Done by order of Matrimony Church in conference February 13, 1999.

Elder Paul Clark, Moderator
Mabel Rhodes, Clerk

REQUEST

Dear Elder Mewborn,

I am sending some poetry which I wrote about my husband, Harry T. Manuel, who passed away on August 1, 1997. This poem relates to some of my thoughts, and if you find it suitable and have the space, you have my permission to have it printed in the Zion's Landmark, if you so desire. I have felt so much alone since his passing.

Also, Elder Mewborn, there was one small mistake that occurred in the "November-December, 1997" issue of the paper that carried his obituary. For the sake of the record I would like to have this correction made. The obituary says that Harry joined the church at Matrimony on February 2, 1989, and was baptized on March 12, 1989. Actually, he was received for membership or united with the church on February 12, 1989, and was baptized March 12, 1989, the latter date which is correct.

Yours in hope of eternal life,
Rachel Clark Manuel
Rocky Mount, Virginia 24151
August 3, 1989

**IN LOVING MEMORY OF MY
HUSBAND, HARRY THOMAS MANUEL
(1920-1997)**

It has been a year on this eve when my beloved one was by God's will called away; When God speaks to the mighty wind, the soul and the spirit likewise obey.

If I could only speak to Harry one more time these words so true,

The ones most precious would be, "I love you."

Just how much he mean't to me, I am unable to say - to me he was one of the sweetest persons I have ever known, compassionate and loving in every way.

I thank the Lord for each day with him that I was blessed to spend.

The fond memories of each moment I desire the Lord to renew again and again.

I shall never forget his last night on earth, how earnestly he begged the Lord to take care of me.

He related that his life was nearly over, and his departure he could foresee.

On Harry, cancer can never more take its toll;

For life ceased in his body in departing of his soul.

His spirit that never dies took flight back to the One who gave

To join the entombed millions beyond the grave.

Death did us part, but a portion of me went with him "my heart".

How long, Oh! Lord, How long? Has been my constant cry and song awaiting for that call to come unto me,

Hoping to embark on the Ship of Zion when she goes out to sea.

Sadly missed and loved,
His wife,

Rachel Clark Manuel
August 3, 1998

CLYDE ALBERT SPIVEY

It has pleased Almighty God in His infinite wisdom to yield up Mr. Clyde "Albert" Spivey's mortal body at the Spivey's home on Tuesday, Sept. 15, 1998. His family was with him.

Mr. Spivey was born on May 20, 1940, in Guilford County, North Carolina. Mr. Spivey married his playmate and childhood sweetheart, Nancy Ruth Sharpe, also of Guilford County, North Carolina, on May 22, 1964. They both attended Bessemer High School in Greensboro, NC. Mr. Spivey was graduated from Bessemer High School and served his country in the U.S. Air Force from 1960 to 1964, for which he received an honorable discharge. He was awarded the Good Conduct Medal for exemplary behavior, efficiency and fidelity; and he was in the U.S. Air Force Reserves until 1966.

Clyde and Nancy lived in Greensboro, North Carolina, then moved to Sanford, NC in 1969. While in Sanford, both received their BS degrees in Business Administration. Clyde managed a furniture store in Sanford until he changed positions to a store in Durham, NC.

Clyde and Nancy moved to Durham in December of 1978. He managed a furniture store there, and was in credit management until an accident in March 1983 limited his work to helping out in the family business, PRIME TIME WEEKLY TV MAGAZINE, which

Nancy started in August 1979.

Surviving are two children from Nancy's former marriage, Warren K. Ray and Carole Budd of Durham, NC. Clyde and Nancy had one son, Clyde Eric Spivey; five grandchildren, Warren's daughter, Megan Ashley Ray, Carole's son, Jacob C. Budd, daughter, Carole Ruth Budd and son, Aaron W. Budd; and Clyde Eric's daughter, Haley Ruth Spivey, of Durham, NC; one sister, Peggy Spivey Williams of Greensboro, NC, and one brother, Charles Ray Spivey, deceased.

Mr. Spivey was a good, faithful husband, father and grandparent. He did honest work and never slighted his position, doing his work conscientiously setting an example in the marketplace which many might emulate. Mr. Clyde Albert Spivey was a man of simple life - simple in his faith and upright in his dealings with his fellow man for which (through the blessing of the Lord) he did a lot of good. His religious affiliation was Baptist, and at times he and his family attended the Primitive Baptist Church.

Mr. Clyde Albert Spivey's body remained at his home at 901 Prologue Road in Durham, NC, where his family received friends and family between 7 p.m. and 9 p.m. Thursday, Sept. 17, 1998. All his requests of his funeral were handled by his family, and his memory was honored by his family and close friends.

Every creature born into this world must die and return at last to dust. It is a fact with which we must all reckon. The great and the humble, the rich and the poor, must all meet the death angels; and we feel there was a shouting time in Heaven when his soul arrived.

The funeral service was held at Guilford Memorial Park Cemetery at his graveside on the High Point Road in Greensboro, NC, on Friday, September 18, 1998 at 3 p.m.

Submitted by his widow,
Nancy S. Spivey, and his family.

SALEM ASSOCIATION

The Ninetieth Annual Session of the Salem Primitive Baptist Association will convene, the Lord Will, on the Third Sunday and Saturday before in June, 1999. The dates are June 19 and 20. The Association will be entertained by Burlington Primitive Baptist Church on the Bunker Hill Church Grounds. The Church is in Forsyth County on NC Hwy 66 South of Kernersville, NC. We report that though sorely afflicted, we have been Blessed by the Grace of God with a joyous and prosperous season. We Thank our Precious Lord Jesus Christ that we are at Peace. We do therefore invite those of our same Precious Faith and are likewise at Peace to come join with us.

John T. Lee
Eva B. Deaton
Coy M. Vance

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the precious moments spent with the brethren, Elder Harwood & Lottie in their home, you and Susie, in your home, and during our travels with Brother G. W. Martin, who accompanied us on these trips.

The kindness and wonderful hospitality of everyone gave me truly a sense of belonging, and I felt to be much at home amongst you dear people, a blessing from our Lord. Please convey my kind regards to all and tell them that this poor, unworthy sinner will remember for a long time to come with great fondness the time I was blessed to spend among you.

With great affection,
Kenneth R. Adams
Mayfield, Kentucky
June 11, 1999

(It was a wonderful blessing, indeed, to see the brethren drawn together in one accord under the preaching of our beloved brother in the Lord, Elder Kenneth R. Adams, during the above three appointments the fifth weekend in May, 1999. We hope it is God's will that he may visit us in these parts again. JMM.)

"THIS IS NOW BONE OF MY BONES, AND FLESH OF MY FLESH." (GENESIS 2:23)

"FOR WE ARE MEMBERS OF HIS BODY, OF HIS FLESH AND OF HIS BONES."
(EPHESIANS 5:30)

Dear Elder Mewborn,
Please forgive me for delaying so long in writing to you. I am all undone. My faith is weak, if existent at all. I feel so unable to write anything worthy of your time to read. Nevertheless, I am com-

pelled to impose upon you to bear with me in my poverty of spirit, and my corrupt nature in the flesh. Although I am so full of doubts and fears, yet I cling with all that is in me to my little hope in the impossible notion that I am, indeed, one of His little ones, and so have a desire to count myself among you. But do I dare to walk among you, holding myself up to be one with you, speaking out on those things on which my mind is exercised as though they were of some significance or worthy of bothering about? God forbid!

And, then, there is the old man of the flesh that likes to take the preeminence, to be noticed and revered as one worthy of esteem. It is my fear of this (outward) man that causes me to fear to make the attempt to write. It is my fear of this man that makes me want to shun the notice of God's saints and hide from them that they might not discover my nakedness and abhor me as I have been made to abhor myself. Please look over me and count it not against me when I show my corrupt, sinful nature, and if you can be blessed, be kind and forgiving, counting me as but a poor sinner whose only hope is in the unbounded mercy and grace of a loving God.

Let me say that for some time now, my mind has been much exercised upon the Apostle Paul's writing in the 5th Chapter of Ephesians, verses 30, 31 & 32. "For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, they two shall be one flesh. This is a great mystery: but I speak concerning

Christ and the church." Adam said of Eve in Genesis Chapter II, verses 23 & 24, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Now if Adam (being a type of Christ), speaks of Eve (being in type of the church) as being bone of his bone and flesh of his flesh, should we marvel that the Apostle Paul, also speaking of that union, declares himself to be speaking of Christ and the church? Although there is no denying the union of Christ and the church, it is the time, circumstances, and the extent of this union, whether it be vital, eternal, corporal, federal, of a spiritual nature only, or also of a fleshly nature, that I desire to explore.

Again, the Apostle Paul wrote to the Ephesians, Chapter 2, verse 10, "For we are His workmanship, CREATED IN CHRIST JESUS unto good works, which God hath before ordained that we should walk in them." Hence, we are persuaded by reading the Holy scriptures that our Lord Jesus Christ is and was always One with the Creator, having no beginning or ending of days, and that all things were created by Him and for Him. Believing also that God ended His work of creation on the sixth day, we conclude necessarily that all He created was created in those first six days. Christ had not yet been born of the woman, and yet still was in God and one with Him. This means He must certainly have been of a spiritual nature. Can we not say with

FOND MEMORIES OF RECENT VISIT RECALLED

Dear Elder Mewborn,

If I could express my feelings about my recent visit with all the dear saints, scattered across your part of the country, including Elder C.T. Harward and wife, Lottie, and your wife, Susie, I would. But, I cannot think of the right words to describe the extraordinary feelings of love and peace that seemed to accompany me everywhere I went during my visit. (This included the meeting at Lamm's Grove Church, Moore County, NC, on May 28, 1999, the Mill Branch Union Meeting at Simpson Creek Church, Horry County, South Carolina, the fifth Saturday, and the fifth Sunday meeting at Mewborn's Church, Greene County, NC, on May 30th, 1999.) My God richly blessed me those three days beyond measure to be able to visit with and feel accepted among the people that are, if I am not deceived, none other than the saints of the One, True, and Living God. Surely, if I am not mistaken, I have seen with my own eyes a portion of the body of Christ. This past week, since returning from your midst and those people who comprise those little flocks, has been a time of great rejoicing. My cup continues to run over, as I am given to relive in my mind and heart, some of

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certainly then that which was created in Him must also have been of a spiritual nature? Hence, the "we" under consideration here must certainly be the church in the Spirit. Furthermore, it stands to reason that the militant church had been chosen in Him from and before the foundation of the world, and that the Spiritual church would also have been created in Him from and before the foundation of the world.

The scriptures say, "In the beginning, God created the heaven and the earth." The original Hebrew word used is translated in the English as heaven or also heavens. For in the Hebrew it is understood as a dual word, meaning two heavens. So, then God created the heavens, one being the atmosphere around the earth and all that is beyond it. The other one is the Paradise of God, that one being what Paul referred to when he said he was caught up into the third Heaven. (See II Cor. 12:4). This Heaven is of a spiritual nature and encompasses all that was created of a spiritual nature, whether it be Angels, devils, (or evil spirits), or the spiritual church as created in Christ. Hence, we find the Spiritual church existing in Him (Christ) in this Heaven before the foundation of the world, and, consequently, before the militant church was made manifest

through Adam, the first man, and his fallen posterity.

The general use of the word "create" means to call into existence something from nothing, even as God created the universe and all that is in it. However, as translated from the Greek, it is properly rendered "to form the original thing." For God in creating Adam, "formed him of the dust of the earth." So, then, the spiritual church was not created in Christ in the modern or general sense of the notion to make something from nothing, but rather was FORMED of the dust of the earth. The church is spiritual and of Christ, and must be formed of His spirit. For even as all of the human race was in Adam and of Adam, he was all in all in the flesh. Hence, we are (in the flesh) Adam multiplied. Adam was made in the image of God (or Christ) for there are three, and yet they are one, Father, Son and Holy Ghost, the Triune God. So, then, the Spiritual Church is in Christ and of Christ, and He is all in all in the Spirit. Hence, the Spiritual Church in Christ is Christ multiplied. Consequently, even before being formed, the church was in Him (Christ) eternally. Else, how could He give us eternal (without beginning or ending) life? Thus, we find an undeniable, vital, (life giving), and eternal, spiritual union of Christ and His Church.

Now, we would like to explore, if enabled to do so, the union of Christ and the Church, specifically concerning the scripture, "This is now bone of my bones and flesh of my flesh." For it is herein we find a union, not of a spiritual, but of a corporal nature. It is not only a vital union, but a federal union. Even as the 50 states all have their own respective governments and exist in and of themselves, yet they are become one nation by reason of the federal union, and, as such, are united as one by the Federal government. By comparison, even so, are not the many members of the militant church, each one having an independant existence, united into one body with Christ by reason of His spirit which is in them all? And even as the Federal government rules over the state governments, does not His Spirit also rule over the bodies, hearts and minds of His children, bringing them under submission? Further, we would insist that this union is not with the whole Adamic race, but only with those who were chosen in Him before the foundation of the world according to the purpose of God in election? "For verily He took not on Him the nature of Angels; but He took on Him the seed of Abraham." That seed of Abraham is not to the children according to circumcision (or the flesh), but it is the seed of Abraham according to the promise (or according to the righteousness of God which is by faith). So, then, He took not on Him the whole number of the seed of Adam, but only that portion or number of the seed of Abraham, being exclusively the children that were of the promise. "For in Isaac shall THY SEED be called." (See Romans 9:6&7).

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil." (Hebrews 2:14).

He partook of that flesh in order that the children's bodies might become His body, establishing a union in which their sins became His sins. For as the old man was crucified with Christ, certainly he must have been in Him bodily. And even as the sins of the church are imputed to Him, even so His righteousness is imputed to the church, for they are now become one body. And in this union is the sure redemption of the body. For if He had come to save only spirits, He would have come in the Spirit. But he came to save the whole man, both his body, his soul, and his spirit. (Read 1st Thessalonians 5:23).

If Christ is the Head of the body, and that body is the church, then certainly, though there be many members, yet they are all of the same body, that being the body of Christ. "For in my Father's house are many mansions." (John 14:2). This same house is Christ's body and inwardly it contains many mansions. Now the Father's house would certainly be the habitation in which He dwells. His habitation is none other than His body and His body is none other than the church, the Church of the Living God, the pillar and ground of the Truth. For He saith in Psalms 132, verses 13 & 14, "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I DWELL: for I have desired it." And the Apostle Paul records in II Corinthians Chapter 6, verse 16, "As God hath said, I will DWELL in them, and walk in them; and I will be their God and they shall be my people." So, then the body of Christ (the Church) is the Father's house wherein He dwells, and though there may be many mansions, there is but one house. ("In my Father's house are many mansions.") This house is not made with hands, but it is that one house whose builder and maker is God. All of His children are of this one house, or

Zion's Landmark

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

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of one body, and that body is none other than the Body of Christ. It is bone of His bones, and flesh of his flesh. So, then, there is not only a vital, eternal and spiritual union of Christ and His Church, but also a corporal, federal union of Christ and His church, as well.

Now, Elder Mewborn, if I am too bold or have taken too much liberty with these scriptures, (for I am aware that I have written some things that I do not know to have ever been specifically written or spoken by my brethren previously), or if I am mistaken in anything herein written, I beg to be shown a more perfect way. I deem myself not to be an instructor of the Truth, but rather an inquirer after it. I ever stand ready to be corrected, or even rebuffed, as the case may warrant.

I remain, I trust, yours in hope,

Kenneth R. Adams
Mayfield, Kentucky
November 1, 1998

VITAL UNITY OF CHRIST AND THE CHURCH

'Twas Jesus and the chosen race,

Subsists a bond of sovereign grace,

That hell, with its infernal train,

Shall ne'er dissolve, or rend in twain.

This sacred bond shall never break,

Though earth should to her centre shake;

Rest, doubting saint, assured of this,

For God has pledged His holiness.

He swore but once, the deed was done;

'Twas settled by the great Three One;

Christ was appointed to redeem

All that the Father loved in Him.

Hail sacred union, firm and strong!

How great the grace, how sweet the song!

That worms of earth should ever be

One with incarnate deity!

One in the tomb, one when He rose,

One when He triumph'd o'er His foes;

One when in Heaven He took his seat,

While seraph's sung all hell's defeat.

This sacred tie forbids their fears

For all He is, or has, is theirs;

With Him their head, they stand or fall,

Their life, their surety, and their all. (Selected)

(A good letter written to Sister Emmie L. Grayson from Brother Jack Dawsey)

"THIS IS THE WAY, WALK YE IN IT..."

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." -Isaiah 30:21.

Sister Emmie Lou Grayson
Greenville, Alabama 36037

Dear Sister Emmie Lou:

In response to your inquiry on Isaiah 30:21, the following represents the strength of my thoughts on that verse.

Introduction

First in accordance with my usual manner and method of casting for thoughts, I will offer some historical comments, and then, (the Lord, being my helper), I shall attempt to follow the historical with the spiritual. But first, lest the reader be unduly critical of my expression, "The Lord is my helper..." let me say this. That expression is scriptural, true and experimental.

When the Apostle Paul invoked these words, in Hebrews 13:6, "So that we may boldly say, the Lord is my helper," he was not using the word, "helper" in the same sense of a modern day Arminian, free-willer, or work-monger, who always is implying that God needs some help from man. In these, the last days of Redemption, it seems necessary for ministers of the gospel to parse and explain

every word they use, lest some reader or hearer go out and criticize beyond the pale.

Some people today are so enamored on false doctrine, or no doctrine at all, they either always mock or cringe whenever they hear a word of text, (like the word helper), quoted. But the expression, "The Lord is my helper..." is not Arminian. It truly reflects the inner "feelings" of a helpless servant.

Paul, as his own witness, could do nothing. The words of Jesus say it best. "With man, it is impossible, but with God, all things are possible..." His words have that peculiar ring of sovereign truth and power. (Matt. 19:26). Therefore, the Lord being my helper, I shall attempt to offer my thoughts on your request.

Commentary

The words of Isaiah 30:21 have double meaning. On the one hand, they reveal the deplorable condition of the Lord's people in Isaiah's day. The Elect in that day and time, just as they are in this day and time, had more confidence in Egypt than God's word. Verses 1-7 seem to bear this out. Verses 8-18 reveal their contempt for God's word. These verses remind me so much of our own condition, and the foolish notion we have of the flesh.

For example, it is our nature and tendency to look to the government to save and protect us, (knowing it is a futile salvation). We know in our heart that our government is in shambles, and cannot even protect itself from thieves, and yet we are prone to turn toward it for our salvation. Like our ancient brethren, we, (collectively), hold in contempt the word of God. There is dearth (famine) in the land today. Dearth (famine) is found among our preachers, among our deacons, and there is even dearth of hearing among the people sitting in the pews. The dearth I speak of is not of bread and water. It is the dearth of the word of God. Trust me. I

believe that I know what I am talking about because I am guilty of all these charges myself.

May our precious Lord stir up the nest, and flutter His wings over us that we might hear that "voice" as the prophet said, "And thine ears shall hear a word behind thee...saying... this is the way, walk ye in it." I long for and pray that I might once again hear His voice.

Sister Emmie Lou, in my 56-years on this planet, I have only heard Him speak but once. He spoke 6-words to me when I was about, or nearing, the age of 33. I was greatly comforted beyond measure by His words, "I am here, I'll be waiting." Approximately, 20-years thence, (when I was about, or nearing, the age of 52), He appeared again, but revealed to me only the bottom "skirts of His garments" that flapped in the breeze. He did not show Himself nor did He speak. I was left speechless, dumbfounded and afraid. To this day, I ponder these things in my heart.

Mercy and Destruction

Now concerning God's words to Isaiah, two things are borne out. (1) He reveals Himself to be merciful. (2) He reveals His intent and purpose to destroy Assyria. Let me explain. Our God is a God of mercy. He is merciful and long-suffering to the Church, and to none but the Church. He will never leave or forsake His Church. "I will never leave thee, or forsake thee..."

By the word church, I do not militantly mean Elam or Providence Primitive Baptist Churches as in Alabama. Local churches, however precious, (and we must cherish each and every one of them), will one day dissolve like snow in the summer sun. I sometimes liken a local meeting house, and its congregation & members to that of a man. It has a day of birth, a day of growth and prosperity, a day of great wisdom, but in the end grows old and weak, only to perish in time. We have seen this take place previously, and are seeing it

take place today. But the Church of the Living God, that great cloud of witnesses that Paul spoke of in the Hebrews, shall never cease. That Church is His Eternal Body. Its mystical members shall never be separated, and neither shall any man pluck them out of His hand.

Now, consider His mercy. "And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him." -verse 18. There is another side of Him revealed, however. Consider His wrath. He assures Isaiah of the destruction of Assyria. "Behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire." -verse 27.

Application

Do you recall the condition of John, the apostle, in the Revelation? His state was similar to Isaiah. He was exiled, cut-off from his own precious brethren, isolated and alone in the Isle of Patmos. He looked over the horizon to Asia Minor, (his homeland), and prayed for the coming judgment of God. "Even so," he said, "Come, Lord Jesus..." (Revelation 22:20) If John's and Isaiah's words are not the experience of the Church, (and I trust mine too), then I have no hope of ever being delivered.

Isaiah lived in a divided kingdom. Nonetheless, he heard a voice behind him saying, "This is the way, walk ye in it..." John and his brethren were scattered and divided, (in accordance with the prophecy of Zechariah, "Smite the Shepherd, and the sheep shall be scattered.") Nonetheless, John heard a voice. Where? That Voice came from behind him, "I was in the Spirit on the Lord's day, and heard **BEHIND ME A GREAT VOICE, as of a trumpet.**" Rev. 1:10. **That voice** is the same voice

that Isaiah heard 760 years earlier. It carries essentially the same message. "I am Alpha and Omega, the beginning and the end, the first and the last."

Alpha is the first letter of the Greek alphabet, and Omega is the last. Today, that language is dead and defunct. But our precious Lord, unlike a defunct language, is alive forevermore, and His word and language shall stand forever. "I am alive for evermore, amen; and have the keys of hell and of death."

A Precious Hope

My dear sister, the warp and woof of our doctrine is The Resurrection. We live because He lives. Our life is hid in Christ Jesus. Death likewise, when you think about it, is hidden in Him. Death will never raise its ugly head against us (in power) again. Death shall never haunt, disturb, or harm the people of God. It cannot harm us on our dying bed, or in the grave of our rest. The blessed promise is "O' death where is thy sting... O' grave where is thy victory..." We are more than conquerors in our Beloved. "The Lord God omnipotent reigneth!"

The inspired Word of God is of genuine interest to the child of God. It is assuredly of great interest when the Holy Ghost reveals His mind and purpose to us.

Isaiah was shown that his God would destroy Assyria and have mercy on His elect. This likewise was true with John. He learned that God would destroy the Roman and Greek empires, and would also have mercy to the Elect.

This too is our experience. When you look back over your life and consider the many experiences you have been brought through, surely you conclude with Isaiah and John that our God is merciful. But He also is a consuming fire.

The Character of Faith

Like the prophets before, when we look forward in prospect, we walk in faith. But when we look back, ret-

rospect, our faith is an exercise in sight and sound. In prospect, we live in hope. In retrospect, faith is confirmed.

You have never heard the voice of the Lord God IN FRONT of you. It seems to always come from BEHIND. Prospect is in faith, retrospect is a confirmation. In looking back, we see the hand of the Lord. We see here a little, there a little, precept upon precept, and line upon line. But in all revelation, we see a way is set before us, and we hear a command.

We cannot change that way, Sister Emmie Lou. It is not ours to change. He sets the way, and He sets the bounds of our habitation. But thanks be to God, He commands that; "Ye shall walk in it..."

Surely the worse road of all is just having a way, (as our Arminian friends), without a command. I would rather be an atheist than subscribe to a way without the command.

Brethren, we have no other choice before us. I fully concur with my brother from Sun City, California. "If you are in it (the way), you cannot get out of it, and if you are not in it, you cannot get in it." -Bud Smith.

Whether we turn to the right or to the left, we must and shall walk in the way He has appointed and ordained. How many times have I "kicked against the pricks?" I am sorry to say, but they are too numerous to mention. How many times have I tried to loosen the combination of the straps, the bands, and other working gear of the harness? I am sorry to say, but they are too numerous to mention. How many times have I tried to take the "bit" from the mouth, and buck against the reins? I am sorry to say, but they are too numerous to mention. In all these things, however, a way was opened for me. Mercy was provided, and somehow, a furrow was made for the seed.

My experience is, was, and ever shall be not my doing.

The way I have traveled is not my way. Convenience would have dictated for me to do it "another" way. Left to my discretion, I would have chosen the "rose garden" approach. The Lord God made the way. He is the Way, the One, and the only way, and I cherish and long to hear that precious command, "Walk ye in it..." Except He command, I cannot walk.

But when God Almighty commands, we hear, we see, we touch, and we walk. We don't run. We walk slowly, but we walk. The race is not to the swift, nor the battle to the strong. (Read Eccl. 9:11)

Some seem to walk faster than others. Some seem to walk while having to carry their beds. Theirs appears the greater burden. But walk they must!

Jack Dawsey
Swansboro, NC
March, 1999

EDITORIAL

IS CREMATION SCRIPTURAL?

A friend recently asked me if the practice of cremation is upheld by the scriptures, or if this practice is scriptural. Cremation is that method or procedure whereby a human body or corpse is reduced to ashes or dust by the action and strength of white-hot fire. The question has been asked, "do the scriptures support cremation?" "Should the children of God and true believers practice it?"

Cremation takes place in today's world when the human body is placed in a coffin or other container which is then burned in a special oven or furnace at 2000 degrees Fahrenheit ranging from one hour to four hours. Any remaining bones which the heat of the fire did not consume to ashes are then crushed into a white powdery residue. The ashes are then placed into a container called an urn and given to the relatives of the deceased person. Sometimes, the relatives either keep the ashes,

bury them in a cemetery, or place them in a special burial vault called a columbarium. Some people request that their ashes be divided among family members, scattered in one particular place, such as a favorite lake, sometimes over the ocean, over the deceased person's front yard, and more recently they have been placed in earth-orbiting satellites, as they whirl around the earth in outer space in these space capsules or containers. Some believe, who have requested the latter disposal, that when these containers fall back into space and the earth's atmosphere, their dust particles will be reduced and dissolved to nothing in the consuming fire that destroys the capsule, being convinced, as they falsely think, that such will void and nullify the Words of God to Adam in Genesis 3:19, "dust thou art, and unto dust thou shalt return." This, they believe, will accomplish a permanent annihilation of their body remains and dust since nothing could ever exist of them again because of this obliteration.

The practice of cremation in the USA first took place in the year 1884, although this heathen and pagan practice reaches back to the ancient Greeks & Romans, as well as into India and China. Rome, over 2,000 years ago, was among the first to practice this abhorrent custom. Today in India, this is a very common practice among the Hindus, but the Mohammedans bury their dead. In our country, the USA, at this time cremations account for the disposal of about 10% - 15% of the dead, about 20% in Canada, and about 60% in Great Britain. We hear of it being used many more times now (today) than when I was a child. It has been my observation over a lifetime of 67 years that the practice has increased very greatly for this period of

time. It is not uncommon to hear of it locally at most anyplace or anytime.

In searching the scriptures there is not one single instance that I have been able to find where any of the bodies of the patriarchs, apostles, prophets and the children of God in the Holy Scriptures were ever cremated. Yet, on the other hand I hasten to say there are instances where God cremated the wicked, and also where the wicked cremated other people. These instances include Achan who was stoned and his body burned at Jericho for stealing public property. (See Joshua 7:15 & 25), the Kings of Judah who built the high places of Baal to burn their sons with fire for burnt offerings, (See Jere. 19-5), and Moab's unpardonable sin for burning the bones of the King of Edom into lime. (See Amos 2:1).

Following are scriptural proofs that substantiate the burial of the body of our Lord and Saviour Jesus Christ, along with many Biblical prophets and patriarchs, as recorded in the scriptures. Please take your time in reading them, and refer back to the Bible for additional information as to the manner of these burials.

(1) And Joseph of Arimathaea brought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher." Mark 15:46 (Note: This example, pattern and order of Jesus' burial is the one laid out by The God of Heaven for His only begotten Son.)

(2) "Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." "There laid they Jesus." John 19:40 & 42.

(3) "The field which Abraham purchased of the sons of Heth: There was Abraham buried, and Sarah,

his wife." Genesis 25:10.

(4) "There they buried Isaac and Rebekah, his wife." Genesis 49:13.

(5) "And Joseph went up to bury his father (Jacob): and they carried him (Jacob) into the land of Canaan, and buried him in the cave of the field of Machpelah." Genesis 50:7 & 13.

(6) "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground, which Jacob bought the sons of Hamor, etc." Joshua 24:32.

(7) "So Moses, the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He (God) buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day." Deut. 34:5 & 6. (God buried the body of Moses without the help of man.)

(8) "There Aaron died in Mosera, and there he was buried." Deut. 10:6.

(9) "And Miriam died there, and was buried there in Kadesh." Numbers 20:1.

(10) "So David slept with his fathers, and was buried in the city of David." 1st Kings 2:10.

(11) "Where thou diest, will I die, and there will I be buried," said Ruth of old in her book, Ruth 1:17.

(12) Concerning John the Baptist, a cousin by natural kin of Jesus, it is recorded, "And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his (John's) disciples came, and took up the body, and buried it, and went and told Jesus." Matt. 14:11-12.

(13) "And devout men carried Stephen to his burial, and made great lamentation over him." Acts 8:2.

(14) In the power of Christ's foreknowledge, He foretold of His burial when the woman poured the ointment of the alabaster box on His Head, saying to the

indignant disciples, "she hath poured it on my body, she did it for my burial." Matt. 26:12. (This scripture confirms His intent of the burial of His body.) In reading the above scriptural proofs of burial of the bodies of the family of God, down through the ages of time, including the burial of the body of our Lord and Saviour, the only reachable conclusion is that the Godly, scriptural manner of disposing of the bodies of the saints of God is by burial (back) into the ground and earth from which they came. Any other manner is paganistic.

The bodies of Jesus, Abraham, Isaac and Rebekah, Jacob, Joseph, Moses, Aaron, Miriam, David, Ruth, John the Baptist and Stephen, were, all of them, buried into the ground or earth from whence they came. Their respective burials are proven as a matter of record from the Word of God, (the scriptures) as shown above.

I have searched the scriptures or Bible from cover to cover and the only place I can find where there is any reference whatsoever to cremation, as it relates to the Church, family and people of God, is found in Paul's writing in 1st Corinthians 13:3, and here it is only used in a negative sense. He records, "and though I give my body to be burned, and have not charity, it profiteth me nothing." There is an allusion here to cremation, but it is not positive in meaning.

The Apostle Paul, here in this scripture, is only referring to a great outward display of gifts by comparison to that one and only inwardly wrought, virtuous principle of Divine Charity and Love in the hearts of poor, fallen, sinful men, and as such, he is saying that, none of them, or a total sum of them, can be substituted for the one great gift of God, His Charity, in the manifes-

tation of that Divine Love in the Lord Jesus Christ.

This great outward display of gifts, as enumerated, is to-wit: speaking with the tongues of men and angels, having the gift of prophecy and understanding all mysteries and all knowledge, having all faith to remove mountains, bestowing all his gifts to feed the poor, and last, but not least; "and though I give my body to be burned, and have not charity," Paul said, "it profiteth me nothing." The origin of the motives of such gifts, if from the flesh, are impure and, as such, not recognizable in the sight of God.

The Apostle Paul is saying to us, though one may have just one, or all, of these gifts, as mentioned, that men when they do these things not from the principle of Love, (as the poor widow who cast her last two mites she had in the world into the treasury, even all her living out of her penury, was not like the rich men who cast their offerings from their abundance, seeking the honor and applause of men, as an outer show in exchange for eternal life, as they thought from Jesus. (See Luke 21:1-4) The apostle is simply sending the message that a man may zealously give his body to be burned, and yet have no principle of divine grace in his heart. Such profiteth him nothing, Paul said.

False martyrdom with a misguided zeal to obtain one's self a name, and the attempt to leave behind that name, although he be exposed to the crematorial flames, whether his body be in a crematory or otherwise, and yet having no genuine charity, the true Love of God in his heart and a real affection for our Lord and Saviour and His Church, having done all these things, "it profiteth him nothing." The will-worship of man is condemned in the scriptures, and can prove dangerous, as was the case with Herod when he desired

of the wise men to inform him of the whereabouts of the infant Lord and Saviour, Jesus Christ, to worship Him under false pretense.

Giving one's body to be burned in the name and cause of religion may be of service and comfort to others of human ties in an attempt to endeavor or humanly manifest a confirmation of faith, but can positively be of no avail to themselves in the salvation of the soul. God's people are unerringly taught by His Spirit that their Salvation is not procured or obtained by the works of men's righteousness, even the very best of works, and much less by such which proceed from wrong principles, and are directed to wrong ends. Hence, in these cases the Grace of God is lacking and wanting, with emphasis on the void of true Love and Charity of God His Son, the Lord Jesus Christ.

When we lay away the body in the grave, according to the sentence of corporal death of God to our first parent and forefather, Adam, in the Garden of Eden, it returns to the earth in the natural way or by the act of God, whereas cremation is an act (and assistance) of man. God said to Adam, "out of it (the ground) wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3:19.

The natural process of the body's deterioration, beginning at the point of rigor-mortis (early on rigidity of the muscles of the body occurring immediately after death) to its original existence of dust, is the ordained process of God's purpose in Genesis 3:19) without the human hastening by fire and intense heat applied by man. There is no scriptural or true believer's position that can ever favor cremation of his body because it is wholly pagan and is nowhere favored by God, nor is there any record where it was ever practiced

by the godly nor of His saints & people on earth.

While some cite reasons of economy (savings or money) and convenience for requesting cremation for themselves and their love ones, yet cremation, will always remain unscriptural and paganistic.

In conclusion, according to divine precept and example, in trying to answer our friend's request or question in the outset of this article, "Is Cremation Scriptural, our answer is that there is only one Godly, correct way to dispose of our dead and that is to bury them (their bodies). The world around us may practice cremation, but it is not for the Children of God. Cremation is contrary to the example and teachings of Jesus and of the Apostolic Church. Let us stick to our Master's Word.

J.M. Mewborn
July 1, 1999



Elder L.G. Mishoe (1917-1999) and his wife, Sister Armathey M. Mishoe (1919-1998), on the occasion of their Golden (50th) Wedding Anniversary, November 29, 1985. They were married November, 19, 1935.

ELDER L.G. MISHOE AND WIFE, SISTER ARMATHEY MISHOE

Elder L.G. Mishoe, Myrtle Beach, South Carolina, Moderator of the Mill Branch Association, also an ordained minister for 52 years, died June 4, 1999, at the age of 81 years. His faithful wife, Sister Armathey M. Mishoe, who was always present with him at his appointments, unless to feeble to attend, died last September 25, 1998, at the age of 79 years.

Elder Mishoe was ordained to the ministry on July 7, 1946, and had served honorably and faithfully for

this period of 52 years the Primitive Baptist Churches of Pireway and Tabor City, Columbus County, NC, and his home church, Pleasant Hill, Myrtle Beach, South Carolina, for this period of time.

Many, no doubt, will remember the tragic train accident that took place in 1954, when his daughter, Mary Lou, age 16, was killed, and also left Sister Mishoe injured and handicapped for life. Brother Mishoe also was critically injured in this accident. Elder Mishoe was a firm defender of the faith who always upheld the doctrine of the absolute predestination of all things, and of the unconditional election of the Church of the Living God before the foundation of the world, which he faithfully declared in his sermons for these many years.

He leaves behind to mourn his passing, one daughter, Mrs. Ethel Carroll and husband, James, of Myrtle Beach, SC, with several grandchildren.

His funeral service was held June 6, 1999, at Pleasant Hill Church, the church of his membership, on Sunday by Elders Billy Gore, L.M. Davis, George Paul and assisted by this unworthy writer with burial in Hillcrest Cemetery Conway, South Carolina.

The presence of this couple among our churches especially those of the Mill Branch Association, will be sorely missed, and may it be the Will of our God to reconcile all of us to this irreplaceable loss.

J.M. Mewborn

DEATH NOTICE

SISTER RUTHENE COX

Dear Elder Mewborn,
This letter is to inform the readers and subscribers of Zion's Landmark of the death of Sister Elsie Ruthene Stanley Cox, wife of Wilber P. Cox.

Sister Ruthene, who lived

at 110 Garrell Street, Tabor City, NC, died on January 22, 1999, at the age of 78. She is survived by her daughter, Faye Cox Williamson, of Long Beach, California, one brother, H. Earl Stanley of Troy, NC, three grandchildren, and one great grandchild.

Sister Ruthene's funeral service was held graveside at Forest Lawn Cemetery, Tabor City, NC, at 1:00 pm. Her funeral rites were conducted by her nephew, Minister Roger Small of Tabor City, NC.

She was a faithful member of Tabor City Primitive Baptist Church, Tabor City, NC, but was not able to attend the last couple of years or so due to illness. She loved her brothers and sisters in the faith and will be missed.

Please print a copy of this obituary notice in the next issue of the Zion's Landmark.

Sincerely,
Betty Wright for
Tabor City Primitive
Baptist Church
Tabor City, NC

**NORMAN NATHANIEL
BIRD**

Once again, it has pleased our Heavenly Father to call one of His jewels home. Norman N. Bird was born May 16, 1919, and departed this life February 26, 1999, making his stay on earth almost 80 years. He leaves to mourn his passing, his wife, Violet, a son, Dennis, a grandson, Roy, and a granddaughter, Beth, all of Hurricane, West Virginia, and one sister, Violet Jane Bird, Huntington, WVA, together with many relatives and friends who remember him fondly.

Brother Norman was a Navy Veteran of World War II, having served in the South Pacific on a battleship, and was sent home when the war ended in 1945.

Brother Norman was a faithful member of Indian

Fork Primitive Baptist Church of Culloden, WV., having united with the church May 31, 1975. He also served as church clerk for several years. He believed in the doctrine of predestination of all things, the total depravity of man, and Salvation by grace and grace alone, not of the works of man. He also believed that when the last breath departs, so will the soul depart from this mortal body and return to God who gave it.

He believed when our Saviour comes again in the clouds of His glory and declares that time shall be no more, then will God unite both soul and spirit with this immortal body, glorifying it, and then carrying it home to glory to live with Him forever and ever.

"Asleep in Jesus! O for me
May such a blissful refuge
be;

Securely shall my ashes
lie,
Waiting the summons
from on high.

"Asleep in Jesus! far from
thee

Thy kindred and their
graves may be;

But there is still a blessed
sleep
From which none ever
wake to weep."

Written by one who loved
him,

Callie Lake

ERVIN KIMBLER

Once again, it has pleased our Heavenly Father to call from our midst another one of His jewels. We believe our loss is his eternal gain.

Ervin Kimbler was born March 17, 1911, and died February 17, 1999, making his stay on earth almost 88 years. He leaves to mourn his passing wife, Oma Johnson Kimbler, a daughter, Rosalie Kimbler, a son James Ervin Kimbler, all of Whitman, WVA, a sister Ada Mays of Wayne, WVA, two brothers, Brady Kimbler, Ivydale, WVA, Delbert

Kimble of Florida, and a host of relatives and friends.

Brother Kimbler spent most of his life in the coal fields of Logan County, WVA. Because of his work with coal mining, he suffered much during his later years with Black Lung Disease.

He united with Indian Fork Primitive Baptist Church, Culloden, WVA on April 3, 1983, and was baptized May 29, 1983. He believed in the predestination of all things and Salvation by the Grace of God. His favorite hymn was,

"Amazing Grace (how
sweet the sound!)

That saved a wretch like
me;

I once was lost but now
am found,

Was blind, but now I see.

"Yes, when this flesh and
heart shall fail,

And mortal life shall
cease,

I shall possess within the
vale,

A life of joy and peace.

"The earth shall soon dis-
solve like snow,

The Sun forbear to shine;
But God, who called me
here below,

Will be forever mine."

Written by one who loved
him,

Callie Lake

SUE GARRETT OAKLEY

It is with much sadness that we the members of Flat River Primitive Baptist Church, Person County, North Carolina, bow in humble submission to the will of our Heavenly Father who saw fit to call from our midst our dearly beloved sister in the Lord, Sister Sue Garrett Oakley.

Sister Oakley was born March 6, 1905, in Person County, NC, the daughter of C.C. and Lucy Riley Garrett. She was married to Frank Oakley in December, 1926, who preceded her in death. Sister Oakley was the mother of one son, Harry Lee

Oakley, daughter-in-law, Barbara Lester Oakley, and two grandchildren, Harry Lee Oakley II and Clark H. Oakley, with two great grandchildren, Lauren Marie and Katie Ann Oakley, all of Roxboro, NC.

She passed away on Friday, March 12, 1999, at Person Memorial Hospital, Roxboro, NC, at the age of 94 years. Her funeral service was held at Brooks & White Funeral Chapel March 14, 1999, by Ministers Charles Trehard and Lewis Wall. Her body was laid to rest in the Oakley Family Cemetery.

Sister Oakley was the first president of Brookland Home Extension Club in 1950, and served as Precinct Judge with the Person County Board of Elections. She also taught at the Early Brookland Terrell School for 10 years.

She was a former member of Brookland United Methodist Church, but on October 11, 1987, she joined the Surl Primitive Baptist Church for Flat River Primitive Baptist Church, and was baptized November 8, 1987, in Surl Pool by Elders L. P. Martin and Wallace Oakley. She loved her church and remained a loving, faithful member as long as her health permitted. Sister Sue will be greatly missed by her family and all who loved her. We feel our loss is her eternal gain.

Our sincere sympathy is extended to her son, daughter-in-law, grandchildren and great grandchildren in the loss of their loved one.

Be it, therefore, resolved that three (3) copies of this obituary notice be made, one for the family, one for the church record and one for Zion's Landmark for publication.

Written by ones who loved
her,

Martha A. Rudder (and)
Katie R. Bowes

ABBOTT'S CREEK ASSOCIATION

The One Hundred Seventy-Second Annual Session of the Abbott's Creek Primitive Baptist Association will convene, if the Lord will, with the Church at Tom's Creek, Davidson County, North Carolina, to commence on Friday before the fourth Sunday in August, 1999, and will continue through Saturday and Sunday following, these dates being August 27th, 28th & 29th, conclusively.

Tom's Creek Church is located about 1.5 miles north of Denton, North Carolina. Those coming from east or west, take US Hwy 64 to where it junctions with NC Hwy 109. Take NC 109 south to Tom's Creek Church Road (State Road #2383) on your left. Turn left to church site, only a short distance. Those who come either north or south should take NC Hwy 109 to the above mentioned "Tom's Creek Church Road."

We invite our ministering brethren, brethren, sisters and friends to visit with us this year, 1999, in our association.

Ralph Gaines, Assn. Clerk
Asheboro,

NEW RIVER ASSOCIATION

The Two Hundred and Fifth Annual Session of the New River Association will convene, if the good Lord will, at Indian Creek Primitive Baptist Church, Indian Valley, Floyd County, Virginia, to the entertained by our sister church, Little

Vine, beginning on Friday before the second Sunday in September, and will continue through Sunday following, these dates being September 10th, 11th & 12th, conclusively.

Indian Creek Church is located on VA Hwy 787 in Indian Valley, VA. Those coming by Route Nos. 221, 52 & 8, take Route 221 to Willis, VA. Then take Route 787 and go approximately 7 miles to church location on your left. Those who travel Int. 81, take Exit 114 to Childress on Route 600, then on to 693, then turn left on 787 and go approximately 15 miles to church location on your right. If you should travel Route 8, come to Drive-Inn Restaurant on 693, go left until you hit 787; turn left and go approx. 15 miles to church location on your right. We invite our ministering brethren, brethren, sisters and friends to come be with us in our association this year, 1999.

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

MILL BRANCH UNION MEETING

The next Mill Branch Union Meeting will be held, if the Lord will, with Pireway Church, Columbus County, NC, on the fifth Saturday and Sunday in August, August 30th & 31st, 1999, with services to commence at 10 am (EDT.) Pireway Church is located in the Pireway Community about 13 miles southeast of Tabor City, NC.

Those who travel US

(Route) 701 South will pass through Whiteville, NC and take NC Hwy 130 for about 5 miles to int. with NC Hwy 905. Bear to your right on 905 for about 15 miles to church location on your right.

We sincerely hope our brethren and sisters, especially ministering brethren, will keep us in mind and be with us at this session of our union meeting.

Billy Boyd, Union Clerk
Loris, South Carolina
29569

.LOWER MAYO ASSOCIATION (FIFTH SUNDAY) MEETING

The Lower Mayo Association Fifth Sunday Meeting will be held at Russell Creek Church, Patrick County, Virginia on Sunday only, the fifth Sunday in August, August 29, 1999.

Those who wish driving directions can come as follows: Coming from the south or from the north on Route 8, turn on VA Route 653, going east, just inside VA-NC State Line. Go about 1.5 miles to intersection with Route 631. Turn right to church location on your right only a short distance. Those coming US 58 (west) to 831 a hundred yards to 700 to 631, go about 3 miles to church location on your left.

We hope our brethren, sisters and friends with our ministering brethren will come and be with us.

Samuel R. Wood, Sr.,
(Assn. Clerk),
Spencer, VA 24165

GRATEFUL FOR HAVING ZION'S LANDMARK

Dear Elder Mewborn,
I am enclosing \$25.00 to renew my subscription to the Zion's Landmark for one year. You may use the remaining portion as you see fit. I do enjoy reading my Landmark, and appreciate all your work that is involved and required in getting it published.

Sincerely yours,
Joyce Farley
Wichita Falls, Texas 76308
June 6, 1998

(Words of encouragement like these help me along the way, and are appreciated very much. Thank you, Joyce Farley, for them very much. Very few people, no doubt, are aware of the hard work involved and required at times to get this little paper published and out to the readers. Editor.)

GRATEFUL FOR THE ARTICLE ON WELSH TRACT CHURCH HISTORY IN THE JANUARY-FEBRUARY 1998 ISSUE OF ZION'S LANDMARK

Dear Elder Mewborn,
Thank you for the wonderful article on the oldest Primitive Baptist Church in our country, the USA, that appeared recently in the ZL. It was very informative, and contained many more interesting facts about this old church that I never knew. Also, thank you for all the time and effort you put into this article. This was well done!

Thank you again,
Lorraine H. Taylor
Charleston, SC 29407
May 11, 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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"CAST THY BREAD UPON THE WATERS: FOR THOU SHALT FIND IT AFTER MANY DAYS." (Eccl. 11:1)

The following statement recently appeared in an article of another periodical (or paper) under the name "Primitive Baptist." In this article was discovered an unsound, specious statement. This statement reads as follows, viz:

"The doctrine of election is taught in the Bible that God chose His people to eternal glory, but He did NOT elect anyone to damnation. Adam had a choice to live forever in the Garden of Eden, but chose to disobey God, died and plunged all his prosperity into damnation, including God's chosen people. Damnation and sin came by man into the world (Romans 5:12). God knew this would happen, so He prepared an Offering to save His people out of this damnation that we placed ourselves in. Without election of God, or His "choosing a people," we all would be without hope. But, by His grace, He secured His people from this damnation that we were not able to secure ourselves from." End of Quote.

The statement in the above writing, "God did NOT elect anyone to damnation," according to the reading of the scriptures, is not correct, and it will not stand when the real test of the truth is applied to it. It is erroneous. This statement is refuted from Holy Writ in the language of our Lord and Savior as recorded in the following scriptures, to-wit:

(1) "Then shall The King say

also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41, and,

(2) The mother of Zebedee's children came to Jesus desiring a certain thing of Him, saying, Lord "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." Jesus replied to her using these words, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." See Matthew 20:21 & 23.

(3) Soloman declared, "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Proverbs 16:4.

(4) The Apostle Paul said that "God endured with much long suffering the vessels of wrath fitted to destruction." Romans 9:22.

In the above four quoted scriptures will be found the use of the past tense of four verbs. Prepared is used twice, made is used once and fitted is used once. In each of them is designated, without question, the election of the damnation of the wicked and non-elect of God's creation. The lake of fire and brimstone, spoken of in Revelation 19:20, is the final ending place for them, whom God fitted for destruction for that awful day.

On November 15, 1904, Elder P. D. Gold, editor of this paper, Zion's Landmark, for fifty years from 1870 to 1920, published the following sermon that had appeared earlier in the Gospel Standard paper of London, England. The subject of this sermon is entitled THE VESSELS OF MERCY vs THE VESSELS OF WRATH, and like bread, cast upon the waters has returned to bless us after

many days.

This sound, edifying, Gospel sermon was preached over one hundred fifty years ago by a pastor of a Strict Baptist Church in London sometime in the early 19th century with the name of the minister not appearing at the conclusion. Regardless of this man's identity, he was blessed to know the truth in our blessed Lord and faithfully declared it. Anyone who loves, appreciates and rejoices in sound doctrine, declared from the pulpit, will treasure and cherish reading this sermon. Such writing as this is seldom published and read anymore as those Baptists proclaimed 100-150 years ago. This article is, somewhat, lengthy, and may require two or three intervals in reading it.

J. M. Mewborn
August 23, 1999

THE VESSELS OF MERCY VS THE VESSELS OF WRATH A SURE DECLARATION OF DIVINE TRUTH

"What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" Romans ix. 22:25.

Believing that we have been made acquainted with the providence of God which has led us to the subject contained in the above quoted verses for this day's meditation, I shall say but few words by way of introduction, but proceed to the consideration of my text. I must, however, promise that the truth contained in these verses is most repugnant and

obnoxious to human nature and the carnal mind for they aim a blow at the pride of human reason, and sweep away all our human boasted freewill and so-called power of man in spiritual matters; and, therefore, during the last 1,400 years, the ingenuity and carnal wisdom of mankind hath been employed in endeavoring so as to pervert this sacred truth and other parts of Holy Writ, as to lay, as they say, a plan of salvation in which the will of man should have the power of decision, or, at least, some part of it. But, although many such schemes have been devised, and carefully and industriously propagated, yet they have not satisfied even very many of those who profess to believe and teach them.

Again, before proceeding to the exposition of these words, I would observe that I cannot boast of any "enticing words" or persuasive eloquence "of man's wisdom" (and God forbid that a minister of the gospel should boast or glory in anything of the sort), but to the praise of God, I may declare that He has given me such an uncompromising spirit, and unflinching determination to deliver the whole truth that, relying on His strength, I would not shrink though Satan himself, with all his legions, his angels, his children and servants, stood before me; and I do trust that, whatever is wanting in eloquence, there will be no lack of scriptural reference.

I shall endeavor to unfold the truth wrapped up in my text: (1) By an examination of the context (2) By proving that God is the only absolute sovereign. (3) By showing that it is the will of God to display His glorious attributes and perfections, and therefore, that He purposes, decrees, or determines in Himself everything that shall

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ever take place. (4) That in the fulfillment of these, His righteous decrees, He goes forth in the act of creation, especially in the creation of the human race, forming from it some as vessels to honor, or recipients of mercy, and some to dishonor, or recipients of wrath. (5) That the vessels of wrath were "fitted to destruction," and the vessels of mercy likewise were "afore prepared to glory." (6) That the vessels of wrath are endured with much long suffering, but only unto the vessels of His mercy, are the riches of the glory of His grace made known. (7) I shall give instance of those vessels of mercy who have been called, both of the Jews and also of the Gentiles. (8) Point out the advantages arising from the knowledge and understanding of this doctrine; and, lastly, notice contrary schemes and objections. And may God, the Holy Ghost, without whose divine aid we can neither speak, nor hear to profit, graciously be pleased to enlighten our understanding and remove our prejudices, that we may be strengthened, established and settled in this glorious truth!

In proceeding, as proposed, to examine the context (and it is undoubtedly necessary to attend to the context with regard to any passage of scripture coming under our notice, for there is not an error, hearsay, or malpractice, but may be supported from Scripture if no reference is

made to the context), we find that the apostle begins the chapter with exclamations of grief on account of the unbelieving Jews. In verse 3, you read: "I could wish myself accursed from Christ for my brethren," etc. By this I do not understand that the apostle could wish to give up his interest in Christ, but would rather read the words in a parenthesis, and translate them, "I used to wish myself," which does no violence to the original, and then the sense will be, "I have great heaviness of heart for my brethren, the Jews, for I well know what state they are in, having formerly wished myself, as they do now wish themselves, accursed from Christ." In the sixth verse he replied to an objector who might say the faith of God is not sufficient or effectual, seeing that all Israel is not saved, by saying all are not spiritual Israel who are the seed of Israel after the flesh. In the 7th, 8th and 9th verses the references are to both lineages in the family of Abraham, the seed of the bond woman, as well as for the free woman, these being half brothers, Ishmael & Issac, but, lest someone might object that the cause of the difference was, that one was of a concubine, Hagar, while the other was of the married wife, (Sarah), God very soon produces the twin-brothers, Esau and Jacob, sprung from the same parent at the same time; and shows,

first, that God's declaration of separation concerning them was "before they were born." Secondly, that it was "that the purpose of God according to election might stand." Thirdly, notice that the Apostle Paul shows the difference being "of Him that calleth." In the 14th verse he meets one of the objections of the present day. We have heard it commonly and often said so many times in so many places today that to believe such a doctrine makes God unrighteous or unjust, to which the Apostle Paul counters that God's will is the only rule of right and wrong, "as He said to Moses, I will have mercy on whom I will have mercy," etc. In the 19th verse he mentions another objection, founded on his answer to the former, which is, Why does God find fault if His will be the only rule, and His will cannot be defeated? And in the 20th verse replies to this objector with "Nay but, O man, who are thou that repliest against God?" He then illustrates his position, and proves the absolute sovereignty of God by a similitude taken from the potter and the clay; and then, in the verses I have read for my text, he proceeds to show the reason why God makes a difference, and that He punished no man until He had endured him with much long suffering.

In the next place, I am to make it evident from the Word of God that Jehovah is the only absolute sovereign. By sovereign I understand to mean that He is omnipotent, and exercises uncontrollable power, complete dominion and government over all angels, men, beasts and devils, that all the universe—the sun in the firmament, and the waves of the sea—all animate and inanimate nature alike—move at His command, and by absolute power I mean that His own will or pleasure is the only rule by which He exercises this great power.

If you will turn to Chron, xxix. 11, 12, you will find the Holy Ghost spake by David, ascribing supreme power to God in this beautiful address: "Thine, O Lord is the greatness, and the power and the glory and the victory, and the majesty;

for all that is in the Heaven and in the earth is thine; thine is the Kingdom. O Lord, and thou art exalted as Head above all. Both riches and honor come of thee, and thou reignest over all; and in thine Hand is power and might, and in thine Hand it is to make great, and to give strength to all." In Psalms lxii, 11, the same divinely inspired penman writes, "God hath spoken one, yea, twice I heard this, that power belongeth unto God." In Matt. vi. 13, the blessed Redeemer, in that prayer which He gave His disciples as a model for their prayers, taught them to ascribe all power & glory unto God, saying "Thine is the power," etc. In Rev. v. 13, all creation is represented as ascribing co-equal and undivided power to God and to the Lamb; and in Rev. xix., it is stated that the "voice of much people was heard in Heaven singing, Alleluia! Salvation and glory, and honor and power be unto the Lord, our God." In Psalms cxlv. 13, it is declared that His dominion endureth throughout all generations and His kingdom is an everlasting kingdom. In Psalms lxvii. 4, it is stated that "God shall judge the people righteously, and govern the nations upon the earth." In Daniel iv. 3, 34, you have the same testimony from the mouth of Nebuchadnezzar, who was compelled to "set to His (God's) seal" the same truth; and in chapter vii. 14, you have an account of an eternal dominion, and an everlasting kingdom, being given to Christ as Mediator; and in the twenty-seventh verse of the same chapter it is declared that this same is given to the saints of the Most High for whom Christ, as the Son of Man, had received it. You have thus brought before you Old Testament saints, New Testament believers, angels, a heathen prince, and all creation, declaring the important truth that God is supreme.

In the next place, to illustrate the term absolute which I have used, I must needs quote many scriptures; for although most persons will allow that God possesses infinite power, yet they can by no means agree to

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"Remove not the ancient Landmark

which thy fathers have set." Proverbs 22:28

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the fact that God is completely & absolutely independent in the exercise of the same. They (many people) will not have the sovereign God of the scriptures, but one that is the creation of their own fancy; and rather than consider God as being moved by His own most righteous will alone, they choose to represent Him as being changeable as a man. But observe, my brethren, that if Jehovah be not entirely independent in His actions, moved by His own good pleasure only, salvation is suspended on a preadventure basis, dependent on the changeable will of the creature—the death of the Redeemer and the sacrifice of the Paschal Lamb availing a complete loss and failure, and His blood of less efficacy and effectiveness than that of bulls and goats: but “let God be true, and every man a liar.” “Yea,” says every Heaven taught soul, “let me be proved the chief of liars, but let the truth of God stand out and shine brilliantly in all the beauty of consistency.” In Job xxxii. 13, it is declared, “He giveth not account of any of His matters;” in Psalm xxxiii, 11, “The counsel (the design of purpose of action) of the Lord standeth forever,” cannot be defeated or changed; in Psalm cxv. 3, “Our God is in the Heavens, He hath done whatsoever He pleased;” in Psalm cxxxv. 6. “Whatsoever the Lord pleased, that did He in Heaven and in earth, in all deep place, and in the seas;” Prov xxix. 21, “The counsel of the Lord, that shall stand;” and in 21:30, “there is no wisdom, understanding, nor counsel against the Lord.” In Isa. xlv. 10, Jehovah declares, “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” Jehovah spake by the prophet Daniel. “All the inhabitants of the earth are reputed as nothing; and He (God) doeth according to His will in the army of Heaven, and among the inhabitants of the

earth; and none can stay His Hand, or say unto Him, What doest thou?” Daniel iv. 35. And in Eph. I. 11 the Holy Ghost by Paul testified that He “worketh all things according to the counsel of His will.” These passages of Holy Writ form an incontrovertible basis upon which is builded the eternal truth of the absolute sovereignty of God in and over all things, and, in proportion as you bear this important truth in mind, you will be able to see the whole truth in God of its perfection and beauty.

I shall now proceed to make manifest, that in the exercise of this absolute sovereignty, and to exhibit His attributes and perfections to, by, and in His creatures as the only perfect Architect of all time and in eternity before the creation of time, Jehovah did in eternity, purposed, decreed and determined in Himself all things that should ever come to pass. And here I would observe, that although we may try to make distinctions, on account of our limited, finite conceptions, between various acts ascribed to God (for example His foreknowledge as compared to His predestination), yet, there is no such distinction in God, but all of them arise from the exercise of infinite wisdom. For instance, some persons will say, God foreknows all things (for they cannot deny this without robbing Him of His God Head), but does not decree or immutably fix all things; but this is to try to exalt some other power to the throne of God, for if God certainly foreknows that any event will take place, it is because He has so fixed and divinely arranged it, or because some other unknown power has done so. But God says in Isa. lxiv. 8, “Is there a God beside me? Yea, I know not any;” but if God’s foreknowledge of events is only that they may probably take place (or using human terms, “could happen”) then that cause or event, moving power or impulse, which brings about such event, whether it be the will of man, or some unforeseen occurrence, is exalted into the place of God. Thus, you must either

deny that God possesses omniscience (all knowledge) and that He knows all His works from the beginning, or allow and admit that He hath ordered all things. For if God, foreknew Adam’s fall into sin, and had before appointed a Saviour before the foundation of the world, and by His “determinate counsel” had given him up to death, then the fall of Adam was sure to take place. When we consider that it is God’s will, pleasure or delight, to shew His wrath, power and the riches of His glory, and that on this is founded His decree, and from thence flows His foreknowledge, our narrow capacities and shallow intellects can easily perceive how it is that He knows all things, and this is merely shewing you “heavenly things” after the manner of “earthly things.” For when Nebuchadnezzar would have all men worship the God of Daniel, he makes a decree, and, therefore, knows that all will do so, as far as his earthly authority has weight and influence; and so God, having all power in heaven and on earth, knows that all things, even to the “stormy wind and rain,” are fulfilling His pleasure. He overrules all human intentions for His Divine perfections.

Again, I remark, that many people are willing to allow that God has decreed, fixed and arranged all things of a spiritual nature, but none of a temporal nature before time or worlds began. But, my dear brethren, you are making a separation between things which God hath joined together; for how is it possible to consider the spiritual interests of God’s people without reference to their temporal state and condition? I would refer such persons to the account in Acts xxvii. of Paul’s voyage and his shipwreck, to the selling of Joseph into Egypt, and the blameless life of the Lord Jesus Christ, here in this time, sin-cursed world. But let us now prove the assertion made in this division of our subject from the “sure word of prophecy, unto which we shall do well to take heed.” In Rom. xi. 36 we read, “Of Him, and through Him, and to Him, are all things;

in Acts xv. 18 we read, “Known unto God are all His works from the beginning of the world.” in Eph. i. 4-6, we read of the choice of some individuals from the total number and of mass mankind, considered in their corruptible state, and of their predestination to the adoption of children; in Rom. viii. 29, 30, we read that the same individuals were “predestinated to be conformed to the image of His dear Son;” in Thess. ii. 13, 14, we read that “God had from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth,” and this includes their birth in time, their regeneration, the bringing of them under the sound of the gospel, the application of the Word to their hearts with power and its consequential effects. In Judges iv., you will find that some were ordained to condemnation; in 1 Peter ii. 8, we find that some were appointed to “stumble at this stumbling stone,” who is Christ. I shall not multiply quotations here, as from what has already been said. It must be evident to many, that the actions of God in the course of events which take place, are only the execution of His infinitely wise designs and purposes.

I pass on to observe fourthly that in the fulfillment of these, His wise designs and everlasting purposes, Jehovah goes forth in the act of creating beings of the human race, some as vessels of wrath to dishonor, and some as vessels of mercy to glory. On this head I shall be very brief, referring you to the 2nd and 3rd chapters of Genesis for an account of the creation of our first parents, Adam and Eve, which was by the direct act of God; and describing to bring to your mind, that not an individual of the human race draws the breath of life but the power of God has been put forth in the formation of such individual; for proof of this read the language of Jacob in Gen. xxx. 2, and the prayer of Hannah and the answer in 1 Sam. i. 2. But I must call your attention for one minute to the striking similitude “us” by the Apostle

in our text. A potter from one and the same lump of clay makes vessels to honorable uses, example, viz: for the parlor or the drawing room, or to dishonorable uses, for the rear of the kitchen or the shop. These vessels have no power of themselves to choose in the act of being created unto which use they shall be made; nor when they are so made, are they filled without some external act, agency, or power employed; and thus it is with us, whether God has formed us to exhibit His wrath, or to make known the riches of His glory, it is for His own good pleasure: "for thy pleasure they are and were created." Rev. iv.ii. "The Lord had made all things for Himself: yea, even the wicked for the day of evil" (Prov. xvi. 4); and in II Thess. ii. the character and punishment of the vessels of wrath is declared and also as in I Thess. i. where the bringing forth in truth of the vessels of mercy is beautifully described.

I shall now enter on the fifth head or division of my subject, namely, the consideration of the words which declare that, on the one hand, the "vessels of wrath" are "fitted for destruction," and on the other hand those of mercy are "afore prepared to glory." I have no doubt but I shall offend many, for this is, indeed, as we have already said, the most offensive truth to human nature; but I will not shrink to declare it on that account, but will even begin, where the adversaries of the truth begin, with what is commonly called reprobation, a term which three hundred years since was commonly used by divines of our own church, but is in the present day frightful to many of God's dear children for lack of better instructors. I will not make use of this offensive term, if I can avoid it, but only speak of the non-elect as the rejected or vessels of wrath. How then, I ask, are these vessels of wrath fitted to destruction? If we are content with the revelation of God on this subject, we shall say, simply in their not being predestinated to eternal life, not being loved with an everlasting love, not being set

apart to eternal life, not being marked out for God's people, His sheep, His friends, His subjects; no covenant having been previously entered into for them, and, therefore, being condemned in their first parents on account of sin, they are without hope and "without God in the world," as marred vessels, fitted for destruction. But some will say, it is not so, and they might have been saved, for the covenant is conditional, and God would have all of them to be saved; but then the language of the Holy Ghost must be changed, and it would be, the Lord endured with much long suffering the vessels of mercy, and at last in the end finally gave them up to wrath as the vessels of wrath. But how are the vessels of mercy afore prepared to glory? By their election in Christ (Eph. i. 3, 4) and their eternal union in Him; by their being given to Him in the eternal counsels that were declared and set forth in the council hall of eternity, (of the Holy Trinity), as members of His body, branches in the true vine (John xvii. 6; Eph. v. 30; John xv.i); "sheep of His pasture." (Jer. xxxiii. 13). By the covenant ordered in all things and sure. (2 Sam. xxiii. 5). "By having grace given them in Christ Jesus before the world was. (2 Tim ii. 9). Thus, they are prepared by the purpose and decree of the Most High, and, when afterwards called they are made meet to be partakers of the inheritance of the saints in light. All their fitness is in Christ, "Who is made of God unto them wisdom, righteousness, sanctification, and redemption;" and in whom they have "all spiritual blessings," and out of whose "fullness they are all received, and grace for grace."

But, I shall proceed in the sixth place to show how God "endures, with much long suffering, the vessels of wrath," and how He makes known unto the vessels of mercy the riches of the glory of His grace." And to speak of the vessels of wrath first, and, as I doubt not that a great number of you who compose this large congregation this evening are living as

vessels of wrath, it will be well if the Lord should be pleased to bless the Word to the rousing of you from the slumber of death, and making you feel Godly sorrow for your sinful state. At all events, it is incumbent on us earnestly to enquire in which state we are, as there is no middle or half-way state; we are either vessels of wrath or vessels of mercy, servants of Satan and sin or of Jesus Christ and His holiness.

Of the vessels of wrath we may speak under two heads, first, those who have made an outward profession of religion and, (secondly), those who have not. Now, there are many instances in the Word of God of vessels of wrath making a great profession of religion; in Heb. vi. 2-5, we read of many who were outwardly (and supposedly) enlightened; in Numbers xxii. we have a Balaam, a soothsayer, one who died fighting against the armies of the living God, uttering a most beautiful prophecy of the Messiah, and in the strong language of assurance calling Him his God: "I cannot go beyond the word of the Lord to say anything, more than the Lord my God shall give me," he said. We have also a Saul among the prophets, a reprobate Judas Iscariot among the apostles, who both by their wretched ends, plainly proved that they were "vessels of wrath." Many a person, like Herod, delights to hear the gospel and walks like him (Herod), consistently for a time, and like him, when their favorite sin is attacked, are enraged. And King Agrippa was almost (but not quite) persuaded to become a Christian. Now, such characters as these, after a time, are enticed and drawn to indulge in some sin, which, by degrees becomes less hateful to them; their hearts grow wedded to it; they gradually forsake the outward worship of God; become hardened infidels; deny the faith; die in that state, and are justly condemned and left without excuse, while the poor tempted child of God is upheld, and his mouth is shut here, that it may not be hereafter.

But, someone will, perhaps,

say, you are speaking of those who have fallen from grace, who once were Christians and children of God, but now are become apostates. No, my friend, such persons never were Christians or children of God; they had "a name to live, but were always dead;" they never had "the root of the matter in them," were not "trees of righteousness of God's right-hand planting," but, as John says, they "went out from us, because they were not of us." 1st John ii. 19.

The other class are those who, whether they heard the gospel or not, never believed—never made any profession of religion. There are thousands in our day of this sort; for a time the light of nature, natural conscience only, which some call a measure of grace given them, but which Paul calls the law of nature, forbids them from indulging in any gross sin; but, by degrees, they cast off this restraint, their conscience becomes "seared as with a hot iron;" they go on from bad to worse, until at length, being delivered up to a reprobate mind, they drop into hell with blasphemy in their mouths and malice in their hearts. As stoney ground hearers, they are here today and gone tomorrow. The long suffering of God towards them is in giving them temporal mercies, in not punishing them by sending them to hell from their birth, or cutting them off when they have committed some sinful act. Pharaoh is a remarkable instance of the long suffering of God in this instance, and quoted by the Apostle in this chapter as such.

In these chapters God shows His wrath and makes His power known—His power in making them endure an eternity of suffering, for nothing less than His Almighty power can cause the continued (or right on and on) existence of the body when cast into a fiery eternal element, the nature of which is to consume it, as was the case when Shadrach, Meshach, and Abednego were cast into the flames; and the wrath of God, which on the part of the church was endured by Christ, could not be shown

on the vessels of wrath except by God making His power known at the same time in continuing their existence; and thus to the church will be shown the wrath which they have been redeemed from, and an example of the sufferings of Christ on their behalf, as vessels of His mercy.

But, let me turn to "the manifestation of the riches of His glory to the vessels of mercy;" and this may be considered to the weak and to the strong. First, we are enabled to see the appointment of Christ as their surety—to come into the world in their nature, to take upon Him all their sins, to suffer for them, endure the curse of the law, bring in an everlasting righteousness, make an end of all their sins, being made sin for them, who knew no sin, and finally becoming their food, their raiment, their light, their life, their joy, their "all in all," and all their salvation.

2nd. In the preservation of their persons during their unregenerate state, that they being "preserved by Jesus Christ," they will know that nothing should take away their lives until Jesus Christ was formed in their hearts the hope of glory at His own appointed time. Look back upon your own lives, beloved in the Lord; remember how the Lord hath brought you up from the gates of the grave, watched over your paths, sheltered and protected you until the time appointed for your conversion was arrived.

Did you ever read the life of John Newton, a great and good man, who labored for many years in the ministry of the Word, and whose writings will ever be a blessing to the church of Christ? No child of God who has been made at all acquainted with his own sinful heart can read his letters without an inward, divine satisfaction. He was for years a slave on the coast of Africa, and, what is worse, he was a slave to the bad passions of his nature; gave himself up to infidelity, and corrupted the minds of others; yet, as a vessel of mercy, he was watched over and preserved; to use his own

words;

"Determined to save, Christ watched

o'er my path,

While Satan's blind slave, I sported

with death."

One remarkable instance I perfectly remember. One morning, when on board ship as a common seaman, he (John Newton) lay in bed longer than usual, and one of his messmates cut down his hammock in a frolic. Though very angry, he durst not resent it, as the individual was his superior; but going on deck he found a lieutenant from another ship, who had come to exchange two men for two others from his ship; he (Newton) entreated to be one of them, which was granted. On this event depended much of Mr. Newton's subsequent sin and suffering; and I am not quite sure, but the ship he left was afterwards lost at sea. I myself, my dear friends, blessed be the Holy name of God, am also another instance (or example) of the watchfulness of God's all seeing Eye, over the vessels of mercy in their unregenerate state. From the age of thirteen to twenty-one or twenty-two years, I practiced every species of wickedness and sin with enormity, sometimes openly and sometimes under a cloak; and, yet, the Lord preserved me through numerous accidents (so called) until the time appointed for the reception of my blessed hope of salvation.

3. Thirdly, the vessels of mercy have another manifestation of glory, when called by the power of the Spirit to a knowledge of themselves, of God, of Christ and His great salvation. Allow me to digress a few moments for the comfort of the dear lambs of the flock. Perhaps you are saying, We cannot doubt but what you have said is true, for it is abundantly confirmed by scripture; but it seals my fate, I have no hope. Why? I am so great a sinner; the catalog of my sins is immense, the stain of them is deep. Let me ask, do you hunger and thirst after righteousness? Answer: Yes, not a

righteousness of your own weaving, but a robe of righteousness wrought out and woven by the Redeemer. Are you burdened and mourning over your sins? — heart sins, the sins of your nature; and do you feel your poverty of spirit, your emptiness? (Read Matt. v. 3-7). These are, all of them, testimonies that you are vessels of mercy; yea, the very breath of desire after Christ is a proof of that spiritual life, for the unregenerate man has no such desire. I do not say this to make you content in a weak state, but to encourage you to follow on for greater manifestations and evidences of the riches of the glory of His grace.

4. But, fourthly, the vessels of mercy see the riches of His glory in bearing with their inward continued rebellion, coldness, wanderings, and deadness. There are some amongst us who are (I would hope) fathers in Christ, yet, who feel partly ashamed to declare this truth, that your heart is still deceitful, that it is still wandering; yea, some of you, perhaps, are overtaken by the sudden working of corruption, so as to say, "Astonishing! after all these years of mercy my nature is still the same." Yet, my friends, you have not seen the worst of it; whatever you have seen, whatever you may have felt, you have not, I repeat it, seen the worst; but you have, I affirm it, had rich manifestations of the glory of His grace.

And lastly, the vessels of mercy will have a full and complete manifestation thereof, when these gracious words shall be addressed to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Then will the Redeemer's prayer be answered: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

Let us to proceed to the 7th division of my subject, which

is to give instances from the Word of God to particular individuals who are vessels of mercy, as the Apostle says, "Even us, whom He hath called." I must press home the subject very closely on my hearers, and enquire, are you among "the called?" What is all our profession without this? What avails our understanding? We are but as sounding brass and tinkling cymbals, without vital, experimental, heart religion. One may discourse well on the doctrine of grace, being an expert in the letter, while another may delight to hear, but except called by the Holy Ghost, it will avail us nothing. Alas! how many there are here who are ready to put the question some put to Christ when he tabernacled on earth: "Are there few that shall be saved?" Luke 13:23. To whom the Lord replied. "Strive to enter in at the strait gate." Like 13:24. My friends, it is surely a strait gate. Is it not a strait gate to enter which a man must be stripped of all he possesses, even to the skin? (This was assuredly the experience of Job.) Just such is the gate that leads to eternal life, you cannot enter with anything on of your own, you must be stripped of everything you boast of by nature, and these things must be made to appear base, vile, and contemptible, or the salvation of Christ cannot be appreciated in the truest, spiritual sense.

I will now instance a few characters called by grace, and may the Lord enable you to see a similarity in your state (all these things that must be stripped from us), as we proceed. Of the Jews I will mention Paul, Peter, Zacchaeus, and the thief upon the cross, of the Gentiles, the Corinthian church, the Ephesian church, and the Thessalonian church. To begin with Paul, he was a proud, self-righteous Pharisee. He tells us he was brought up at the feet of Gamaliel; and in the epistle to the Galatians he says he profited above many his equals in the Jewish religion; and his profiting appears to prove the truth of Christ's

words, who said the Pharisees "compassed sea and land to make one proselyte," and when they had succeeded, as they thought, made him "twofold more a child of hell than themselves." That is to say, they had made him a doubly bigoted, zealous wretch. Now in Paul's case this is exemplified, for Gamaliel had said of the Christians, "If this work be of man, it shall come to nought; but if of God, it shall stand;" but Paul said, "Give me letters to Damascus, that I may persecute this way to the death; for one Stephen has just been stoned, and the young men laid down their garments at my feet." In pursuing this mad career, the Lord met Saul of Tarsus in the way for whilst he was persecuting the members on earth, the glorious Head exclaims from Heaven, "Why persecutest thou me?"

And now observe the glorious change in those chosen vessels of mercy being called, and the Son of God revealed in him. You absolutely find him making a word for the Greek word in Eph. iii. 8. It is not to be found anywhere else to express in such a manner his sense of his own unworthiness. And at another time, when writing to his beloved Timothy, he declares that he feels himself the chiefest of sinners. Although some of you may, under a feeling sense of the burden and guilt of sin, be inclined to think yourselves the chief, yet it only proves that the light of the glory of God in the face of Jesus Christ causes the same impression whenever and wherever it shines. Paul now, called by divine grace, labors more abundantly than any, to preach and establish the faith he once sought to destroy. Is there no vessel of mercy here whose past life has been and whose present experience is something like Paul's?

I proceed to notice Peter. Of his life previous to his conversion we know but little, except that he was a fisherman. But may we not conclude from what we read of his behavior afterwards, that he was an active, bustling man, attentive

to his business, foremost in directing his boat; toiling all night; letting down the nets on the right side, and believing that when he attended to these cares, he had done all that was necessary. How many vessels of mercy in our day are thus occupied with their farms and natural business of merchandise, of the world, until the light, shining into a dark place, arouses them? Peter forsook all at the word of Jesus, "Follow me!" —for that word was with power, and it reached the core of his heart. Then his character began to be developed; self-confident, he must always be foremost. If Christ said to the twelve, "Whom think ye that I am?" Peter replies, "Thou art the Christ." If he says, "Will ye also go away?" Peter answers, "Lord to whom shall we go?" When Christ began to speak of His sufferings, Peter says, "That be far from thee, Lord!" And when the Lord said, "All ye shall be ashamed of me," Peter cries out, "Though all men forsake thee, yet will I never!" But Peter must fall into Satan's sieve; yet Christ had prayed for him that his faith might not fail. So has He prayed for you, dear child of Grace, and so does He ever live to intercede for you, if you feel your state to be like Peter's. Mark his subsequent humility. When the Redeemer asked, "Simon, son of Jesus, lovest thou me more than these?" Peter replied, "Lord, thou knowest that I love thee." There was no proud boasting, but an humble declaration, with an appeal to his Lord's knowledge.

The next instance of a vessel of mercy being called from among the Jews, to which I shall refer, is that of Zacchaeus. He was a publican — had the receiving of the public customs, or tribute, and, doubtless, had great opportunity of enriching himself at the public expense. His curiosity led him to climb a sycamore tree, where he might see Jesus, as he thought, without being seen. But the Lord, who knew all things, all hearts and the secrets of all men, when He drew near, lifted up His voice and cried, "Zacchaeus, come

down! for I must dine at thy house today." How many today are like Zacchaeus, led by their curiosity to this place this evening to hear what "this babler saith," who seemeth to be a setter forth of "strange gods." May the Lord meet them, and may this be the time when He will bring them down with their mouths in the dust, "if so be there may be hope."

But I wish you to observe particularly the effects of the free grace salvation upon the heart of Zacchaeus. He cries out, "The half of my goods, Lord, I give to the poor; and if I have wronged any man, I restore him fourfold." There is no need to enforce the law to one who has been given the grace of God, which bringeth salvation, in his heart; for that has already taught him "to deny ungodliness and worldly lusts, and live soberly, righteously, and Godly, in this present world."

One more remarkable instance of salvation by grace, which forbids anyone to despair, however long his course in sin, however vile their practices, is that of the thief upon the cross. A few hours before his death, he had joined the rabble in casting the same reproach in his teeth against the Redeemer; but now, touched by the power of the Spirit of God, he cried in rebuke to his fellow sinner, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this Man hath done nothing amiss." Luke 23:40, 41. Thus, he acknowledged the humility of Christ. To Jesus he said, "Lord, remember me when thou comest into thy kingdom." Luke 23:42. Here, he acknowledges His Deity. The Lord replied, "Today shalt thou be with me in paradise." Luke 23:43. Now, this "vessel of mercy afore prepared to glory" was made "meet worthy to be a partaker of the inheritance of the saints in light." Col. 1:12. Many persons suppose that there must be growing meekness, or fitness, for heaven; that if you have been a believer twenty years, you must be

more fit for glory now (after the twenty years) than when you first believed. But if you have been given to know anything of the deceitfulness of your own heart, you know that this is false. Such is a carnal notion and is only a false assumption for in yourself you are as black as ever, and as ugly and deformed as sin can make you, and as deceitful as it is possible to be; although you do rejoice in such a growth in grace, as enables you to see yourself according to your hope, complete in Christ, to hate sin, and mortify the flesh — and thus you look to be an equal partaker of glory with Peter and Paul, Zacchaeus and the thief.

Now, the vessels of mercy among the Gentiles, the Corinthian believers, had been notorious for wickedness (read 1 Cor. vi.); yet, when the fullness of time was come, they were brought to receive mercy, and a manifestation of the riches of the glory of God's grace in their justification and sanctification, as recorded, "in the name of our Lord Jesus Christ, and by the Spirit of God." May I say in the language of the Apostle, "such were some of you?" The Ephesians had their understanding darkened; walked according to the course, and worshipped the god of this world; yet, such was the power of God's grace towards them, that the Apostle commences his letter to them by reminding them of their election in Christ. (Eph. i). To the Thessalonian church (1st Thess. 1:4), he declares that he knew their election of God, because the Gospel "came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance." Yet, they had been idolaters; therefore, we may remark that we can never decide who are vessels of mercy and who are not, as the riches of divine grace are often displayed in the salvation of the vilest; while the most moral, self righteous, wise and prudent, whited sepulchres, are left. And why? "Even so, Father; for so it seemeth good in thy sight." Matt. 11:26. But, lest I appear tedious, I will pass

on to notice the particular advantages arising from a knowledge of belief of this doctrine. And here I would declare that I by no means venture to affirm that no person can be a true follower of Christ without believing all of what I have stated today. On the contrary, I do not doubt that many of God's children - vessels of mercy - are received into glory, who all their lifetime were afraid to believe what God's word so plainly declares; but I must also affirm that such persons are without the comfort which arises from a knowledge thereof. As first, it lays the axe at the root of pride. Pride is our greatest enemy, and the doctrine of predestination by which we perceive that all we are, all we have, all we shall be or hope to be, or possess hereafter, is according to the eternally prearranged, fixed purpose of God makes us to exclaim, "God forbid that we should glory!"

Secondly, it excluded the idea of chance (I have laid aside this word, chance, as a word which has no meaning, even as a wise man observes the combination of the words, fortune, luck, and chance, as the trinity of fools.) Every hair on your head is numbered; every step that you take is ordered. If you, returning to your home this night, wander out of your way, fall into a ditch and take cold, will you repine? Not when you remember that the most trivial event is sometimes very productive of the most important consequences. But let me observe that many of those who profess to believe this doctrine, do live as though they believed it not. When a time of trouble comes, whether temporal or spiritual, immediately they are distressed, fretful, impatient, and rebellious. But let not the enemy of the truth boast on this account, for the effect of the trial is as much decreed as the trial itself, and both or all for a rich display of God's own free, sovereign grace.

Thirdly, it exhalts the grace of God; to perceive His own sovereign arrangements from all eternity to save such sinful

wretches, as we are, greatly magnifies the riches of His goodness in our sight.

Fourthly, it renders salvation certain; it does not leave it to the contingency of man's (free, so-called) will, nor any inferior circumstances whatever. It does not say "if" such a person should preach the Gospel, and "if" the people would attend the means, and "if" they would believe and repent, they might be saved — it proceeds on altogether different grounds. God has a people whom He has saved, vessels of mercy to be filled with the love of Jesus Christ who died for them; God will send His Gospel at His appointed time to them, apply it (by faith) to their hearts and souls; they shall receive & believe, for they were saved in the election that took place before the foundation of the world. The apostle verifies the accuracy of this election in Acts 13:48 when he said, "As many as were ordained to eternal life believed." Lastly: It affords believers great consolation. To the (truly, God-called) minister it gives life, vigor, energy; he knows that the success of his ministry does not rest upon his own exertions, but rather upon the eternal arrangements of Jehovah; every sermon has already had its work marked out; and though he meets with opposition, he rejoices, knowing that the devil himself can oppose no farther than is appointed for the glory of God, and the good of His church. The private believer is enabled to sing, as you did this morning, (whether with the heart I know not):

"Sovereign Ruler of the skies,

Ever gracious, ever wise;

All my times are in thy hand,

All events at thy command."

But, lastly, I would allude to two false schemes today of human invention, in which the plain truth of God's Holy Word is entirely & wholly set aside. The first is that of the Roman Papists and Arminians, whereby God is represented as creating man and suffering him to fall into sin, sending His Son to die for all the human world,

and calling all the Adamic world by the power of His Spirit; but foreseeing that some would believe, He afterwards by reason of their own free-will choice elected them to salvation; and foreseeing that others would never believe, He has rejected them to damnation. The other is that of the late Andrew Fuller: That Christ's death was sufficient for all, but was effectual only for the elect. Such is an attempt to unite personal election with indefinite or general redemption. Christ, say they, died for sin as sin, and not for the sins of certain individuals. This latter false scheme, so palatable as it appears to human nature, was invented that the offense of the cross might cease, has been ably exposed by a Mr. Stevens, a dissenting minister here in London, in a work called "Help to the True Disciples of Emmanuel." Both schemes are directly opposed with and contrary to Scripture, and tend to represent the Father, Son and Holy Ghost, as disappointed. The errors in the former are more than glaring to be dangerous to one taught of God; everyone who is at all acquainted with his Bible knows that Salvation is of the Lord and that it is not of works, nor on account of works of the creature, but through sanctification of the Spirit, and belief of the truth; That Christ laid down His life for His sheep — freely gave Himself for us, a peculiar people — for His church (John x. 15, 27, 28; Titus ii. 14; Eph. V. 25; and John xvii.), which treats of His advocacy and intercession, marks out those whom He has redeemed; and that the calling of God in the Gospel, though outwardly indefinite, is not universal and to every single individual, for "many are called" — not all.

Again, it is not given to all to know the mysteries of the kingdom; this mystery was kept secret from the foundation of the world unto Christ. There are millions who have never heard of Christ; but, by this scheme it appears that God desires to have all men,

every individual everywhere, to be saved, but yet has ordained some to perdition; that, in regard of God, all men are elected and redeemed, but in regard of the event — perish. Second, Adam's sin is not imputed to anyone, for God has taken every man into the covenant of reconciliation; therefore, there can be no punishment and corruption is taken away. To such absurdities do men run; some with their eyes open, and some out of ignorance and a desire to justify God.

But the indefinite scheme (the second one alluded to above) is rather more subtle, and has entrapped many of God's dear people, many a poor soul, as it professes to receive the doctrine of particular and personal election (which is accurately defined in the 17th article of the Church of England), securing the salvation of the elect, and placing the rejected vessels of wrath in a salvable (or capable of being saved) state. But, if Christ died only for "some of the sins of all men," all (both elect and non-elect alike) have some sins to answer for yet, and none can be saved; "if for all the sins of all men," unbelief is included, and all must be saved. But if for "all the sins of some men," then those persons whose sins He bore must be saved; for where the sin was laid, there the guilt was beheld and punishment inflicted; and when the justice of God has been satisfied, and the law magnified, there remaineth no more sacrifice for sin. Then we may say with the church, "Sing, O ye heavens; for the Lord hath done it; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. 44:23) — and thus the work of the Eternal Three is commensurate. Whom the Father elects. He gives to the Son, Who redeems them from all iniquity; and the Holy Ghost calls them to the knowledge and understanding of their Father and Redeemer. "But to the word and to the testimony" in Isaiah liii. 6. "The Lord hath

laid on Him the iniquity of us all." Also in 1st Peter 2:25, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Paul concludes with these words, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation." Hebs ix. 28. Amen.

JESSE L. ADAMS

It seems fitting and proper that I should write something in regards to the passing of my dear uncle, Jesse L. Adams, of Farmington, Graves County, Kentucky, as he was a long time subscriber of the Zion's Landmark, and had a love for this paper. I believe today it would be in accordance with his wishes that I do so.

On July 4th, 1934, Jesse L. Adams came into this world. He was a man of few days and full of trouble, as identified by Job. Though he was in this world, he was not of this world, and this world was not his home. He was, as in the nature of all men, proud of the work of his hands that included the operation and ownership of a small dairy farm with his wife, Ida Lee, and their two children, Randy Lee and Sheila May.

It was, however, not in the mind and purpose of God that the things of this world would always be the joy of his life. For at a time when Jesse Adams was most prosperous and seemingly getting on well in this world, at the exact, appointed time of God, the scales were lifted from his eyes and they (his eyes) were opened. The law, given to Moses, heretofore written on tablets of stone and scrolls of paper, was suddenly and irresistibly put in his mind and written on his heart. For the first time in his life he was made to know that he stood before God naked, ashamed, and guilty. All that he had ever done and all that he possessed in this world were of no avail to him. Not only could they not help him, rather they were his condemnation. The pride and vanity of the man of sin was revealed for what it is, corruption and enmity against God. The "old man," Jesse L. Adams, "died." Old things passed away and all things became new. Henceforth, his eyes were fixed upon his Lord Jesus Christ. The doctrine of sovereign grace became his meat and drink, and his hope rested on the promise of the imputed righteousness of Jesus Christ. In short, he became a new creature.

It was this new man - Jesse Adams - that I knew and loved! From the time of the passing of his wife in 1988, he lived alone. Starting shortly after her passing, I begun

to visit Uncle Jesse on a weekly basis, and continued these visitations, on a weekly basis except for the three (3) years I lived in Athens, Georgia. He never tired of talking about the sacred scripture(s), and though he seldom found words to say it, he loved his Lord and Master, and he loved his Lord's truth. His deep understanding of the mysteries of the doctrine of God our Saviour and of His everlasting Kingdom was surpassed only by his love for the Church and his brethren. (He was a member of Soldier Creek Primitive Baptist Church of Christ, Marshall County, State of Kentucky.)

It is my firm belief, that on June 13th, 1999, at the moment the heart of Jesse L. Adams stopped beating, a choir of Holy Angels struck up a joyful sound that human ears never have heard and the whole host of Heaven joined in. As his soul departed his body and rose to the Heavens, the Lord of lords and King of kings met my Uncle Jesse in the air whence He carried him forever away into the bosom of His eternal love where the God of Heaven and earth, Himself, has wiped away all tears.

The account herein given of his experience is a short summary of the many things he told me during the countless hours of joy, peace and fellowship God blessed us to share together. With tears streaming down, and with an aching heart, I humbly submit these lines for publication in the Zion's Landmark.

In Bonds of Love,
Kenneth R. Adams
Mayfield, Kentucky
August 10, 1999

YELLOW RIVER ASSOCIATION (GA.)

The 173rd 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, 1999. These dates are September 24th, 25th & 26th, inclusively.

Direction to Haynes Creek Church are as follows: From Int. 85, exit at Ga. 20 South. Follow Ga. 20 through Lawrenceville 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. Travel approximately one and one-half miles to church location on your right.

We trust that it is God's will to bless us with a manifestation of His love in our midst at this time.

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

LOWER MAYO ASSOCIATION (VA.)

The 67th Annual Session of the Lower Mayo Primitive Baptist Association will be held, if the Lord will, with Spoon Creek Church, to convene on the grounds and site of Russell Creek Church, Patrick County, Virginia, beginning on Friday before the first Sunday in October, 1999, and will continue, if the Lord will, through Sunday following. These dates are October 1st, 2nd & 3rd, inclusively.

Direction to Russell Creek Church are as follows: Those who travel Va. Hwy. No. 8, either from the north or south, turn east on Va. State Rd. No. 653 just inside the Va.-N.C. State Line. Go about 1/4 mile to int. with Va. State Rd. No. 631. Turn right to church location on your right, only a short distance. Those who travel U.S. Hwy. 58 West to No. 831 a hundred yards to Route 700 to Route 631, then about 3 miles turn left to church site on your right.

We invite our brethren, sisters and friends to meet with us, and look forward to having you with us this year, 1999.

Samuel R. Wood, Sr., Assn. Clerk
Spencer, Virginia 24165
Tele. 1-540-957-1231

UNION ASSOCIATION (TX)

The 160th Annual Session of the Union Primitive Baptist Association of the Old School or Predestinarian Faith and Order will meet this year, 1999, 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 8th, 9th & 10th.

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

For further information please contact the undersigned, Raymond D. Spell, Clerk, or Wade Johnson, Telephone No. 1-903-675-7639, Athens, Texas. We cordially invite our correspondents, brethren, sisters, and friends to meet with us this year, 1999. We need you and hope that you will remember and keep us in mind.

Raymond D. Spell
21119 Hufsmith-Kohrville Road
Tomball, Texas 77375
Tele. 1-281-351-0449

MILL BRANCH ASSOCIATION (S.C.)

The 129th Annual Session of the Mill Branch Primitive Baptist Association will be held, if the Lord will, with Pireway Church, Columbus County, North Carolina, beginning on Friday before the first Sunday in November, 1999, & will continue through Sunday following, these dates being November 5th, 6th & 7th.

Those who travel U.S. Route 701 will come to Tabor City, N. C., and follow U.S. 701 By-Pass at Tabor City, N. C., to intersection with N.C. Route 904. Turn east on N.C. Route 904 and go approximately 17 miles to church location on your left.

We invite all our elders, brothers, sisters and friends to come and be with us this year, 1999.

Lucille Beasley, Clerk
Bishopville, South Carolina 29010

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 Church, Tabor City, NC, the fifth Saturday and Sunday in October, these dates being 30th & 31st, 1999,

Tabor City Primitive Baptist Church is located within the corporate limits of Tabor City, Columbus County, NC. Follow US Route (Business) 701 into the outskirts and location will be on your left.

We sincerely hope that our brethren, sisters and friends, esp. our ministering brethren, will keep us in mind. We are grateful for those who have been visiting us in our recent union meetings of our correspondents.

Billy Boyd, Union Clerk
Loris, South Carolina

LOWER MAYO (FIFTH SUNDAY) MEETING

The Lower Mayo (Fifth Sunday) Meeting is due to be held with Draper Church, Eden, Rockingham County, North Carolina, on the fifth Sunday (ONLY) in October, 1999, the specific date being October 31, 1999.

Draper Church is located in Eden, North Carolina. Those coming from either the north or south on Route No. 14, turn east on Route (N.C.) 770. Go about four miles to Phillips Street on your left. Turn left on Phillips Street and church location will be on your left.

We hope our brethren, sisters and friends will visit with us at our 5th Sunday meeting in October, 1999.

Samuel R. Wood, Sr., Clerk
Spencer, Virginia 24165

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CXXIII

September-October, 1999

Number 5

(A CLARIFICATION)

THE WHEREABOUTS OF THE SOUL AFTER DEATH OF THE BODY - DOES IT GO WITH THE BODY INTO THE GROUND, OR DOES IT RETURN TO THE IMMEDIATE, AUGUST PRESENCE OF GOD IN HEAVEN?

If not deceived, I hope that the Lord will not only bless me to write the truth in love, but also to rightly divide the truth in love. (2 Tim. 2:15)

It has been stated: (and I quote), "The soul of man continues as it was; it indeed dies and is buried —." "Man, as he is in nature, including the body and soul, is consigned to the grave." End of quote.

I hope the Lord will bless me to prove by the Scriptures that the soul of man is immortal, eternal or imperishable and never dies. The brute world of beasts and the animal kingdom here have no soul to die or perish. This is, however, not the case with man.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). Man is the only creature (in the natural world or earth) with a living soul that never dies.

"All go into one place; all are of the dust, and all turn to dust again." (Ecc. 3:20). This is the natural body. Notice the next verse: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast (or ani-

mal) that goeth downward to the earth?" There is a difference between the spirit of man and the spirit of a beast or animal. Man has a soul and the animal does not. The body of an animal and the body of a man both return or go back to the dust from whence they came. "Thou takest away their breath, they die, and return to the dust." (Psalms 104:29). This means or refers only to the body which had the breath of life.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." (Ecc. 12:7). That spirit in this instance, that returns to God, is the soul, is it not?

"— Thou takest away their breath, they die, and return to the dust." (Psalms 104:29). This means and refers only to the body which had the breath of life.

"And it came to pass, that the beggar died, and was carried by the Angels into Abraham's bosom: —" (Luke 16:22). This shows that his (the beggar's) soul was carried into Heaven. Let us quote the rest of this verse: "— the rich man also died, and was buried; (notice the next verse), and in hell he (the rich man) lift up his eyes. —" This means (or shows) that the rich man's body was buried and his soul was in hell.

"And one of the malefactors, which were hanged, railed on Him, saying, If thou be Christ, save thyself and us. But the other answering rebuked Him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss. And he said unto Jesus, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I

say unto thee, To day shalt thou be with me in paradise." (Luke 23:39-43) This shows, beyond any shadow of doubt, that the thief's soul was in Heaven while his body was in the grave or the ground.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. 6:9-11) This Scripture shows again, beyond any shadow of doubt, that the souls of the Children of God are at rest (today) in Heaven and are not in the ground or earth.

"And it CAME TO PASS, WHEN SHE WAS IN HARD LABOUR, that the midwife said unto her, Fear not; thou shalt have this son also. 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. Rachel died, and was buried in the way to Ephrath, which is Bethlehem." (Gen. 35:17-19) This Scripture shows that Rachel's soul left her body which was put in the grave.

We quote from John Gill, a regarded 18th century commentator, from his comments on Gen. 35:18, from his Commentary, Vol. 1: "By this account of Rachel's death it appears, that death is the separation and disunion of soul and body; that at death the

soul departs from the body; that the soul does not die, but is carried elsewhere, and lives in a separate state, and NEVER DIES; it is carried into another world, a world of spirits, even unto God that gave it, (Eccl. 12:7)".

"That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in Heaven, and which are on earth; even in Him." (Eph. 1:10) Notice the expression: "which are in Heaven". Again, this Scripture shows that the souls of the departed Children of God are in Heaven while the bodies are in the grave. Notice this Scripture: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Does not this show that Christ brings with Him the souls of His chosen, elect people at the last day?" Now, notice the 16th verse: "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." (1 Thess. 4:14, 16) Please read this carefully: I believe the 14th verse has reference to the souls which are in Heaven, and the 16th verse means the bodies which are in the ground or earth. "— Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8:23)

May the Lord bless the truth in honor, praise and glory unto His Holy Name. "From the rising of the sun unto the going down of the same the LORD'S NAME IS TO BE PRAISED." (Psalms 113:3)

Yours, I hope, in love for the truth,

Woodrow W. Hudson, Jr
Bastrop, Louisiana 71220
October 2, 1999

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IS SUICIDE A HELL-BOUND SIN ACCORDING TO THE BELIEF OF SOME?

For many years the subject of suicide had bothered my mind, especially since there were incidents within my own natural family ties, and also among friends and some close neighbors. This concern was more bothersome to me since the common, prevailing belief, especially in the world, and as taught and believed by many Arminians, is that the souls of those men who commit this dreadful sin of suicide, when they die, are carried to hell, calling it "self-murder," as they say.

In contemplating this subject of suicide several years ago, the subject of Samson, the son of Manoah in the tribe of DAN, one of the twelve sons of Jacob (Genesis 30:6), committed suicide when he destroyed the Philistine Temple of Dagon, while the Philistines were worshipping a false god. They believed that Dagon had delivered Samson into their hands because they considered Samson their enemy and also the destroyer of their country, who slew many of them, and their intent was to make sport of him by way of humiliation.

Samson, like all men of Adam's fallen race, had sinned, particularly when he maintained and carried out an illegal courtship with a Philistine woman, Delilah, a sly and crafty individual. All of this brought him into great dis-

grace and misery. Delilah took advantage of Samson, learning the secret of his great, natural strength, the seven locks of hair on his head, and conspired with the Philistines to have them (his seven locks) shaved from his head. Later, for further humiliation the Philistines put out his two eyes.

Samson destroyed and killed many Philistines and they wanted to see him suffer at their hands and receive humiliating punishment. But, it was the Will of God that God would vindicate Samson in the Temple of Dagon, the false god of the Philistines, which was filled to overflowing with men and women, including all the lords of the Philistines with three thousand people on the roof, all of whom made sport of Samson when he was blind.

"And Samson called unto the Lord, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of these Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all people that were therein. So the dead (Philistines) which he slew at his death were more than they

which he (Samson) slew in his life." Judges 16:27-30.

According to this scripture, there can be no doubt that Samson took his own life and also killed more than three thousand Philistines who were the enemies of Israel in those days over 3,000 years ago. Yet, the beautiful part, although he committed suicide, is discovered when the Apostle Paul in writing the Book of Hebrews enumerated the family of God in the Old Testament by faith beginning with Abel in the beginning of time, followed by Enoch, Abraham, Sara, Isaac, Jacob, Moses, Rahab, the Harlot, and also included Samson with them saying, "And what shall I more say? for the time would fail me," Paul said, "to tell of Gedeon, and of Barak, and of SAMSON, and of Jephthae; and of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of aliens." Hebrews 11:32-34.

Samson, like all men everywhere, sinned in more ways than one, including the dreadful act of suicide, like the adulterers, Judah and Tamar, David and Bathsheba, and Moses when he killed the Egyptian and hid him in the sand. (See

Exodus 2:12). All of them committed these dreadful, sinful acts in their state of unbelief. Yet, being embraced in the everlasting covenant, ordered in all things and sure, being made not to grow of Grace in Christ Jesus before the foundation of the world, (See Samuel 23:5), they obtained forgiveness of sin in that everlasting righteousness brought in through the shed, atoning blood of the Lord Jesus Christ the Lamb of God that taketh away the sin of the (elect) world.

Jesus said, "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, 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." (Matt. 12:31&32.) The chosen, elect family and Church of the Living God whom God chose in His Son before the world was made never committed, nor will they ever commit this awful sin (of blasphemy) against the Holy Ghost. Their sins rested upon Jesus as He hanged upon that cruel cross on Golgotha's hill just outside the gate of Jerusalem, 2,000 years ago.

Samson is one instance of a child of God, as recorded in the scriptures, who committed

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

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suicide, and the scriptural evidence is ever conclusive that he will be included in that resurrected number to be found at the right Hand of Jesus at His second coming at the end of this time world.

On the other hand, there are Biblical characters, some of them who walked side by side, very close at hand by our Lord and Master, when He was on the earth, who committed suicide, and who, apparently, will not be found at His right Hand when he comes the second time without sin unto Salvation. Concerning Judas Iscariot, Jesus said, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray Him, being one of the twelve."

Concerning Judas, it is recorded, "and he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Matt. 27:5. "For he was numbered with us, and had obtained part of His ministry." "And falling headlong, he burst asunder in the midst, and all his bowels gushed out." (See Acts 1:17-18.) Here, we have a record of only an outward repentance, a fleshly repentance when he saw that he was condemned. He "repented himself" (See Matt. 27:3)), which was not a Godly sorrow, as would have been required for the Salvation of His soul. This is the nature of the flesh and unconverted, stoney hearts of men, when condemned, who die without the mercy of God.

Paul, who spoke according to the inspiration of the Spirit of God, included Samson with the Spiritual, Elect Family of God, which proves the power of God in forgiving all manner of sin and blasphemy for those who were chosen by Him in the everlasting covenant of God of that Election by His eternal Grace before the foundation of the world. There is no doubting the testimony of the scriptures, and those who argue that all men who commit the dreadful sin of suicide are bound for eternal hell and torment will be found arguing with the scriptures. God has

given His people this blessed hope that their names were included and written in that Lamb's Book of Life, by the Hand and Finger of His blessed Love in His Son in an indelible print that was countersigned in the Blood of the Lamb.

"O Love, how high thy glories swell

How great, immutable, and free!

Ten Thousand sins, as black as hell

Are blotted out, O Love, by thee."

J.M. Mewborn

August 10, 1999

AN EXCELLENT ARTICLE

The following excellent article on the subject of suicide by Elder H. C. Ker appeared in the April 15, 1913, issue of the Signs of the Times. This article, if not deceived, is one of the best that we have ever read on this subject, if not deceived. We believe that many of our readers of Zion's Landmark will appreciate reading it again.

Editor

CAN A SUBJECT OF GRACE COMMIT SUICIDE?

The above question was asked us not long since, with the request that we write something on the subject. The inquirer said that the minds of a number were exercised regarding the matter. We have long since learned that both in writing and preaching it is impossible to meet the thoughts and ideas of all the children of God, and we have no remembrance of ever trying to do so, but confess that we are glad whenever our views meet the approval of any of the brethren. It has always been our custom, both in writing and trying to preach, to present things as we understand them, yet knowing full well that all men are fallible and liable to err. The brethren have been very kind in their forbearance toward us, and though difference of opinion has some times been manifest, the brethren have been gentle and kind in their opposition to our views, for which we feel glad.

We are aware that there is a difference in the minds of

some with regard to the subject under consideration, some believing that a subject of grace can take his own life, while others think it impossible. Hence, we know that what we write will not be received by all, but we can only give such thoughts upon the subject as we have in complying with the request.

Some have tried to excuse the deed by asserting that "no sane person would take their own life." It is true that there are many forms of insanity, and most everyone is a little weak on some subject or other, and likely would be pronounced by experts insane on that special subject. It may also be that some will better understand our meaning here if we use the old saying: "Every man has a hobby." While we believe that the majority of those who commit suicide are insane, we also believe that those of strong and sound minds can and do often take their own lives. We shall not attempt to enumerate the different conditions and circumstances in the lives of men and women which might cause them to commit suicide, but there are hundreds of them. But the fact that men and women can and do take their own lives need no corroboration; the question is, "Can a subject of grace commit suicide?" and we answer, Yes, and can do anything else that mortal man is capable of doing, if not restrained by the Spirit of God. By reading the fifth chapter of Galatians anyone can be acquainted with the works of the flesh, which Paul says are "manifest". These works are committed by the men of the world, and we are sorry to say that some of those works are also committed by the children of God. But if such evil works are not in the flesh, how could anyone perform them? They are, however, there, and as much in the flesh of the Lord's children (His elect) as in the flesh of the non-elect. The flesh of man is the same flesh in all nations, kindreds and people of the earth; hence, if it is natural for men to do the works of the flesh, they surely will do them, unless

restrained by the Spirit of God. Those who have this Spirit know of the warfare constantly going on within, and sometimes frankly confess that the bounds to which they would go, except kept by the power of God, are not limited. Now if these things be true of the flesh, why cannot a subject of grace commit suicide as well as to perform any other ungodly act?

As to the sin of suicide, we feel that many are and have been troubled, some thinking it an unpardonable sin because there can be no repentance for it. Our understanding is that life is life, whether in one's self or in another; hence, we cannot see how self-destruction, in the sight of God, is a greater sin than to take the life of another. Here it might be asked, Can a subject of grace commit murder? The answer is, Yes. Moses was a servant of God and appeared on the mount of transfiguration with Christ, yet he killed an Egyptian and hid him in the sand. David is called a man after God's own heart, yet he put Uriah at the head of the battle for the express purpose that he might be killed, so that he could have his wife. We think that according to the law of God, and also according to the law of our country, David was a murderer. In the Mosaic law there was no provision of escape made for anyone who committed a sin unto death; repentance could not save him, sorrow could not excuse him. It seems clear to us that here is shown that a man is not saved by repentance, but by the blood of Jesus Christ, which cleanseth us from all sin. Repentance is the gift of God and the evidence of salvation, instead of its working salvation for men.

We have tried to show how it is possible for a subject of grace to commit suicide, and now we will try to prove that even that grave and unholy deed is atoned for by the blood of the Lamb of God. The declaration, "cleanseth us from all sin," does not simply mean that sins, past, present and future are embraced, but to be cleansed from ALL SIN means

that not a blot nor a spot is left; anything clean is not at all soiled. The word "clean" means clean in the fullest sense. This truth caused Paul in Romans 8:38 to say, "For I am persuaded that neither death, nor life, etc.," "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We think that could we ask Paul this question, "Do you mean to say that neither the life we live nor the death we die cannot separate us from the love of God," he would answer, "Yes". We have known of some brethren, one a deacon, who took their own lives. The deacon was a firm believer of God and in salvation through Jesus Christ, walked humbly, loved mercy and dealt justly, and was considered one of the best men; had been a member for years, and no one doubted his experience of grace, and those who were members of the church with him never doubted his hope of eternal salvation. The blood of Jesus Christ, the Son of God, cleanseth us from all sin. How glad we are at this very moment that it is so. Men are not saved because of their good works, but by the grace of God, chosen in Christ before the foundation of the world. Neither are men lost because of their evil deeds, but their evil works are simply because of their depraved condition by nature. Men are either



ELDER H.C. KER

Born in Wicomico County, Maryland, 1860, served churches in New York State, and was Moderator of Warwick O.S.B. Assn.

which is in Christ Jesus our Lord.

H.C. Ker

A LANDMARK PRESERVED

For sometime, it has been my desire to leave behind some of the history (as well as precious, sweet memories) of Sweetwater Primitive Baptist Church, Gwinnett County, Georgia, that I have gleaned through the years, and where my grandfather, Elder Sanford A. Huff (1859-1940) was ordained to the Gospel ministry on October 10, 1908. My late father, Elder Thomas L. (T.L.) Huff (1893-1977), who was ordained in 1928, preached and maintained church fellowship for many years at Old Sweetwater.

It was a blessing, indeed, from on High, after the church membership died out, perhaps some twenty years ago, that the surviving members at that time, turned the property over to an interested citizen and



Sweetwater Primitive Baptist Meeting House,
Gwinnett County, Georgia

saved or lost already, hence on the one hand good works can never save a sinner, and on the other hand, if a child of

God takes his own life it can not separate him from the love of God and that salvation

friend, Mrs. Winnie Cain (now) Corley who agreed to maintain and preserve the property for community use, which included the building, grounds and cemetery. Through these past twenty years, she has been a

good steward of these premises. No church or religious services are held there today. Occasionally, wedding ceremonies and family reunions are held in the old building which remains untouched, exactly as it has appeared through the years, except for repairs and general maintenance of the building's original setting. Mrs. Winnie Cain (Corley) added the dining room (or fellowship annex), that includes kitchen facilities, and maintains the property in first class condition. The old benches, pulpit and furnishings in it remain exactly as originally constructed.

Sweetwater Church was constituted December 8, 1824, in the Wells School House on what was formerly known as the Duluth-Mauldin Store Road, and more recently the Pleasant Hill Road, where services were first held from 1824 until 1829, when the first building was erected. The present building was erected in 1909 and served until the church ceased to use it in the early 1970's.

The movement, leading to its organization, first originated in nearby Camp Creek Primitive Baptist church for convenience of local members then residing in the Sweetwater area and community. The early presbytery in 1824 that met to constitute the church was composed of Tyree Landers, Moderator, and G. B. Waldrop, Clerk. Records show that a total number of 23 members came forward to constitute the church.

Early records of the church state that James Hale was the first pastor and served sixteen years. Simon Edwards was the second pastor and served two years. James Hale, the first pastor, was again called as the



ELDER TOMAS L. HUFF
1893 - 1977

third pastor, which he held the second time for twelve years. D.T. White served three and one-half years. He was succeeded by H.D. Teat, who served three years. B. Daniel then preached three years, and G.T. Bradley and Elder William L. Beebe succeeded B. Daniel (Elder William L. Beebe was from the State of New York and was a son of Elder Gilbert Beebe, who founded the Sign of the Times.) Elder J.T. Jordan was called July 14, 1866, and served until 1911, a period of 45 years. Elders M.K. Dure and Roland Arnold were pastors just prior to the time of the early 1970's when the church terminated.

It has been said, and I quote from the record concerning the pastors and ministry of this old church, Sweetwater, "it is doubtful if any church in America or in the world can show such a record in point of ministerial service."

The membership of Sweetwater Church in the year 1911 consisted of my grandfather and my grandmother, Elder Sanford A. Huff and Emma Huff, Margaret C. Franklin, Zippeah Hopkins, Phoebe Mathis, Eliza Masse, Mary McDaniel, Ophelia Atkinson, Mattie Wynn, Caroline Arendell, G.V. Hopkins, W.A. Huff, M. H. Nash, J.E. New, J.E. Summerlin, Josie Summerlin, Call Summerlin, L.L. Cooper and N.O. Hanson.

A local historian who visited a service at Sweetwater the same year, 1911, captured and recorded the following incident and described it in script form from the History of Gwinnett Churches, and I quote as follows, viz:

"In addition to the names given above for the year 1911 the church has two colored members, to-wit: Per Gholston and Francis Gholston. They have been members of this church since the days of slavery. They are regular attendants, enjoy the esteem, not only of the church but the community. They belong to that almost extinct type of old time southern "darkies" who flourished in the

splendid civilization of the Old South. And when the pastor, at the annual (yearly) meeting during the summer months, when the church observes the practice of footwashing, girdles himself with a flowing towel of immaculate white, and washes "Uncle" Perry's feet, the scene is one that melts the stoniest, most hardest of all hearts, to tears." (End of quote.)

One of the early, sturdy pioneers of Gwinnett County, Georgia, was one Evon Howell, of Welsh Baptist extraction. He was an early member of Sweetwater Church. His old home and plantation were known in the early days of the 19th century as "Howell's Crossroads," which later became the City of Duluth, Georgia. He was a large landowner, and in colonial times operated the ferry for the main road that led across the Chattahoochee River into Fulton County (and on into the Atlanta) area.

Also, located in the old Sweetwater Cemetery is the grave of Eli Landers, a Confederate soldier who died during the Civil War and who was a member of the church. Recently, an interesting book by Elizabeth Whitley Roberson of Williamston, Martin County, North Carolina, titled Weep Not For Me, Dear Mother, was published about him in 1996. This interesting book contains much history and many interesting facts about the early Landers family who helped establish this early Gwinnett Church in the early 1800's. The old Landers homeplace that stood for well over a century and was located across the street from Sweetwater has recently been moved onto the property for permanent preservation to be included with the church property and cemetery.

My earliest memory of Sweetwater was when I was about eight years of age (1940). Even then, there were a few horse-drawn wagons and buggies in the church yard in addition to the 1920-1930 era of automobiles. Elders were always present, and it seemed to this little boy that dinner

would never get there. My mother, a gracious person to me, was tolerant enough to let me go outside and play during the services. I especially remember the beautiful singing of those old hymns that wafted through the trees and over the well-kept, clean church grounds outside.

Like the trees in the old church yard, the past fifty years have brought much change and growth to Gwinnett County, Georgia. Now Pleasant Hill Road is a divided, modern five lane thoroughfare, and large subdivisions cover the surrounding landscape and hillsides. Like a garden walled off from the rest of the world, Old Sweetwater remains a vigilant soldier to the truth, just letting the rest of the world go by.

Today, on the Lawrenceville Highway with hundreds of cars streaming past in a never-ending procession on this five lane super highway, occupants may occasionally catch a bird's eye view of the Old School Baptist Church building (or meeting house) with adjoining cemetery, resting on that beautiful knoll and will momentarily admire its magnificent scenario, realizing they have just passed something out of the ordinary.

Little did I know as a child and way into manhood that I would finally be given by His (God's) boundless mercy to be enabled, I trust, to see some of His blessed truth. If not deceived, I have been enabled to see into a little of that beauty of things contained in His everlasting Kingdom, and too, perhaps, catch a crumb, occasionally, now and then, that falls from the Master's Table.

I still long to see my natural father, Elder Thomas L. (Tom) Huff, who died over twenty years ago, to tell him of what I have been given to see, the only one of his five children. But, I know there is a purpose and cause for all things. The truth of the matter is that I was given to see these things exactly on time and at His (God's) appointed time.

Bryant Huff, (Retired)
Resident Judge, Superior

Court

Gwinnett County, Georgia
Lawrenceville, Georgia

ANNIE B. HIGGINS

Dear memories of this North Carolinian, a true Primitive Baptist in every sense of the word, whom I was blessed and privileged to have known in her lifetime, linger with me now, at this time, for almost half a century. It is for this reason that this unworthy writer desires to leave on record something concerning the life of this remarkable woman, one who believed the doctrine as upheld by orthodox Primitive Baptist wherever, and who stood firmly for the principles, order and practice of these people.



LEO L. & ANNIE B. HIGGINS

(This writer has wondered why an obituary notice has never appeared, and been allowed to remain in an in absentia status for over three years in any of the church publications back there on the eastern seaboard. Surely, a dear saint, such as she, would be deserving of this small remembrance. It would be, I feel, appropriate to leave some form of an obituary or death notice for Sister Annie B. Higgins on record in Zion's Landmark, even at this late date.)

Annie B. Higgins, who was the daughter of the late Brother Edward S. Buck and Joanna Lee Piner Buck, of Wilmington, N.C., was born April 27, 1904, and passed away April 30, 1996, just three (3) days after her 92nd birthday. Her late husband, Leo L. Higgins, whom she married

September 5, 1926, passed away January 13, 1977. This information was taken from their grave marker by me in the Newport Cemetery, Town of Newport, Carteret County, North Carolina, where I visited in August 1997. Also, nearby I found the graves of two more dear Old Baptists, Walter R. and Maye C. Mann. These were four people whom I shall never forget as long as I have any memory.

The writer of this article will always remember Annie Higgins as a firm believer in the faith upheld and believed by the Primitive Baptist, and one who loved to go to church meetings when not providentially hindered from doing so. I miss corresponding with her, and the pleasure obtained from reading her fine letters. She was a dear, humble, sweet person. She and Leo were people I was both humbly proud and blessed to have known in my lifetime.

In order for my reader to grasp and understand the reason for my strong, tender feelings for Annie B. Higgins and her husband, Leo L. Higgins, please allow me to go back for almost fifty (50) years in retrospect for events that led to our first acquaintance. In the year 1952, after getting out of Boot Camp at San Diego, California, I was given orders to report to the Cherry Point Marine Corps Air Base, Cherry Point, North Carolina. On one of my liberty passes, I made it a point to visit Elder W. J. Berry and his wife, Sister Mabel Berry, who lived at Elon College, N. C. Back in the 1930's and early 1940's, they had previously lived in my home State of California, and had visited several times in the home of my grandparents, William Ashley and Hattie Jane Barrett. (My grandparents, who were natives of Alabama and Louisiana, respectively, before moving to Limestone County, Texas, and later to Tulare County, California, were members of Ephesus Predestinarian (Old School) Baptist Church, more commonly known as the "Roughedge Church," at

Ruston, La., before moving to California to seek better livelihoods during those lean, depression years of the early 1930's.)

In California, Elder and Sister Berry, who then lived in La Canada (Ca.), in those earlier years, visited several times in the home of my grandparents in Exeter, where Primitive Baptist Church meetings were held in their home occasionally. So, later in visiting the Berrys in 1952, while stationed at Cherry Point, N. C., Elder Berry told me about a predestinarian Primitive Baptist Church in Newport, N. C., only a short distance from where I was stationed. He told me he thought I would enjoy attending one of their meetings. It was in the fall of that year, 1952, that I, just a young soldier boy, 3,000 miles away from home, first went to one of their meetings. I was warmly welcomed and invited to return again.

The first people I remember meeting at the Newport Primitive Baptist Church were Walter and Mae Mann and Leo and Annie Higgins. These folks invited me into their homes after church meetings, where I had the pleasure of having several well cooked meals with them. They were wonderful people, and it was truly a wonderful blessing to know them and to partake of their saintly, Godly hospitality. I saw them as truly humble, God-Fearing people who were staunch Old Baptists in the Faith of His Elect. They took me, a foreign, little soldier boy, into their homes as though I was a member of their own, immediate households. These were homes of these precious people for me away from home, so to speak.

I well remember one time when Leo & I were preparing to eat dinner in his home. We were washing our hands together in a wash pan and Leo remarked that he'd always heard that friends who washed their hands together remained friends forever. That saying proved to be right in this case.

As I indicated earlier, I visited their gravesite in the Newport, (N. C.) Cemetery recently,

where according to my hope they are now resting in peace, awaiting the great, second coming of their Lord and Saviour in that final resurrection of the bodies of His saints when they "shall know even as they are known." 1st Cor. 13:12.

I think I recall Annie Higgins saying that she united with the Newport Church about the year 1938, and was baptized by Elder R. W. Gurganus, the pastor at that time.

Those who receive this precious hope and faith in this life and are blessed to know that His Father sent His Son to suffer, bleed and died in their room and stead through the forgiveness of their sins will one day behold the beauty of His glorious second coming, to be made manifest

"When that illustrious day shall rise,

And all thy armies shine

In robes of victory through the skies,

The Glory shall be thine."

William G. (Bill) Clinton
Exeter, California (93221)

July 1, 1999

IDA CHANEY HOLLAND

It is with a feeling of much unworthiness and inability that we, the Church at Mayodan, Mayodan, Rockingham County, North Carolina, attempt to leave behind this obituary concerning the life of our precious sister, Ida Chaney Holland, who was born December 10, 1911, and passed away April 19, 1999, to her great reward.

Sister Ida, as we called her, was the daughter of the late James (Jim) and Louise Murphy Chaney, and was married to Dewey Ray Holland on October 24, 1936, who survives her passing. To this union were born seven daughters and sons-in-laws, as follows, to-wit: Doris Swain and husband, Everett; Alene Hall and husband, Melvin; Irene Holland Brown; Helen Hatcher and husband, Eddie; Louise Lenderman and husband, Fred; Marie Fox and husband, Gary; and Liz Wilkins and husband, Fred. Eight grandchildren and five great-grandchildren are also left behind to

mourn her passing.

Our dear sister was a member of the Mayodan Primitive Baptist Church, who always attended her meetings faithfully for many years. She always took an active interest in the upkeep of the church, as well as for the Lower Mayo Association. As a person and as a church member, she was humble, yet she stood firmly in what she believed as being right, and always defended the doctrine of predestination and election by the Grace of God. We all miss her, but feel she has gained her blest abode. All her suffering here is now over.

It is our desire and prayer, if we could be blest to pray, that God will be with her children and loved ones, and that the Holy Comforter will comfort them from day to day, realizing our loss is Heaven's gain, especially her husband of 62 years, Mr. Dewey Ray Holland.

Her funeral service was conducted at Mayodan Primitive Baptist Church by her pastor, Elder Kenneth Hopkins and Minister Roy Little, with interment of her body (and not her spirit and soul) laid to rest in the Dan Valley Cemetery to await the second coming of our Lord Jesus Christ when He will call for the bodies of His sleeping saints and take them home with Him in Heaven.

The church extends to the family deepest sympathy, and our hope is that God will reconcile all of us to His Holy and righteous will.

Therefore, be it resolved, that a copy of this obituary be sent to Sister Holland's family, a copy be placed in our church book, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference this May 15, 1999.

Elder Kenneth Hopkins,

Pastor

Elder Harry Meeks,

Moderator Pro Tem

Georgia M. Thomas, Church

Clerk

EDWARD (ED) BULLINS

Once again, it has pleased Our Heavenly Father to call home one of the jewels of His Mercy, Brother Ed Bullins, who

was born April 10, 1919, and departed this life, August 23, 1999. On October 19, 1940, he was married to Hazel Taylor. It is with much sadness that we the members of Mayodan Church bow in humble submission to Him who doeth all things well.

To this union were born six children, five of whom he leaves behind to mourn his passing, including his widow, of 59 years, Hazel. The children are Ann Bullins Lemons and husband, Larry, Delores Bullins Fulcher and husband, Sammy, Clifton Douglas Bullins and wife, Mary, Jerry B. Bullins, Lannie Joe Bullins and wife, Toni, with nineteen grandchildren and 23 great grandchildren. One son, Edd (Larry) Bullins, preceded his father in death.

Brother Ed Bullins was a faithful member to the Mayodan Primitive Baptist Church, Mayodan, Rockingham County, North Carolina, for many years, as well as to its upkeep. For the past year, he was in poor health and could not attend. He was a firm believer in the doctrine of the predestination and election by the Grace of God. It can be truthfully said that he was an humble man and stood firmly in his faith and belief in God.

It is our sincere desire that God will be with his loved ones and comfort them from day to day. We, the Church at Mayodan, feel that our loss is his and Heaven's gain.

Brother Bullins' funeral service was conducted in Ray Funeral Home, in Madison, North Carolina, by his pastor, Elder Kenneth Hopkins, and Minister Fletcher Manuel. His body, but not his soul and spirit, was laid to rest in the Wilson Primitive Baptist Church Cemetery, to await the second coming of our Lord & Saviour Jesus Christ, when He will say in that day, rise up, and "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34.

Be it, therefore, resolved that three copies of this obituary notice be made, one for the family, one for the church record, and one for Zion's

Landmark for publication.

Done by order of Mayodan Primitive Baptist Church in conference September 18, 1999.

Elder Kenneth Hopkins, Pastor
Georgia M. Thomas, Church Clerk

VESSIE BLALOCKBUCHANAN

Sister Vessie B. Buchanan was born May 29, 1919, and passed July 16, 1999, in Riverside Convalescent Center, Hampton, Virginia, after an extended illness. Her funeral service was conducted by Minister Fred A. King, and burial was in Parklawn Memorial Park, Hampton, Virginia. Vessie had resided in Hampton, Virginia, since 1951, and was a native of Person County, North Carolina.

She is survived by her husband, Mr. Lambert (Pete) Buchanan, one son, Barry Buchanan, and one daughter, Pamela Lawson, both of Hampton, with two grandchildren. Also three sisters survive that reside in Person County, NC. She married "Pete Buchanan", her husband, in July, 1940, in Danville, Va.

Sister Vessie Buchanan joined Surl Primitive Baptist Church February, 1959, and was baptized by her pastor, Elder L.P. Martin, on May 10th of that year. She later joined Flat River Primitive Baptist Church by letter on August 23, 1997.

At one time Sister Vessie had two sisters and two brothers, all five of them, natural brothers and sisters, that were members of Surl Church, Person County, NC. This was a most unusual, unique occasion, three sisters and two brothers, all of them members of an Old School or Primitive Baptist Church at the same time. It must have been a sweet time for them.

I well remember, "Pete", her husband, meeting his wife and Elder Martin as near to the waterside as he could get at her baptism to assist or help them out. We hope that "Pete", the children, and kindred, will be made to feel that she is better off, and may God give them grace in the lonely hours that are to follow.

Flat River Primitive Baptist Church, Person County, North Carolina, extends to all that were close to her by the ties of nature the hope and desire that He will give you to shed tears of joy when you visit the little spot of ground where her body is now resting in hope of the glorious resurrection.

Done by order of the church in conference August 21, 1999.

Written by Charlie Blalock

Elder Paul Clark, Moderator
Bernard Whitefield, Clerk
Alice Blalock, Assistant Clerk

ADDIE BURNETT NEAL

Our God called our dear sister, Addie Burnett Neal, from his life July 23, 1999, at Danville Regional Medical Center, Danville, VA. She was born November 20, 1916, in Pittsylvania County, Virginia, to the late Chesley T. Burnett and Ruth Ella Burnett. Most of her life was spent in the Danville, (VA), area where she worked at the Dan River, Inc., until her retirement.

She is survived by one brother, Russell D. Burnett, Danville, and a sister, Etta E. Burnett, also of Danville. In addition to her parents, she was predeceased by four brothers, Clarence Burnett, Jesse Burnett, Bedford Burnett, Carlton Burnett, and one sister, Gertrude Burnett Martin.

Sister Addie B. Neal united with Banister Springs Primitive Baptist Church, Pittsylvania County, Virginia, on the first Sunday in November, 1977, and was a faithful member the remainder of her life. She dearly loved her church and strongly believed the doctrine of Salvation by the Grace of God. It was her pleasure and delight, when favored, to sing the Hymns of Praise in Zion and she loved hearing the Gospel, which is the power of God, declared and preached. If we were blest to have church services, she was there as long as her health permitted. She was always willing to support the church in any way that she could, whether it was cleaning time, bringing delicious food for church dinners, helping with the finances of the church, or whatever, in anyway that was needed. She always did her part and more. She was Assistant Clerk for our church and held this office as long as she lived.

For about two years, she was very ill, and could not attend church meetings, but enjoyed having brethren, sisters and friends visit her. She loved discussing the scriptures, saying she knew where her faith and belief came from. When we visited her in the hospital, she said she was ready to go. Her body was weak, but her faith in the Lord remained strong to the end.

We loved her very much, and miss her and her friendly manner of making everyone feel welcome, whether in her home, or our friends when they came to worship with us in our church. However, we are thankful, we

trust, that God removed her from her pain and suffering. Her funeral services were held at Barker Funeral Home Chapel, Danville, VA, with Elders Melvin Shelton, H.P. Somers and Troy Simpson, officiating. They were blessed to speak ably, if not deceived, on this occasion.

Her body was laid to rest in the Highland Burial Park to await the morning of the resurrection, when Christ shall dismount His Throne in Glory to come and gather the Jewels of His Mercy, to dwell with Him in that eternal home forevermore. The church desires to convey to her family our sympathy in her passing.

Written by request of Banister Springs Church in conference August, 1999.

Ruth M. Taylor, Clerk
Chatham, Virginia 24531

ELDER HUGH D. WRAY

My brother, Elder Hugh D. Wray, age 70 years, passed away in January 23, 1999, at his home in Greensboro, North Carolina, of congestive heart failure. His funeral service was held at Forbis & Dick Funeral Chapel, Greensboro, NC on January 26, 1999, conducted by Elder Mack Freeman and Elder Bobby Daughtry. His body was laid to rest in Guilford Memorial Park.

He dearly loved the doctrine of Salvation by Grace from the Sovereign God who created Heaven and earth and all things. He left behind to mourn his passing, his wife, Helen, one daughter, Pam, and one son, Terry, along with several grandchildren and one great grandchild. Also mourning his passing at the time of his death were three brothers, Wilmor and Elder Haywood Wray, Reidsville, NC and O.J. Wray, Jr., Greensboro, NC, writer of these lines, along with a host of friends and loving brethren in the Lord.

Brother Hugh Wray was blessed to serve Storie's Creek Church of the Lower Country Line Association, Roxboro, Person County, NC, for a number of years, also Wolf Island, Burlington (NC), and Oak Forest Churches of the Salem Association. He was also blessed to serve the Salem Association in the capacity of Moderator where he was highly favored with peace in those years.

The writer felt closer to Brother Hugh than any of his other brothers, as it was our lot to work together for many years in so many ways, and, as yet, it seems that I cannot be reconciled to his passing. Yet, I do feel that my loss is his eternal gain in the Blessed Lord.

This obituary notice was requested by the Church at Wolf Island, Rockingham County, North Carolina, in conference the fourth Sunday in February, 1999, with one copy to be kept for our church record, one to his family, and one sent to the Zion's Landmark for publication.

Written by the request of Wolf Island Church,
O.J. Wray, Jr.
Greensboro, NC

ELMO OAKLEY

We, the members of Matrimony Primitive Baptist Church, Rockingham County, North Carolina, bow in humble submission to the death of our beloved brother, Elmo Oakley, who was my natural brother, and, I trust, my brother in Christ. He was born to Mr. Cleveland Thomas and his wife, Mrs. Edna Roberts Oakley, on June 22, 1910, and died February 14, 1999. We at Matrimony Church mourn his passing, but not as for those who have no hope.

Brother Oakley joined Matrimony Church by experience on September 12, 1994, and was baptized on October 8, 1994. He was ordained for the office of Deacon on August 9, 1997. He loved the church and believed in the doctrine of Salvation by the Grace of God.

On October 19, 1935, he was married to Doris Price. In addition to his wife, they had one daughter of the home, Patsy Lane Oakley. He left four sisters, Aileen Draper, Reidsville, NC, Ruby Nelson, Eden, NC, Mildred Leake, Stoneville, NC and Mabel Rhodes, Stoneville, NC.

His funeral service was held at Fair's Funeral Home, Eden, NC, by Elder O.J. Wray, Jr., and his body was laid to rest in the Matrimony Church cemetery beneath a mound of beautiful flowers to await that glorious resurrection day when Christ shall call for the sleeping dead of His own.

May God's richest blessing be bestowed upon his bereaved family, and may they be given to feel that his soul and spirit are at rest with His Lord & Master, awaiting that day when his body will be raised in the likeness of Him.

Our sympathy goes out to Sister Oakley and all who loved him. We, the church, desire that a copy of this obituary be given to the family, one to Zion's Landmark for publication, and one for the church record.

Written by request and approved by the church in conference, this July 10, 1999.

Elder Paul Clark, Moderator
Mable Rhodes, Church Clerk

Mable Rhodes, Committee

**ELDER ELIJAH
FURNEY DAVIS**

At the request of the members of Davis Memorial Primitive Baptist Church, Richlands, Onslow County, N.C., in our quarterly meeting Nov. 1998, I will attempt, with God's blessing and help, to write the obituary of the death of our beloved member, brother and devoted pastor, Elder Elijah Furney Davis. It is with much sorrow and weakness that I attempt to undertake this duty.

Elder Furney Davis was born July 26, 1924, to the union of Ernest Jay Davis and Eula Mae Davis. He was the second oldest of five children that lived to be grown. Elder Furney was preceded in death by his father, mother, oldest sister, Sister Lucy Leona Davis, and youngest son, Edwin L. Davis.

Elder Furney believed and preached on the love, mercy, grace and foreknowledge of Almighty God, the God of all gods, the God who created the Heaven and Earth and the fullness therein, purposed and ordained everything to come about at His appointed time, and none can stay His hand. Elder Furney believed, and spoke, many times of Ecclesiastes, 3rd Ch. and verse 1. "To every thing there is a season, and a time to every purpose under the Heaven. 2. A time to be born and a time to die." God had appointed from the foundation of the world, that on July 26, 1924, Elijah Furney Davis would be born and on October 28, 1997, that he would die, therefore making Elder Furney's stay here 73 years, 3 months and 2 days.

Elijah Furney Davis married Delia Alberta Davis on Dec. 12, 1944. To this union were born seven children, 4 daughters and 3 sons, namely Gloria D. Davis Raynor, Billy J. Davis, Flora G. Davis Gwynn, Preston N. Davis, Majorie Shirlin

Davis Walden, Edwin L. Davis, son (deceased), and Roberta M. Davis Coogan. Elder Furney was survived by his wife and six surviving children, along with several grandchildren and great-grandchildren, one sister, Zora Blanche Barber, and two brothers, Joshua K. Davis, and Virgil

E. Davis, all of whom were left to mourn his passing.

Elijah Furney Davis asked for a home with the Old Cypress Creek Church, Duplin County, North Carolina, on Sunday, May 12, 1951. He was received and was baptised that Sunday afternoon by the late Elder Eddie Humphrey. Through the following years Brother Furney was blessed to travel around the country, from the coast of the Carolina's, to the hilly country and mountains, to Alabama, Florida, Virginia, West Virginia, Kentucky and areas in between, searching, seeking comfort, peace, and a witness, that he had been made to love and believe in, including singing, fellowship and sound preaching.

As the years passed, several brethren and sisters, including some in corresponding churches and associations, expressed that they felt and believed that Brother Furney would have to stand and proclaim the power, mercy, and grace of God Almighty, among the wisest people on earth, and also declare the works, word, and truth of our Great God, the God of all gods, that God has declared, predestinated and performed, and is still bringing to pass as He so purposed from the foundation of the world.

In 1979, Brother Furney was appointed Clerk of Davis Memorial Church, during the absence of Bro. Virgil Davis. In 1982, Brother Furney was chosen as Assistant Clerk of the White Oak Assn. and served with Bro. Virgil Davis, who was the Clerk.

On November 13, 1982, the members of Davis Memorial Church felt that Bro. Furney was burdened to speak, and a move was made, seconded and agreed to ask him to stand and relieve his mind. He was wonderfully blessed and shortly thereafter liberated to speak in the bounds of the White Oak Assn. On August 13, 1983, Bro. Furney was granted the liberation to speak as a licentiate anywhere he was called upon while visiting corresponding churches and associations. On August 12, 1984, Brother Furney was ordained as an Elder of the White Oak Association, and was granted the privilege and author-

ity to perform the full duties of the ministry, including the administration of the ordinances of the church.

In 1993, Elder Furney Davis was chosen to serve as pastor of Davis Memorial Church. Elder Furney was also chosen the pastor of South West Church, Onslow County, NC, on Nov. 3, 1984. In 1988, Elder Furney was chosen to serve as Moderator, Pro Tem, of the White Oak Association, and in 1993 he was chosen to serve as Moderator of the White Oak Primitive Baptist Association. Through the years, as pastor of Davis Memorial Church, South West Church, and as Moderator of the White Oak Association, Elder Furney was blessed to set forth sound doctrine, and was very faithful in visiting corresponding Churches and Associations while representing the White Oak Association.

On many occasions, Elder Furney would visit our churches and correspondents when his physical health was very weak, sometimes just being released from the hospital. Instead of going home as instructed by his doctors, he would go directly to some corresponding church or association meeting before going on home. During his last few years, he had several hospital confinements, operations, and many times we felt he would not survive. However, it was not God's time and will, and as soon as possible, he would be traveling from the coast to the mountains, appearing almost too weak to sit up. He was still desiring to receive a crumb from the Master's table, hoping that God would bless him and cause him to set forth His word and truth that some other poor hungry sheep and soul under the sound of his voice might also be fed from that blessed table of food and crumbs of our Almighty God that falls from it.

Davis Memorial Church has lost a precious member, brother and pastor. He is greatly missed by this writer, the Davis Memorial members, South West Church members, the White Oak Assn. members, and corresponding churches and association members everywhere, and his natural sister and brothers. We desire to thank God for the

privilege of the times we were blessed to share together, the many times we were blessed to sing together, and hear the beautiful tenor voice that he was blessed with, and also in later years, his bass voice. We loved him, but feel that God loved him more.

Written by a lonely brother,
Virgil E. Davis

Approved by Davis Memorial Church with a copy to be sent to family, Zion's Landmark and a copy recorded in our church record.

REQUEST FOR COUNCIL MEETING

Dear Brother Mewborn,

It will be appreciated very much if you will be kind enough to state in the Zion's Landmark that Roaring River Primitive Baptist Church voted unanimously in our conference on October 16, 1999, to ask for a special council meeting to be held with our church on November 20, 1999, to begin at 11:00 AM (EST) with our former correspondents to inquire into the matter of restoration of fellowship with them.

It is our sincere desire and humble request, we trust, if not deceived, that our precious brethren from our former sister (corresponding) associations and independent churches will consider our petition and request concerning this matter for help and assistance at this time.

Directions to Roaring River Church are as follows for those who desire directions to our location as follows. Our church is located in Wilkes County northwest from Elkin, NC. From Elkin, NC, go 11 miles North on US (Route) 21 to Road No. 1002 (Stone Mountain State Park Road); turn left, go 200 yards, turn left again, go 4 miles to Austin. Turn right in front of "Knobb's Church", and then go about 2 miles to church building (site) on your right. Those who travel the Blue Ridge Parkway or US 21 southeast from Sparta, NC, will use same directions as shown above.

In much humbleness, we trust,
Margie Carter, Church Clerk
Rachel L. Fender, Asst. Church Clerk

Traphill, North Carolina 28685

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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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November-December, 1999

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DEDICATION

This issue of Zion's Landmark, "November-December, 1999," is dedicated to the Memory and Life of Sister Pauline W. Adams, whose heart and fingers deeply touched and affected the pages of this paper for a period of 25 years from 1952 to 1977, when she compiled, proofread, screened and did the makeup of this paper. We shall always feel that we owe her a lasting debt of gratitude, not only for the support she was blest to give her dear husband in the ministry, Elder T. Floyd Adams, but for the splendid help she was blessed to give him in those days which (through the mercy and grace of God) Zion's Landmark was kept sound in the faith and doctrine of the Lord Jesus Christ and the Apostolic Church, here on earth.

The Willow Spring Primitive Baptist Church, Willow Spring, Wake County, NC, the church of Sister Pauline W. Adams' membership, requested me at their February conference meeting on February 27, 1999, to write the following notice. The reason for the delay has been a feeling of inadequacy on my part to make this attempt until recent days for such a task.

J.M. Mewborn,
January 5, 2000

PAULINE WOODWARD ADAMS

(An Era of Time)

An era has been defined as a period of time set off by an extraordinary person with out-

standing qualities and splendid features. It always originates at a specific point in time on the calendar which embraces a series of years from which is always reckoned a certain beginning and also a definite ending of the life of this person, as an era.

It was on December 5, 1998, that this particular era of 105 years, four months and 21 days ended for a very gracious lady who bore so many lovely, special qualities of that virtuous woman described by the wise man, Solomon, in Proverbs 31:30, "a woman that feareth the Lord, she shall be praised." This era covered a life span of a century (100 years), plus five years, four months and 21 days. It embraced over five generations in this time world, beginning July 14, 1893, when Pauline Ethel Woodward (Adams) was born the first child of twelve children to Mr. James A. Woodward and his wife, (Sister) Irene Howell Woodward, in Swift Creek Township, Wake County, North Carolina.

On April 19, 1916, she was married to Thomas Floyd Adams, Sr., and to this union were born seven children, five sons and two daughters, respectively, - James D. Adams, Fuquay-Varina, NC, Roderick D. Adams, Durham, NC, Thomas F. Adams, Jr., Raleigh, NC, Frederick H. (Fred) Adams, Cary, NC, Mrs. Dahlia Adams Lautares, Greenville, NC, and Mrs. Daphne Adams Ashworth, Cary, NC. One son, Howard Adams, died at birth, and Roderick D. Adams preceded his mother in death about six

IN MEMORIAL



PAULINE WOODARD ADAMS
July 14, 1892 - Dec. 5, 1998
105 Years, Four Months
& 21 Days

with a wonderful deliverance, followed by the reception of a blessed hope of salvation by the atoning, shed blood and death of her Lord & Saviour, Jesus Christ, when she was received into the fellowship of Oak Grove Primitive Baptist Church, Cary, Wake County, North Carolina, on the second Sunday in September, 1914. She was baptized one month later on the second Sunday in October, (1914) by her pastor, Elder J. T. Collier.

After her marriage to Elder Thomas Floyd Adams, Sr., on April 19, 1916, when they established their home in Willow Spring, Wake County, North Carolina, she transferred her church membership by letter to the Willow Spring Primitive Baptist Church where she was received into fellowship on the fourth Sunday in August, 1918. According to this record, her name remained impeccable and spotless on the membership roll of the Primitive Baptist Church for a combined (total time) period of 84 years, a record probably without parallel in churches of the Old School Baptist faith in the United States of America.

It has been said that "behind

years ago.

This eminent, remarkable woman, according to her experience that was recorded in Zion's Landmark several years ago, and was also included in her husband's autobiography on pages Nos. 63-70, was blessed to undergo in her 21st year of age a strong conviction of sin

every great man, there is a great woman." It goes without saying that such was the case in this incident of this beloved couple, both of whom were so greatly loved by so many people, including many Primitive Baptist members, believers and friends over the scope and area of several states. Her wonderful gift, as a minister's wife, to a Godly blessed servant and minister of the Gospel during his lifelong ministry of 45 years to seven churches where his faithful undershepherd calling was proven time after time, brings to mind those inspired words of the wise man, Solomon, concerning "a woman that feareth the Lord, she shall be praised," for "her husband is known in the gates (the churches), when he sitteth among the elders of the land." Proverbs 31:23. Among the rank and file of true predestinarian Baptists during the greater part of the 19th century, the name of Elder T. Floyd Adams was known as uncompromising when it came to divine and holy truth and those Godly principles that govern the true Church of the Living God wherever He has placed and located her & caused her to exist in this time world.

The sixth qualification of the minister (or elder) according to Paul's epistle to Timothy says that he must be "Given to Hospitality." (See 1st Timothy 3:2). The home of Elder T. Floyd Adams and Sister Pauline W. Adams was for 45 years truly a haven of rest for the ministers, deacons, their wives and the brethren at large, or wherever. Of all the 13 qualifications, as outlined in the above scripture in which this couple fulfilled in leading quiet and peaceable lives in all godliness and honesty, none was more outstanding than "Given to Hospitality". Like Lydia of old, whose heart the Lord opened, attending unto things which were spoken of Paul, when she was baptized, besought us, saying, "If ye have judged me to be faithful

to the Lord, come into my house, and abide there. And she constrained us." Acts 16:14,15.) No scripture in all the Bible better describes the life in the church of Sister Adams than his one.

Many were the times with that same open heart, as Lydia, that she constrained us when she extended that warm welcome to the family of God, whether the fourth Saturday and Sunday meetings of Willow Spring Church, Associations and Union (or Fifth Sunday) Meetings, when her home (and of her companion, Elder T. Floyd Adams) would be filled with overnight guests, many times totaling 20, 30, 40 people at the same time.

I so vividly recall and remember in my memory Brother Floyd saying one time, (and he always referred to his wife, Sister Pauline, as "Mother"), that "Mother begins preparations for our fourth Saturday and Sunday meetings at Willow Spring Church on Thursday or Friday, depending on the number of guests she estimates will come. She has an uncanny ability to make that estimate. While there have been many times that the food supply far exceeded the requirements, there has never been one single occasion when the supply of food was inadequate."

It was for a period of 25 years (1952 to 1977) that she did all the proofreading and corrections of all the material, sometimes burning midnight oil, that went into these pages of Zion's Landmark. Following below are Brother Adams' own words in this regard as to the faithful support and degree of helpfulness that Sister Pauline W. Adams contributed to Zion's Landmark in those days, and I feel it is only fair that we be reminded of them and that we shall never forget her faithfulness concerning the existence of this paper, which many say they love so very much.

"At the time when we (Mother & I) purchased Zion's Landmark, I had little conception of the great responsibility that lay ahead. This was in the year 1951. If my dear wife knew what I am about to say, she would say, "NO!" But, I think it only fair to her to say that she has born the responsibility and heart of the day of correction, proofreading and typing all the

material that has gone into the pages of Zion's Landmark. She is well qualified for this work, as my education is very limited. I will say, as did Elder P.G. Lester, who lived at Roanoke, Virginia, and who was Editor of the Landmark for many years, 'I never send an editorial for publication until it is corrected and proofread by my wife.' My wife, Pauline Adams, is not only an able scholar in a (literary) natural way, she is also a student of the Bible. She is blessed in being able to separate law from gospel, and knows the difference between the works of man as contrasted to the works of God who works in the hearts of His people both to will and to do of His own good pleasure.

A full reading of Proverbs 31:10-31 will more fully cover the complete scenario of the life and beautiful traits of dear Sister Pauline W. Adams. She was faithful to her family of six children, "like the merchants' ships," she brought her food from afar," with a full blown (and grown) garden every year from which came many of the delicious vegetables that adorned her Sunday's dinners and meals. She was highly gifted as an astute business person and keen intellect in the secular interest of the natural world where she drove a horse and buggy, four miles one way each day to teach in the public schools, bought, worked out and paid for a farm, and established a property and casualty insurance agency. The words of Solomon remind us of this trait, "she considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard." Proverbs 31: 14, 15, 16. "Strength and honor are her clothing; and she shall rejoice in time to come." As a true mother in the upbringing of her family, "she looked well to the ways of her household, and ate not the bread of idleness."

Another trait and gift of Sister Pauline W. Adams that will always be remembered by many of us who knew her was the beautiful alto voice that God gave her. She knew well the rudiments of music, and could sing to the note the many hymns that are used in our worship services today. There were times, occasional-

ly, now and then, she would get to meeting a little late due to preparation of things at her home, but the instant she joined the assembly, she would have the hymn book in hand and we knew immediately she was with us by the harmony and blend of that lovely voice that permeated and conformed within and throughout the congregational singing.

In conclusion, may we leave on record for the future and posterity to say of this true mother-in-Israel, beloved and revered in many places, that through all the days of her long pilgrimage in her was proven the reality of her godly conversion, ever and always adorning her Christian profession with a most godly walk. Her character and faithfulness was of the highest order, manifesting preeminently a steadfastness to her God and His people.

Eternity alone will unfold the wonders of God's eternal love to that enraptured vision of all the blood bought host of the Church of the Living God. One glorious day when all of them shall enter the pearly gates of the New Jerusalem and behold the glory of that tearless and sinless land and feel that endless peace, all having been made like Jesus and His glorious perfection, millions of years will roll around and finally the Mystery of all mysteries, that great Mystery of Godliness, will be unfolded, and we will fully understand it all and "shall know even as we are

known." 1st Corinthians 13:12.

J.M. Mewborn
January 5, 2000

EXPERIENCE

(Pauline Woodward Adams)

When I was a child of only a few years, I attended Oak Grove Primitive Baptist Church with my parents, which was about three miles from my parents home near Cary, in Wake County, NC. This was the only Old School Baptist Church within our reach, when there was no such thing as an automobile, and this church had a very small membership. I knew nothing of its meaning in a spiritual way, yet I had the highest regard for the services conducted there, and the membership of the church. I had utmost confidence in every member, several of whom were my aunts and uncles.

Father never united with the Old Baptist Church, but he loved them, and was an able defender of the doctrine. He read his Bible and in conversation was able and well versed enough to quote many supporting scriptures to the truth he believed. Mother became a member of Oak Grove Church when I was about seventeen years old, and was a devoted, faithful member until her death.

When I was five or six years of age, I became seriously concerned over my soul's welfare. I brooded over my condition much of the time, and as I grew old enough, I sought opportunities to read

Zion's Landmark

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

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the experiences of others printed in Zion's Landmark. I also read a little Testament, which I kept in my apron pocket, when I could do so unobserved. I felt to be a great sinner. It seemed to me that every thing I did was overshadowed by sin. I begged the Good Lord for mercy on my poor soul and all the time it seemed my condition grew worse. My appetite failed and I grew thin and pale. Mother consulted our family physician several times concerning my health who only said I had a good case of the indigestion. This, of course, was all he knew to attribute my condition to, but my trouble was caused by my brooding over my condition. I remained in this condition, perhaps two or three years, sometimes better, sometimes worse. I often cried when alone. At times, I craved to die. I wondered why I was ever born. It seemed to me my every act and my every thought was wrong. I seemed to almost always do the wrong thing and felt to be one to myself, different from everybody else. My condition was and still is expressed by the scripture contained in Gen. 6:5,6: "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. And it repented the Lord that He had made man on the earth; and it grieved Him at His heart." I felt that my every thought and every imagination was wicked. I realized that God knew of my wickedness. In my heart I grieved because I was ever born. I felt to be different from others. I felt to be one to myself, and much of my time I desired to be alone. I was so depressed and so different, just one to myself. I feared the world would soon be destroyed, and I was extremely apprehensive of any scientific phenomena I would hear of, for I feared my soul was doomed for destruction. I often looked at people and wondered if they felt as I did. Many of them were jolly and seemed lively and happy, but seldom could I be that way.

Occasionally, I had dreams relative to my spiritual welfare, several of which were

very comforting to me. In one of these dreams, it was made known to me that the end of time had arrived, but I was fully reconciled. I felt calm, and was in perfect peace. This was a great comfort to me when I awoke. It gave me consolation and hope that the Lord had taken some notice of me. This was about the time that I was eight years of age. The teacher I had that year was a very sweet person, and I loved her. I felt surely she must love the Lord and have a knowledge of Him. I wanted to talk with someone about my condition and tell them my secret dreams, so I told my teacher; but I was awfully disappointed when she did not respond at all to what I had said. Apparently, it meant nothing to her. I sincerely regretted having disclosed to her what was so precious to me. I learned the truth of the scripture expressed in 1 Cor. 2:14, which says: "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."

The welfare of my soul and my future destiny was my daily concern. Every time I looked at a person, I wondered if he or she knew God in the pardon and forgiveness of his or her sins. I wondered if he or she knew within his or her heart that there was a God. I felt such a pity for mankind, but quite often I thought I discerned the love of God in the countenance of a man, woman, boy or girl, and I had a responsive feeling of love for everyone in whom I seemed to recognize this mark or evidence. There was a prayer continuously within me, if not deceived, and a craving and begging.

My very breathing was "Lord, have mercy on me; be with me, remember me in mercy, Dear Lord." I was in this condition several years in varying degrees, sometimes worse than others, but one morning when I awoke, my heart was full of joy. All of my troubles were gone. My heart was praising my Great Deliverer. Everything seemed to be praising the Lord, my Great Redeemer God. The sun shone more beautifully

than I had ever seen it, even the leaves on the trees seemed to be praising God and the birds, it seemed to me, were singing His praises too. I felt as did Jeremiah 33:11. "The Voice of joy and the Voice of gladness, the Voice of the Bridegroom and the Voice of the bride, the Voice of them that say, "Praise the Lord of Hosts: for the Lord is good; for His mercy endureth forever: and of them that shall bring the sacrifice into the house of the Lord."

Soon after I arose from my bed, I went to the kitchen where Mother was preparing breakfast. She said, "How do you feel?" I said, "I feel good." She answered: "I am glad to hear you say that." But little did she know just what I meant; however, I had reason to believe she, perhaps, realized even more than I that I had experienced the delivering Hand of God of the great burden of sin that I had carried so long. That day was a happy one with me, and I from then till now have both mentioned and thought of it as the day of my deliverance from that great burden of sin. At this time, I was a child of only eight or nine years. I have heard Mother refer to that day at various times, and I still remember it as "My Happy Day."

In the late afternoon or early evening of that great day, I realized my happy state was becoming more gloomy, and a feeling of heaviness was creeping in. How depressing was this realization to me after having experienced such serenely perfect joy and peace! We read in Jer. 33:11, "For I will cause to return the captivity of the land, as at first, saith the Lord," seemed to be my state of being and was so, more or less, after that. I craved to know the truth. I read Zion's Landmark, particularly the experiences of grace (my parents had taken the Landmark since my early childhood or as long as I could remember), and the scriptures, more or less, but did not want my family to know I was interested in spiritual matters. However, when I went to Oak Grove Church, which I did every opportunity, I found myself helpless in trying to restrain my tears. When

the pastor preached, it seemed he was preaching just to me. I felt like he knew my condition, and just how I felt. It was so hard for me to restrain my tears when the preaching seemed to envelope me, and it was embarrassing when I knew I was a public spectacle to those present, that I tried to locate a place in the church building where I might hide, but still hear the sermon and be free to give vent to my feelings without restraint and without being observed. But I was never successful in locating such a spot. The pastor told my feelings much better than I ever could, and I felt a great love, for both him and the church. I believed they were my people, and I wanted so much to tell the pastor, Elder A.D. Johnson, how I felt, but I did not ever get this opportunity. I craved to go to the church, asking for a home, and be baptized into the fellowship of Oak Grove Church.

I attended churches of other denominations in our community, and their doctrine was confusing to me. I remember when I was thirteen years old and on my way home from one of those churches, after having heard one of their sermons, I reasoned with myself that their doctrine was reasonable and logical, and that it seemed to me it ought to be the truth, "But, I said, "When I go to Oak Grove, the sermon comforts me, and causes me to feel such relief, while this I have just heard disturbs me. At Oak Grove they preach my feelings, and I rejoice when I hear it. It relieves my burdened heart, and gives my soul sweet peace." I also further reasoned that I could not comply with the requirements of the doctrine I had just heard in those other places. I did not know how to make a step toward God, nor how to give Him such a sinful heart as I had. I felt He was all powerful, and I was utterly helpless before Him, having no power of my own.

Although I was not established in the doctrine at this early age, I knew when I attended an Old Baptist service and was blessed to hear, I rejoiced in it and was satisfied it was the eternal truth. Also, I believed I had the wit-

ness within. 1st John 5:10 says, "He that believeth on the Son of God hath the witness in himself." I resolved in my heart never again to attend another one of those church meetings that made me so miserable, but after a short period of time, I realized I would be isolating myself from the young people of our community, many of whom were my relatives. However, from this time on, their preaching was not as confusing to me as it had been, and I hope I was given more insight into the true doctrine of election and predestination. When I was in the audience of those who preached this false doctrine, my soul was continually (and steadfastly) rejecting what was being said, and Oh! how alone I felt! But sometimes, I was comforted with what I believe was an assurance that the Good Lord was near, and was my strength and my Deliverer.

At the age of seventeen years, I entered a boarding school, where there were no Old Baptists or sympathizers. But, there were a number of churches of the other denominations and we, the boarding students, were required to attend their services, including annual revival meetings and weekly prayer meetings. I can never express the effect of this unpleasant situation and hardship these requirements and associations brought to me. I felt to be one altogether to myself, and Oh! so alone; but I said nothing about it; however, I keenly felt it, within. I had friends there, but they did not understand my feelings and convictions. I could not indulge in the foolishness, etc. that many of our dormitory girls did, because I was restrained by my conscience. I believed this is what Paul meant with he said, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1, 2, 3.

If we are His, we are prisoners of the Lord in that we are restrained from evil doing,

and we desire to walk worthy of the vocation wherewith we are called. This, I believe, is done in all lowliness and meekness, because He says, "I will put my laws in their hearts and in their minds will I write them." Heb. 10:16.

As a girl, I lived a normal life except for my interest in the doctrine I loved. When I heard a sermon and just one thought or scriptural revelation was presented to me that was in accord with my experience, I feasted on it for days to come. There have been times with me, when I feared to talk, because I feared I would exaggerate or underestimate what I was attempting to say. I felt I was so weak and sinful that it was impossible for me to tell the exact truth; in fact, I still have a similar experience, occasionally, but this is always when I feel myself to be such a weak, helpless, undone sinner and so imperfect inside.

I had some desirable boy friends during my school days, but none of them were in sympathy with the Old Baptist faith or doctrine, or even knew what Old Baptist doctrine was, or even knew what they believed. I earnestly desired that God direct my steps in selecting a companion and, if it were His will that I ever be married, that he might be a chosen vessel of His, and that he might love the doctrine that was so dear to me. I could not see how this could be, however, because I did not even know such a young man. But a girl with whom I roomed the second year I was in boarding school told me she had a cousin who felt just as I did about the church and the teachings of the scriptures and she wanted me to meet him. I replied that I would love to meet him; however, at that time I was not interested in the company of young men. I only wanted to see and be with someone who loved the same doctrine I loved, one who knew what it is to be a "stranger here below," as the hymn continues, "And what I am, tis hard to know."

But, time went on, and I did not meet her cousin. I forgot ever having heard of him. I finished school, and began teaching. All of this time I had

labored with the burden of offering to the church continuously on my mind. It was my earnest desire, but it seemed I never could. However, on the second Sunday in September, 1914, I found myself going to the front when the services were about to close, to offer myself to Oak Grove Primitive Baptist Church. I felt silent, and did not even give a reason for my hope, but was received into their fellowship. I was baptized the second Sunday in October following, 1914, by the pastor Elder J.T. Collier, of Micro, North Carolina. He was a wonderful man of God, and an able defender of the doctrine of election and predestination. I received a great deliverance in being received into the church and being baptized. My happiness endured for a while, but soon I found I was a witness with the poet who said:

"Mixtures of joy and sorrow,
I daily do pass through;
Sometimes I'm in a valley
And sinking down with woe;
Sometimes I am exalted,
On eagles wings I fly;
I rise above my troubles
And hope to reach the sky."

I have never felt worthy of a home in the church, and at times even now, I feel extremely unworthy and unfit; but, I have never regretted having offered to them because it has been a home and resting place to me. I labored years after having received a blessed hope of eternal life when I was only a girl or a child. I have known a comfort here not found elsewhere, and I have known a freedom and a fullness and joy of soul I have never before known. I would love to be able to admonish and encourage those with a burden such as mine was, to go home to your friends, your brethren and sisters in the cause of Christ, for there is no other such rest in this life for the way worn traveler. Of course, it is not designed to bring perfect, permanent peace and satisfaction, except momentarily, because we are told, "in this world ye shall have tribulation, but in Him peace, and it is only in Him that we know this perfect peace." I believe we have moments of this perfect

peace and consolation. Job said: "I know my Redeemer liveth." I too have been able to witness with Job. Several times in my experience, I was assured that "My Redeemer liveth." When one reaches this blessed state of mind, he has an assurance that comes only from the blessed Savior, and none can know how great it is except those who are so blessed. Job did not feel this way all the time. His writings prove that, but when we are blessed with a visitation of God's Spirit, and are enabled to know that sweet communion within our breasts, then we too, can say with Job, "I know that my Redeemer liveth." Oh, if I might have these sweet experiences more often!

Matt. 10:34 says, "Think not that I am come to send peace on earth, I come not to send peace, but a sword." (How true in my experience have I found these words to be true; this sword of the Spirit is what makes prisoners of us.) We are cut off by the sword from many things we once enjoyed. We cannot indulge further, and there is no more enjoyment in them for us. We learn, as did Christ, obedience by the things we suffer. The piercing sword of God's Spirit causes us to suffer because of our sinful condition. This sword with its piercing asunder of soul and spirit brings a growth in that in our suffering we search for comfort, and we search for a witness. We study to show ourselves approved unto God, a workman, one that needeth not to be ashamed, rightly dividing the word of truth. 11 Tim. 2:15. How is that done? Through suffering only. The incentive is prompted through suffering. When I see myself a vile wretch, almost in despair, I am made to search the scriptures, and find that Job said, "Behold I am vile," Job 40:4. David said, "I am a worm and no man," Psa. 22:6, and Peter said, "Lord depart from me, for I am a sinful man," Luke 5:8. When in this condition, these expressions by the apostles of old give me encouragement. They are my witnesses. If they had the same experiences that I have, then I can call them Brother or Sister. I

become encouraged, because my little hope is renewed, strengthened, and built-up, and I am given faith that I am a workman that needeth not to be ashamed. I was ashamed and distressed before I was aware that this was the work of God within, that it is evidence of His light in me that I can see the sin that dwells in my flesh. This revelation is spiritual food. It feeds and comforts my hungry soul. It brings peace after tribulation. It is then we can glory in the tribulation that we suffer, because it is true evidence that we are His, The children of God, and that we belong to Him.

In February of 1915, the former roommate previously mentioned, invited me to visit her in her home, and as the Lord would have it, her cousin, Thomas Floyd Adams, whom she previously described as believing religiously as I did, also visited in her home, they being neighbors. On the Friday evening, when she entertained a group, and as the Lord would have it, we were introduced to each other, and, of course, the introduction was simple since we were already very well acquainted by word of mouth through his cousin, who was my former roommate. She had described him as believing as I did religiously. At that time I was teaching, as was my former roommate, whom I visited.

The introduction was simple because I already felt that I knew him and certainly so spiritually. In him I found a sympathizer, a brother in the Lord, a companion in Christ, and one year from the following April, April 19, 1916, we were united in marriage. We are admonished in the scriptures: "Be ye not unequally yoked together," and Abraham told his servant: "But thou shall go unto my country, and to my kindred and take a wife unto my son." The Old Baptists are definitely a separate, different people from the world, and this I was much aware of even at that young age. I had other boyfriends, some whom I felt to be fine young men, but they were not Old Baptist, and they knew little about them. Spiritually speaking, we

were strangers, and I occasionally pictured myself married to such a person. The picture to me was repulsive for I felt that I would feel so alone, and one to myself. I could not feel such a marriage could be a life of harmony and pleasure. For this reason, I solemnly considered, and reasoned seriously.

We, Floyd (my husband) and I, have at least had much in common. Our great interest is in the church, our kindred in Christ, the Predestinarian (Primitive) Baptist. Our peo-



Pauline W. Adams & Elder T. Floyd Adams
(Photograph made 1969. At the time this photograph was made, he was 78 years & she was 76 years.)

ple are the same people. Our labors are for a common cause. We hope we are lovers of God and the people of God. This has made our struggle in life a mutual one. We share our ups and downs, our joys and sorrows, our mutual woes and burdens, both spiritual and natural, but the Good Lord has blessed us to be fundamentally agreed, and our love for each other is a mutual love both spiritually and naturally. We share the same faith, hope and belief. Our relationship in the church in the doctrine and faith of God is such a great comfort, and our relationship as companions in the flesh has been one of love and sweet companionship.

The Lord has also blessed us with four precious sons, two precious daughters, and one very lovely niece who was an orphan.

May we all be blessed with sufficient sufferings, tribulations and adversities here in the world, to keep us humble and at each other's feet, not

desiring to seek and usurp authority and preeminence over our brethren and sisters in the church.

Pauline W. Adams
Willow Spring, NC 27592
(Written 1965)

(From Autobiography of Elder T. Floyd Adams, pages 63-70, published 1969.)

MOTHER DIDN'T TOLERATE ANY BOOTLEGGERS BACK IN THOSE DAYS

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

Roderick Adams
Centenarian's son

BY SHIRLEY HAYES
Staff Writer

Pauline Woodward Adams, who celebrated her 100th birthday this month, was an "activist" in Willow Spring long before the term was popularized and people began taking to the streets freely to champion causes.

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

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

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

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

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

She celebrated again the following Sunday when three of her sons and her three daughters, Dahlia Lautares, Daphne Ashworth, and Mary Lynne Powell, along with 21

grandchildren, 28 great grandchildren and one great-great-granddaughter gathered at the Ralph Ashworth home in Cary.

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

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

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

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

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

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

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

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

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

He also remembers a time when his mother took on Sears and Roebuck. "She wrote to Mr. Sears and Mr. Roebuck and told them up front the linoleum floor cover she purchased five months

earlier was developing bad cracks and was breaking," Adams recalls. "They immediately sent a replacement and a letter of apology," he remembers.

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

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

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

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

WILLOW SPRINGS Matriarch Celebrates 100 Years

By DEIDRA JACKSON

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

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

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

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

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

Her four sons, James Adams, Roderick Adams, Thomas Adams Jr, and Fred

Adams, joined her July 14 at Mayview Convalescent Center in Raleigh to celebrate the big day.

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

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

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

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

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

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

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

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

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

(From the News and Observer, Raleigh, NC, July 22, 1993, page 6B)

THE DOCTRINE OF THE ORIGINAL SIN OF ADAM EXPOUNDED

Dear Elder Mewborn,
Once more, if it be the Lord's will, I shall attempt to write of things that have been on my mind recently. First Corinthians 15th Chapter, Verses 21 & 22 read, "For

since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." I will hope to be enabled to communicate some, seemingly, wonderful thoughts concerning a much maligned, doctrinal truth that is still firmly held to (as far as I know) only by Primitive Baptist.

Please allow me to say in the beginning that the doctrine of original sin and the fall of all men in Adam into sin, death, degradation and shame is a great trouble to the carnal minds of men. Here, again, the natural, reasoning of man would find fault, as is his nature to do. The great (so-called) religious professors of this world have vilified this doctrinal truth and found it to be unfair according to their best ability and human judgment to reason what is just and unjust. The Apostle Paul replied to their charge almost two thousand years ago in Romans Chapter 9, verses 14, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?" The very best thinkers among men are but brute beasts when it comes to the understanding of the manifold wisdom of God by reasoning of the natural (carnal) mind.

It is recorded in Isaiah Chapter 55, Verses 8 & 9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." These are hidden things that can only be searched out by the Spirit. Also, they are such things, as Peter said, the Angels desire to look into. (See 1st Peter 1:12). They are surely things that can never be reasoned out or understood by the feeble minds of unregenerate men. This scriptural doctrine of original sin is not a doctrine of the world, not is it understood by the world. It is held to and believed only by those who have learned it not in the schools of the philosophies of men or (so-called)

modern theology of the world, but at the feet of Christ Jesus. Though I may be blessed to only scratch the surface of God's wisdom in this matter, it seems that there is great comfort and beauty in the truth of this glorious doctrine to me.

The scriptures do plainly affirm that which was done by Adam in his transgression in the Garden of Eden in the morning of time was imputed to all his posterity. For what is done by a man while his generations are yet in him is most assuredly accounted unto his generations. The scriptures bear this out in Exodus Chapter 34, verses 6 & 7, "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin, and that will by no means clear the guilty visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Again, in Deuteronomy Chapter 23, verses 2 & 3, "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord. An Ammonite or Moabite shall not enter into the congregation of the Lord; even unto their tenth generation shall they not enter into the congregation of the Lord forever." (Please read also verses 5, 6, 7 & 8 of Deut. Chapter 23.) Again, in Psalms Chapter 51, verse, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Too, we find recorded in Psalms Chapter 32, verse 2, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Now if there is a man unto whom the Lord does not impute iniquity, surely He (The Lord) has imputed iniquity unto all others. The one exception, spoken of here, is none other than our Lord Jesus Christ. For He who was born of a virgin birth is not of Adam's posterity, and, therefore, iniquity is not imputed to Him. This doctrinal truth is

also borne out by the Apostle Paul in his letter to the Hebrews, Chapter 7, versus 9 & 10, "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him." Here, we find Levi - four generations removed from his great grandfather, Abraham, yet it was accounted unto Levi when tithes were paid to the priest, Melchisedec, by Abraham. So, then, would it not be reasonable to infer that whatever a man does, whether good or bad; may be counted unto his posterity, even though he has not actually been born, yet considered to be in his loins?

In this doctrine of original sin, which is undeniably proven by the scriptures, would it not follow that there exists a federal union between the first man, Adam, who is the father of the whole human family, with all of his posterity inclusively, being yet in him by nature, and who is their representative head? Would it not also follow that even as his (Adam's) sin was imputed to his posterity, if there had been any righteousness in him in and of himself, that his righteousness would also be imputed unto his generations? For surely if Adam had been able to suffer the full penalty of the law, satisfy divine justice, and yet live, then truly he would have cleared all his posterity of his guilt and there would be no consequence of original sin. However, even if Adam had suffered the full penalty of the law, he could have neither lived, nor could he have satisfied divine justice. The law was clearly given "for in the day that thou eatest thereof, thou shalt surely die." And though he most assuredly suffered that consequence, (for the sentence of death passed upon him and he was separated and alienated from God), all mankind from that day forward was declared to be "dead in trespasses and sin.")

Adam did not suffer the penalty of the law to it's fullest, else he would have died an immediate, corporal death, and all his posterity

with him. Furthermore, he could have in no way cleared either himself nor his posterity of guilt. For a man who steals from another man, though he spends the required time in prison, and repays his victim 10 times over, it does not erase what he had done. He is still guilty of stealing. So, too, then Adam, though he had suffered the penalty and died, he is yet still to be found guilty of sin, and, so too, all his posterity in him.

It is by understanding or comprehending the doctrine of original sin and the imputation of the sin of Adam to all his posterity that we begin to understand more fully the wondrous beauty of the manifold wisdom of God in the work of reconciliation by Jesus Christ with His bride, the Lamb's wife, that was chosen in Him before the foundation of the world in the everlasting covenant of Grace.

**DOES THERE NOT APPEAR
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AND AN ANTI-TYPE OF
THOSE THINGS
ACCOMPLISHED BY
JESUS CHRIST.**

First of all, it is necessary that there be a union between the Mediator and all whom He would reconcile. The Lord Jesus Christ was able (by reason of that union) of that number that was chosen in Him by His Father before the foundation of the world to stand as their Federal Head. This is true even as the first man, Adam, stood as the federal head of all mankind in original sin. The scriptures do plainly declare that the same such union does exist between Christ and the Church (His Posterity). We quote from Hebrews Chapter 2, verses 14 & 16, "Forasmuch then as the children are partakers of the flesh and blood, He also Himself likewise took part of the same," and "For verily He took not on Him the nature of angels; but He took the seed of Abraham (and that seed being not the children of Abraham in nature, but the Children of Abraham according to Faith. "Neither, because they are the seed of Abraham are

they all children, but in Issac shall thy seed be called. That is, they which are the children of the flesh; these are not children of God; but the children of the promise are counted for the seed." In this taking on the seed of Abraham included some of the children of Adam and excluded all others. It must be emphatically stated and clearly understood that the divine Mediator performed this operation without the knowledge, collaboration, or permission of those included in this union. The reason for this complete exclusion was that those children of the promise were chosen in Him before the foundation of the world.

Also, the scriptures affirm that He is the Head of the body, His body being the Church. Ephesians Chapter 5, verse 30, declares "For we are members of His body, of His flesh, and of His bones." Furthermore, they declare the Church to be His posterity inasmuch as they (the members of His body, the Church) are accounted to Him for a generation. It is recorded in the 53rd Chapter of Isaiah, 8th verse, "He was taken from prison and from judgment: and who shall declare His generation?" David in Psalms 22, verse declares that "A seed shall serve Him; it shall be accounted to the Lord for a generation."

Surely, the Lord God Jehovah hath declared His generation and given unto Himself "the Chosen of His own inheritance," (See Psalms 47:4.) Those for whom He stood as federal hand in that everlasting covenant agreement between God the Father, God the Son, and God the Holy Ghost (or God the Holy Spirit), were established in eternity, transcending all space and time, being eternal in it's existence, in it's application, and in it's nature. Thus David records, "And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." (Psalms 87:5 & 6.) Those, for whom also He stood as federal head in all things pertaining to the word of reconciliation, were established in eternity, and embraced only one generation as to their existence in God as their Creator.

Secondly, it is necessary that the Mediator between man and God be, not only a partaker of flesh and blood, but that He also be of a Divine nature, born not of corruptible seed, but of incor-

ruptible, that He might be able to reconcile corrupted, fallen man with the Eternal, Holy and Righteous God. For He must be able to mediate between those things pertaining to man, who is in the flesh, fleshly, and who is infiltrated with sin, and those things that have to do with the perfect, everlasting righteousness of God, who is a Spirit, Spiritual. The scriptures do testify of this, for it is said of Him, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood." 1st John 5:6. The water in this instance is representative of the cleansing power of the Spirit, and the blood is representative of sinful flesh.

Hence, it is not necessary that He be born again, for He was already born of the Spirit (of God), that He is always Spiritually alive to His Father, when He was born of woman (for truly He was God). He, this Mediator, came forth out of the womb the Son of God, and being called, (through the adoption of Him of those of whom it is said, He was not ashamed to call them brethren) "the first of many sons." "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory." "For which cause He is not ashamed to call them brethren." Hebrews 2:10 & 11. Furthermore, that by reason of His Divine nature He might, though He take on Himself flesh and blood, remain unpolluted by this world, that it might be said of Him, "Who did no sin, neither was guile found in His mouth." 1st Peter 2:22.

In Hebrews Chapter 4, verse 15, reads "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Therefore, it was by virtue of His divine nature that He could stand Holy and without blame and in Love before His Father's presence and face. Having no sin of His own, He was able to take on the sins of His posterity. And even as the sin of Adam is imputed to his (Adam's) posterity, so then the righteousness of Christ, which is an everlasting righteousness, is imputed to His (Christ's) posterity.

Thirdly, it was necessary that He, as federal head, and, therefore, representative of the Church, satisfy Holy and divine justice, and by so doing justify His children (His posterity, His generation) before God. Now the Divine justice of this perfect God must require a perfect reconciliation. The punishment of a guilty man could not entitle His

posterity to absolution. We have already demonstrated this point. But Jesus Christ, being an innocent man, yet in His innocence suffering the penalty for the guilty, suffering the just for the unjust, He was able to take all of their sins, the sum total of them and all their guilt upon Himself, nailing their sins forever to the cross, and clearing them of all guilt, "that we should be Holy and without blame before Him in love," Paul said. (See Ephesians 1:4) He was able to do this by suffering in their stead the full, complete penalty of the Law. Since the Chosen, Elect Family of God was chosen in Him (for the Apostle Paul said "the old man is crucified with Christ"), they were also crucified with Him, and it is counted unto them as though they, themselves, had suffered and died, therefore suffering the penalty of the law (in Him). Since the demand of the law has now been satisfied (in Him), they are now no longer under the penalty of the law, and, therefore, forever freed from sin and death, including their laws and respective powers, have been delivered into this great Kingdom with the glorious liberty of the Gospel (good news) of grace, free and precious grace with the free gift of that ear to discern and hear it's joyful sound.

Fourthly, it was necessary, though He suffered the penalty of sin, that is death, that He, though He be dead, yet live. For His children, being already in Him, must surely have died with Him. "Now, if we be dead with Christ, we believe that we shall also live with Him, knowing that Christ, being raised from the dead dieth no more; death has no more dominion over Him." (Romans 6:8 & 9) If He is not raised and remains yet in the grave, so too is His posterity forever buried with Him. But, we have a sure testimony that He lives. For He was buried and, (as even as the prophets of old did declare He would be), He was raised the third day. We have the sure witness of many who did see Him and hear and even touched His nail scarred Hands. For He appeared unto His disciples, "To whom also He showed Himself alive after His passion by many infallible proofs,

being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." (Acts 1:3).

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." "And, as we have borne the image of the earthly, we shall also bear the image of the Heavenly." (See 1st Corinthians 15:45 & 49). "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "but thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1st Corinthians 15:54-57.)

We see now the absolute necessity of this doctrine of original sin. For to deny the imputation of sin by Adam to his posterity is to deny the imputation of righteousness by Jesus Christ to His posterity. How can one be denied without denying the other? "For as in Adam all die, even so in Christ shall all be made alive." (1st Cor. 15:22)

No doubt, much more could be written or said, and what has here been written could certainly be done better. We only have, however, what we are given, and what I have been given I have tried to pass on as best I could. I have great hope and confidence in my God, that He is able to take even the poor attempts of one as unfit as I, and bless them to the comfort of His dear children. Whatever the case may be, however His will be done, and to Him be given all the praise, honor, glory and power forever.

In Bonds of Love, (I hope),
Kenneth R. Adams
Mayfield, Kentucky (42066)
April 1, 1999

OBITUARY

ZELMA COLEMAN CRUISE
Sister Zelma C. Cruise died August 24, 1998, a the age of eighty-nine years, five months

and four days.

She was preceded in death by her parents, Alexander and Pearlie Lawson Coleman, two sisters and three brothers. She is survived by one sister, Irene Holt, and several nieces and nephews.

Sister Cruise united with Aaron's Fork Church on Saturday before the third Sunday in June, 1985, and was baptized on the third Sunday in July, 1985.

In August, 1998, she had a heart attack and was taken to the Baptist Hospital in Winston-Salem, NC, where she remained until her death. On the third Sunday she told her family that it was the Communion day at Aaron's Fork Church, and she would liked to have been there, but she felt that she would never be able to go there anymore. Eight days later she went home to be with her Lord.

Her funeral service was held at Aaron's Fork Church, Stokes County, North Carolina, conducted by Elders Cletus Turner and Kenneth Hopkins with interment in the Russell Creek Church Cemetery.

Therefore, be it resolved, that a copy of this (her) obituary, be published in the Zion's Landmark.

Elder Cletus Turner, Pastor
Arthur Martin, Church Clerk

MILL BRANCH UNION MEETING

The next session of the Mill Branch Union Meeting will be held, if the Lord will, with Mount Pleasant Primitive Baptist Church, Bishopville, Lee County, South Carolina, beginning at 11:00 am (EST), and will continue through Sunday, the dates being January 30th & 31st, 2000.

Mt. Pleasant Meeting House

is located just off Interstate 20, about two miles south of Bishopville, South Carolina. Those coming by way of Interstate 20, exit off onto US Highway 15 northward for a short distance to sign "Mt. Pleasant Primitive Baptist Church." Turn left & go about two miles to church location on your left.

We sincerely hope that our brethren, sisters and friends, especially our ministering brethren, will keep us in mind for our union meeting. We are grateful for those who have been visiting us from time to time in our recent union meetings of our correspondents.

Billy Boyd, Union Clerk
Loris, South Carolina

LOWER MAYO ASSOCIATION (FIFTH SUNDAY) MEETING

The Lower Mayo Association (Fifth Sunday) Meeting will be held, if the Lord willing, with Mayodan Church, in Mayodan, Rockingham County, North Carolina, the fifth Sunday (only) in January, 2000, that date being January 30th.

Directions to church location are as follows: Those who will travel U.S. (Route) 220, either from Martinsville, Virginia, or Greensboro, North Carolina, will take US Route 220 (Business) into Madison-Mayodan. Church building is on the west side of US (Route 220-Business) on the north end of the corporate limit of Mayodan, North Carolina.

We look forward to our visiting brethren, sisters and friends' coming to be with us during our meeting.

Samuel R. Wood, Sr., Clerk
Spencer, Virginia 24165
Tele. 1-540-957-1231

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January - February, 2000

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A STANDARD-BEARER OF
THE FAITH IN THE 19TH
CENTURY, BELIEVED IN THE
ETERNAL, UNDYING,
IMMORTAL EXISTENCE OF
THE SOULS OF THE ELECT
OF GOD, AND THE MORTAL-
ITY OF THE SOULS OF THE
NON-ELECT OF GOD.**

The following article, entitled, **THE SOUL OF MAN**, was recently sent to me by one of the subscribers of **Zion's Landmark** with the request that it be republished at this time.

The name of Elder Gilbert Beebe, among true predestinarian Baptists today, will not be mistaken as to his true identity among those of our faith when it comes to the soundness of doctrine, faith and order of that sect of people, everywhere spoken against, as they exist here in this time world.

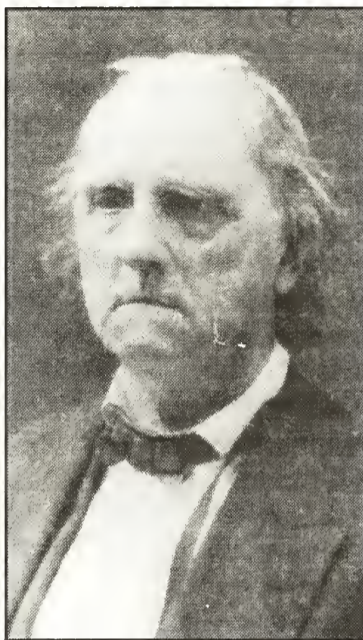
This fact is well assured by his biographer who wrote concerning him, "there has, perhaps, been few men since the days of the Apostles more gifted in natural and spiritual abilities than was Elder Beebe. Bold and fearless, he for more than sixty years, with tongue and pen, faithfully defended the doctrine of Salvation alone by the grace of God, and during his ministry he preached over

10,000 sermons and traveled about 200,000 miles--sent forth, not by "Missionary Funds," but in the manner of the Apostles and disciples of old, by the God of grace and providence, who supplied all his necessities.

In 1832 he founded a semi-monthly periodical called **The Signs Of The**

Times, which he continued to publish until his death. He was born in Norwich, Connecticut, November 25, 1800, and died May 2, 1881. For about fifty years Elder Beebe was the able editor of **The Signs Of The Times**, and in his declining years said, 'My voice will soon be silenced in death, my pen pass into the hands of another, and, I hope more abler writer, but the eternal truths for which I have so long contended will be lasting as the days of eternity; and when all the deceptive and luring doctrines and institutions of men shall finally be exposed, and all who have trusted in a refuge of lies shall bewail their folly and call for the rocks and mountains to hide from them the face of Him that sitteth upon the throne, and from the presence of the Lamb, those who know and love the truth shall in **THE TRUTH** rejoice forevermore.'

From a very comprehensive reading of the following article, **THE SOUL OF MAN**, it is very evidenced that Elder Gilbert Beebe did not believe in the so-called "Soul Sleeping Doctrine" of man, which is not at all in compliance with the teaching of the scriptures. He truly defended



Elder Gilbert Beebe
1800 - 1881

the truth and faith of the Apostolic Church, as he left on record below.

It is wonderful, indeed, today that such refreshing and uplifting articles have been preserved down through the ages of time as a witness for those who even as yet will "earnestly contend for the faith which was

once delivered unto the saints." (Jude 1:3).

May it be the Will of our God that He ever keep us in this faith, even until He comes again.

J. M. Mewborn
March 1, 2000

THE SOUL OF MAN

Dear Brother Beebe: - Why is the soul or spirit of man immortal? Or, in other words, why did it (the soul) not die when the body dies? Be assured, I remain yours with my best wishes.

Wesley Spittler

Reply - The question proposed by our esteemed brother involves a mystery quite beyond our depth. We have never been able to define the soul of man, nor to even tell the whys and wherefores of its interminable existence. Aside from divine revelation, very little can be known of the soul or spirit of man that distinguishes the human family from the rest of the animal part of the creation of God. But the scriptures supply to us that instruction which human physiology is altogether incompetent to afford - "And the Lord God formed man of the dust of the ground, **AND BREATHED INTO HIS NOSTRILS THE**

BREATH OF LIFE; AND MAN BECAME A LIVING SOUL." (Genesis 2:7).

And Paul also has testified that the first man Adam was made a living soul. Again, we are instructed by the words of inspiration in regard to the spirit of man that goeth upwards, in distinction from the spirit of the beast that goeth downward. However impossible it may be for us to comprehend the soul and spirit of man, we all feel a consciousness that we possess both, but why the soul shall survive the dissolution of the body and continue to be in happiness or misery (whichever the case shall be) forever and ever to our limited mind, admits of no satisfactory answer short of the light of divine revelation. God has condescended to inform us of the composition of man as a mere human being, of distinct elements of his composition. The material substance of the man was made of the dust of the earth, but it was not until God breathed in his nostrils the breath of life that man became a living soul. As the union of these elements constitute us living beings, or living souls, so the separation of these component parts is called death; but not, as we understand it, to signify the cessation of existence of vitality only in relation to the body which is composed of the dust of the earth. When the Redeemer died on the cross, He commended to the Hands of the Father His spirit, and as He said to the dying thief, "*This day shalt thou be with me in paradise,*" we conclude there could have been no suspension of vitality in the soul or spirit of either Christ or the penitent thief to whom this consoling assurance was so graciously given. The soul identifies the man, for man became a living soul, and in

the common language of the scriptures, men are called souls. The assurance to the thief could not relate to the body of the thief, for his body was not laid with that of his Redeemer in the new tomb, nor was it preserved from seeing corruption. It was, therefore, something apart from his body that was with Christ in paradise. The body, being of a material substance, we can trace it to its silent resting place in the bosom of its mother earth; we can watch the process of decomposition until the perfect accomplishment of the decree, "To dust shalt thou return" (Genesis 3:19). We see it so perfectly returned that it can no longer even be distinguished from its kindred dust. Were it not for the Divine light of revelation, we should there bid the body an eternal farewell, without any hope of its resurrection. But the departed soul and spirit we can, by nature's light, trace no farther than the time of its separation from the body, and were it not for inspired instruction, we might conclude that it dies with the body, ceases its vitality and discontinues to be. But, God be praised, the words of truth assure us that the spirits of just men are made perfect, (See Hebs. 12:23), that they are with the Redeemer God in the paradise of God. Paul, when speaking of his departure from the body, spoke of departing to be with Christ. That there is really a separation of soul and body in death we are certain from many declarations of the scriptures - among others the words of our Lord concerning the rich man. To him it was said, "Thou fool, this night thy soul shall be required of thee!" "Fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in Hell." (Matt. 10:28). The material bodies of the guilty sons of Sodom were probably consumed with material fire which God in His righteous judgment rained from Heaven upon them, but these very inhabitants of Sodom are now suffering the vengeance of eternal hell fire. From all of these

considerations with many others presented in the scriptures, we conclude that in death there is not only a separation of the soul and body, but that the soul immediately on its separation from the body, enters a state of immediate paradise and bliss, or sinks to a state of interminable woe and misery. The spirits of just men are made perfect in glory, and the spirits or souls of the wicked are cast into hell.

Brother Spitler and our readers, permit us to remark that the scriptural word immortal with its derivatives, as used in our version of the Bible, are not used in the scriptures simply to express the idea of interminable existence. The wicked must continue to exist in a burning hell under the wrath of God, where the smoke of their torment shall ascend upwards forever and ever, where the worm dieth not and the fire is not quenched; but still this state of their existence is denoted by another word of very different and opposite meaning from that of immortality, which in scripture is synonymous with the words eternal life, and Christ only hath immortality, dwelling in the light, and it is only in Him that the saints have immortality.

For this is the record that God hath given us eternal life, and this life is in His Son. This is the true God and in Him is eternal life. This life is hid with Christ in God, and they unto whom it is given shall never perish, but because Jesus lives, they shall live also.

The order of the final resurrection of the bodies of the saints and the bodies of the non-elect or wicked at the last day presents a strong confirmation of the position we have taken. For when Christ shall descend from Heaven at the last day to raise the dead and to judge the world, according to the scriptures, He shall be revealed personally, from Heaven with ten thousand of His saints; that is, as we understand it, with all the spirits of His saints now made perfect. "For when He who is our Life shall appear," says Paul, "then

shall we appear with Him in glory." The dead in Christ shall rise first, and those saints who shall then be living on the earth shall be changed in a moment in the twinkling of an eye, and these raised up bodies, raised with spiritual and immortal life, shall meet them in the air (to be glorified with Him) and so shall they be ever with the Lord. These are the children of God which are born of the incorruptible seed by the Word of the Lord that liveth and abideth forever. "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" So spake Jesus to Martha. (John 11:25-26). On another occasion He said, "He that eateth this bread shall live forever." (John 6:58). There is that then in the true believer that cannot die, cannot cease its vitality, but that something is not the vile body, or the mortal body, or the Adamic nature born of the flesh, for all flesh must die, and return to the dust. But that which is born of God is incorruptible and secure from death. The earthly house of our tabernacle must be dissolved and fall; but the children of God have a house which is not made with hands, eternal in the Heavens. The outward man decayeth; but the inward man is renewed day by day. "This hidden man (inward man) of the heart is that which is not corruptible, even the ornament of a meek and quiet spir-

it, which is in the sight of God a great price." (1st Peter 3:4).

In regard to the bodies of the wicked, it is sufficient that our dear Lord has told us not only that the saints shall rise, that He will raise them up at the last day, but He has also said that the hour shall come in which all that are in their graves shall hear His voice, and they shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. (See John 5:29). And God will judge the world in righteousness at the last day, by that man whom He hath appointed, and that according to Paul's gospel.

We would not be understood as confusing the New Man which after God is created in righteousness and true holiness, with the natural soul of man; for all men have natural souls, as we have attempted to show, but all men have not the New Man described above. All who are born of God in the new birth receive an implantation of spiritual and incorruptible life. But the soul which is quickened by this implantation and that new life implanted in the soul are distinct things altogether in their nature and origin, but are identified in the person of the regenerated, in whom Christ is formed, the hope of glory. So at least the subject appears to us. If we are right may the Lord have all the glory; but if we err, may He forgive us, and may our

Zion's Landmark

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

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brethren be blessed with patience to bear with our weakness; for if we know the desire of our own heart it is to utter only the truth as it is in Jesus Christ our Lord. Brother Spitler and brethren, in our experience we feel an internal consciousness that we have a soul that must survive this poor frail body of ours, and that it must exist after the earth and seas shall have passed away. This soul, as well as this body, we found, to our sorrow, was fully and altogether defiled with sin. But the Holy Law of God spake in thunder when it said to us, "*The soul that sinneth it shall die.*" And until Christ was revealed to and in us, we were in bitterness of soul in view of our guilty, helpless and as it seemed to us, our hopeless, lost condition. But --

"When God revealed His gracious Name,

And changed my mournful state;

My rapture seemed a pleasant dream

The Grace appeared so great."

Then great joy and gladness sprang up in our heart, and our sorrowing and sighing, at least for a time, fled away. It is at this point that we have now experienced the meaning of the inspired Word of the Psalmist, David, "*The law of the Lord is perfect, converting the soul.*" (Psalms 19:7.) There is a sanctification of the Spirit here, as indicated by Hebrews 4:12, "*for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow.*"

We have seen the time that we would gladly have believed that we had no soul to live after the death of the body; but we might as well have sought for repose and comfort on a bed of embers, as for a release from the strong conviction that we had a soul all stained with guilt, that must suffer the righteous judgments of God, when time shall be no more, unless God should reveal a way that His justice and truth could be maintained and salvation abound to the chief of sin-

ners. But why it is so that the soul must finally either exist in wealth or in woe forever and ever, we can only solve upon the ground that it was even so because it so seemed good to our Creator to create and form us. It is now enough to know that it is so, and to rest assured that God in making man a living soul had an object worthy of Himself. And however dark and mysterious the footsteps of our God may seem to our very limited understanding; we desire to be still and know that He is God. May God preserve us from vain speculation on this and on all subjects; may we be blessed to rejoice in all that has been revealed, and trust Him for all that He hath seen fit to withhold from our understanding.

Gilbert Beebe

Middletown, New York

June 1, 1854

(Editor's Note - The following article is an editorial that I attempted to write for the Zion's Landmark over twenty years ago. It appeared in the September, 1978, issue of the paper, and is being republished at this time by special request. Editor.)

NACHON'S THRESHINGFLOOR
Observations on the Inseparableness of Doctrine, Order, Faith and Practice of the Church

"Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the Ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps,

and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." II Sam. 6:1,2,3,4,5,6,7.

In attempting to offer such unworthy views as, I trust, the Lord has given me on the above subject, I am ever mindful that by nature I am carnal. My hope is that the true, living God has given me by divine revelation the correct meaning of the above scripture. In the years of my life I have heard two different versions or interpretations of the above scripture. I may touch on the version of which I cannot agree in the latter portion of this article. In the meantime I shall attempt to state the meaning of the scripture as I now understand it.

We all know from the reading of scripture that as long as the ark of God went before the armies of Israel, they won their battles against their enemies. Not a single instance is recorded in the scripture to the contrary. Only when the ark was removed from their presence was when they lost the battle. All of this signifies that Christ, (and He alone) has ever fought the battles of His people and when He was with them, the battle was won. Israel anciently with His church today (God's chosen people) must have His divine, immediate presence upon them to overcome the enemy. Otherwise, the cause will turn to vanity and with the withdrawal of that presence, the end result will always be defeat, chaos and confusion.

It is to be understood by the same token, that not only with the withdrawal of the ark of God from Israel's presence meant trouble for them, but with the wrong or improper approach to this ark of God also meant trouble for them. This signifies that the way of the Lord's chosen people here in the world is a difficult one in which to travel, and that just one wrong move

(without His keeping presence) can mean great trouble for them. They must be kept, and He alone can keep them.

There is a peculiarness in the writing of the scripture text above, and I would ask the reader in the outset to strictly observe the following points in order to see the true meaning of this scripture as follows. When David went to the house of Abinadab, his (Abinadab's) two sons (they were brothers, Uzzah and Ahio), brought forth the ark of God on the new cart. "They drave the new cart." II Sam. 6:3. Only Ahio went before the ark. "And Ahio went before the ark." II Sam. 6:4. There is no reference whatsoever in this instance to Uzzah bearing the ark with Ahio, as he only, Ahio, "went before the ark."

I see here an unequal yoking together. Error will not stay yoked with truth, neither will the doctrine of conditionalism and free-willism stay yoked with the doctrine of predestination. II Cor. 6:14 reads, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" There is a definite distinction here between the two men as to the position they occupied spiritually. This distinction to my understanding is a most significant one in a spiritual sense. The scripture leaves no doubt that Ahio occupied an altogether different position in the carrying forth of the ark than did Uzzah. Ahio was a God-called, chosen vessel, bearer of God's truth. Uzzah was not. Uzzah bore the ark only in a natural sense and Ahio bore it in a spiritual sense. Those that are made to walk before the Lord in His fear have no choice. He is the one who puts them forth and He is behind them. "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." Ist Tim. 5:24,25. Ahio went before the ark, by faith, his sins and knowledge of sin

had been revealed to him by the Lord, but the case was quite different with Uzzah.

The scripture reads, "And they set the ark of God upon a new cart." This new cart can represent none other than the Gospel (being the power of God) of the Son of God. The meaning or definition of the word "cart" is simple. "It is defined as a small, open carriage used to convey or deliver goods." To the eyes of men and of the world, yes, this is a very small carriage, but to the raptured eye of faith that beholds the unlimited power in the Hand of Almighty God, it is as the patriarch David described hundreds of years ago, "Who maketh the clouds His chariot: who walketh upon the wings of the wind." Ps. 104:3. The newness of this cart is that characteristic of the Gospel of the Son of God, though old by existence, is always preached anew in every instance. Each and every deliverance, if it is a true one, must have the same truth but a brand new application on each occasion. It was on this new cart that the ark of God rested and was carried. Included in this ark were the two tables of stone, signifying the fulfilled law of God (that came by Moses) that satisfied divine and Holy Justice by Jesus Himself, the golden pot of manna, which has ever fed and only feeds the hungry souls of His chosen vessels of mercy, and Aaron's rod that budded, a figure of the elect church that was chosen in Christ Jesus before the foundation of the world. I have to believe that this (Aaron's) rod points to the Tree of Life that was in the Garden of Eden and the Apostle John mentioned it in the Book of Revelation as having seen it in the "pure river of water of life," "in the midst of the street of it, and on either side of the river." This is that river of God's eternal Love. Rev. 22:1,2. Those that were chosen in Christ before the world began will come forth at God's appointed time, even as the fruit of this tree, "yielding her fruit every month." Rev. 22:2.

There have never been but two ways, the wrong way and

the right way. God in His infinite wisdom ordained these two ways. I once heard a faithful, departed Elder, (whose body is now sleeping that blessed sleep in hope of the glorious resurrection) say on one occasion "there were enough ways in the world for everybody to have one of his own. Further, that there were enough people in the earth for all of them to be wrong." This is very true from the standpoint of Adam (who fell in the beginning of time according to God's eternal will) with all of his posterity. The Bible states that there are only two ways. One is described by the language of Jesus as "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7:13. The other way He describes, "Enter ye in at the strait gate." "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14.

Man in his nature, because of Satan's beguilement of Eve in the Garden of Eden, in the morning of time, is deceived. He not only is deceived, but naked, blind and lost. Since the beginning of time (according to the purpose of God) evil men have crept in among the flock. The Bible says as much. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4. Just because the ark of God looked unsteady and shook because of the frightened oxen in the eyes and sight of men did not necessarily mean that it was unsteady and shook in the sight of God. Oxen in the scriptures relate to and have reference to God's servants, His ministers. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" 1st Cor. 9:9. Let us remember that with the oxen that bore the ark of God were two men, Uzzah and Ahio. They also are figurative of the ministry (the Elders) in

a natural sense as they serve the flock of God, His church, while here in the earth. Some of them are truly God-called ministers, and some, though they have the badge, as the prophets of old (the badge signifying the outward ordination of men) are false. God has ordained enough trials and afflictions for His church that at His appointed time (he has a set time for these things to take place) that troubles will arise in Zion. It is recorded that "offenses will come, but woe unto him, through whom they come!" Luke 17:1.

God had a wonderful purpose in the place that Nachon's threshingfloor fulfilled in this scripture. A threshingfloor is a place where the grain (wheat stalks) are beaten out by treading, being struck with a flail. The result of this threshing is the separation of the chaff from the wheat. Involved in this separating process was a disturbing noise, and it frightened the oxen that pulled the cart that carried the Ark of The Covenant at Nachon's threshingfloor. God is still separating today the wheat from the fulfilled use of the chaff and the stalks. Jesus said, that "He would gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." (Matt. 3:12.) God's church today in her afflictions is still passing by the threshingfloors. It will continue to do so until the end of time. Momentarily, according to His purpose, the noise (trouble) from it may frighten his servants, as it did the oxen here, but His blessed peace will rule and reign in the hearts of the true ones, being anchored by that hope from Him in them. By the same token the false will also arise, revealing always itself, only to the end of destruction. Carnal nature will always show and manifest itself, arise, come forth with great zeal and knowledge as to how matters can be remedied and corrected. The Bible describes those who fall into this category as follows, "For I bear them record that they have zeal of God, but not according to knowledge." Carnality in or

amongst the flock of His sheep will always make itself manifest sooner or later. This fact is inevitable. Those of His flock who are kept humble, have been made afflicted in the strait gate and narrow way, will have no desire to interfere or endeavor to assist. These are given to know that the ark of God, like the Lamb of Glory Himself, of whom it was prophesied, "smite the shepherd and the sheep shall be scattered: and I will turn mine hand upon the little ones," (Zech 14:7), will also continue to lead, regardless of all the volunteered advice and counsel of men. Rest assured, however, (and this has been true down through all the ages of time and is true to this present hour) that vain man will run and "put forth his hand," as Uzzah did, "to the ark of God, attempting to take hold of it." There has never been a case yet of this kind but what the so-called adviser and counselor lost his life. "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error, and there he died by the ark of God." II Sam. 6:7.

David was afraid when he saw this fearful, awesome sight. What fearful one is there among the flock today but what is made to stand in fear of the great, eternal and everlasting power of the Almighty God, seeing that it is only a miracle of divine grace that he has been kept in the path thus far? God rules in the hearts of His people by the power of this fear and love that He gives the little ones of His awesome power. An evidence that we are truly traveling in this way (this strait and narrow way) is that He rules in us to the extent that He does not let us have our own way. If He should withdraw from us, leaving us to our vain selves, surely, surely, we would be left in the state and condition of Uzzah who lost his life. David said after seeing the sight, "How shall the ark of the Lord come to me?" Had he not been kept by the power of Almighty God in that instance, it could just as easily have been him (David) and Ahio rather than Uzzah. As much as he

(David) wanted that ark, it is recorded, "So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obededom the Gittite." II Sam. 6:10. Although David and the children of Israel later obtained the ark, it was not left up to them to say when and where. He had to wait.

This same ark (Christ) today, my brethren, will continue to lead the army of true Israel, (and the armies of Heaven) while in her trials and warfare here below, as it did anciently, totally unaided and unassisted by the volunteered efforts and advice of vain, fallen man. It may lead them through many dark valleys, by many disturbing threshingfloors, and many rough journeys, but be rest assured that it (the ark) will always be in place as the ancient pillar of fire by night and pillar of cloud by day. It was these two pillars, like the ark of God, that led the children of Israel through the barren wilderness (this world of woe and sorrow) finally to that glorious promised land, their eternal home in heaven. May it be God's will to ever keep us, lest we stray, as He did David of old from this destruction and the final fall when the wicked shall go away into eternal punishment. Matt. 25:46.

I have heard the interpretation advanced that Uzzah's reaching forth to steady the ark represented regeneration or a quickening. This cannot be true inasmuch as the scripture plainly states that God's anger was kindled upon Uzzah for his error. There is a parable in scripture called "the parable of the vineyard." Matt. 21:28. It is recorded that "a certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father?" This parable was spoken by Jesus to the chief priests, the elders of

the people and those who surrounded Him in the temple. "They say unto Him, The first." Jesus confirmed their answer by saying, "the publicans and the harlots go into the kingdom of God before you." Matt. 21:31. They were volunteers. Ahio would fall into the category of the first son, while Uzzah would fall into the category of the latter. Volunteers, that creep in among the flock, are in trouble and this trouble will assuredly lead them to more trouble. May God deliver us from them.

Men in more recent centuries have gone on record with such statements in their so-called Confessions of Faith that "The doctrine of this high mystery of predestination is to be handled with special prudence and care, etc." (London Confession of Faith). While this may sound good to human wisdom and knowledge, may I be privileged to say that men have never handled this doctrine anymore than Uzzah handled the ark of God in the text of this article. If he attempted to do so, we have already been told and seen the end result or consequence of such action and effort. I remember on one occasion over twenty years ago when a young elder was called off into privacy (to one side) after the conclusion of a meeting by another (older) minister, just a few years his senior. The older minister told the younger one that "predestination is all right just so long as you do not carry it too far, and to watch and make sure that you do not do that." I cannot believe that any man has ever carried the doctrine of predestination anywhere. It seemed that the older one had the cart before the horse. Neither can I believe that any man today has ever handled this doctrine and divine truth as suggested by the first sentence in this paragraph.

I find on record in the scripture that there is only one class that is enabled and made qualified to handle these things. In Colossians 2:20, they are referred to and called the "dead with Christ." Just as it is impossible for carnality to handle the pure

Word of Life, also is it just as much impossible for faith to become mixed with sin and the works of the flesh. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Col. 2:20, 21. The mystery of Godliness pertaining to the righteousness of God is revealed only from "faith to faith." See Roms. 1:17. "The Dead with Christ," as mentioned above, are the same ones who have "become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, etc." Roms. 7:4. The "Dead with Christ" will "touch not, taste not;" nor "handle not" the unclean thing, referred to herein as the "commandments and doctrines of men." Col. 2:20, 21. Christ gave them power "to tread on serpents and scorpions, and over all the power of the enemy," saying, "nothing shall by any means hurt you." Luke 10:20. He even said "if they drink any deadly thing, it shall not hurt them." Mark 16:18. What a powerful immunity that the Son of Man gave His people when He was lifted up.

In closing this article I would like to mention an incident said to have taken place among the Old Baptist a number of years ago. It was reported that a case of a disciplinary nature had arisen in a church when it became necessary for this church to appoint a committee to visit certain members of the church body who were involved in an unpleasant matter because the welfare of the church was (at that point) at stake. In conference the church was considering the selection and appointment of a committee, to labor with the situation (or matter) at hand. One brother jumped up, saying, "Brother Moderator, I feel that I (for one) am qualified to go since I know much better one of the members involved, live close by his home, and have known about this situa-

tion for some time." The faithful moderator overruled his action in conference by simply saying, "Brother _____ just disqualified himself." If not mistaken here was one who had the same spirit (carnal) as did Uzzah. His hand got too close to the ark. May God in His tender mercy and infinite wisdom ever keep us that we never bring reproach on the blessed Cause of our Lord and Master, and from our erring ways and nature until our journey's end.

J. M. Mewborn

September 11, 1978

The great Head of the Church, the Lord Jesus Christ, has always led the members of His body through their journey in this time world, as He did for them anciently in the wilderness, and He (Christ) will continue to do so until He will at last deliver His Kingdom up to God, even His Father. (See Ist Cor. 15:24). I stand behind these views above exactly as when I wrote them over 21 years ago. Make no mistake about it, Nachon's Threshingfloor is still in operation.

J. M. Mewborn

February 17, 2000

CONTRIBUTIONS TO ZION'S
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AND FRIENDS' FUND FOR
YEAR, 1999.

The following contributions are herein acknowledged for both the Regular Fund, as well as the Friends' Fund, for the year 1999. 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 to pay all expenses for type-setting, production, postage, etc., and (2) Friends' Fund for those who desire to help in the future continuation and support of the paper for other required costs and expenses. Contributions may continue

for the Regular Fund, as usual, with your renewal fee. If anyone at anytime who would like to make a contribution to the Friends' Fund, just indicate "For Friends' Fund," on your check. May we say again, Thank You, for your interest, help and support of our paper.

J. M. Mewborn, Editor
March 7, 2000

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A FRIEND (NC)	\$200.00

A REQUEST

Dear Elder Mewborn,
I am sending you the experience of Sister Peggy Martin, who is Elder James Martin's grandmother. Elder James Martin lives locally near us here at Spencer, Virginia. Elder Martin said he would like for you to republish it in the Zion's Landmark. According to him, his grandmother's experience was first published sometime during the years of the 1920's, the date not now recalled. The enclosed is a copy from the original print and publication.
Humbly, I trust, in the Lord,
Samuel R. Wood, Sr.
Spencer, Virginia

AN EXPERIENCE

Dear Editor:
I have felt led for quite a while to write to the Zion's Landmark about what I believe was and still is the dealings of the Lord with me.
As I am now feeling constrained, I will make the long sought attempt, trusting the dear Lord will direct my mind and guide my pen. I will have to refer to the time when I knew nothing about the Lord or the mysteries of His great Love and Kingdom.
Among the first occasions when I was made to feel and realize that I was to stand in judgment and face a just and sin-avenging God was when I,

among others, was at a dance, more than fifty years ago. At this dance in my mind was the feeling that I was going to have a grand time. I remember so well how full of glee I was when called on to dance with the first set, but when we were all in full swing, this thought came so forcibly to my mind that I was almost in a state of shock: "If you were to die tonight where would you go?" With the next thought came the answer, "To Torment." Oh! I can never forget the feeling that I had. I was made so ashamed and so afraid that I had to sit down. I felt too guilty and too unworthy to ask the Lord to have mercy on me, and while I was sitting there, trying to hide my emotions, another thought came thus: "Aren't you ashamed to be sitting here acting old, and the rest of the young people out there enjoying themselves?" And with that thought, I arose from my seat and tried to dance again, but could not move my feet.

I went home with a feeling that I cannot describe. After that, I began to try to ask the Lord to have mercy on me. But, when I would make the attempt to pray, it seemed as if the thought would come "You are too young to pray." I went on in this way with the burden of shame and fear upon me until I had grown up trying to forget and get rid of the thought. Realizing that I had to die, and the thought of spending eternity in torment seemed my only doom. While going through this trouble, I got married in the year 1865 and began rearing my family. It seemed as if the burden of trying to live right fell more heavily upon me.

The more I thought of how I ought to do to come in favor with the Lord, and the more I tried to live upright and perform what I thought would make me a fit subject, the more vile and sinful I seemed to be. I cannot describe just how I did feel on the morning of July 6th, 1875, when I, with my husband, was working corn about ten o'clock, I believe. The Spirit of God delivered me from that burden that I was under. The moment I was delivered,

dropped my hoe and ran down the hill and back, all the time praising God with all my heart. I tried with all my strength, and my work was no trouble. My hoe seemed so light that my strength seemed renewed. The words of the poet, which run like this, came to my mind, and I believe my soul praised God thus:

"I love my Savior, God,
Because He first loved me;
Because He shed His precious blood
To set my spirit free."

I was led to go to Russell Creek Church for I felt that I must tell the dear people of God what the Lord had done for me. But, when I began to prepare to go to talk to the church, it seemed like this rang in my mind, "When I was first delivered, I could hardly believe that so vile a sinner could be received by such favorites." Although, His solemn praises were flowing from my tongue that I might be wrong, I believed the Lord led me.

So, I went and talked to the Church at Russell Creek in Patrick County, Virginia, on Saturday before the first Sunday in October. I was received and requested to prepare for baptism on the first Sunday in November, which I did. Some of the time, I was in joy, and some of the time I was in fear and sadness. But on the morning I was to be baptized, all fear and sorrow was taken away, and I had a joy that I have never forgotten. A smile overshadowed my face. I was baptized the first Sunday in November, 1875, by Brother David Hill, and ever since that day I have had a strong desire to go among, and be with the Old Primitive Baptists.

When I was younger, I did not refrain from going among them. I recall with joy the many times that my soul was made to rejoice over the comforting words as though they were spoken directly to me. Now, as I am nearing the sunset of this life, and being overcome with the infirmities of old age, I am not permitted to go to preaching as I used to. But, I read the Zion's Landmark consistently, and find great comfort in the

inspired letters written by the different writers. Every one is a sermon direct from the mouth of the writer. When I look back over the many trials and temptations that I've been blessed to overcome, and the many scenes that the Lord God put before me, (even before I knew anything about His pardoning love, but are now being made plain), gives peace and joy to my soul, that I could not obtain from any earthly source.

I will now tell of a dream that I had when I was but a child. I dreamed that judgment was at hand and the world was on fire. I could hear the screams of the people, the neighing and stamping of the horses, and the roaring of fire. I dreamed that a mate girl and I were together. I came to a ladder sitting up on the ground with no buildings around. I dreamed that I began to climb up the ladder, and I went up out of the fire and the noises below. But after I went up out of the destruction, I had no dream or realization of anything more. I could relate many times that I believe the Lord directed my steps, my speech and my actions that I might shun the pitfalls of Satan.

My age to be exact is not definitely known, but according to some of the records of my master, I am about eighty (80) years old. I have been a member of the Primitive Baptist Church for fifty years. When I look over my past life, and especially since I came in possession of the hope that shines so brightly, I cannot help feeling the impression of the words of the Apostle Paul gave me, when he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." II Timothy 4:8.

I realize that all the time and space of this life will not permit my telling all that I have seen and felt in this world. However, I am trusting One that neither slumbers nor sleeps. Trusting that if you

see fit to publish this letter, I may be permitted to see it in the Landmark, and also trusting God that I may be called, as one, among the Saints.

Your sister in Christ, if one at all,

Peggy Martin

(If I understand correctly from reading Sister Peggy Martin's experience, she was born as a slave in slavery times in the antebellum period of the History of our country, The United State of America. It was published in the Landmark sometimes in the late 1920's, but I have not been able to find the original print or publication. We are very appreciative of Brother Samuel R. Wood, Sr.'s sending it for publication at this time in behalf of Sister Martin's grandson, Elder James Martin, of Spencer, Virginia. J. M. Mewborn)

MARY NORDAN DEAN
MCMILLEN

My dear wife, Mrs. Mary Nordan Dean McMillen, who was born July 5, 1919, passed away in her sleep from this sinful, troublesome world at the age of 79 years. She went, as I earnestly hope and believe, to that happy land where sin and sorrow are known no more, there to rest forever in the embrace of her blessed Saviour where she joined that redeemed host in forever singing praises to His great Name on June 25, 1999. She was the daughter of Mae & Percy Nordan of Angier, Harnett County, North Carolina.



Mary Nordan Dean McMillen
1919 - 1999

Mary McMillen was first married to Hursel G. Dean

November 14, 1936, by the late Elder T. Floyd Adams, who performed the ceremony in his home in Willow Spring, North Carolina. To this union were born two sons, Robert (Bob) Dean, of Panama City, Florida, and Fred (Freddie), Raleigh, N. C., who survive her, along with her husband, the writer of this sketch, one sister, Mrs. Lillian Shephard, Richmond, Virginia, one step daughter, Karen Ann, Waycross, Georgia, and two step-sons, William McMillen, Farmville, N. C., and Bobby McMillen, Raleigh, N. C.

Hursel Dean, her first husband, died suddenly January 21, 1974. For about fifteen years, Mary was employed in the office of the Department of Crop and Science at North Carolina State University, Raleigh, North Carolina, and after Hursel's (her first husband's death), we met at the above named institution, where I was employed at the same time. We were married on December 28, 1981, with our ceremony being performed by Elder J. M. Mewborn at the Willow Spring Primitive Baptist Church, Willow Spring, Wake County, North Carolina. God so richly blessed us with almost 19 years of happy married life together.

As evidenced by her walk in life before her church and fellowman, Mary bore portions of the fruit of the Spirit of God of those lovely (Christian) virtues of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance and kindness that always stood out and shone so brightly in her countenance and in her life. She joined the Willow Spring Baptist Church on the fourth Sunday in April, 1969, and was baptized by Elder T. Floyd Adams, her pastor at that time. She missed very few meetings in attendance in this time, even when sick and hardly able to attend, always giving liberally to the church's cause and needs, and helped other members of her family when they were in need.

She suffered so much in her last years, and bore her sickness and ill-health with much patience and Christian

fortitude. She died like one going to sleep, so peacefully and gracefully. For what purpose that I am now left behind, my Heavenly Father only knows. My loneliness is great indeed, but I am made to hope that I may murmur not at the great dispensations of my Creator's providence. Her family, friends and husband feel she is now at rest with our Heavenly Father in that better land.

Her pastor, Elder J. M. Mewborn, whom she loved very much, and who visited her with his lovely wife, Susie, many times in her last days and sickness, conducted her memorial service at Willow Spring Primitive Baptist Church, a place she loved with all her heart, on June 27, 1999, to a large gathering of friends and relatives, all singing her favorite Hymn No. 526, "There Is A House Not Made With Hands," after which her mortal body was laid beside the resting place of Hursel, her first husband, to await that day the sweet Psalmist David mentioned, "that surely goodness and mercy shall follow me, and I will dwell in the house of the Lord for ever." (Psalm 23.)

Written at the request of her pastor, her church and her many friends by her lonely and bereft husband,

R. W. McMillen
Raleigh, North Carolina
February 25, 2000

MILL BRANCH UNION MEETING

The next session of the Mill Branch Union Meeting will be held, if the Lord will, at Mount Pleasant Primitive Baptist Church, Bishopville, Lee County, South Carolina, beginning at 10:30 (DST), on Saturday and will continue through Sunday following,

the dates being April 29th & 30th, 2000.

Our union meeting was not held, as scheduled, for the fifth weekend in January, 2000, due to the winter, inclement weather at the time, and the churches and brethren have rescheduled it for the 5th weekend in April as indicated above.

Mt. Pleasant Meeting House is located just off Interstate 20, about two miles south of Bishopville, South Carolina. Those coming by way of Interstate 20, exit off onto U.S. Hwy. 15 northward for a short distance to sign "Mt. Pleasant Primitive Baptist Church." Turn left & go about two miles to church location on your left.

Again, we sincerely hope that our brethren, sisters and friends, especially our ministering brethren, will keep us in mind for our union meeting. We are grateful for those who have been visiting us from time to time in our recent union meetings of our correspondents.

Lucille Beastly, Clerk
Mt. Pleasant Church
Bishopville, S.C.

LOWER MAYO ASSOCIATION (FIFTH SUNDAY) MEETING

The Lower Mayo Association (Fifth Sunday) Meeting will be held, if the Lord willing, with Mayodan Church, in Mayodan, Rockingham County, North Carolina, the fifth Sunday (ONLY) in April, that date being April 30th, 2000.

The Lower Mayo Fifth Sunday Meeting had been scheduled to be held the fifth Sunday in January, past, but due to the cold weather, snow and ice at the time, it was postponed until the fifth Sunday in April, 2000.

Mayodan Church is located in the corporate limit of Mayodan, North Carolina, on the west side of U.S. 220 Business. Those who travel U.S. (Route) 220, either from Martinsville, Virginia, or Greensboro, North Carolina, will follow Route 220 (Business) to the north end of the town limits.

We look forward to our visiting brethren, sisters and friends coming to be with us during our meeting. This notice is being sent at the request of Mayodan Church.

Hicks Meeks (Member)
Ridgeway, Virginia

(EXPERIENCE) A CHOSEN TIME

While living in southwestern Virginia in the mid 1960's, I attended several Primitive Baptist Churches in that area. I was privileged and blest to hear the most glorious Word of God, as preached and proclaimed by several elders. One, and Elder Turner, drove from Bassett, Virginia, to serve the Roanoke (Virginia) Church. He was a very able minister of the Gospel, if I am not deceived.

It was the custom of several men, including myself, to sit in the rear part (or portion) of the church building or meeting house.

On one particular Sunday, the Elder said it might be better for the church if they got another minister (or pastor). He had been serving the church for a number of years and few had joined or united with the church. He said on one occasion, "There is a group of men sitting in the back of the meeting house at every meeting, but none of them join the church; maybe I am the problem."

I was very downcast for I

was one of those men. I thought I am deceiving myself and these people, pretending to be a Primitive Baptist, and even the preacher (or minister) knows it. Feeling so low, I sought peace in my Bible. It was a cool, damp day, and I went into my living room. I sat down and turned on a lamp. I had read a couple of pages and then turned over to the next page. It was a large Bible. When I turned the page, the paper on the left and the right sides were blank. The wording (letters and sentences) was all removed. I could see the red and blue threads in the impeachment of the paper.

Bright rays of light appeared, shining down from one verse at the top left part of the right page. The verse was magnified and illuminated with rays like sunlight shining out over the two pages. The verse read,

("I WILL COME IN MY CHOSEN TIME, AND WHEN I COME I WILL NOT TARRY.")

After this experience, I was at peace for a time. It is my firm belief and faith that there is a chosen, appointed time and place for the Lord's people to come forth.

Dear Elder Mewborn, you may do as you see fit with this writing. This is my second experience, and every word that I have written is true.

Please withhold my name.
October 25, 1999

(Note: The writer of the above experience requested that his name be withheld, which I have honored. I sincerely believe that this man, and other people like him, are truly led by the Lord when kept by Him in this manner and way. J. M. Mewborn, Editor.)

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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Volume CXXIII

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Number 2

PREDESTINATION

Most folks believe their wills are free

To choose with real liberty;
They think that freedom is a fact

Which only slaves have ever lacked.

Yet on this subject in God's Word

Are counter claims that few have heard.

And science too is in this fray;
It tends to take free-will away.

Our genes and glands, biology,

Environment, psychology,
Subconscious motives, plus
The Fall,

Rule out free-will as true at all.

Since God has made the whole of these,

He rules however He may please.

And Thus He did predestinate:

He fixed for each his life and fate.

The scripture shows this many ways.

God purposed our head-hairs and our days.

Our God is Potter: we are the clay.

We plan, but things turn out His way.

He moulds for Heaven sheep
He chose,

And lets the rest go on as foes;

Each winning general had a plan,

And God could not do less than man.

Man chooses things as he prefers,

Yet, choice is moved by veiled lures.

Our lures arise by how we're wired:

As we're arranged, so we've desired.

Since God has fashioned everything,

He's totally our covert King.
Thus options picked when man selects

Are really made as God directs.

By sight we'd overlook God's Hand

And doubt that all we see was planned.

Illusions in our vanity

Have let our prides feel mastery.

Free-Will "sees" outcomes with no cause,

And seeks escape from Godly laws;

All things are caused so we may see

Free-Will's impossibility.

Our trust in freedom is a part
Of fallen man's corrupted heart.

This race we love is dead in sin;

Reliable we have never been.

We breathe or die as God decrees;

We fail or thrive as He may please.

Our perfect SOVEREIGN is so great

That topmost praises understate.

Lewis Price

Batesville, Arkansas 72501

WE WILL STAND ON THE
SEA SHORE AND SEE THE
MIGHTY WORKS OF GOD

Elder J.M. Mewborn,
Coats, North Carolina

Dear Brother,

I informed you last week, when visiting with you and your wife in your home at Coats, North Carolina, that I would be in Sampson County, North Carolina, again during the week of March 20, 2000, and that I would contact you again, while there. However, I was wrong. My company sent me to the Outer Banks. This proved to be a place that our precious Lord purposed for me to go, as are all destinations that I travel to.

Let me explain what I mean. On Wednesday, March 22, 2000, I was driving back to my hotel in Manteo, from Kitty Hawk, North Carolina, where I was giving a presentation. I decided to travel on Highway 12, the beach road, for a short distance in order to view the (Atlantic) Ocean. What I saw was incredible. The ocean was violent. It was roaring with high waves and white caps. The magnitude of it intrigued me. The wind was whipping at a speed of about 40 knots. I pulled my car under one of the vacant beach cottages and watched the waves pound the shore. I couldn't believe how close the water was to the cottages. I got out of my car and stepped as gingerly, as possible, through the wet sand and stood on the beach. The wind was blowing hard and the surf couldn't have been more than 20 feet from me. How awesome was the power of this magnificent creation of our Lord!

When I returned to my room, I ate supper and decided to read in the book that

you loaned to me, *Fragments*, by the late Elder Silas Durand. However, when I flipped open the pages a small four-page article, tucked away in the middle of Elder Durand's book, fell out into my lap. I picked it up and looked at it. It was an article entitled "A Spiritual Railway To Heaven". It was a copy of a sermon delivered by Elder L.I. Bodenheimer at Pine Church, Davidson County, N.C., on the second Sunday in March, 1897.

Elder Bodenheimer's text was "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Isaiah; 6:1. It was a beautiful text and a beautiful sermon. However, that which was predestinated for me (as are all things that take place with me), was contained in the second paragraph of the treatise. Elder Bodenheimer says, "To show you how great this Personage is that the prophet saw 'sitting upon a throne', we will stand on the seashore, and see that mighty body of water, whose proud waves foam and roar as distant thunder, yet when the Master speaks, 'Peace, Be Still,' you will see those boisterous waves, get quiet and serene; then see your Master "measure all the waters of the great deep, in the hollow of His Almighty Hand."

Brother, it had been less than a few hours before I read these words, that I stood on one of the furthest points of the North Carolina shoreline and witnessed a Northeastern wind whip a mighty body of water into proud waves, foaming and roaring with boisterous thunder. It was a magnificent sight. To try to envision my Lord calming those mighty waters by His words "Peace, be still," and know that He can "measure

all the waters of the great deep, in the hollow of His Almighty Hand" is a great deal to ponder, especially when He had just stood me upon the shores of His ocean, displaying fury and strength that no man can tame.

Witnessing this, I wonder, even more now than ever before, how others can attempt to agree that our Lord can do all of this, but lacks the power and cannot bring His own into the fold, unless the poor sinner agrees. That's simply a delusion. The effectual calling of our Lord will be done without man's help, consent or blessing. I read in the book of Isaiah, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Hebrews 4:12).

And again, I read of my God, "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." (Isaiah 55:8). "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:9).

I know that I am trying to speak to the choir, so to speak, but I just want to share my little experience with a brother and friend.

Humbly in hope and faith, I trust,

David (Dave) C. Pike
Snow Hill, North Carolina
28580

March 24, 2000
(Comments: Elder L. I. Bodenheimer was the founding editor of Zion's Landmark on August 20, 1867, at Salem, (now Winston-Salem) North Carolina. He was a medical doctor and practiced this profession in the Winston-Salem, High Point, area of North Carolina. The sermon, "A Spiritual Railway To Heaven," as mentioned above, was published in the March, 1977, issue of this paper, and is an excellent one. We hope to publish it again in the future if space will allow in this paper. This was a sound man in the faith, and was a gifted minister in the church.

Pine Church, near
Churchland, Davidson

County, N.C., is an old one by date of organization, and was for many years a member of the Abbott's Creek Association. It is still in existence today. Editor)

A NEW CART TO MOVE THE ARK OF THE COVENANT WAS NOT SANCTIONED BY THE GOD OF HEAVEN

The article on the incident at Nachon's Threshingfloor in the January-February, 2000, issue of Zion's Landmark was very interesting and informative, and it sent me to the scriptures for further information. The following historical details with some of my thoughts are the result of the further reading and study about the Ark of the Covenant (sometimes called the Ark of the Testimony.)

God gave Moses instructions on how The Ark was to be built. (Exodus 25:10-22). On top of The Ark were two golden Cherubims whose wings covered the Mercy Seat. This Mercy Seat between the Cherubims pictured (or portrayed) God's Throne in Heaven. The Testimony (the Two Tablets of Stone on which God wrote the Law and gave to Moses on Mt. Sinai) was placed inside The Ark, which also included the other items that were described so well in the January-February article in the Landmark. God told Moses that He would commune with him from above the Mercy Seat between the two golden Cherubims of The Ark. The Ark with The Mercy Seat represented God's presence among His chosen people, Israel. Israel represents the Church. About 1,500 years later, God sent His Son, Jesus, and the Holy Spirit, to His people. Therefore, we no longer need an Ark to literally represent God for both Emanuel, (God with us), and the Comforter, (Holy Spirit), have come.

After the construction of the Tabernacle and its furnishings, including The Ark, God assigned to the men of the family of Kohath of the Tribe of Levi, the duty to bear (transport) The Ark and other furnishings pertaining to The Ark or other Tabernacle fur-

nishings until properly covered for transporting. Others were forbidden to touch or handle The Ark on penalty of death. (See Numbers 4:1-15). The Ark contained the Law with its many rituals and sacrifices and the penalty of death, but now Grace and Truth have come by Jesus Christ.

The Ark had been captured by the Philistines in the time of Eli, the priest. It was returned to Israel after seven months of plagues sent by God on the Philistines. Upon its return to Israel, it was taken to the house of Abinadab where it remained twenty years. (See 1st Samuel, Chapters 4, 5, 6, and Chapter 7:1-2). It was at this time David had a mind to move The Ark up to Jerusalem where he had established his capital city after defeating the Jebusites there. This led up to the incident of Nachon's Threshingfloor. (See 2nd Samuel, Chapter 6).

The scripture does not say that the Word of the Lord came to David by way of any of His prophets, or that David inquired of the Lord about moving The Ark up to Jerusalem. 1st Chronicles, Chapter 13-15 relates the same transpiring (or sequence) of events of moving The Ark as 2nd Samuel, Chapter 6, but it adds that David consulted with the captains, with every leader, and with the people, and they all agreed they would move The Ark for "The thing was right in

the eyes of the people." The divine leading of the Lord in this instance was completely absent.

David took thirty thousand chosen men down to the house of Abinadab, with great festivities accompanied by the playing of all kinds of musical instruments. There they set The Ark on a new cart, and started towards Jerusalem with Uzzah and Ahio, the sons of Abinadab driving the cart. When the oxen stumbled, Uzzah reached out his hands to steady The Ark on the new cart, and was instantaneously struck dead for his error. Scripture records, "and God smote him there for his error and there he died by The Ark of God." (2nd Samuel 6:1,2,3,4,5,6, & 7.)

From reading the above scriptures, it appears that several mistakes (errors) were made in the transpiration of these events: (1) God had not sent anyone word to move The Ark at that time and David and the people agreed among themselves to move it without inquiring of the Lord; (2) The people introduced something new viz: transporting The Ark on a new cart - while God had ordered (previously) that (The Ark) be hand-carried by staves inserted in gold rings on each corner; (3) Although Uzzah and Ahio may have been of the family of Kohath of the Tribe of Levi, only the priests of the family of Aaron were authorized by God to touch The Ark.

Zion's Landmark

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

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After Uzzah was struck dead, David was afraid of the Lord and asked "How shall The Ark of the Lord come to me?" (He should have asked his question of the Lord before he and the people agreed among themselves to make the move, but God has a time, a purpose, and a reason for all things.) Instead of taking The Ark to Jerusalem, they took it to the house of Obed-Edom, the Gittite, where it remained three months. While it was there, the Lord blessed Obed-Edom and all that he had.

At the end of three months, David's question had been answered. He realized their error, and they again undertook to move The Ark to Jerusalem. This time, it was carried properly (according to the instructions that God had given to Moses earlier - by men of the Tribe of Levi bearing it - and not on a new cart) amidst the joyful shouting of the people, and with the sound of the trumpet, and with sacrifices, offerings and blessings.

Now, let us look at some parallels that may be drawn from the two movings of The Ark of the Covenant: The Ark represents God's Salvation of His people - The Church of the Living God. The family of Kohath and the family of Aaron of the Tribe of Levi represent this Church, for only The Elect of God, drawn to, called by, and set apart by God, are qualified and can touch, handle, and carry His Salvation, as He, Himself, places the hope of salvation within them. They cannot attempt to place it (His Salvation) upon themselves, or anyone else, for this "Salvation is of the Lord." It is a gift.

This new cart represents all new, unauthorized, unscriptural, false practices and doctrines introduced by man, and is being adopted by some churches, even at this present time. I call to your attention the "Pitts Resolution" of Old Line Primitive Baptist adopted 29 January 2000, in Pitts, Georgia, against such things as, (and I quote), "Sunday Schools or organized Bible Study Classes, (2) Youth Camps, (3) Mission

Programs, (4) Theological Seminaries (Preacher's Schools), (5) Dedication of Infants, (6) Salaried Ministry, (7) Tithing, (8) Teaching that the Great Commission was given to the Church, rather than to the Twelve Apostles, (9) Accepting and retaining unqualified members, (10) Misdirected Ministerial Authority, (11) Ordaining Novices, and (12) Failure to recognize church sovereignty and authority." This resolution was published in the Winter, 2000, edition of The Primitive Baptist Library Quarterly, Carthage, Illinois.

At the first attempt to move The Ark, the great festivities, accompanied by all kinds of musical instruments and music, represent the prideful boastings that puny mortals (and men) put forth when they volunteer to "move The Ark on a new cart." The "new cart" represents entirely a "works religion" that believes and preaches that the good works (of men) will gain the favor and blessings of God and lead them to Salvation. When The Ark is moved in the proper manner, and that according to the teaching of the scriptures, as was done the second time, - by the priests and Levites carrying it in the prescribed (scriptural) manner and way, the shouting and singing of the people represent the happiness and joy of the churches and the people of God when they are blessed to be at peace in and among themselves, when God blesses them to do things, as it is recorded, "let all things be done decently and in order," according to His Word in 1st Corinthians 14:40. The sound of the trumpet represents the voice of God's called ministers and servants who are to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isaiah 58:1).

Although I am what some call an old "Dry Primitive Baptist," I have been blessed of the good Lord to attend your churches and meetings for almost twenty years, and, if not deceived, have been given a love for the doctrine

of Unconditional Election, Absolute Predestination, and Salvation alone by the Mercy and Grace of God. (I have been a subscriber and avid reader of this paper, Zion's Landmark, since the year 1993, and have found it to be sound in the truth and faith of the elect, chosen people of God, if not deceived.)

There is a good feeling, yet remaining within me, for the unyielding and uncompromising stand the true Primitive or Old School Baptist have always taken against conforming to the "ways of the world," as have done the majority of the religious denominations around us. I entreat, implore and beseech the few remaining churches and people today to leave the "new carts" alone, as the prophet, Jeremiah, wrote, "thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jeremiah 6:16.)

Charlie Dunn Alston
(A Dry Primitive Baptist)
Scotland Neck, North Carolina 27874

27th March 2000

(We appreciate the excellent article of Mr. Charlie D. Alston, and also remember well his good letter that was published in the "March-April, 1999," issue of the Zion's Landmark. We hope he will be minded to write again for our paper. Editor.)

A MEANINGFUL DREAM

Dear Elder Mewborn,

I love to read the scriptures, as well as the Zion's Landmark, from time to time. I know that it is only the Lord who must reveal the true meaning of the scriptures to us. The Apostle Paul said that he could understand only those things which he had seen and heard. So, I believe that it is true with all of us that all we are blessed to know or understand must be revealed each and every time since it has to be given from above.

To some, the Lord has revealed deep knowledge and understanding of the scriptures. And it is the same God who must reveal this knowledge and understand-

ing to His people, of whom I have been made to hope that I am one of that number, although altogether unworthy, if that should be the case.

I had this dream several years ago, and I was very troubled at the time. It is still with me today. I dreamed there was a great body of water and the water seemed to be very deep and dark. On this water was a tiny ship with a man's head and face with his body where the smoke stack would normally be on any vessel or ship as we know it. In the water were the man's legs on either side of this tiny ship. The man's body had feet. This tiny ship in this great body of water was alone or all by itself.

Then I saw this great ship, and three other ships on each side. There were three on one side and three on the other side. And this tiny ship tried so hard to get to this great ship, and it was not going anywhere. Then I saw a great Rod stand up on this great ship, and it seemed to me that it (This Rod) went down into the water on its own accord. Nothing took hold of it or pushed it into the water below.

Then it seemed that I was above this great body of water and could see this Rod going or moving from side to side in it. Immediately this little ship was beside this great ship. Then, I saw this great ship had turned, going back into the direction above from which it came. Then I saw this little ship going out in front of this Great Ship, and it (the little ship) was reminded to stay with this Great Ship. Somehow, I felt this little ship was me and the Great Ship was God, this Rod being the Holy Spirit. But, Elder Mewborn, I am in question about the Rod. Could this Rod be Christ?

This made my little hope a little brighter. I often think of this dream. I can only hope that I am one of those chosen by God, The Father, in His Son before the foundation of the world. Also, that I am not deceived even in my hope, feeling so vile and sinful as I am, knowing full well at the same time that God is Holy, Just and Righteous in send-

ing me to a burning lake of fire, if I was not chosen and found to be in Him in that everlasting covenant of forgiveness of sin made between the Father and His Beloved Son in eternity, according to His mercy.

May I close by saying that the Lord's work was finished and complete in His eternal mind before He created anything. Any builder of the construction of a building must first consider what it will cost and what will be required, how the building will be built or created before he begins it. Else one may not be able to finish and complete what was started or begun in the outset. Concerning the Salvation of The Church of God, Christ left on record this parable. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it." Luke 14:28, 29. So our blessed Father knew the whole amount of the cost necessary to save His Church from sin and death before it existed in this time world, and He sent His Son who paid the full cost of her redemption and salvation which is today paid in full and she is debt free. How wonderful is that thought in our hope to believe that His grace is sufficient, and that Christ's shed blood paid the price of redemption in full, that the work is finished and the building complete.

Elder Mewborn, I was just sitting here thinking about you, and I want to write you this letter. Maybe we will see each other soon, the Lord willing.

Duane Jones
Ramseur, North Carolina
27316

October 20, 1999

COMMENTS

If not deceived, I feel that I see inspirational meaning in the above related dream of Mr. Duane Jones, Ramseur, North Carolina. At his request, I will endeavor to tell some of the beauty of the things which, I trust, that I have been made to see in it.

The great, deep, dark body

of water in his dream represents this troublesome, sinful earth (or world) in which we now live. The tiny ship, as it was upon this troublesome body of water, is the militant Church of the Living God, as it is seen and exists (as well as has existed) here in this time world. God said, "they are the fewest of all people," (Deut. 7:7.), and He promised them many persecutions, trials and tribulations, as they travel through this time world.

The tiny ship in his dream included a man's face, head and body on top of the ship with the man's legs and feet straddling it and extended into the depths of the dark, terrifying waters beneath. This tiny ship with the body of this man with a face and head, were all complete (the ship and man) as one or whole unit.

This tiny ship was all alone and by itself on this great, terrifying, dark and deep body of water. So is the true, militant Church of the Living God here with only one great Pilot and Captain to lead, guide, direct and keep it safely on course to her final destination and port of entry into her final, everlasting home in eternal glory.

The great, much larger, ship in the dream is that immense, unseen mystical Church of the Living God, which is today in Christ Jesus who is at the right Hand of His Father God in Heaven. John described it, "and the number of them was ten thousand times ten thousand and thousands of thousands." (Rev. 5:11). No man knoweth this number or the names thereof, as they are recorded in the Lamb's Book of Life, save the Lion of the Tribe of Judah, Christ, who hath prevailed and has looked thereon. (See Rev. 5:5). No earthly man has ever known them as to their identity, who they are, or to tell the exact number thereof. Only the great, omnipotent God in Heaven alone knows this.

In the dream, he saw six other ships, three on one side and three on the other side, accompanying and paralleling this great Ship, as they sailed side by side through this tumultuous deep. These six ships, three on one side,

and three on the other side, comprise the Anti-Christ, the beast, Satan, who has ever followed and persecuted, afflicted and troubled the saints of God in this evil, time world. Jesus said that he (Satan) was created for that purpose. "I have created the waster to destroy." Isaiah 54:16. He also said, "I beheld Satan as lightning fall from heaven." Luke 10:18. 333 + 333 totals or equals "666." "Let him that hath understanding count the number of the beast: for it is the number of a man. And his number is six hundred threescore and six." (See Revelation 13:18.) The beast, here in this instance, of 333 on one side of this Great Ship, and 333 on its other side, is still surrounding the militant Church today of the Lord Jesus Christ, even before He was born in this natural world, and that from eternity, to persecute and destroy it. In Revelation 12:3, he is referred to as a great red dragon "that cast out of his mouth water (persecutions) as a flood after it, to destroy it."

In his dream Duane said the tiny ship tried so hard to get to the great Ship, and it was going nowhere. Then suddenly he saw the great Rod, the Lord Jesus Christ, stand upon the great Ship. Peter said "our redemption came with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world." (1st Peter 1:20). John spoke concerning those whose names were written in the Book of Life of the LAMB SLAIN FROM THE FOUNDATION OF THE WORLD. (Revelation 13:8). This Lamb of God, Christ, which is The Rod that stood upon the Great Ship, when it went into the water of its own accord, going from side to side, is the mediatorial work of Christ in the world in the work of redemption and salvation of His Bride, the Church, as was accomplished by His birth, life, death, burial, resurrection from the dead and ascension into glory, according to the Will of His Father before time began. This work of God in His blessed Son destroyed

the works of the beast and the Anti-Christ with his mark of "666."

Christ reconciled His Church to His sin-avenging Father by the shedding of His blood and death on the cross. This brought the little, militant ship (or church) along side the Great Ship of Eternity. (At this point in the dream the mark of the beast, "666", had disappeared.) And finally the little ship (or militant church) was out and in front of the Great Ship, all of which points to the resurrection of the just, (the Elect of God), at the last day, when He comes again for them the second time without sin unto salvation, to take them home to that glory world.

This is a very comforting dream, and it appears that our good friend, Mr. Duane Jones, has been shown a portion of God's eternal truth for the tiny ship, as the militant Church of God, here upon the earth, was safely preserved from the beast or great, red dragon (Satan) and finally kept with the great Ship of Eternity, and was finally carried home to that glory world.

Duane Jones is a young man who has been attending the churches in the Abbott's Creek Association, and is the son of Sister Lou Ella Jones, and husband, Mr. Paul Jones, of Asheboro, North Carolina.

J.M. Mewborn

April 1, 2000

REMINISCENCES OF SINGING "AMAZING GRACE" IN THE PAST WITH A NEW, REVISED VERSION TODAY.

My earliest recollections of seeing, and also being with the Primitive Baptist people, go back over sixty years ago into the 1930's and pre-World War II years, when 90% of all Primitive Baptist Churches (or more) were all either in direct correspondence or indirect correspondence through their respective associations in those days. Fellowship abounded throughout the State of North Carolina in all churches, as well as the United States wherever they were to be found, and even in Canada.

That dear old hymn "Amazing Grace", was just as

precious and sung just as frequently by the members and congregations of Old Baptist Churches then, as it is sung today. I can remember so well that the sisters of the church memberships would bring their Lloyd's Hymn Book to meeting with them in their pocket books, and the men (male) members would bring them to meeting in their coat pockets which were always dark navy blue or black suits. As it still is in this day, so it was in that day, that No. 141, "Jesus Thou Art The Sinner's Friend," No. 411 "How Firm A Foundation," and No. 530, "Brethren We Have Met To Worship", would always be sung at least one time, (and sometimes twice) at both Saturday's and Sunday's meetings. As far back as I can remember, as well as far back as I have been told, "Amazing Grace" has been sung by the true church since it was first composed by John Newton of England over two hundred years ago on the high seas of an ocean at the time of shipwreck.

In the home where I was born and grew up, attending Arminian Church meetings of other churches and denominations was discouraged. We were not told that we could not go, but our parents did not attend, and we, more or less, did as they did, and followed suit. Except for funerals, it was seldom, if ever.

However, there were several times when we (as children) did attend these services with classmates, neighbors and friends which included revival meetings, now and then. Always, the choirs would sing, "Are ye able?", said the Master," "I surrender All," "I'll Live For Him," "Almost Persuaded," "God Calling Yet," "I Am Resolved," "O Why Not Tonight," "Whosoever Will," "Shall We Gather At The River," and many more, of which I cannot remember just now, but never did we hear "Amazing Grace."

I never heard "Amazing Grace" sung at any of the churches of the world's denominations until sometime in the late 1960's, when, for some unexplainable reason, it begun to take hold

among them. Judy Collins, a soloist on National Television, begun singing it at different intervals on the various networks, and, suddenly, it became very popular in funeral services of people in all churches, denominations and all walks of life. I have personally been involved in many funeral services with mixed congregations and the ministers of other faiths through the past 45 years, and have observed these things.

Oftentimes, in late years, when "Amazing Grace" was sung by the choir on several funeral occasions, and I felt that I was blessed to faithfully declare the doctrine of sovereign grace in the Salvation of the souls of poor, needy hell-deserving sinners, I found myself tasting a bitter experience. While I witnessed the power of God's truth upon the hearts of His dear children, who were present, I also beheld the death-blank in the faces of many others sitting out in the audience who later came to me, informing that man's work was omitted from my sermon or remarks. Their words told me they would rather hate than love the truth of the Gospel, because it was up to man (the creature) to either accept or reject Christ, they said.

At the time it was in my thoughts to ask them how they could enjoy the Hymn, "Amazing Grace," as it was sung so beautifully by the congregation, and then believe what they had just told me?

Truly, those who have tasted the riches of God's saving Grace do love this dear old song. They sing it often in the Spirit, as they are so blessed, and with the true understanding. No other class of people in the whole wide world today can sing this song as God's children do. Just why the world around us picked up on this song in recent years so realistically in an outward manner, is impossible for me to explain. When they sing it as they do, and then inform us what they believe in their heart, they should change it for the sake of conformity to the doctrine and calling of their profession, and sing it

again as follows:

"Amazing works, how sweet the sound,

That saved a saint like me.

I ne'er was lost, though now am found

Not blind, for I could see.

"Twas works that taught me not to fear

Yet, works my fear relieved;

How precious did my works appear,

When I, myself believed.

"Through some few dangers, toils and snares,

I have so bravely come;

My works have brought me safe thus far,

My works will lead me home.

"The Lord has promised good to me,

His word my work secures;

He will my shield and portion be

As long as work endures.

"The world shall Ne'er to ruin go,

The sun will ever shine;

And God, who works me here below,

Shall be forever mine."

The above revised Arminian version of "Amazing Grace", it seems, would be better suited for those to sing who hate the doctrine of sovereign grace, while the Children of God sing on as joyful as ever the song of grace, free grace. They have revised today the scriptures into the new (revised) versions, so why not revise the song.

With love to all His saints,

J.M. Mewborn

April 14, 2000

WITCHCRAFT

During 1962 in Massachusetts, several women were tried in court for supposedly performing witchcraft. Some were found guilty and put to death. In January, 1999, television news carried a story about the State of Massachusetts proposing an official action to clear the names of the last few women who were found guilty of witchcraft in 1692. (Apparently most of the women were cleared of the

charge in a previous action by the State of Massachusetts.) Legally, the State of Massachusetts does not have the authority to clear the women, who were convicted of witchcraft, because at the time they were convicted the State of Massachusetts did not exist. Those pseudo trials took place at the time when Massachusetts was a colony under the legal authority of Great Britain in the 17th & 18th centuries.

The above is a lead-in or setting in history to bring to mind the fascination or fixation some segments of all societies and individuals have had, and continue to have, with witchcraft. Also, in a certain way it points out how some of the early pilgrims, who came to North America, did so as a means to escape religious persecution in the name of proper religion. These overzealous prosecutors must have had in mind Exodus 22:18 (Thou shalt not suffer a witch to live) when they put to death those women convicted of witchcraft. Witchcraft is defined in most dictionaries as: black magic, sorcery, a magical or irresistible influence, attraction or charm using supposedly supernatural powers (evil powers) with intent to harm a person, directly and indirectly.

Most everyone tends to think of witchcraft in terms of overt and mystical happenings or practices that supposedly took place in times past but is no longer around. We need to take stock of our present day setting on this subject in light of Holy Writ, especially by way of examination to see if it exists and if it does exist does it manifest in openly blatant forms to be recognized as witchcraft in terms most of us have heard proclaimed by humans using worldly standards. An examination of scriptures readily reveals that witchcraft is not in accord with present day concepts that tout these actions and performances being made by an ugly, vicious old woman prancing around casting spells with evil intent, in open association with the devil. **Without doubt, witchcraft in any form**

is sinful. In First Samuel, Chapter 15, Samuel was sent by the LORD to Saul instructing Saul to 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 (1 Samuel 15:3). Saul proceeded to Amalek where he did as instructed except he did not kill Agag, king of Amalek, nor did he destroy the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good. After this took place the word of the LORD came to Samuel wherein He told Samuel of the disobedience of Saul. Confrontation of Saul by Samuel on this issue resulted in Saul attempting to alibi why he had not done as the LORD had instructed. Saul tried to proclaim that he had saved these "good" animals to be used as a sacrifice to God. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry (1 Samuel 15:22-23). Here, it is shown that rebellion is as the sin of witchcraft. Does this form of witchcraft display an ugly, vicious old woman incanting with evil intent? Certainly not! But, nevertheless, it is a form or associate of witchcraft.

Instead of overtly, thunderous actions most people have in their mind as to the workings of witchcraft we see from the above how subtler are such fleshy works. In the New Testament the Apostle Paul wrote to the Galatians when they were experiencing trouble by looking to the law, rather than to grace as it is in Christ, and Paul asked in Chapter 3 who had bewitched them. Chapter 5 of Galatians gives further insight to this matter by admonishing them to walk in the Spirit, and ye shall not fulfill the lust of the flesh because the flesh lusteth against the Spirit, and the Spirit against the flesh (Galatians 5:16-17). The

works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God (Galatians 5:19-21). Strong words indeed! Here again witchcraft is included as a work of the flesh and not an ugly, vicious old woman using a black cat to cast spells.

When we survey about us, there are many evidences of individuals being misled or duped by lusts of the flesh. Bewitching takes forms today as it did during the time of the Apostles. Even so today, there are those who profess to be the Children of God, but embrace contrary practices:

1. **Prophecy.** Some who call themselves prophets declare they can prophecy, even to predicting the exact time this world will end, but in reality they can not be classified even as high as a novice fortune teller. No one can foretell the future, we do not know if we will be alive in the next few minutes, much less being told by a fortune teller or psychic what we will be doing years from now. And only the Father knows the day and hour when the heaven and earth will pass away (St. Matthew 24:35-36 and 2 Peter 3:10).

2. **Sabbath Day.** Only the Israelites were given the Sabbath Day (last day of the week) as the day of worship. Seventh Day Adventist (a professed Christian organization) teach and practice that Saturday is currently to be observed as "the" day of worship, and is to be fully engaged as the Sabbath. Sunday, the first day of the week, is used as the day of worship for most Christians, and is normally referred to as the Lord's Day. Christians who worship on Sunday usually refer to 1 Corinthians 16:2 and Acts 20:7 as the basis for meeting on the first day of the week rather than Saturday. Some who profess

to be Christians teach that the things to be done and not done on the first day of the week, in observing Sunday as the Lord's Day or day for Christians to worship, have similarly placed upon individuals observances in type the same as was observed or required under the Old Testament.

Neither 1 Corinthians 16:2 or Acts 20:7, nor any other portion of the Bible (KJV), stipulate for Sunday to be the primary or only day for New Testament worship. Sunday, the Lord's Day, does not replace Saturday, the Sabbath. New Testament worship is to be observed at all times, and assembling the congregation at a meeting place at any day or time is to be done whenever convenient. (Do not forsake the assembling of ourselves together (Hebrews 10:25)). By arbitrarily (without authority from the written word of God) placing burdens or guilt upon individuals to observe only Sunday as the day of worship, or requiring them to do or not do things on Sunday, as was done under the Old Testament Sabbath, is a form of witchcraft. The New Testament covenant put the Lord's laws into the hearts and minds of His children (Hebrews 10:16); and know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? This temple is not to be confused with a "meeting house", which is simply a place to congregate for New Testament worship, nor is it to be confused with the House of God under the Old Testament. (There are professed Christians who mislabel their meeting house as the House of God.) Jewish religion and ways must not be spiritualized into or as a part of the New Testament or Gospel dispensation. Instructions given for and under the law do not apply for and under the Gospel.

3. **Priest and Mediator.** When Christ fulfilled the law, the veil of the temple was rent in twain from top to bottom (St. Matthew 27:51). At this happening the Levitical priesthood, nor any other person or order or organization here on earth, would no longer inter-

mediate between God and God's individuals here on earth, but, instead, each child of God is made a king and priest unto God (Revelation 1:6 and 5:10). Even so, there are those who falsely teach there must now be a human on earth to mediate between God and man. They commonly refer to this specious teaching of an earthly mediator as being the "Vicar of Christ". Here again, teachings such as this are so misleading and false that they constitute fear and a form of witchcraft. There is only one mediator between God and man, and the mediator is Christ Jesus (1 Timothy 2:5) and The mediator of the new and better covenant (Hebrews 8:6 and 12:24).

4. **Superstition.** Interestingly some dictionaries define superstition as idolatry. Most people think of superstition as a belief where some action or circumstance logically is not related to the outcome or a belief in magic, chance or dogma. In Acts 17:22 Paul condemns superstition. And in Acts 25:19 it is shown that Paul's accusers had no binding accusations against him but presented only their own superstitions. Without hesitation we can say that superstition does not have a place in the life of a quickened child of God, but many have quirks in this area that have been handed down or created out of ignorance. (My maternal grandmother, who professed to be a staunch Primitive Baptist, would have nothing to do with a black cat and would dispose of any born on her farm.) I might add here that believing in luck falls into this category, because luck does not exist; we have good and bad fortune.

By all means, troubles were not confined to the early churches during the time of the apostles, when it comes to lusts of the flesh, such as witchcraft. God's children are innocently and not so innocently being misled today by those who creep in to do harm. There must be an ongoing alertness by those who have the faith of Christ within them to not always believe every spirit, but to test the spirits whether they are

God (1 John 4:1). Whereas, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Galatians 5:22). One of the ways that witchcraft subtly operates and causes strife within the body of Christ is dominion of others. Domination over the flock or from within the flock usually comes about by the deceiver not being dead to the law, nor serving in newness of spirit. (Romans 7:6).

Witchcraft operation in spiritual matters will never allow peace so long as the whoredoms of the mother Jezebel and her witchcrafts are so many (2 Kings 9:22); and man continues to worship the work of human hands (Micah 5:13); and the wellfavoured harlot, the mistress of witchcraft, sells nations through her whoredoms, and families through her witchcrafts (Nahum 3:4). Being brought into the Gospel Kingdom is not unlike in comparison when the Hebrew nation was being led into the land which the LORD thy God gave them, in that they shalt not learn to do after the admonitions of those nations wherein they maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer (Deuteronomy 18:9-13); but we find in 2 Chronicles 33:6 where Manasseh wrought much evil in the sight of the LORD by causing his children to pass through the fire, observing times, using enchantments and witchcrafts, dealt with familiar spirits and wizards.

It is paramount that the exhortations and admonitions contained in Holy Writ be prayerfully considered, not as a means of becoming a child of God but to attain in obedience, if it be His will. Paul exhorts those of like precious faith to put on the whole armour of God that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness

in high places (Ephesians 6:11-12). Submit yourselves therefore to God. Resist the devil, and he will flee from you (James 4:7).

May it please God, through His Son in operation of the Holy Spirit, to grant us peace while we are here on earth, is my prayer.

Hoyt Sparks
Sparta, NC 28675
March 15, 1999

ENDORSES ARTICLE OF ELDER GILBERT BEEBE ON THE IMMORTALITY OF THE SOUL IN THE "JAN.-FEB., 2000" ISSUE OF ZION'S LANDMARK.

Dear Elder Mewborn,

I wish to thank you for publishing Elder Gilbert Beebe's article on the immortality of the soul in the latest edition of Zion's Landmark. This is the real truth, and I most certainly believe what he was blessed to write. I hope, if I believe anything, I believe it. Thank you for publishing it and for setting the record straight!

Callie H. Lake
Hurricane, West Virginia 25526
April 6, 2000

REJOICES IN THE DOCTRINE OF THE IMMORTALITY OF THE SOUL

Dear Elder Mewborn,

This is just a note to let you know that I enjoyed the "September-October, 1999," issue of Zion's Landmark. I rejoiced to see that the Lord had burdened someone's heart to write about where the soul of the children of God is carried upon the death of the body. (The article was written and sent to you by Woodrow W. Hudson, Jr., Bastrop, Louisiana.) I have always felt that the soul returned to God who gave it based upon Ecclesiastes 12:7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." That spirit in this instance, that returns to God, is the soul of His elect, chosen people, as I have been given to understand.

I also enjoyed your article on suicide in this same issue. I have never believed that it

was an unforgivable sin, as you were blessed to so ably point out. There is only one unpardonable sin and that is the blasphemy of the Holy Ghost. I certainly am in accord with your thoughts that a chosen vessel of God's mercy cannot commit that sin. The article by Elder H. C. on that subject was very good also, that appeared in this issue of the paper.

May God continue to bless you to continue the publication of the Zion's Landmark for many appreciate reading the truth it contains.

Sincerely & humbly, I trust,
Edward E. "Gene" Ambrose
Chesapeake, Virginia 23320
December 8, 1999

JASPER EASTER HANDY

Jasper Easter Handy passed away at his home at 615 East Davis Street, Burlington, N.C., on July 14, 1999. Graveside service was held July 16th by Elder Ralph Gaines and Elder James Moody. His body was laid to rest at Alamance Memorial Park.

He was born April 5, 1915, to J.W. and Ella Barrer Handy in a family of eleven children. Surviving are daughter, Carol Baker; sons: Ernest Handy and Franklin Handy all of Burlington, North Carolina; a sister, Alice Godwin of Suches, GA; seventeen grandchildren and twenty-six great-grandchildren. Two sons preceded him in death.

Brother Handy was married to Sister Hortense Roney Handy, who preceded him in death five years ago and they were joined together in matrimony sixty years. He united with Rock Hill Primitive Baptist Church on Easter Sunday, April 18, 1982, and was baptized on May 16, 1982.

Brother Handy was a faithful member and was dedicated to the doctrine of salvation by grace, feeling it was a gift of God, while knowing it was nothing he had done. He was faithful to attend the churches in our association regularly and was respected and loved by everyone. We miss him in our church. There is a vacant spot that can't be filled, but we feel God had prepared a

better place for him to rest in peace.

There was a singing in his home. He was so sick he could barely sit in a chair. He selected the last song:

"Oh land of rest for thee I sigh
When will the moment come?
When I shall lay my armor by
And dwell with Christ at home?"

We have sweet memories of when the song ended, of how he went and embraced the many people there. It was a glimpse of Heaven for all of us.

He was an humble, God fearing man, and desired always to be kept at his brother's feet. We hope to be with him, our Savior, and all the saints of God around the throne in that great day to sing His praise forever and ever, and glorify His holy name.

Therefore, be it resolved by Rock Hill Primitive Baptist Church, Asheboro, Randolph County, North Carolina, that copies of this obituary be made for the church record, one for family, and one for Zion's Landmark.

This was done by order of Rock Hill Church while in conference January 15, 2000.

Elder Ralph Gaines,
Moderator
Clifton King, Asst. Clerk
Clifton King and Vera Mae King, Committee

KATHLEEN WOODWARD WHITE

The Primitive Baptist Church at Mebane, Alamance County, North Carolina, feels a great loss in the passing of Sister Kathleen Woodward White on June 9, 1999, at Maryfield Nursing Home, High Point, N. C.

Sister White was a faithful, loving member of the church from 1953, until she was unable to attend meetings. She was received by Letter of Dismissal from Greensboro Primitive Baptist Church, Tate Street, Greensboro, North Carolina, on June 14, 1953.

She was born December 8, 1908, to the late Mr. James A.

Woodward and Sister Irene Howell Woodward, near Cary, Wake County, North Carolina. She was married to Mr. John William (J. W.) White, who showed his love for the church many times in many ways. Making the long journey to Mebane Church with her on meeting days always seemed a pleasure to him. They were blessed to have such a devotion for each other. There were no children born to this union. She left behind one surviving sister, Sister Nora W. Helms, of Raleigh, North Carolina, with many nieces and nephews, to whom she was very attentive and who manifested much care for her well-being and comfort.

Sister Kathleen W. White was a registered nurse for many ears, and will always be remembered as a faithful caregiver in her community of Greensboro, Guilford County, North Carolina, where she resided a lifetime.

On June 11, 1999, she was laid to rest in the Willow Spring Primitive Baptist Church Cemetery, Willow Spring, Wake County, North Carolina, beside the resting place of her husband. A graveside service was conducted by Elder J. M. Mewborn, who was her former pastor from April, 1959, to April, 1963.

Sister White was a sister to the late Sister Pauline W. Adams, who passed away December 8, 1998, and sister-in-law to the late Elder T. Floyd Adams, who resided at Willow Spring, North Carolina.

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

Read and approved in con-

ference at Mebane Primitive Baptist Church, this 5th day of December, 1999.

Elder Danny Carroll,
Moderator

Victor C. Walters, Sr., Clerk
Lucille B. Walters and Rose W. Dunn, Committee

EDWIN WADE WATSON

Brother Edwin Wade Watson was called home at the age of eighty-three (83) years on Friday, June 18, 1999. His loving wife predeceased him in 1993. Blessed to this union are six children: Robert Wade Watson, Kenneth William Watson, Sally W. Parrish, Sandra W. Wyatt, Helen W. Crabtree and Pamela W. Miles. Brother Watson felt a deep love for these children. He knew that God had truly blessed him. He also delighted in his nine grandchildren and eight great-grandchildren. His children knew his profound love for them, and acknowledged him with their companionship, their tender care, and their faithful blessed love. Brother Wade's eyes would shine when his family came to church meetings with him as radiantly as their eyes would feast upon him. Also, left behind to mourn his passing are two brothers, Guy Watson and Roy Watson, Raleigh, N.C.

Brother E. Wade Watson united with Ross Primitive Baptist Church, Durham, North Carolina, on May 12, 1973, and was baptized on June 10, 1973, by Elder E. H. Birchett. On September 12, 1976, Brother Watson was ordained deacon for Ross Church. When Ross Church disbanded, Brother Wade Watson was received by Letter of Dismissal in Eno Primitive Baptist Church on November 26, 1994. God in

His infinite wisdom sent Brother Wade to us. He was kind to all, meek and humble, and such an able man of God. His frail body was a source of strength to so many.

In his Circular Letter to the Churches of the Lower Country Line Association several years ago, he wrote,

"I hope this writer is one who has been made to love God's people, and who daily strives, as He would bless me, to do and live rightly, ever yearning for the Guiding Hand of my Saviour to keep me, direct me, and make me do that always which is right in His sight."

Today, we fully believe that his craving desire to His God was rightly answered. Brother Wade Watson lived and died with a never-failing belief and faith in the "Doctrine of Salvation alone by the Grace of God, Unconditional Election, Predestination and Foreknowledge of God in all things."

As his frail body became more weakened, his faith continued to more strongly thrive and flourish. God in His mercy and wisdom removed Brother Wade Watson from our midst. We shall miss his gentle smile, his shining eyes, his loving ways, and we will bow our heads in humble submission to God's just and Holy Will. We will ever cherish in memory Brother Wade Watson's faithfulness and his never ceasing interest that he always had in the churches of this Association.

Eno Church extends our heart-felt sympathy and love to all his family, and would remind them to find comfort in the sweet thought -- he lived and died in the way that he was so guided, an humble, faithful servant of the Most High God.

Done by order of Eno Primitive Baptist Church, Durham, Durham County, North Carolina while in conference this June 26, 1999.

Elder Bobby Daughtry,
Moderator

Ann B. Rudisill, Church
Clerk

(This editor remembers well the faithfulness of Brother Wade Watson's father, Brother Alvester (A. V.) Watson of Johnston County, North Carolina, who stood the test of the division of Baptists in the years of 1953-1956, and his brother, Brother Elmer Watson, Raleigh, N.C., and his noble sister, Mrs. Lola W. Ward, who were established members in the faith. This was an honorable family of people. JMM.)

LOWER MAYO ASSOCIATION (FIFTH SUNDAY) MEETING

The Lower Mayo Association (Fifth Sunday) Meeting will be held, if the Lord willing, with Mayodan Church, in Mayodan, Rockingham County, North Carolina, the fifth Sunday (only) in April, 2000, that date being April 30th.

Directions to church location are as follows: Those who will travel U.S. (Route) 220, either from Martinsville, Virginia, or Greensboro, North Carolina, will take U.S. Route 220 (Business) into Madison-Mayodan. Church building is on the west side of U.S. (Route 220-Business) on the north end of the corporate limit of Mayodan, North Carolina.

We look forward to our visiting brethren, sisters and friends coming to be with us during our meeting.

Samuel R. Wood, Sr., Clerk
Spencer, Virginia 24165
Tel. 1-540-957-1231

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THERE IS A RIVER

There was a thirsty woman
Who was drawing from a well;
Her life was ruined and wasted
And her soul was bound for hell.
Then, she met The Master,
Who told of her great sin.
He bade her drink His Water
So she'd never thirst again.

CHORUS:

There is a river
That flows from God above;
And there is a fountain
That's filled with His great Love.
Come to this water --
There is a vast supply.
Come to the river
That never shall run dry.

Beside our Lord was dying
A thief in mortal sin.
He asked to be remembered
When Christ's reign would begin.
Jesus saved this sinner,
Assured him he would be
In paradise with Jesus
For faith on Calvary.

God punished King Manasseh
For evil, bloody ways.
When captured, he repented,
Began his faithful days.
Grace can conquer evil
Beyond what we'd expect.
God's Love will cleanse and pardon
The sins of His Elect.

Paul once was hurting Christians
As much as he could do.
Till changed into their helper
By God who chose this Jew.
Then Paul labored with great vigor,
And Grace that changed the world.
He wrote the most epistles
Where Grace is most unfurled.

A wayward son got freedom
To waste his wealth in sin;
Soon poor and very hungry,
He slunk back home again.
There he was well accepted
Re-Clothed and fed a feast.
His wickedness forgiven
God's Love had never ceased!

CHORUS:

There is a river
That flows from God above.
And there is a fountain
That's filled with His great Love.
Come to this water --
There is a vast supply.
Come to the river
That never shall run dry.

Lewis B. Price
Batesville, Arkansas
May 15, 2000

"HE THAT WOULD LIVE GODLY IN CHRIST JESUS MUST SUFFER PERSECUTION" (II Timothy 3:12)

The heading (or title) of this article, "He That Would Live Godly In Christ Jesus Must Suffer Persecution", (II Timothy 3:12), with the applied meaning of this verse,

"Be life's pathway smooth or stony,
Let my faith still cling to thee;
Be life's future bright or stormy,
Oh! my father, lead thou me,"

embraced and absorbed the life of Sarah Hamilton (1745-1806) whose God-given faith was thoroughly tested and tried in the furnace of affliction to its full extent, as will also be the case at some point or place in the travels and pathway of every child of God who is born of the Spirit and lives here in this present evil world. Make no mistake about it, her life was stony and stormy, not smooth and bright, as suggested in the above verse, and after having read her experience, as follows, no doubt, I believe that you will agree.

Sarah Hamilton was the widow of Alexander Hamilton

(not the one who was Secretary of the Treasury and served during George Washington's first term as president). This Alexander Hamilton was a prominent, eminent merchant and citizen of Charleston, South Carolina, who was murdered by the British (Cornwallis' Red Coats), during the Revolutionary War.

The following events in the life and experience of his wife, Sarah Hamilton, bring to light and show how a man's and his wife's high standing and prestige with prominence in natural life and in the world can and does often lead, according to the purpose and predestination of God in bringing to pass marvellous wonders as it (the incident), though small in the eyes of men, relates to God's purpose, His people and His Church. How true the experience and life of Sarah Hamilton illustrates the spiritual meaning of the Apostle Paul's words, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." (1st Corinthians 1:26-29.)

Not only was this Alexander Hamilton, husband of Sarah Hamilton, whose experience follows herein, murdered by the British Army during the Revolutionary War in Charleston, South Carolina, but their home immediately afterwards was burned to the ground by the

same British Troops. What followed in the life and journey through the world of Sarah Hamilton, a spiritual vagabond, for approximately thirty years (she died in 1806) is one of the most remarkable recorded statements of experience ever left on record to my knowledge of pain and suffering because of being made to stand for the truth for conscience' sake.

This experience has been published throughout the existence of Zion's Landmark, a period of 133 years on an average of once every twenty years. It has not been published since the May-June, 1979, issue. Therefore, we are republishing it again, believing that many of our current subscribers and readers have never read it; also, that some will (by reading it) be encouraged thereby in their journey of life here. It does me good every time that I read it. (And many of our subscribers tell me they love to read good experiences!)

J.M. Mewborn
May 30, 2000

LIFE AND EXPERIENCE OF MRS. SARAH HAMILTON, A SPIRITUAL VAGABOND

(The following remarkable experience is an authentic account of a child of God who lived in the 18th & 19th centuries, and it has been printed many times, and at different places; and yet, comparatively speaking, few people have ever pursued reading it, and such as have, will be compensated for reading it again. The rich display of the sovereign grace of God, exhibited in the trials and persecutions of Sarah Hamilton, as she told of her afflictions and sufferings will interest every serious reader. Editor.)

I was born in Frankford, in Germany, in 1745. In the seventh year of my age my father came to Charleston, in South

Carolina. His name was George Beckhouse, and by profession a Roman Catholic. He lived at Charleston until I was about sixteen years of age, when I was married to Mr. Alexander Hamilton, an eminent merchant, who in the contest (Revolutionary War) between Britain and America, was shot dead in his own house, which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating on my misfortune, my best friend with all our substance snatched from me, as it were, in an instant, created in me a new and awful sensation, which is beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants, with all the accommodations that they could yield or afford. He offered to make me his heir, and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with the enjoyment of all the comfort this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning, and thus passed through some lonesome days and wearisome nights for a considerable time. At length, being desirous to obtain some relief, I went to a local theatre or play-house, where I saw divers plays acted on the stage, and one in particular personified General Washington and Lady Montgomery, whose husband was also killed in battle in Canada, and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful effect that I nearly fainted. The shortness of life, and certainty of death, the faded nature of all worldly enjoyments were then plain to my view, and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy, and with pensive mind and wearied limbs, I fell asleep and dreamed.

(Although some people

may make light of all dreams, yet, I would beg pardon for inserting this, for it was peculiarly interesting to me, however foolish it may look to others.)

I thought I was in as beautiful a place as I ever saw; where there were all the most truly delightful and fashionable things in the world; also cards and dice, plays I had been familiar with in my younger days. We drank wine out of silver goblets and golden bowls, and had everything the world deems delightful. I sat at the card-table with an Episcopalian priest, and took a golden bowl, and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people, dressed in white robes, with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from Heaven joining their songs with them. The melody, union, and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked black and very disagreeable, and myself likewise. I then said to them, "I must be gone." As soon as I rose up, I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone, and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornaments in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire, and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry

land again. The Captain of these shining ones then came to me and said, "Lo, ye see a beautiful place?" I answered, "Yes." It was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful Man asked me if I saw the golden seats. I told him I did. He told me I should have one of these seats provided I conquered my enemies. And I went with the greatest joy expressible, and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace. As I made a turn to go back, the ground gave way from under me, and I fell into this dismal pit, but happened to hit upon this beam and there I sat three days. Then, there came another man from these shining ones and asked me what I was doing there. I told him the pit was deep, and I could not get out, and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end of it. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold, nevertheless, for this was Christ the Rock. I got hold of it with both hands, and to my inexpressible joy, was immediately out of the horrible pit. I then awoke, and behold, it was a dream.

After some months' medi-

tation on my dream I fell asleep, and dreamed the same dream over again, and also a third time. This brought me to such serious reflections that I hardly dared to sleep at all, yet was at a loss for the interpretation of my dream. I arose very early one morning, and went to my uncle and aunt, and told them that I had seen the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months, there came a gentleman from Georgia to visit me. He was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and myself to visit him, and see his plantation. Accordingly we all went together, and beheld his situation, which was truly elegant. His house was very large, and ornamented inside and out; on the top there was a balcony and a summer seat therein. As he led me to the summer seat, I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me, he brought me just such a head-dress as I dreamed about, and pleased me. We concluded to marry, and appointed a ce-

Zion's Landmark

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

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tain time when the nuptial ceremony should be solemnized.

But about that time there was a people called Baptists in that place, (Georgia), who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power, I would have soon banished them out of my sight, and the country too. They were a sorry, disgusting sight. The aforesaid gentleman took a walk with me one day, and when he returned he told my uncle that one of his slaves (a female) was going to be dipped by an old man who looked more like a hangman than a priest. This also much displeased me. I immediately replied, that I wondered why such a gentlemen of note as he would suffer such fellows to go about the country cheating poor, ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had previously appointed that day to visit him. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place that I saw the minister, and knew immediately, although I had never seen him before, that it was the same man I saw in my dream that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind that I was as one thunderstruck. He was the very one whom I saw among the shining throng of happy people, and I among the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony, I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so

great that people discovered it, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled: I fainted and fell to the ground. They lifted me into the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people. Some swore they would kill the minister, because they supposed he had bewitched me, and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going down to hell together.

Another minister then came to me, but I could not bear the sight of him either, for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quickly and also that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself nor let others, and as he was turning to go from me, my aunt told him not to mind what I said, for I was crazy. Then the minister began to weep to see me in such a condition, and advised my uncle to send for the Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him some seventy-five miles. The (Baptist) minister came, they set victuals and drink on the table for him, but dared not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me, and ask me how I was. I told him I was a poor, miserable, lost and undone creature. He told me if I was lost, I was one of those very persons whom Christ died for, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin. He said he thought it was my mistake, for I did not know or had not been shown enough. After he had talked some time, he put his hand into his pocket, and took out the New Testament. It was the first time I had ever seen one. He

read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all. He said God willing, he would see me again tomorrow. I said, "Pray, sir, don't forget me!" And when he saw me so distressed and afflicted, he said, "Shall I pray for you before I go?" I answered, "Yes." "What shall I pray for?", he asked. I told him to pray that the Lord might have mercy on me. With these words he seemed affected, which gave me to understand that he thought there was no mercy for me. But he knelt down and prayed. I knelt also, and when he spoke of the spotless purity of God, before whom sinless angels veiled their faces, crying, "Holy, Holy, is the Lord God Almighty," (Rev. 4:8), and that the holiness and purity of God filled immensity, I utterly thought it was impossible that I could have mercy. And when he had finished his prayer, he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth though ever so vile. I then envisioned myself in a great king's house, who had an only Son, and one of the king's servants committed a crime worthy of death, and the Executioner was about to strike the fatal blow, when the King's Son came forward and offered to die that the servant might live, which He did, and set the servant at liberty, which circumstance most readily applied to my case. I thought I was that very servant. Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown, to gratify the malicious rage of wicked men and devils. I thought He died to save my life, and rose again for my justification. I also viewed Him as having

died for all, but was at first at a loss to see how He could die for so many. But when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he were alone, I by similitude understood the mystery, that, although Christ died for so many, yet each one had a whole Savior. I then saw that God could be just, and still justify him (the ungodly) that believeth and hath been given hope in Jesus, even such a wretch as me. In this view no tongue can tell the ecstasy of joy that I was the subject of. My distress left me, and I could give glory to God with all my heart. I longed to praise Him with every breath. My prayer was, "Lord, what wilt thou have me to do? Lord, speak, for thy servant heareth."

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, "Dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour." My uncle then shut the door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptized of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour God before men. The next day the minister came, as he told me, with the man who he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take Him for my Prophet, Priest, and King; that I felt determined to obey Him in all things; that I thought His laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister that he was overjoyed, and told the other man that yesterday was the first time that ever I heard anything read from the Bible. "And now she is able to teach me," he said. "Glory to God in the highest, for He teaches as never man taught; neither is Heavenly instruction dependent on human education." I then asked if he was willing to bap-

tize me. He told me he was glad of the opportunity, if I desired it. I told him I longed to follow my Lord and Master down to the banks of Jordan, and that he would have to send for me, for I could not go, nor did I have a way, to the place myself. He told me he would, and accordingly sent for me the next (Sunday's) Lord's day morning. When I came down to the waterside, I related what I hope were the dealings of God with me, which account proved instrumental in God's Hand of the awakening of fifteen souls at this service. After the baptism was administered, they helped me to my uncle's house, but behold, he abruptly shut the door against me again, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, "he that would live Godly in Christ Jesus, must suffer persecution." II Tim. 3:12. I now knew the meaning of it firsthand.

I was disowned by all my former friends and relations in that place, and the minister, seeing me in that distressed situation, pitied me, and told me as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away, and paid my board for three weeks; at the end of which time he came again, and baptized those fifteen persons before mentioned, for they all gave wonderful, satisfactory evidence of the work of grace in their hearts, and he also brought a carriage for me to go with him to North Carolina, where I lived among His (God's) people three years; and a happy three years to my poor soul, though rejected by my natural relations. Yet, I think I had daily communion with friends and relations, even Jesus, who was to me the chiefest among ten thousand, and One altogether lovely. I really enjoyed the peace of mind for once which the world can neither give nor take away; yea, this peace was like a River flowing from the Hand of God. So great and inexpressible was this peace and happiness I then enjoyed, that all

other happiness looked extremely despicable and unworthy of my attention. The world, with all its gay and enticing charms, courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God, than enjoy the pleasures of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt. See Hebs. 11:25. Yea, I esteemed the present afflictions not worthy to be compared with the glory that shall be revealed hereafter, and I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, (Psa. 84:10), and at the same time being possessed of all the pomp, grandeur, and affluence that this world can afford. I think, therefore, that, however, unworthy I may be of such honor, I wish to encourage and exhort all who know not these things by happy experience, that they would have the greatest of all blessings to receive it for themselves. You may think it strange that I talk as I do, but O, my friends, I long for your happiness, long to see you rejoice in the hope of the glory of God; yea, I long to see the saints on earth, join their rejoicing songs of Heavenly praise to God with the Seraphic Angels in Heaven at the news of the return of one more prodigal.

After living about two years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and popish superstition, and willfully ignorant. I thought if it were possible, in case I could see them, that I might be an instrument in God's Hand, not to show by way of divine Revelation, but of leading them to a consideration of the folly of their ways. I, therefore, felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I, in a dependent situation, knew that if he had not lost his former regard for me, he would help me, notwithstanding our differences of opinion, and

that he would delight to have me live again with him. When I told my intentions to the dear brethren, they told me that I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard their expense, for they had as much maintain me as one of their own children; for they said we were one, but still, if I could not content myself to stay, that they would help me, which they did. I thanked them, and took my leave. I rode in a carriage, and the driver conducted himself very disagreeable and unbecomingly. I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a child of God, but a mere hypocrite, and had been trying to deceive myself and others, but I knew I could not deceive God, for He knoweth all things. I had thought in my state of rejoicing that I never should be angry again, let what would happen to me. This gave me great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. The next day my brother came to the house where I was, and the woman of the house told me. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and, therefore, went to meet him, and held out my hand as a token of friendship; but, shocking to relate, I saw in his face signs of disapprobation. He frowned, stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother, you may well think, excited powerful sensations in my mind; to be disowned by my brother and called a heretic by my father. Now

came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was one who had been called a Christian, and if so, it would become me to act like Christ, "who when He was reviled, reviled not again; when He suffered, He threatened not, etc.," I st Peter 2:23. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's (Name's) sake, which I, through grace, was determined to do. But Satan tempted me to give up my determination to live devoted to God, and I was almost tempted to go to my father and feign (or pretend) a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of it, than I took up my Testament which my brethren had given me, and had a desire to read some directions from God what to do, and the first sentence I read was, "He that forsaketh not father and mother for my sake, is not worthy of me." (See Luke 14:33.) Immediately, I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless, I thought I would go to the Romish church, where I might see my father, and that he might see me also, peradventure all his parental affections were not lost, and that when he saw me in a reduced state of poverty and distress, it might possibly affect his heart; I accordingly went, but O, how my heart ached to see those stupid mortals bowing down to their graven images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly content (contain) myself. As soon as the exercise was over, my father came out. I went to him, but was so overcome that I could not speak for some time. At length I recovered strength but could not forebear screaming, and fell down before him. But instead of exciting pity in him, he turned from me, as from a heretic unworthy of his notice, and

would say nothing to me. I then went home again, and hired my board for a short time with what money I had left which my brother had given me for the expenses of the journey. Soon after, my father whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following stern language:

"Mrs. Hamilton, your honored father sent me to state to you the condition only on which he will receive you as his child again, and forgive you of all your past disgraceful folly, which should not once ever again be mentioned against you. In case you comply you must return to the church from whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and Christianity, as many call it, and you shall become his beloved daughter again, but if not, you must expect nothing from him, not even to own you as his daughter, for he is determined to disown you in case of your obstinacy."

I told the gentleman that it was impossible that he should disown me, for my name was on the Bible (family) record with the rest of his children, and also that my looks so favored him that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered I must of a necessity leave that place soon, for my money was all spent, and where to flee I did not know, being destitute of any Christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind. I feared I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation of which I spoke before concerning my going back to the Romish church with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved with great indignation. However, my father was unwilling to give the matter over without another trial to reclaim me from heresy, as he named it. He, therefore,

employed a Romish priest and a certain Mr. Smith, who lived near me at that time; crafty men, indeed, they were! I had already lived there long enough until my money was about gone, and my clothing had become tattered and worn, almost nothing, and in this melancholy situation, not a friend to whom to tell my troubles, I had none but God to whom to appeal for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject whatever. In this forlorn situation where to go or what to do, I could not tell. One consideration still comforted me. I viewed God to be my faithful Friend, and would deliver me one day out of all my trouble in His own time and way, so I felt willing to place my dependence on Him. One day, to my great astonishment, my landlady invited me to go with her on a visit. "Come," said she, "Mrs. Hamilton, and go with me to visit Mrs. Smith today. Perhaps it may have a tendency to help shake off this sober, melancholy mood that seems thus to hang about you." I accepted the invitation, not thinking of any personal plot against me. Mr. Smith began soon after I arrived and went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible. "I hope so," he said. I said, "Well, you recollect, sir, in Revelation, how St. John attempted to fall down and worship the angel, who said, 'See, thou do it not, worship God.' Rev. 22:9. Now, if the Apostle John was forbidden to worship The Holy Angel, shall, or can I fall down and worship a sinful priest and his graven (stone) images? Jesus died and shed His blood to pardon my sins, and made an atonement, and now sits as an intercessor at God's right hand. God forbid, therefore, that I should worship any other than the living and true God." Upon which the Romish priest sprang from behind a curtain, where he had hidden and concealed himself, when he made the greatest haste of passion and rage imaginable.

It so frightened me to see a man in such a rage that I rose to go out of his sight; but it dropped into my mind that here was now an opportunity when God would display His power, and that if the Lord would help me, I would now speak in vindication of His cause. I accordingly stepped back, and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with such rough, vile, ugly language, which is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house. I, therefore, went out of my own accord, and I believe if ever I prayed to God in all of my life, it was then. I had strength given from God to talk to them, and my tongue seemed to be let loose, and my heart was enlarged. It seemed that my mouth was filled with arguments. The Scriptures flowed into my mind, text after text, as though the Bible was committed to my memory. It being in the city about two hundred people had gathered before I was done speaking, after which I returned to my former residence. But, my brother being fixed against me and as some called it then the Protestant religion, raised a mob of considerable number to take me away by force, and what they would have been suffered to do had they prevailed in their design, the Lord only knows. But happily for me, the man of the house, fearing he should meet with difficulty in the case, took me privately out to a back place, where he had a horse prepared with a man's saddle on him. This was the first horse I had ever ridden, and I rode as fast as I could. My friend led the horse seven miles and left me with a kind Presbyterian minister, where I was treated with great respect and friendship. He told me how it was, and made him promise not to tell who brought me there. The Presbyterian minister concealed me in an upper room, and said he would expose his life to save me in case of need; therefore, he told me to fear nothing. The next

Sabbath he went to his meeting, where he told the people concerning me, and they contributed fifteen dollars to my relief. After these things it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had left to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, Vermont, where I found to my grief that my precious daughter was dead, and her husband had moved out of the country. But still I wish to inform my readers that true religion shall through God's assistance, be my principal object as long as I have life or breath, for I sincerely believe there is nothing more worthy of our highest regard and attention. And I resolved to pray for Zion still, let what will become of me.

Sarah Hamilton
Woodstock, Vermont
September 26, 1803

N.B. -- Mrs. Hamilton, during the latter part of her life, resided at Woodstock, Vermont, among her Christian friends. She died November 20, 1806.

COMMENTS: In reading the above experience of Sister Sarah Hamilton, she spoke of the Mass (or worship service) of the Romish (or Catholic) Church when she saw her father (and family) "bowing to their graven (stone) images and priests, expecting they, the graven, stone images and priests, had the power to pardon (or forgive) sin. "Shocking thought!", she exclaimed, and as she continued, "I even trembled at the sight, and could hardly content (or contain) myself, etc." she said.

This religious ritual (or "exercise", as she called it) must be agreed to and signed by all members of the Catholic Church to perform, or carry out, by them when they join that church, in their worship service of "Mass", as set forth in The Doctrinal Code of the Catholic Church, as follows, viz:

"I most firmly assert that the images of Christ, the Mother of God, Mary, and also

of the saints, ought to be had and retained, and that due honor and veneration are to be given to them."

Any Bible reader, who is reasonably familiar with the scriptures, is aware and knows that by reading them the worship of graven images is strictly forbidden by the Omnipotent God of Heaven, and is, therefore, as the saying goes, taboo, and completely sacrilegious from every standpoint. Such a practice is everything but sacrosanct (sacred and inviolable) from the genuine, true attribute of God's Holiness who is characterized only by perfection and transcendence, always commanding absolute adoration and reverence.

The Apostle Paul chided the Athenians when he told them, "for as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD. WHOM** therefore ye ignorantly worship, **HIM** declare I unto you. God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelling not in temples made with hands: neither is worshiped with men's hands, as though He needed anything." Acts 17:23, 24, 25. The prophet Micah showed the wrath of God against Jacob for idolatry, when he said "all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate." Micah 1:7.

Bowing down to graven images carved by the hands of men into statues of stone as to what they believe is the likeness of Christ, also of His mother, the Virgin Mary, is genuine idolatry in the purest sense of the word. Even the Law of Moses condemns such, "thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers

upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:4-6.

The true Baptist Church and her people whom she met in the State of Georgia during the time of her state of unbelief, she said, "were ridiculed and all manner of evil spoken against them, saying "she (herself) hated the very sight of them, and had it been in my power, I would have banished them out of my sight, and the country too," were what were known (in that day in the decade of the 1790's) in extreme northeast Georgia, as "Separate Baptists;" they were some of the very earliest settlers in that state and had immigrated and settled there from North Carolina and South Carolina. Sister Hamilton lived among them for three years during her period of exilement from her natural family, where she was treated kindly and lovingly. The name "Primitive Baptist" did not exist until 1832, when the division took place between the Separate Baptist and the Missionary Baptist over the adoption of foreign missions and other doctrinal errors and departures from the faith.

This resentment and persecution of the true Church of God and His humble, afflicted and poor people, who have ever been taught *alone* by Him, has existed since the beginning of time, and still exists today by the unbelieving world that surrounds us. It would be even worse were it not for the protection of the "Freedom of Religion" clause that is contained in the first amendment of the Constitution of the United States of America. May it be the Will of our merciful God that it ever remain and be kept in place as long as time lasts! We know some of these things by our own experience in this life. Jesus said, "if the world hate you, ye know that it hated me before it hated you." John 15:18.

As I said in the outset of the republication of this true experience of one of the

saints of God, it does me good and strengthens my hope every time I read it, which has been many times. The Lord God of Heaven promised His people two things they would have in this world. (1) Tribulation, and (2) Persecution. He said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.) He also said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you." (John 5:11 & 12).

The life and experience of Sister Sarah Hamilton proves and makes manifest the meaning of those words of William Cowper many years ago,

"God moves in a mysterious way,

His wonders to perform;
He plants His footsteps in the sea,

He rides upon the storm," when He makes manifest His mighty promise by Jeremiah of old, saying, "turn, O backsliding children, saith the Lord; for I am married unto you: *and I will take you one of a city, and two of a family, and I will bring you to Zion.* And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jeremiah 3:14,15, & 16.)

This He did for her as one of His elect, chosen vessels of mercy, Sarah Hamilton, according to that everlasting covenant made between Him and His beloved Son before the foundation of the world. This covenant is perpetual and will stand when the world is on fire. It will reach the last heir of promise.

J.M. Mewborn

June 6, 2000

A TRIBUTE TO THE MEMO-
RY OF MY BLESSED MOTHER,
MAGGIE CARTER KING
Dear Elder Mewborn,
I am Carroll King, the youngest son of Sister Maggie Carter King. As you probably know, Mother left

this imperfect world January 23, 2000, and took her place, we believe according to that faith and hope of our eternal God, in that perfect Kingdom of eternal fellowship. We mourn the loss of our dear Mother, but we are made to rejoice in this same faith and hope of Heaven's gain.

Mother was baptized the second Sunday in May, 1931, and was an active member of the Simpson Creek Primitive Baptist Church, near Loris, Horry County, South Carolina, for sixty-nine years. She dearly loved her Church, and was loyal to the Primitive Baptist doctrine, the faith and belief of her people, as long as she lived. She especially enjoyed the Mill Branch Association meetings, the Union Meetings of these Churches, because they brought together new friends, and her old friends from the different churches in the union of fellowship among them. Mother's religion and church affiliation served her well throughout her life, and they were her "Rock" of support during her declining years.

The Zion's Landmark meant a great deal to Mother. I have visited her many weeks ends when she would tell me to read certain articles in it. Later in life, when her eyes grew dim, she would ask me to read it to her, sometimes over and over.

Realizing that she was loved and well known among the affiliates of the Mill Branch Primitive Baptist Association (of South Carolina and North Carolina) I have written the following article concerning her life and death. It was the Lord's will to bless me to deliver a greater portion of this article as an eulogy at her funeral service.

I would like to meet you sometime, and hear you when blessed to preach the glorious Word of our Lord and Master.

Your friend, I trust, in Christ, our Lord,
C.B. King
Leesville, South Carolina
29070

April 6, 2000

MAGGIE CARTER KING

As we gather together to celebrate and pay tribute to the life of my Mother, I would like to share some thoughts and observations on behalf of her children. In many ways Mother was a simple, plain person, as simple and plain as God's love. She had no attractions for frills and fads. She was practical, productive, and very humble in every respect of her everyday life. In considering her defining qualities, three stand out. She was a lady by any standard, a wonderful Mother, and



Maggie Carter King
February 7, 1903
January 23, 2000
96 Years

truly a Child of God. We know she was a lady because she chose one man as her lifetime partner, and no hardship or temptation could ever break that Holy Commitment -- not till death will we part. When our father, Delton King, came into her life as a young man, she would be devoted to him until his death, and now hers.

Early in life, Mother was given and received the power and hope of God's love. She attended this (Simpson Creek Primitive Baptist) church as a young woman, and grew to love the Christian fellowship she found here. Church meeting Sundays were special to her. She would dress in her best clothes and come here to enjoy the wonderful preaching, delivered by those saintly, Godly men who have gone on to their reward to be with God. She always had a baby in her arms, snuggled closely to her breast, and the rest of the children were always tagging along behind her.

On a Sunday almost sixty-nine years ago, Mother was

sitting in this church with a baby in her arms, listening to one of the good sermons that had been preached here. During the sermon, the Spirit overcame her, and moved her to go forward, asking for a church home to live and rest with her family in Christ. She turned to her sister and said, "Please hold my baby, I have to offer to this church, I have to be baptized"! She walked down the aisle and thus became one of the greatest events of her glorious lifetime. She was baptized in that beautiful little creek that once flowed down by the church. As she was submerged and the waters rolled over her, she entered a new life with a new challenge. As long as she lived, she would be blessed to serve her Living Lord and His people. When the waters broke and she rose to stand, the first thing she saw was her father standing on the opposite side, with his head in his hands, crying. This was a special moment for Mother. She would remember it for the rest of her life. From the time of her baptism, until God called her home, she was blessed of her Lord to serve Him and this church faithfully. She was here at every meeting until her broken body made it impossible to attend, but even then she was here in spirit.

Mother did not possess a great deal of natural education. She did not have the opportunity to attend school and obtain formal learning. From early childhood and through her adult life, most of her time was spent in the fields growing and harvesting crops. She struggled through the summer's heat and cold, dreary winters to eke out subsistence for her family. Even though her education was deficient, she was endowed by a great measure of Godly wisdom that served her and her family well.

Of all of God's great gifts to mankind, motherly love has to be the greatest. Motherly love is a love of giving, sharing, sacrificing and of nurturing. At a very young age, mother was challenged to rear a family with meager means at best. She gave

birth to ten children -- one of her children was still-born, but she reared nine successfully. Of the nine children that she gave birth to, only one was born in the comforts of a hospital. Mother did not let the challenges or obstacles of life deter her from her life's mission. She was determined to be faithful to God's command, "be fruitful and multiply," and she exhausted all of her energy to do it.

She fed her family with resources that consisted primarily of cornmeal, sweet potatoes, cane syrup, garden vegetables, and farm-raised meat products. She did not have any fancy cookbooks or recipes, but she didn't ever fail to produce a good meal. She took her simple ingredients and combined them according to her memorized recipes, and cooked them on a wood burning, kitchen stove.

The health of her family was a great challenge to mother, and her medical resources were scant. Her remedies usually consisted of Sassafras Tea, Groves Chill Tonic, Raleigh's Liniment, and Cod Liver Oil. No matter what the problem was, mother could solve it. If she was dealing with a hungry stomach, a broken bone, or a broken heart, her innovation would include a measure of love, and that made the remedy more effective. We were born in poverty, and lived and reared in poverty, but, because of mother's love and devotion to us, we never felt poor.

Mother's family, her church family and her friends are what mother had always been about. It would be impossible to number the sacrifices she has made for her family. Her children would always get the best of the food, clothes, and bedding that she had to offer. If anyone was left out, or left short, it would be her, not her children. Many times she has prepared delicious Sunday meals of fried chicken when unexpected guests, church members and friends would arrive. She would always make the guests welcome and insist that they eat the choice parts, and she would

be left with the bony fragments. Of course, she insisted that those parts tasted better. Mother got more pleasure from seeing her family and friends enjoy the meal than she did from eating.

Mother was never too busy to neglect the guidance and education of her children. She would spend long days working in the fields, come home and cook supper, and then sit by the fireside with her children and teach them to read. If any of the children were out at night, she would not go to sleep until all of them were back home safe and sound. She would never go to bed until she made sure all of the smaller children were tucked in warmly.

As mother reared her family, she was determined to instill in each child the qualities of honesty, integrity, sound character, and above all, an undying love for each other and our God. She forged a love between us that has stood the test of time. For over thirty years, her family has assembled at her homeplace and attended to things that she could not attend to, and enjoyed a few days of fellowship. Those days that we spent together, always around Thanksgiving, were the happiest days of Mother's life. There could be seventy-five or more at most of the reunions. She would look out in the yard at the masses of children, grandchildren, and great grandchildren with great joy. I am sure she was blessed with a thankful heart, and also amazed at what one woman, one man and a dream were blessed to accomplish.

Mother was blessed to have accomplished all of her goals in life. The family she built is bonded as strongly today as it ever was. There has never been any ill will between any of her children in their adult life. As her children, we realize that if we offended a brother or sister, we had also offended one of mother's children.

Mother lived a long and productive life. I am sure that her love for family played a very important part in her longevity. For years she refused to leave her children

even after her body was broken and her mind had grown dim. No matter how large we grew or old we got, we were still her little children. The last thing she said to me before she passed on to another life was, "you are my precious baby boy".

I believe I know what God said to her when she entered her new life. "Well done my good and faithful servant." We mourn the loss of Mother, for her life was more than a collection of fond memories - it was a model that anyone would do well to live by. Mother, according to our faith and hope, is resting now in Heaven, and this world is a better place because she toiled in its dust. Her ideals will live on forever in future generations. Mother will have no more birthdays, but her legacy will not end -- it will live on forever, like a song in the wind.

Her loving and always caring son,

Carroll B. King
April 29, 2000

(Sister Maggie Carter King was a sister of the late Elder J.H. (Jerry) Carter, who lived at Manning, South Carolina, and was pastor of Mt. Pleasant Primitive Baptist Church, Bishopville, S.C., for many years. She was, perhaps, the last living witness of the death of the late Elder L.H. Hardy, an eminent minister of the Gospel, from Atlantic, N.C., who fell dead in the pulpit at Simpson Creek Church, Loris, S.C., on March 29, 1930. Editor.)

LENWOOD HINSON

We, the members at Harnett Primitive Baptist Church, Sampson County, North Carolina, bow, in humble submission to the will of our Heavenly Father, who called from this mortal life our beloved brother, Lenwood Hinson, on February 2, 2000, at Wayne Memorial Hospital

in Goldsboro, N.C., after an extended illness.

Brother Lenwood was a native of Sampson County, North Carolina, and a World War II veteran. He was the son of the late Osby and Ettie Jones Hinson. On February 22, 1943, he married Emma Edwards. To this union two daughters and one son were born. They are Lenettie Qualls and Debbie Hobbs of Clinton, N.C., and Mike Hinson of Franklin, Va. Two step-children, Frank Thornton of Myrtle Beach, S.C., and Flo Callaway of Salisbury, N.C. Two brothers, Roland L. Hinson, Dunn, N.C., Cecil Hinson and one sister, Altha Barefoot, Newton Grove, N.C., with nine grandchildren and thirteen great-grandchildren, also survive.

Brother Lenwood was a strong supporter of Harnett Church for many years and on Sunday, Dec. 10, 1995, he united with the church and was baptized on January 14, 1996, by his pastor, Elder Delbert Carraway.

During the last year of his life with his difficulties and long suffering, he was in and out of the hospital often. He was unable to attend church on a regular basis, but he remained a loyal, faithful and steadfast member until his passing.

Funeral services were held at Harnett Primitive Baptist Church on Saturday, February 5, 2000, by his pastor, Elder Delbert Carraway, and Rev. Michael Shook. His body was laid to rest in the church cemetery to await the coming of Our Lord and Saviour, Jesus Christ. We the church at Harnett extend to his family our deepest sympathy.

Therefore, it be resolved that a copy be sent to the fam-

ily, one placed in the church record and one to Zion's Landmark for publication.

Done by order of Harnett Church in conference on Saturday, February 12, 2000.

Callie Hinson,
Loistene Best,
Committee

FIFTH SUNDAY MEETING TO BE HELD WITH THOMAS GROVE CHURCH, FLOYD COUNTY, VIRGINIA, ON JULY 30, 2000

If the Lord will, the Church at Thomas Grove, Floyd County, Virginia, will hold a meeting beginning at 10:00 A.M. (EDT), on SUNDAY ONLY, July 30, 2000.

Thomas Grove Meeting House is located on the Blue Ridge Parkway. Those who desire driving directions 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 1.8 miles to a split rail fence on your left; turn right onto Soapstone Hill (Service) Road. Turn left, continue .1 mile to church site on your left.

It is our sincere hope and desire that the LORD will give many of the brethren, sisters and friends a desire to be with us at this time, especially our ministering brethren.

May the LORD (GOD) of Heaven and earth continue His Grace and Mercy with Zion and her people, wherever.

Elder Kenneth Hopkins,
Pastor (Stuart, Virginia)
T. Clifton Pegram, Member
(Ridgeway, Virginia)

MILL BRANCH UNION MEETING

The next session of the Mill Branch Union Meeting

will be held, if the Lord will, with Mill Branch Church, Columbus County, North Carolina, the fifth Saturday and Sunday in July, these dates being July 29th & 30th, 2000.

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. Those coming by way of Tabor City, N.C., north on U.S. Hwy. 701 will follow to Vinegar Hill. Turn right to church location for about one mile on your left.

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 of our correspondents, including members and friends, who have been visiting us in our past union meetings.

Billy Boyd, Union Clerk
Loris, South Carolina

LOWER MAYO (ASSOCIATION) FIFTH SUNDAY MEETING CANCELLED FOR JULY 30, 2000

Dear Brother Mewborn,

We will appreciate it very much if you will state in the Landmark that it is the mind of the Lower Mayo Association Churches to cancel their fifth Sunday meeting on July 30, 2000, in order to favor our sister church at Thomas Grove, that has called for a meeting on this same date.

Humbly & gratefully,
Cletus Turner
Stuart, Virginia

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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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A STIRRING UP YOUR PURE MINDS BY WAY OF REMEMBRANCE (II Peter 3)

It has been observed for the past two years, or more, that an existing belief among many Primitive Baptist has come to light as has been titled or called "Sleeping Soul Doctrine." Its manifestation of recent days has served to bring about what the Apostle Peter described in II Peter, Chapter 3, "a stirring up (of) your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." (Read this entire chapter.)

From the best of my understanding, the "Sleeping Soul Doctrine" advances the belief that the souls of men remain in their bodies at the time of death, and it (the soul) is buried with the body into the ground where it (the soul) remains until the time of the resurrection, at the second coming of Christ. It has been my observation of the existence of a number of differences in doctrine and practice of the church over the past sixty years, but I never was aware that this particular belief existed among our people until recent days. This is a new one on me. I do recall, however, there was a difference of belief concerning the

manner of resurrection of the bodies of the saints and people of God at the last day. This difference occurred during the early years of the 20th century, 1910 through 1960. This was particularly true of the Old School or Primitive Baptist Churches in the States of New York, Maryland, Virginia & Canada at that time. I personally heard one party in this conflict call the other one, "non-resurrectionist," on one occasion. This was in the year 1955.

The following article by our good friend, Hoyt Sparks, of Sparta, North Carolina, serves as the "tocsin", (the ringing of an alarm bell, or a warning signal) in this instance, as the Apostle Peter declared, "a stirring up (of) your pure minds by way of remembrance." We are grateful that he would be willing to take on for observation and examination such a deep subject at this time.

J.M. Mewborn
July 28, 2000

DIVINE REVELATION VS. HUMAN INTERPRETATION

Dear Elder Mewborn,

I enjoyed the meeting at Roaring River Church and with all of you, in Wilkes County, North Carolina, recently on Sunday, May 21, 2000. Please tell everyone, including your wife and those that came with you, that I look forward to seeing them again.

You will find enclosed an article that I have attempted to write on the recent issue that has arisen among Baptists concerning their belief in the "Sleeping Soul Doctrine." Dear friend, I trust in the Lord, I feel I am the very least qualified to approach such a profound, deep subject, but have been requested to write on this matter.

Please discard or throw it away, if you feel it is best not to be published, and I will

surely understand. May you be blessed to continue publishing the precious truth as it is in Christ, our Lord.

Hoyt Sparks
Sparta, North Carolina
28675
June 20, 2000

"THE SOUL THAT SINNETH, IT SHALL DIE." (Ezekiel 18:4)

It is obviously logical and natural to surmise from the above phrase in Ezekiel 18:4 that the soul that sins shall die a natural, corporeal death. And with the best of human reasoning, that is exactly what it means, no more or no less. But is it rightly that scriptures are to be reasoned, read, studied and declared using human (carnal) reasoning, logic and natural abilities? Certainly, anyone who has not been spiritually quickened and made alive can read the Bible and learn a great amount from a humanist and historical perspective, because it is the greatest compilation of human events and history. However, those who hunger and thirst after righteousness are ever searching for understanding and perception of that spiritual truth as it is in Christ. With an eye of faith that has been given to a quickened child of God, we hope to know the truth and rightly divide it, knowing that no prophecy of scripture is of any private interpretation (II Peter 1:20). (A portion of any writing should not be lifted out of context in order to pervert the meaning or intent as it was originally used to explain or demonstrate the writer's purpose or intent).

Those who are written about in Ezekiel 18 are the children of God, and that point needs to be kept in mind when contemplating this entire chapter. At the beginning of the chapter the

LORD asked the question as to why the proverb is being used concerning the land of Israel (God's elect), saying the fathers have eaten sour grapes, and the children's teeth are set on edge (Ezekiel 18:2)? At least some, if not all, in Israel had misapplied the proverb or saying, applying it to the children of God, when God had previously applied it to those who hated Him. Saying that the fathers have eaten sour grapes, and the children's teeth are set on edge, means the same as the iniquity of the father is passed upon the children unto the third and fourth generation. Exodus 20:5-6, Exodus 34:6-7, Numbers 14:18 and Deuteronomy 5:9 show that the iniquity of the fathers is visited upon the children unto the third and fourth generation of them that hate Him.

The U.S. Constitution contains a clause that refers to the "corruption of blood", with regard to the charge of treason of a U.S. Citizen. This, in a natural sense, is in the same vein as Bible verses, which indicate the iniquities of the father are visited upon future generations. In the Constitution the corruption of blood is referring to a situation where the children are automatically considered to be thieves, robbers, destroyers, lazy, good-for-nothing, etc., when these things only apply to the natural father; and, from a legal standpoint, the Constitution prohibits such automatic condemnation of the children, ultimately resulting in each person being judged on their own merit or lack of merit, respectively.

This clause with regard to the "corruption of blood" provision will be found in Article III-Judicial, Section 3, - Judicial Power - Treason, as follows, to-wit:

2. The Congress shall have power to declare the punishment of treason, but no attainder of treason shall work corruption of blood or forfeiture except during the life of the person attained.

Our intention in this article is to focus solely and altogether on the soul of man. In most dictionaries the word soul is usually defined with two basic meanings: an immaterial or spiritual part of man distinct from the body; and a human being (person). And these two meanings are foundationally used throughout the Bible (KJV) in writings about the word "soul". Elder Beebe set it forth very eloquently about 150 years ago when he wrote that aside from divine revelation, very little can be known of the soul of man and the spirit of man that distinguishes the human family from the rest of the animal (brute) part of the creation of God. The soul of man or the spirit of man is unquestionably immaterial, i.e., it does not have form or a material body. Therefore, because it does not have form or a material body, it is incorporeal, thusly categorized spiritual rather than material; and this is how both the soul or spirit of man is written about in the Bible. There are various words used from whence the English translation was derived for the word "soul" and the word "spirit" in the Bible (KJV). None of the words used to derive the English words "soul of man" and "spirit of man" refer to nor mean a material substance, and, in fact, one root word "neshamah" is translated "soul" in some places and "spirit" in some places.

Now, back to Ezekiel 18. Some use the phrase "the soul that sinneth, it shall die" to try and prove that the souls of all men die, at the time of corporeal death. But the "soul", written about in Ezekiel 18, is not referring to the soul of man, but instead is referring to an individual person. Please REVIEW and CONSIDER prayerfully, the entire chapter (Ezekiel 18), and keep in mind that all those written about in this chapter are children of God (His Elect Family), addressing them while they live here on

earth, and does not apply as the worldly person tries to use in an attempt to prove that a person must do good things while they live in order to be judged fit to rest in Heaven eternally, nor does it mean the soul of man dies at the time of corporeal death. The death written about in Ezekiel 18:4 is concerning a "person" who sinneth, suffering death in a great sense the same as that death (cutting off) suffered by Adam for his transgression. Adam's death at that time was a cutting off from his fellowship with GOD, with all his posterity, as it was known in the Garden of Eden. The death written about in Ezekiel 18:4, 18:13 and 18:18 is a cutting off from the enjoying of the fellowship of GOD and with the household of faith here on earth. Also, if a wicked person (in this context, it is speaking of a child of GOD who is disobedient) turns from his sins, he shall not die (be separated from the fellowship of GOD and the household of faith) (Ezekiel 18:21); and when a righteous person (obedient child of GOD) turns away from his righteousness, he shall die (be separated from the fellowship of GOD, and the household of faith, but still remain a child of GOD) in them (Ezekiel 18:24). GOD does not have pleasure in the death of him that dies, "wherefore turn yourselves and live" records (Ezekiel 18:32). (This is not referring to a corporeal death, but, instead, it is referring to a spiritually, quickened child of GOD turning from wrongful acts, and, in this case, the wicked person who turns from his sins (Ezekiel 18:21) IS a child of GOD). An individual who is not a child of GOD (Non-Elect) cannot turn (repent) from his sins, but shall surely end in the lake of fire. GOD is commanding His children to repent and turn away from all transgressions (Ezekiel 18:30).

There are several passages of scripture, used by some, to try and prove that the souls of all men die and go to the grave as do their natural bodies at the time of corporeal death. Some of these passages are:

1. Psalm 33:18-19. "Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."

In this scripture there are two beauties: it declares that when a child of God is not kept, and strays, while living on the earth, God will deliver or save him from his separation and disobedience as it is written concerning those in Ezekiel 18, and will supply him spiritually in times of spiritual famine; and in delivering his soul from death is in comparison to parents' quickly snatching their toddler from an approaching vicious dog and delivering the child to safety in his (the parent's) arms, protecting the toddler from harm.

2. Psalm 49:15. "But God will redeem my soul from the power of the grave: for he shall receive me."

The redemption here is from the power of the grave, and the scripture does not state nor imply that the souls of God's children will die, go to the grave and then be called from the grave. Instead, the souls of God's children will not suffer being put in the grave because of the redemptive love of Christ that has kept them from the power of the grave, not enabling the grave to have any power over the soul in the first place.

3. Psalm 56:13 and Psalm 116:8. "For thou hast delivered my soul from death: wilt

not thou deliver my feet from falling, that I may walk before God in the light of the living?"

Here, it is also declared that the soul of the elect is kept safely and has been delivered (before the foundation of the world) from death to persevere in His (God's) eternal grace, and to never suffer or fall finally away even unto being consigned to the grave.

4. Genesis 2:7. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Simply stated, this scripture straightforwardly sets forth that man became a living person.

Some charge that if the soul goes (or is carried) to Heaven at the time of corporeal death, then this would indicate that the soul is immortal, because by doing so the soul has by-passed the resurrection. (Immortality of the soul to them falsely implies that the soul of man existed before the conception of the individual.) However, in searching old writings by departed Predestinarians and inquiring of some alive, have not been able to find anyone who asserts that the soul is immortal, nor do any old writings I have found. This supposition may exist in areas outside Holy Writ (KJV) such as Greek mythology, but there is no evidence of such with a "thus sayeth the Lord". Those who fabricate and use philosophy of the existence of

Zion's Landmark

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

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a soul before a person is conceived are adding confusion and deceit with their tongues (Romans 3:13), and are misleading after the traditions of men and not Christ (Colossians 2:8). **THERE IS NO EVIDENCE OF THE EXISTENCE OF THE SOUL BEFORE A PERSON IS CONCEIVED.** All elements existing within a living person were created, except the Holy Ghost which was with God before time existed. (Those who oppose the doctrine that the soul and spirit go to God at the time of corporeal death say that this should not be taught because there are some earthly organizations who profess to be Christians, but are not, that teach this doctrine and all care must be exercised to avoid any appearance of believing anything these earthly organizations believe. If there are elements of truth in portions of doctrines and creeds, espoused by supposed or professed Christian organizations, such as the Roman Catholics, we ought not to shrink away from using and proclaiming these elements of truth that are and can be supported by a "thus sayeth the Lord", rather than summarily (and altogether) discarding all proclamations of these earthly organizations simply because we do not agree nor embrace the organization as such or as a whole.

5. II Corinthians 5:6-8. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Any controversy over this scripture, in asserting that it proves the soul of man goes in one direction at the time of corporeal death, and the spirit of man goes in another, is a creation by man. (And Revelation 22:18-19 proclaims that "if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the

words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.") Paul did not distinguish nor mention the soul of man and the spirit of man at this point, but forcefully declared that to be absent from the body is to be present with the Lord. For some to use this scripture in trying to prove that Paul meant the spirit of man would return to God and the soul of man would go to the grave at the time of corporeal death is tantamount to mind reading. We do know by this scripture that all elements, except the body, which compose the makeup of a child of God, will be present with the Lord at the point of corporeal death.

And, how can "the souls of them that were slain for the Word of God, cry from under the altar with a loud voice" asking "how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth" (Revelation 6:10), if they are dead in a grave? Is it possible for anything that has died to be able to cry out with a loud voice? And, if these souls are under the altar, how can they be dead in a grave?

When Jesus said unto the thief on the cross, "Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43), He did not take exception nor exclusion by indicating that the thief's spirit was going in one direction and his soul in another direction. This pronounces to me that all elements making up the thief (and this thief was a child of God), except the body, would be with Jesus in paradise.

May we be blessed to walk in peace among all humans while living here upon the earth, knowing His judgment toward His children will be made as they live upon this earth with chastisement assured for wrongfulness and at the resurrection of the bodies of His children will be called from the grave. A natural body was lowered into the grave, and a spiritual body (not a soul) will be raised (I Corinthians 15:44) from the grave. It will be a

spiritual body that is glorified, likened unto the glorified body of Christ in order to stand before and in the presence of our God and His Christ in Heaven and immortal glory.

6. II Corinthians 5:10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in this body, according to that he hath done, whether it be good or bad." (Also see Romans 14:10 and St. John 5:24.)

The soul of man and spirit of man are not mentioned here, and it may not seem appropriate or fit loudly in discussing the soul and spirit, in connection with this scripture, but it should be recognized within this context because some incorrectly believe this is referring to Judgment Day (the last day) when the soul is resurrected. Also, I have heard some Primitive Baptists incorrectly preach that God's children will all appear before Him at Judgment Day and be judged, apparently believing II Corinthians 5:10 helps prove their point. (According to scripture, only the Non-Elect will be judged at the last day by Christ.) (Read Revelation 20:12.) But II Corinthians 5:10 is referring only to the daily walk here on earth by a quickened and made alive child of God. Psalm 89:30-33 proclaims that His children who forsake His law, and walk not in His judgments, break His statutes, and keep not His commandments; then He will visit their transgressions with the rod, and their iniquity with stripes; but His loving kindness will not be taken away, nor suffer His faithfulness to fail. Hebrews 10:30 explains "we know Him that said, vengeance belongeth unto me, I will recompense, saith the Lord." And again, the Lord shall judge His people; and Hebrews 12:6-8 declare that the Lord chasteneth and scourgeth those He loves whom He receiveth. As a comparison it would be of no point, benefit or meaning for me to have a judge in a court of law decree or judge one of my sons for the purpose of proclaiming him to be my son, something that I already

know. And so it is with GOD; it does not appear in Holy Writ where GOD will judge His children on Judgment Day. II Corinthians 5:10, and other supporting scriptures as pointed out above, are dealing with GOD's children here on earth on a daily basis, making corrections by making them pass under the rod. And in His comforting to His children, He leans them upon His staff.

7. "John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband" (Revelation 21:2). This bride, the Church of Christ, the lamb's wife, that is adorned for her husband, Christ, includes both the soul and the spirit of each individual child of God, to be reunited at last with each resurrected incorruptible body.

8. "Because he hath poured out his soul unto death" (Isaiah 53:12) does not mean the soul of Christ died. It means Christ poured out His soul for His elect until He died or, in other words, until His last breath on the cross He was fully and completely advocating and upholding, because of that everlasting, eternal love, the cause of the elect to the Father, atoning for the sins of the elect, and fulfilling (filled full) the law forever with an everlasting righteousness.

9. "If I make my bed in hell, behold, thou art there" (Psalm 139:8) is not speaking of the time of corporeal death wherein the soul enters into hell, but, rather, this passage is speaking of events and occurrences while a child of God is living upon this earth.

10. "Because thou wilt not leave my soul in hell" (Acts 2:27) does not mean that the soul is in hell after corporeal death. David is speaking only of himself, concerning himself, during (his) David's natural life (see "a", below). In Zion's Landmark, July-August 1997, Elder J.M. Mewborn very ably pointed out that there are three hells: He said,

a. 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 deliv-

ered. 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 God can deliver that soul (or one) from it.

b. There is a continuing (second) HELL today, held within the HAND and POWER of the Almighty 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 of time, although he lived almost 2,000 years ago on this earth. "And in HELL he lifted up his eyes, being in torments." (Luke 16:22-23).

c. There is a final HELL called both (1) THE LAKE OF FIRE, and (2) 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 and contained in the Everlasting Covenant of God's eternal love made among (or between) the Father, Son and Holy Ghost before the foundation of the world.

There are many more passages of Holy Writ used to discuss this issue of the purported (so-called) "Sleeping Soul Doctrine", but it is not needful to set forth all of them in this writing because any contention and rebuttal would essentially be the same as those shown herein.

In most usage of words found in the Bible (KJV), there is a much higher and sublime meaning than the definition found in any man-made dictionary. As an example, common words such as "hope" and "let" are defined with only expressions of the natural man when using a man-made dictionary, but infinitely higher meanings can only be felt when these words are encountered in Holy Writ with divine revelation that has no private interpretation. Our "hope" in Christ superiorly towers with spiritual significance mainly in ways that are

only felt and not described, when compared with just a "hope" we will be going to town for shopping. And when God said, "let" us make man, we are unable to capture any of the height or portion of understanding the meaning of the "let" used in Genesis 1:26 by looking in a man-made dictionary, because God was certainly not asking permission nor seeking a consensus. Likewise, may we be given to prayerfully seek understanding in contemplating Holy Writ, and not become confused between reasoning with human logic, and its meaning, with a "thus sayeth the Lord". On this accord I am reminded of a conversation I once had in the mid 1970's with Elder John D. Wood wherein he told of a conversation he had with a close, personal friend and fellow minister, Elder W.D. Griffin. They were discussing the meaning of a word in a Bible passage and somewhat disagreed, on a friendly basis, concerning the definition when Elder Wood told Elder Griffin he had looked the word up in a dictionary and then relayed the dictionary definition. Then, Elder Griffin informed Elder Wood that he had consulted an Authority higher than a man-made dictionary for the meaning. Elder Wood looked at me and only smiled approvingly as if to say that Elder Griffin was correct in his contention and he was wrong. I have often tried to remember the word they were discussing, but cannot. However, it is continually comforting for me to remember and know the lesson I learned that day from Elder Wood, even though it was not intended by him to be a lesson for me, but merely his fond remembrance.

May the glorious peace of Christ Jesus rest upon all of us.

Hoyt Sparks
486 Choate Dairy Road
Sparta, NC 28675
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"MIRACLES AND WONDERS AND SIGNS." (Acts 2:22)

"Ye men of Israel hear these words; Jesus of Nazareth, a man approved of

God among you by MIRACLES and WONDERS and SIGNS, which God did by Him in the midst of you, as ye yourselves also know." Acts 2:22. The Apostle Paul taught in this scripture it was through SIGNS and WONDERS and MIRACLES, that God performed by His Son to lead, guide and direct, keep and preserve, and at last save His chosen people as they walked and passed through the valley of the shadow of death in this time world. The meaning and depth of this omnipotent, delivering Hand of God by His miracles, wonders and signs was always shown to them, His chosen people, when they experienced these things, while at the same time, they were withheld and kept secret from the unbelieving (carnal) world and the surrounding religions of man which have no knowledge or understanding of what was going on or taking place around them. A few of these SIGNS and WONDERS are described as follows.

(1) The Angel, Gabriel, said unto the shepherds, "and this shall be a SIGN unto you: ye shall find the babe wrapped in swaddling clothes, lying in the manger" was God's SIGN to guide and identify unmistakably the Christ Child to those believing shepherds.

(2) Jesus told two of His disciples upon His entry into Jerusalem, prior to the days of His passion, "go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me." (Matthew 21:2). It followed here that the foreknowledge and predestination of God fulfilled and proved in this SIGN to His Church the fulfillment of Zechariah's prophecy, "rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy KING cometh unto thee: He is just, and having Salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9. This prophecy of Zechariah was made some 500 years prior to the birth of Christ, and took place exactly and precisely at the appointed time as prophe-

sied, as He rode into old Jerusalem on the ass with the colt.

(3) When the disciples inquired of Jesus, "where wilt thou that we go and prepare that thou mayest eat the passover?", He told them, "go ye yet into the city, and there shall meet you a man bearing a pitcher of water: follow him," which they did, and it led them to "the large upper room," already "furnished and prepared: there make ready for us," He said. Mark 14:13 & 15. Here, His SIGN was the "man bearing a pitcher of water." This sign, like all of His other Signs, worked, as they always will, and were only links in the endless chain of His everlasting Love to lead, direct and guide His chosen Church and people in the way of all truth.

(4) Christ told Peter, "thou shalt deny me thrice." Matthew 26:34. "Then he (Peter) began to curse and to swear, saying, I know not this man. And immediately the cock crew. And Peter remembered the Word of Jesus, which said unto him, 'before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.'" (Matthew 26:74-75). Here, Christ used the "crowing of a rooster" as His unmistakable SIGN to show and teach the Apostle Peter his utter helplessness and complete dependence when he vainly trusted in his own strength & self, saying to Him, "Lord, I am ready to go with thee, both into prison and to death." Luke 22:33.

(5) "And Jesus told the twelve, verily I say unto you that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto Him, Lord, is it I, Lord, is it I? And Jesus answered and said, he that dipped his hand with me in the dish, the same shall betray me." "Jesus answered, he it is, to whom I shall give a sop, when I have dipped it." "He (Judas) having received the sop, went immediately out: and it was night." The SIGN in this instance was the dipping together at the same time of both the hand of Christ and

the hand of Judas in the dish, and then afterwards the giving of the sop by Christ to Judas. Our blessed Lord knew exactly how to identify Judas to the remaining eleven, relieving their anxiety, by not having to point him out, place His finger on him, or having to call him actually by name, as such. They then knew who the traitor was by a SIGN and WONDER. "Never man spake like this Man." John 7:46.

"What love through all His actions ran,

What wondrous words of grace He spake."

Jesus told the scribes and pharisees, "I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18:20. While His chosen ones experienced these SIGNS, WONDERS and MIRACLES, these things were completely obscured, unknown and unrevealed to the world around them at large. Yet, the world asked Him for a sign, and He told them, "an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but SIGN of the prophet Jonas." Matthew 12:39. The unbelieving world, unlike Jonah, was never three days and three nights in the whale's belly, and, therefore, cannot possibly (ever) know the things which have been kept secret from the foundation of the world, because "they seeing, see not; and hearing, they hear not, neither do they understand." They want a sign, and the only true available one is the SIGN of Jonas (Jonah), but will never obtain it because of the lack of the ordination of experience for them from the foundation of the world in their behalf.

The Apostle Paul in closing his epistle to the Galatian Church mentioned his trials and tribulations with his brethren in that day over the practice of circumcision with those who made it a test of fellowship, but he said it was far better to suffer persecution for the cross of Christ. "And as many as walk according to this rule," he said, "peace be on them, and

mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body THE MARKS of the Lord Jesus." Galatians 6:16,17.

These MARKS that the Apostle said he bore in his body, according to our conviction and hope today, typify (or prefigure) the true, Apostolic Church, as she exists here in this time world. Several people have asked for the republication of the "Twelve Marks of the Apostolic Church," which within them, is identified by these marks or "signs." (For reference and verification, please see Hassell's Church History, pages 270-326.

J.M. Mewborn
June 19, 2000

TWELVE MARKS OF THE APOSTOLIC CHURCH

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

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

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

4th Mark. The maintenance of STRICT DISCIPLINE.

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

6th Mark. The religious liberty, soul-freedom, a complete separation of church and state, the entire independence of each church from all state control, so far as

regards the membership, ministry, organization, faith, worship and discipline of the church.

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

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

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

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

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

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

These marks, as applied to the apostolic church, are fully sustained by the New Testament, and for proof the reader is referred to the standard of faith and practice -- THE BIBLE -- and as a help to this inquiry, see ninth Chapter of Hassell's Church History.

Question: Is there a church today that bears these marks? Measure the denominations of the world around you and answer the question in your own conscience, and if you should conclude that there is such a church and that the Primitive or Old School Baptist is that visible church, then may you walk with us, choosing rather to

suffer affliction with the people of God than to enjoy the pleasure of sin for a season. It is better to be like Noah and his family, a few with the Lord and dwell in the Ark of safety, than run with the world and perish with wicked.

J.M.M.

"THE MEMORY OF THE JUST IS BLESSED." (Proverbs 10:7) (A REQUEST)

Dear Elder Mewborn,

I am enclosing two items as follows, (1) a poem that was written by my mother, Elizabeth Goolsby (Lizzie) Comer, (1893-1971), and also a Circular Letter that was written by my father, Robert Lee (R.L.) Comer, (1894-1959), the latter at the request of the Abbott's Creek Primitive Baptist Association for the year, 1954, for publication in the Zion's Landmark, if you should see fit.

Mother loved her Lord and Master, and we believe He gave her a special blessing or gift to write in poetry so that she could show or manifest this great love in the way of poems. Also, my father was a gifted member and true deacon of Lamm's Grove Primitive Baptist Church, Moore County, North Carolina, for many years, and his understanding of the truth, we believe, will be seen and felt in the writing of this Circular Letter.

If you feel that these two items are worthy of publication in the Zion's Landmark, you have my permission to publish in their sacred memories that continue with us until this day. Their walk and talk, as they lived in this world, were truly Godly ones in every precept and example, and their memories today are blessed. Soloman was inspired of the Lord to leave on record, "The memory of the just is blessed." (Proverbs 10:17).

May these lines find you and yours in good health, and the blessings of our merciful God attending your daily needs.

Humbly submitted in love,
I trust,

David L. Comer
Carthage, North Carolina
28327



R. Lee Comer
and
Elizabeth Comer

"OUT OF THE DEPTHS HAVE
I CRIED UNTO THEE, O
LORD." (Psalm 130:1)

Hold out to me, OH gracious
God,

Thy golden sceptre now;
That I may favor find with
Thee

Thy Love to me endow.

I would, OH Lord, commune
with Thee

If it could be Thy Will;
To have you walk and talk
with me,

And say, "Fear not, be
still."

I need Thee Lord from day to
day

OH leave me not alone;
But guide my poor and way-
ward feet

Unto thy Great White
Throne.

Thou knowest, Lord, all that I
need

Before I ask it Thee;
I am content that it is so

Dear Lord, please guide
Thou me.

My times are in Thy Hand,
dear Lord,

The end is drawing near;
When I am called to cross the
bar,

OH banish every fear.

OH, do not leave me here
alone,

I need Thy mercy, Lord;
The way gets darker day by
day,

Make haste and send Thy
Word.

Take Thou my hand and lead
me on

Wherever pleaseth Thee;
And keep me safely in Thy

Fold,
Forever Lord with Thee.

Just keep thine arm beneath
me, Lord,

And let me rest on Thee;
That I shall know no doubt or
fear,

As I cross o'er death's
chilly sea.

My dearest ones, I leave
behind,

Dear Lord are in Thy care;
OH Holy Father, lead them all
That we may meet up
there!

Make them to know that Thou
Art God,

Who dwells in Heaven
above;

Teach them to know Thee
Whom to know

Is sweet, Eternal Love.
Elizabeth G. (Lizzie)
Comer

(Written March 7, 1950)

CIRCULAR LETTER

Dear Brethren, Sisters and
Friends of the One Hundred
Twenty-Seventh annual sitting
of the Abbott's Creek
Primitive Baptist Association,
held with the Church at
Lamm's Grove, Moore
County, State of North
Carolina, the fourth Sunday,
Friday and Saturday before in
August, 1954. As I was
appointed at our last session
of our association to write the
Circular Letter, I will attempt
or try in my weakness to write
such things as come to mind.

This surely has been a
cross to me, not as to what I
should say, as much as how I
should say it.

LOVE has been on my
mind to study and ponder
over since our last associa-
tion. I believe there is more
than one kind of love. I will
say there is a true love -- then
I would also say there is a
false love. Some will always
follow one kind and some
another.

The followers of a false
love will perish, because they
must have food to sustain life,
and there is no food in false
love.

We get (or become) dis-
turbed over such things, but
not our God. He is not
mocked, neither is He dis-
turbed. As Paul says in
Galatians 6:7, "Be not

deceived: God is not
mocked: for whatsoever a
man soweth, that shall he
also reap." So He (our God)
is not disturbed -- "He is in
one mind, and who can turn
Him?" (Job 23:13).

I believe in, and also love,
the shalls and wills of my
God. The Apostle Paul veri-
fied these words and this
belief in his language as
recorded in Hebrews 8:10," I
WILL be to them a God, and
they SHALL be to me a peo-
ple."

This one has never found
reading in his Bible, nor in his
experience, where any man
had any say-so in his being
born, or coming into the
world, or how that he should
depart. I also have read that
God chastens those whom He
loveth, and that those who
are without chastisements
are bastards and not sons."
(Read Hebrews 12:8). So, if it
was all fixed, as I do believe
that it was, then it was all fin-
ished before the earth was
ever inhabited, or before the
world was made.

You know, we hear a lot
these days about self-action
on the part of man. Yes, I
believe in action, but hasten
to say it is only God, and Him
alone, who promotes man to
action. The blessing must
always come first. The
Apostle James declared,
"man shall be blessed IN his
deed," and not for it, for he
will not be a forgetful hearer.
(See James 1:25). Did not
Jesus bless the Bread and
the Wine before He com-
muned with His disciples?

I will never forget the first
time communion was held
after I had united with the
Church. I have never had
such a feeling -- knowing how
unworthy and unfit I was to
partake of the emblems of the
Lord's Body; and, it was
made known unto me that my
worthiness was in Jesus, my
Lord, (if I should be blessed
with any), and certainly not in
me.

So, Jesus is All in All to His
people, and He does not want
or lack, for power or anything,
as some would have you to
believe today. His inspired
Word, through his servant
David, declared, "For every
beast of the forest is mine,
and the cattle upon a thou-

sand hills. I know all the
fowls of the mountains: and
the wild beasts of the field are
mine. If I were hungry, I
would not tell thee: for the
world is mine, and the fulness
thereof." Psalms 50:9-12.

So, dear brethren, I am
satisfied that God's reigning
Grace is all-sufficient for His
(own) Elect. I have read
where it does not impoverish
Him to give; also, where it
does not enrich Him to with-
hold. Our God is not slack
concerning His promises. He
is full of Grace and Mercy,
and His supply will never
diminish or get scarce, for
that wonderful storehouse of
His is all-sufficient.

So, in conclusion, my chief
worry and concern is, "Am I
one of those happy recipients
of that wonderful Grace?" It
gives me great concern! "If
God be for us, who can be
against us?" (Romans 8:31).
As I so vividly recall from
memory the words of one of
our old forefathers in this, our
Abbott's Creek Association,
say many years ago, "May
(He) God be with us, lead and
guide this association in
peace and harmony. May He
keep all of us at His feet, and,
hence, at the feet of one
another."

R.L. Comer

R. LEE COMER AND ELIZA- BETH (LIZZIE) G. COMER

The precious memories of
the lives of these two lovely
people, Brother R. Lee
Comer, and his wife, Sister
Lizzie Comer, will always
stand out strongly with me,
and also with the many
church members and friends
who were blessed to know
them in their lifetimes,
respectively, here upon the
earth.

This lovely couple's lives
originated in Rockingham
County, North Carolina,
where they were born in the
years 1893 and 1894. In their
early married years, they
moved to Carthage, Moore
County, North Carolina,
where they established their
home, and he became a suc-
cessful farmer and business-
man. Brother Comer united
with Lamm's Grove Church
during the year, 1922.
Quoting from their obituaries
that were published in this

paper many years ago, it reads, "their lives were as a blended light, set upon a hill, that could not be hid, whose memories will live on as the seeds of righteousness to bear the good fruit of the Spirit that lives forever."

This faithful brother was blessed to serve as the Clerk of the Abbott's Creek Association for a period of 13 years, from 1946 until his death in 1959. He was an established deacon in the faith, and gave good council to the churches when called upon or asked. I personally witnessed his faithful stand against disorder in the church(es) during the early 1950's, when God blessed him in his home church and association to stand firmly and solidly against confusion that pervaded many churches and associations of the Primitive Baptist in that day, when many of them were divided and wrought asunder by unlawful bars of non-fellowship from churches that followed man.

He was the father-in-law of Brother G. Wilbur Martin, (now living), Willow Spring, N.C., by his first marriage. Their oldest child, Yvonne Comer Martin, wife of Brother Wilbur, passed away February 22, 1956. She was only 39 years of age when she passed away. She united with Sardis Church prior to her death, but was never able to be baptized. One son, Edward Comer, still resides today at Pinehurst, N.C., one daughter, Mrs. A.L. Lefler, of Florida, with David Comer, Carthage, N.C., who is a strong supporter of the church today.

I shall always remember a mark (invisible to the eyes of many) that was seen in the foreheads of this noble couple whose sacred memories will last into eternity.

J.M. Mewborn

"WOULD TO GOD YE COULD BEAR WITH ME A LITTLE IN MY FOLLY: AND INDEED BEAR WITH ME. FOR I AM JEALOUS OVER YOU WITH GODLY JEALOUSY." (II Cor. 11:1&2), Said The Apostle Paul.

AN AUTHENTIC VERBAL EXCHANGE BETWEEN AN

OLD BAPTIST PREACHER AND A MISSIONARY BAPTIST MINISTER CONCERNING THEIR MINISTERIAL SUPPORT(S) FROM THEIR CHURCHES, RESPECTIVELY.

The following incident with regard to the above heading is a matter of record of an encounter between two ministers that took place in south Georgia a number of years ago, as follows, viz:

"William Johnson, moderator of the Ochlocknee Primitive Baptist Association in the early 1890's, expressed the attitude of most of his brethren in an exchange with a Missionary Baptist pastor in Quitman, Georgia. Being asked 'what the Hardshells paid him for preaching?', Johnson, the Old Baptist, replied, 'Fifty cents, or maybe a pocket handkerchief, now and then. One time, 'one buisel seed pees,' he said. 'Generally nothing.' Upon which the Missionary pastor of Quitman exclaimed, 'Oh! I get 1000's of dollars a year.' The Primitive, Johnson, informed him, 'Preacher, you ain't paid enough.' 'Why not?', asked the Quitman pastor. 'Because I wouldn't preach what you do for \$10,000. dollars and many more,' he exclaimed."

My paternal grandmother once told me many years ago "that anything that is not the truth, is a lie," she said. This, she said, applied to the natural things, as well as to the spiritual things. From reading the above account, it appears that William Johnson knew the difference of the latter, while the other party did not.

(This excerpt was taken from Primitive Baptist of the Wiregrass South, John G. Crowley, pages 74 & 139.)

J.M. Mewborn
June 12, 2000

A BRIEF DESCRIPTION OF THE FAITH AND BELIEF OF A "HARD-SHELL BAPTIST"

A friend recently wrote to me saying that he had read the Black Rock Address of 1832, the London Confession of Faith, the various Articles of Faiths of various, sundry associations and churches of Primitive Baptists, but wants a more brief, concise characterization, if possible, of the

true belief and faith of a predestinarian Baptist.

I will give, as follows, the shortest one to my knowledge which I remember reading several years ago as follows:

"A true predestinarian Baptist is one that loves the doctrine of sovereign grace, and is one of the old time and type. He firmly believes that the God of Heaven is an absolute sovereign over all worlds, men, devils and things. He holds that the Eternal God is the embodiment of infinite wisdom and that He understood all of our thoughts long before we ever had them, including all of our steps, words and actions before we ever made them.

"He further holds and believes that the very thought of infinite wisdom carries the thought that everything was registered and unalterably engraved in the mind of the eternal God, before the world was made, hence by His determinate council and foreknowledge, all things consist and have their continual being, including all motions and actions, whatsoever and wherever, without the variation of a second of time."

The above description is the best one I can give at the present time. I believe that it covers the ground.

J.M. Mewborn
June 12, 2000

FANNIE B. KEARNEY

Sister Fannie B. Kearney died October 18, 1999, at the home of her daughter and son-in-law, Jean and Leo Guy Davis, in LaGrange, North Carolina. She was the beloved wife of Mr. Jim Berry Kearney whom she married September 26, 1936. She was born November 24, 1919, and had lived for a period of 79 years and almost 11 months. She suffered much in her last three years of life due to complications of malignancy from which she never recovered.

Besides her husband, she leaves to mourn her passing, two daughters, Mrs. Jean Davis, LaGrange, N.C., and Miss Naomi Kearney, Kinston, N.C.; she lost one son, Linwood Earl Kearney, at the early age of approximately 1 year of age on June 5, 1938. Two sisters, Mrs. Lila Gray Wade and Dorothy Wade of Goldsboro, N.C., with three brothers, Walter Butts, Goldsboro, N.C., John Franklin Butts, Kinston, N.C., and

Joe William Butts, of Benson, N.C., with one grandchild and two great grandchildren are left behind to mourn her passing.

She was born in Greene County, North Carolina, on the above given date, November 24, 1919, to the late Walter and Josephine Hamm Butts. She offered and was received into the membership of the Goldsboro Primitive Baptist Church on June 2, 1968, and was baptized by Elder H.E. Mann. Later, on the second Saturday in July, 1991, she moved her membership with Mewborn's Church by Confession of Faith, where she was gladly received.

Sister Kearney was a woman of few words, but she stood for the truth in all things, whether in the world or in the church. When she spoke, it was always with clarity and in a positive way and manner, leaving no one in doubt where she stood. I am told that her Grandmother and a great aunt were faithful members of our church, and many years ago would walk a one-way distance of eight (or more) miles to each second weekend (Saturday and Sunday) meetings of Mewborn's Church, and then walk home again on Monday(s) following these meetings. We saw these faithful traits made manifest in the life of Sister Kearney for she seldom missed any meetings. She truly loved her family and her church.

Our heartfelt sympathy goes out to her faithful husband, Mr. Jim Berry Kearney, who stood by her, never wavering, to the end. May it be the Will of our Heavenly Father to comfort him in his great loss, as well as Jean and Leo Guy Davis, who have cared for him so tenderly and kindly in their home since her passing almost nine months ago.

Funeral Services were held in the Rouse Funeral Home Chapel, LaGrange, N.C., on October 21, 1999, by the unworthy writer and pastor with interment in the Mewborn's Church Cemetery.

Written and submitted by the request of her family and church.
J.M. Mewborn
June 10, 2000

NEW RIVER ASSOCIATION (VA.)

The Two Hundred and Sixth Annual Session of the New River Association will convene, if the good Lord wills, at Indian Creek Primitive Baptist Church, Indian Valley, Floyd County, Virginia, with the Association being entertained by Wilson Grove Church, beginning on Friday before the second

Sunday in September, 2000, and will continue through Sunday, these dates being September 8th, 9th and 10th, conclusively.

Indian Creek Church is located on Va. Hwy. 787 in Indian Valley, Va. Those coming by Routes Nos. 221, 52 and 8, take Route #221 to Willis, Va. Then take Route 787 west and go approximately 7 miles to church location on your left.

Those who travel Interstate 81, take Exit 114 to Childress on Route 600, then on to 693, then left on Route 787 and go approximately 15 miles to church location on your right. If you should travel Route #8, come to Drive-Inn Restaurant on 693, go left until you see 787; turn left and go approximately 15 miles to church location on your right.

We invite our ministering brethren, brethren, sisters and friends to come and be with us in our Association this year, 2000.

Elder Sidney Rakes,
Moderator
J.B. Mitchell, Jr., Clerk
N.H. Quesenberry,
Asst. Clerk

YELLOW RIVER ASSOCIATION (GA.)

The 173rd 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, 2000.

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, 2000. 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

LOWER MAYO ASSOCIATION

Dear Elder Mewborn,

It will be appreciated if you will state in the Zion's Landmark that the Lower Mayo Association will convene this year, if the Lord willing, on the first Sunday, Friday and Saturday before in October, 2000. This will be September 29th, 30th and October 1st, 2000.

The Association will be held with Mayodan Church, but will meet on the premises of Russell Creek Church, Patrick County, Virginia, by consent and agreement of our churches. Russell Creek Church is located in Patrick County, Virginia, about 8 or 10 miles south of Stuart. Those coming south or north on Route (Va.) 8, turn east on Road 653, just inside State of Va.-N.C. line. Go one mile to Road 631. Turn right to church location on your right. Those coming U.S. 58 west to Road 831 a hundred yards to Road 700 to 631, and then on 631 about three miles to location on your right.

We hope our correspondents, especially our ministering brethren, will keep us in mind.

Arthur Martin, Asst. Clerk

Stuart, Virginia 24171

UNION ASSOCIATION (TX.)

The 158th 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 6th, 7th and 8th of October, 2000.

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, 2000, in our annual session of the Union Association of Texas.

Raymond Spell, Clerk
21118 Hufsmith-Kohrville Road
Tomball, Texas 77375

ABBOTT'S CREEK ASSOCIATION (N.C.)

The Abbott's Creek Association will be held at Rock Hill Church, to be entertained by Gaines' Grove Church, convening, the Lord will, on the fourth Sunday, Friday and Saturday before, in October, 2000.

Rock Hill Church is located near Asheboro, N.C. Take Route 220, north and south, to junction of Route 64. Take Route 64 west about 1/2 mile to Old Farmer Road on your right. Turn right for church location only a short distance

on your right. Those coming from the east or west on Route 64, come to the above mentioned Old Farmer Road, turn right and continue to church location on your right.

Submitted by
Raleph Gaines
July 8, 2000

MILL BRANCH ASSOCIATION

The 130th Annual Session of the Mill Branch Primitive Baptist Association will be held, if the Lord will, with Tabor Church, Tabor City, North Carolina, beginning on Friday before the first Sunday in November, 2000, and continuing through Sunday following, these dates being November 3, 4 & 5, 2000, if the Lord will.

Tabor Church is located within the corporate limits of Tabor City, Columbus County, North Carolina. Those coming by way of U.S. Hwy. 701 from Whiteville, N.C., or from Conway and Loris, South Carolina, enter Tabor City by way of U.S. 701 (Business) at Hardee's on the north side of town for a short driving distance to church site on your left.

The Mill Branch Association extends a hearty, loving and warm welcome to our brethren, sisters and friends of our correspondents to be with us in this year 2000 sitting.

Lucille Beasley, Clerk
115 N. Calhoun Street
Bishopville,
South Carolina 29010

NOTICE

(To our subscribers who have sent obituaries for publication in the Zion's Landmark, we want you to know and also be aware that we have them and that they will be printed and published shortly and as soon as space becomes available. Thank you, Editor.)

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

ZION'S LANDMARK

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September - October, 2000

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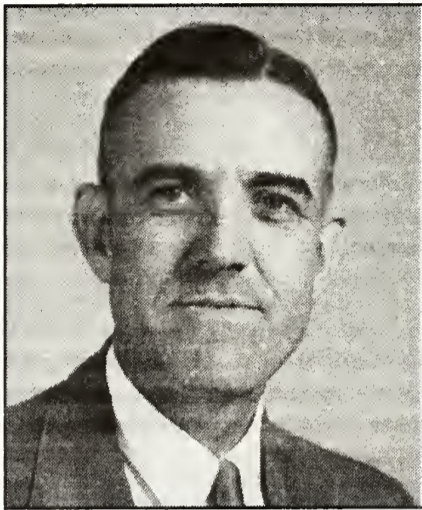
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DEDICATION

This issue of Zion's Landmark, "July-August, 2000," is dedicated to the Memory and Life of Brother George Allen (Geo.A.) Fulk, whose sound editorials deeply touched and affected the pages of this paper for a period of 17 years from October, 1973, to June, 1990, as Associate Editor. We would thank God today for the blessing of his gift in this manner, as he wrote with true understanding and soundness in doctrine and faith to the Elect Family of God.

Our hearts and souls go out today to dear Sister Ruby Johnson Fulk, his widow, who continues to reside in Friends' Home, Greensboro, N.C., where she now barely recognizes anyone. This grieves and saddens us. To her we would say, God hath set an open door before thee. As Noah sent forth the dove from the Ark and she returned to the window and the man of righteousness reached forth his hand and took her in, even so may the Ark of the Covenant of God's eternal grace be open to you while you are seeking reconciling rest, even that same consolation in the same Hand which sent you forth will also take you into that eternal rest and home, the Ark of the Eternal Heaven, where you will be safely housed at last forever.

J.M. Mewborn
August 6, 2000



George Allen (Geo.A.) Fulk
1910-2000

GEORGE A. FULK

The death of Brother George Allen Fulk, which occurred on Saturday, January 22, 2000, was received with sincere grief and sorrow by the numerous number of Primitive Baptists over the length and breadth of North Carolina and several states, who had been given that great love for him as one of those faithful, true soldiers who marched in the Army of the Living God, with His whole Armour, here in this time world. He was born March 25, 1910, in Surry County, North Carolina, and was 89 years of age at the time of his death.

(It is interesting to observe in passing in the outset of this sketch the ethnic origin, or roots, of this gifted, unusual man, whose ancestor and forebear by five generations, Andreas Volck, an early German emigre from Germany in 1700 (spelling changed from "Volck" to "Fulk", after arriving in America) came down "The Great Philadelphia Wagon Road", from Pennsylvania with his horse, wagon and cattle in the pioneer days in the wilderness Va.-N.C., mountainous back country, to settle at "Wachovia", a German name of two words, "Wach" and "Aue" -Wachovia-

, meaning "meadow-stream," at what is today Winston-Salem, North Carolina. Brother George's tough Anglo-Saxon genes in both his professional world, as well as his church and spiritual life, were seen and manifested many times.)

Brother George A. Fulk was the son of Sidney Henderson and Huldah McGee Fulk, and on September 12, 1937, he was married to the former (Sister) Ruby Johnson, a native of the Graham, Alamance County, area of North Carolina (whose family members were Primitive Baptist) who survives him. They were not blessed with offspring. He is survived by one sister, Sister Mary Ruth Fulk Moody, wife of our esteemed brother and yoke-fellow, Elder James (Jim) Moody, Lexington, North Carolina, and one brother, Brother Gray Fulk, Pilot Mountain, North Carolina, all who are left behind to mourn his passing.

Brother George and Sister Ruby both were highly respected (lifetime, career) public school teachers, who were so blessed and dedicated in a successful way in their chosen education careers of forty years for each, respectively. During his lifetime, he taught at the Pilot Mountain (N.C.) High School, and at Long Hill High School, with a short stint of one year at Westbrook High School, near Newton Grove, Sampson Co., N.C. Also, he was principal at Eldora, Shoals and Mineral Springs High Schools in Forsyth, Surry and Stokes Counties. Both of them were highly regarded and esteemed among their peers, superintendents and administrators at both local and state levels as being among some of the best teachers in the public school, educational ranks in their generation.

It is interestingly told today by his (baby) sister, Sister Mary Ruth Moody, that from the early, beginning days of his life, as a young boy, his aged, saintly grandmother oftentimes would kneel on the bottom stairstep at the old Fulk Homeplace in Surry County, North Carolina, asking him to come and pray for her, when he would make the attempt. And that in later life, during the lunch (noon) hour at school, when all his students and pupils would be out of the classrooms, he would be found at his desk with his face buried in his Bible, studying and reading the scriptures.

Both of them after receiving basic educations in the local, common schools, pursued formal academic backgrounds in higher education at Guilford College, Greensboro, North Carolina, where each earned and was awarded Bachelor of Arts (AB) degrees in the late 1940's. It was there at Guilford College, Greensboro, N.C., where they first met with the beginning of their courtship and later marriage. In 1952 he received an M.Ed. (Master of Education) degree from the University of North Carolina at Greensboro. Thus began a life together of a team of two people in one that left its indelible mark upon countless numbers (of children) of young boys and girls of two generations that now are grown adults who cherish the lives and memories in the good influence shed upon them of these two people. They encouraged many deserving students who today have taken their place in all constructive vocations and walks of life, whether medical, legal, education, business, (commercial), or whatever.

Brother George A. Fulk

joined Bunker Hill Primitive Baptist Church, Kernersville, Forsyth County, North Carolina, on the fourth Sunday in August, 1948, and was baptized the following month by Elder George W. Hill, his pastor and brother-in-law. For convenience to his home location in Surry County and to be close in proximity to his lifetime public school (teaching) vocation, he was granted a letter of dismissal (transfer) to move his membership to Union Primitive Baptist Church, near Mt. Alry, North Carolina, where he was received January 30, 1959. While at Union Church, he was ordained as a deacon, and served faithfully in this sacred office, as well as both Clerk of Union Church and Clerk of the Laurel Springs Association from August 1, 1959, to November 30, 1985, a period of 26 years.

Unmistakably, he was a man who was well established in the faith as a true Predestinarian Baptist, firm in the doctrine of God our Saviour, and was an earnest laborer for peace among the churches and associations many times, whose Godly counsel and advice, when sought, helped the churches to avoid, steer around and away from situations that he knew would bring estrangement and consequent injury to the sacred Cause.

I shall never forget the dilemma of mind and thought of my predicament, as it seemed, back in the year

1973 concerning this little paper. Elder T. Floyd Adams had died on May 4, 1973, and had been its publisher and faithful editor for 22 years prior to his death, when it came into my hands. At that time, I was trying under difficult circumstances to operate and manage an insurance agency, attempting to serve 3 or 4 churches, two of them located out of this state with their numerous funerals and obligations, while at the same time with my wife, raise a family of four children.

Within me was a cry unto the Living God for mercy, if not deceived, to give me help, not only to keep and guide me, but that He (my merciful God) would find and bring an Associate Editor with the same identical faith and doctrine which the Zion's Landmark had always contained, upheld, contended for, and published since its century founding one hundred years earlier. The gracious God of Heaven answered this prayer according to His own will and good pleasure when He told me to go get Brother George Allen Fulk. I knew at the time that his belief (and faith) was totally sound by several, previously written and published articles, and when I asked him would he serve with me, he replied, "only with God's help." That was enough for me.

I shall never forget the faithfulness of this precious brother, knowing he was blessed to believe the same doctrine that was proclaimed

and written by the Apostle Paul and other writers in the Holy scriptures while on earth. During his tenure as Associate Editor of this paper from October, 1973, to June, 1990, a period of 17 years, God blessed him to write numerous articles on many sundry subjects, always separating the precious from the vile (Jeremiah 15:19), as the bound volumes of the back issues left on record reveal today. One of the most outstanding ones he was inspired to write in the February, 1974, issue, is titled "After Death And The Resurrection." In connection with this memorial issue, we are republishing it to accompany his biographical sketch in which he was blessed to write on the immortality of the souls of the Elect family of God and the Resurrection of their bodies from the grave.

In leaving on record the trait of this man's non-assuming principle of humbleness, he once said, "we do not want the praise of men for we have no worthiness of ourselves, except in the Lord Jesus Christ who gave His life willingly for His Church. The praise, if any, if indeed there is any gift, must go to the Giver, and not to the gift. Writing these articles for our paper has strengthened my little hope. When I first started them, I had no idea at all of them appealing to anyone. I was writing them for my own pleasure and relief of mind, I hope, because of the love I felt in my heart to express my

thoughts to someone. So far, it has been one of the greatest pleasures in my life, as it has strengthened my hope. If we have any reward, it is with the act and not for it. Our Lord said 'His reward is with Him.' (Read Isa. 40:10). Some think it is for the act, but the truth is, it is in the act, not for it. Now as for education, it is like polishing a pair of shoes. It does not make the shoes any better. All man can do with anything is to work with the outside. If God had not worked with the inside, (the heart), no man can help anyone working from the outside. God works in the hearts and souls of men. 'It is with the heart that man believeth unto righteousness, and with the mouth confession is made unto salvation.' (Romans 10:10). 'The education,' he continued, 'that the Apostle Paul had was not to his disadvantage. It helped him express himself better in his writings. Education is only an outside preparation, and it (education) has nothing to do with the preparation of the heart. That comes only from God.'" (End of Quote.)

(I cannot close this narrative of his life without mentioning the life and death of his sister, Cora Fulk Beasley, to whom he was very much attached and loved dearly. On February 22, 1957, the nice Flat Rock Elementary School building, near Mt. Airy, N.C., caught fire in which his sister, Cora, taught. Seeing that it was a large one and

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Zion's Landmark

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

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burning out of control, she led her class (pupils) to safety, and then went back into the building to get a third grade, handicapped student (boy) who was not able to follow the group. Her valiant principal was credited with the last minute, heroic rescue of Mrs. Cora's body from the burning school building just minutes before it collapsed. Five days later, she died at N.C. Baptist Hospital, Winston-Salem, N.C., as result of extensive burns sustained in the fire. As she was expiring, surrounded by close family members, she assured them and her brother that she would be all right. Here, again, those strong German "Volck" - "Fulk" characteristics and traits came to light and were seen as a close friend expressed it, "she died as she lived - in a cloud of glory.") This also was the life of Bro. Geo. Fulk, a non-compromiser of the truth in the battle of life.

While in this earthly life, Brother George Fulk taught and was taught in many halls and classrooms, both as a student and as a teacher, but the greatest consolation we have today is that he was taught from that Council Hall of Eternity by that unerring great **THREE-IN-ONE** (only) Universal Teacher, (GOD), who not only made all of it, but controls it all in the way of Divine Perfection and unflawed Holiness. May his soul rest on sweet peace.

Written by one who loved and admired him.

J.M. Mewborn
August 6, 2000

AFTER DEATH AND THE RESURRECTION

There is much discussion and thought as to the relationship of the soul of man to the natural body of man. It is well understood that Christ is the Spiritual Head and the church is His body and that they cannot be separated for what God hath joined together let no man can put asunder. That is Christ and His bride, His Church, spiritually speaking. Christ is the Head and the church is His body. They are inseparable. That union cannot possibly be broken or dissolved. The natural

body and the soul of man can be separated and are at death. Genesis 35:18, Luke 23:43, II Cor. 12:4 and Rev. 6:9 are sufficient scriptures to prove that when the body is dead that the soul enters immediately either into a separate state of happiness or misery. Then shall the body return to the earth. "Dust thou art and unto dust shall thou return," was not spoken scripturally of the soul. This body will sleep there (in the grave) until resurrection. The spirit or soul is a spiritual, immaterial and immortal substance, and it shall return immediately, as soon as life has left this lump of clay, to God who gave it. It is instantaneously received into the presence and right Hand of God in that final Heaven. David said, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psal. 16:9, 10, 11. The soul remains with Him until the second coming of Christ. Then He will bring all those elect souls with Him, raise their bodies and reunite their souls and bodies. They shall be forever with Him. "It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." Ist Cor. 15:43, 44.

The saints in their present state here on this earth are distressed with a body of sin and are harassed by the temptations of Satan. He throws his darts at them continually except when Christ says, "Get behind me, Satan," and he has to obey. He grieves the Lord's elect with various tribulations and persecutions which are uncomfortable to bear unless the Lord blesses us to be made reconciled. Now those who die in the Lord are freed from all of them. They are freed from sin and out of the reach of Satan's temptations and the persecutions of men. They are in a state of continual fellowship with God and Christ and with His Holy

Angels. This is a state of bliss far preferable to the living saints still here on earth. Here the love was shed abroad in their hearts at times. This love is continuous and without ceasing. As soon as they are taken from this world, they are at once in a state of happiness. They have now a positive happiness. Their hope has become a reality. They now possess that which they have longed for. They enter into that peace that the Bible speaks of and are freed from all sorrow and distress that worries them here. They are put in possession of a peace that passeth all understanding and can never be interrupted. Their souls are in the arms of Jesus where they rest from all their toil and labors. They have continual, perpetual communion with the saints in that eternal love of God.

Jesus said unto the penitent thief, "Today shalt thou be with me in Paradise," where Christ, Himself, went as soon as He expired on the cross. Christ went into Heaven, itself, for He said: "Father, into Thy hands I commend my spirit." The happiness promised the thief was that he should be with Him in His kingdom; that is, that he should be with Him in Paradise. The words "this day" are very important, because it means that their souls will at once be with Him in Paradise. Their bodies will have to wait their final adoption when they are brought forth by the resurrection from the graves at the last day.

From II Cor. 5:1-8, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." That earthly house or body is compared to a tabernacle which is thought of as being of short duration. It is an earthly house, made of clay, formed out of the earth or of dust, and unto dust shall it return. Heaven is represented as another house of a different nature, not made with the hands of man. This takes place at once with the saints, because Christ told the penitent thief on the cross, "Today shalt thou be

with me in Paradise." Luke 23:43.

Phil. 21-22, "For me to live is Christ and to die is gain -- for I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better." This shows that the Apostle felt that immediately he would be with Christ upon the separation of his soul from his body and that he would enjoy communion with Christ immediately. He considered death as a gain, because he would be "today" with Christ and the saints. Rev. 14:13, "Blessed are the dead which die in the Lord." This blessedness begins at once after the soul leaves the body as proven by Christ's statement to the thief on the cross. "The spirit is willing, but the flesh is weak." When the spiritual soul (one that is born of the Spirit) is separated from the body, it is no longer held back from enjoying perfect peace as it is here in the flesh which is weak. They truly wait for the redemption of the body. Job said, "All the days of my appointed time will I wait till my change comes." The saints will have to wait for that change to come in death. They will also have to wait then till this vile body is changed and fashioned like His glorious one in the resurrection.

Rev. 6:11, To the souls under the altar, it reads: "They should rest for a little season until their fellow-servants also and their brethren that should be killed, as they were, should be fulfilled." Hope will become a reality, faith will be turned to sight, and love in its real and pure sense will be exercised by the saints.

Job firmly believed that the same body he possessed here would be raised. Chap. 19:26, 27. This body of his, which would be destroyed by worms, should be raised again: "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold and not another; though my reins be consumed within me." Paul in Ist. Cor. 15:53-54, "This mortal must put on immortality; this corruption

must put on incorruption," which points to this mortal and corruptible body he then had. He says, "Christ will change our vile body, but it is still the same body being changed. If it were another body, he would not have said our vile body. If it were not the same body, it would not be correct to call it a resurrection. To resurrect a thing is to bring up the same thing that went down. The resurrection of Christ's body is proof of this truth. He rose from the grave with the same body with which He suffered on the cross and was laid in the grave, as it appears from the nail prints in His hands and feet as seen by Thomas after the resurrection. Now Christ's resurrection is like unto that of the saints. Christ, who partook of the same flesh and blood with the children, was raised and glorified in the same body. Why should not the saints be raised and glorified in the same body?

As sure as Christ is risen, so sure shall His people rise. He is the first fruits of those that sleep. The bodies of the saints will be raised like His incorruptible, powerful, immortal and glorious body. The difference is between the seed sown and the plant that springs from it. The difference in the risen body is in its incorruption, power, glory and spirituality. It will neither be sinful, frail, nor mortal, but it will be pure and holy. It will be raised a spiritual body as Paul says; yet it will not be changed into a spirit, for Christ said: "Behold, handle me and see my hands, and my feet that it is myself: for a spirit hath not flesh and bones as ye see me have." Jno. 24:19.

The saints will be raised in a glorified body like unto that of Christ's body. Now as it is the same seed that is sown and dies, which springs up in stalk, blade and ear, so it is the same body that dies. This same body will be quickened and raised with additional glories in power and spirituality. It is the same body that is sown in weakness that will be raised in power; the same body that is sown in dishonor will be raised in glory; the

same body that is sown a natural body will be raised a spiritual body. I Cor. 15:42-44. It is the same body that falls asleep at death that will also be awakened and rise in glory at the resurrection at the last day. Our Lord says, "All that are in the graves shall come forth." (See John 5:28).

Now what part of men is laid in the graves but their bodies? What can come forth but their bodies? It, therefore, seems clear that these very same bodies that Christ died for on the cross are the very same (ones) bodies He is coming back to redeem from the earth, sea, or where ever they may be. If the same bodies are not raised, the purpose of the resurrection will not be fulfilled. To resurrect is to raise that which is planted. Otherwise, it would be a creation, not a resurrection. The big question with this writer is whether he will be included in this resurrection of the elect at the last day?

Now this second coming will be with power when Christ and all of His Holy Angels shall gather together His elect from the four winds, from one end of heaven to the other and these saints shall be raised to meet Christ in the air, where He will be seen. But of the day and hour of Christ's coming, knoweth no man, not even the angels in heaven, not the Son, only the Father. (See Mark 13:32).

"Dust thou art and unto dust shalt thou return," was not spoken of the soul. The soul is that invisible, spiritual, immortal, and immaterial substance spoken of in many places in the scripture. The body is dependent on it and cannot exist without it. It can communicate or commune with God without dependence upon the body. Joseph's body was fast asleep when the Lord appeared to him in a dream and told him, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." And again He warned Joseph in a dream to take the young child and flee into Egypt. This time again the body was asleep, but his internal soul that God communicated with here was

alert.

When Christ was here, He spoke of the body as just being asleep. So when the body takes its final sleep, it does not hinder the soul from going back to God immediately, who gave it, there to communicate and commune with God, as Joseph did when he was here in the world.

Now this soul will rest in perfect peace with God, Christ and the saints, and will not be connected to a body in which Satan could throw darts at and molest, as it was here in this life.

Final and perfect salvation will come when Christ will say to the Father, "Here am I and the ones Thou has given me." Hebrews 2:13. That will be in the final consumation of all things when these bodies will be raised in the likeness of Jesus and be changed, not exchanged, to an incorruptible, immortal and glorified body that Satan can have no more influence over. It must be stressed that it is that same body that was sown in weakness that is now raised in power. It is that same body that is now raised in the resurrection a spiritual body. This means it will no longer be subject to old age, decay and disease, but it will be like unto that of Jesus and that will be enough.

If it were a new body, it would be spoken of in the scriptures as a creation. To resurrect is to bring up that which was sown, so the one raised, we believe, will know that it is he, himself, who is raised in the resurrection, and he will praise Him who raised his body, forever and ever.

For those of us who are approaching the sunset of life, the subject of the resurrection is very precious. As the apple that is ripening, also getting about ready to fall to the earth, and is getting sweeter, so it is with the Lord's people. As they get older, they, too, become riper, sweeter, and more humble. Young people may die, but old people must die. The flesh dreads it, as it was with Christ. He was not reconciled in the Garden of Gethsemane until the third time when He told His disciples to sleep on,

"Behold the Son of man is betrayed into the hands of sinners." John 14:41.

"Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou will ask of God, God will give it thee. Jesus sayeth unto her, Thy brother shall rise again. Martha sayeth unto Him, I know that he shall rise again in the resurrection at the last day. Jesus sayeth 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, Believest thou this?" John 1:22-26.

This scripture makes it unmistakably plain that the soul of the one, who is alive spiritually, never dies, and that even though the body does die, it shall be raised, "because Jesus sayeth unto her, Thy brother shall rise again." When Jesus said, "I am the resurrection and the life," that is enough for the true believer who loves Christ with all of his heart, all of his soul, and all of his mind.

I Sam. 3:1: "My soul was precious in thine eyes." David in Psalms 48:8 says, "The redemption of their souls is precious." Also in Ps. 116:15, "Precious in the sight of the Lord is the death of His saints." Though it is precious in the sight of the Lord, it has to be made precious to us by His grace that reconciles us to His will. The flesh is weak, but the Lord can make the spirit of man reconciled to His will. We have to wait until our change comes. Even though this passing is precious in the Lord's sight, it comes to pass only at the appointed time of the Father.

Submitted in hope of this blessed resurrection,

Geo. A. Fulk

November 3, 1973

WAS THE SECOND MALE-FACTOR, OR THIEF, A CHILD OF GOD?

" --- Then said Jesus, Father forgive them: for they

know not what they do. ---" (Luke 23:34). Here, Jesus was praying only for His people who had part in His crucifixion. "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 the, 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 2:37-39. It humbles us to know that it was our sins that drove Jesus to that cruel cross, and caused Him to suffer, bleed and die there in our room and stead.

Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine." John 17:9. By His statement here, Jesus declares that He does not pray or intercede for the whole or all of mankind. Romans 8:27 reads "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." By reading this scripture from the Apostle Paul's writing, we know it is proven that Jesus makes intercession only for the saints of God.

As for the two malefactors, or two thieves, (Luke calls them malefactors, Luke 23:32, Matthew calls them thieves, Matthew 27:38), we see a beautiful occurrence or event of death-bed conversion. Matthew 27:44 states that in the beginning both thieves "cast the same in his teeth." Their hearts were both just alike in their state of unbelief, being unquickened and dead in trespasses and sin in the beginning. Later, according to the will of God and His good pleasure, Christ revealed to one of these malefactors, or thieves, the truth. This one was shown the truth, the other one was not. It was kept hidden from the latter. "But if our Gospel be hid, it is hid to them that are lost." II Corinthians 4:3. (This is a hard doctrine to the

unbeliever or skeptic, is it not?)

"And one of the malefactors which was hanged railed on Him saying, If thou be Christ, save thyself and us. But the other answering rebuked Him, saying Dost thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Luke 23:39-43.

"He shall see of the travail of His soul, and shall be satisfied." Isaiah 53:11. This travail that God saw with His Son was His Church, the Bride, the Lamb's Wife, for whom the work of His Salvation of that chosen, elect number, chosen in Him before the foundation of the world, was accomplished "in the sorrows of death that compassed me, and the pains (suffering) of hell gat hold upon me: I found trouble and sorrow," said Jesus, through his servant, David. Psalms 116:3. If you could possibly, remove one from that elect number, there would be a spot. If you could possibly add one to that number, you would have a wrinkle. Concerning this people, the Apostle Paul declared "that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 4:27.

If one of these chosen ones were to be left out (or miss) his God-given seat in Heaven, the words of Christ, "All mine are thine, and thine are mine," (John 17:10), as He further said "while I was with them in the world, I kept them in thy name," talking to His Father God, "those that thou gavest me I have kept, AND NONE OF THEM IS LOST, but the son of perdition; that the scripture might be fulfilled," (John 17:12), then His Omnipotency, His Omniscency, and His state of Omnipresence would begin to deteriorate and all of it ulti-

mately fall apart. This cannot be because Jesus said "And this is the Father's will which hath sent me, that of ALL which He hath given me I should lose NOTHING, but should raise it up again at the last day." John 6:39. If it were possible for one heir of Heaven to be left out at the final call at the last Trump, or one additional to gain entrance into that number, not in His covenant, we would have a disappointed Christ and a god of failure.

"--- Unto Him that loved us, and washed us from our sins in His own blood." Revelation 1:5. To be brief, this means only the Elect of God, and only they will inherit Heaven and immortal Glory.

The Conditional and Arminian World around us may attempt to use this scripture: "--- made intercession for the transgressors" (Isaiah 53:12), to prove their theory that Jesus died for the whole, or entire, human (Adamic) race. Some may attempt to use this scripture to prove their theory that both thieves (or malefactors) were children of God. It is my conviction, as I have been shown, that only those transgressors for whom Jesus intercedes are the children of God. He said, "I pray NOT for the world, but for them which thou hast given me for they are thine." John 17:9. "Ye are not of the world, but I have chosen YOU OUT OF THE WORLD." John 15:19. HE PRAYS NOT FOR THE WORLD.

It has been stated that both thieves, the one on the left, as well as the one on the right, of Jesus, when He was crucified on Golgotha, were included in the intercession of Christ that was prophesied in Isaiah 53:12. Those who advocate this theory are handling the word of God deceitfully. (Read II Corinthians 4:2). This theory is a DOCTRINE OF SATAN. "Now, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1st Timothy 4:1).

When was Jude inspired to exhort the brethren to earnestly contend for the faith

which was once delivered unto the saints? (Read Jude 3). The next verse explains: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the Grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." The Apostle Peter declared "but there were false prophets also among the people, even as there shall be false teachers among you, who privily 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.

May it be the Will of God to keep all of us, and bless the Truth unto the Honor and Praise of His precious and glorious Name.

Woodrow W. Hudson, Jr.
Bastrop, Louisiana (71220)
August 24, 2000

(COMMENTS) SPIRITUAL LIBERALISM

The question has recently been asked, "What is Spiritual Liberalism," and how does it relate to the divine revelation of the scriptures and the true Church of Biblical understanding? One definition to this term has come forward as follows. It is "a recent movement in the Protestant world stressing the ethical nature of religion rather than its authoritarian and formal aspects. It emphasizes the freedom of the natural mind to satisfy its own spiritual needs." Another one says, "A movement in modern Protestantism emphasizing intellectual liberty with the spiritual and ethical content of Christianity."

Since "no prophecy of the scripture is of any private interpretation", (II Peter 1:20), from these two definitions it must be concluded that this term, Spiritual Liberalism, has its origin from the teaching of man's religion, since the true Church of God, as it has ever been in this time world, is neither Protestant or Catholic. The so-called freedom and intellectual liberty of the carnal mind, and everything else contained within it, is, as the

scripture declared, "enmity against God: for it (the carnal mind) is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Romans 8:6&7.

The Apostle Paul declared in Romans 9:22, "What if God, willing to shew his wrath, and to make His power known, endured with much longsuffering the Vessels of Wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which he had afore prepared unto glory." There can be no way by the stretch of any human imagination anywhere (and all imagination is contained within the limitations and confines of the carnal mind) to remove and transfer just one vessel of wrath into the embracement of the everlasting (Grace) covenant of God; neither is it possible to displace or remove just one vessel of mercy from this same Covenant of God's eternal grace and transfer it to that God-prepared path "for the vessels of wrath fitted to destruction." Neither is it possible for a Vessel of Wrath to be transformed into a Vessel of Mercy, or vice versa, as a sheep into a goat, or a goat into a sheep, by the process of metamorphosis. Concerning this unchangeable, compacted, eternal agreement, and decree, made between the Father and His Son before the world was made, David said, "Although my house be not so with God; yet He hath made with me an EVERLASTING COVENANT, ordered in all things, and sure: for this is all my Salvation and all my desire, although He make it not to grow." II Samuel 23:5. There is no way possible that this Covenant will ever change!

The question is asked, "Are the Vessels of Wrath, as well as the Vessels of Mercy, identifiable in the scriptures, and if so, how can it be done?" First, it must be stated that even the Vessels of Mercy "were by nature the children of wrath, even as others" until the time appointed of the Father" (see Ephesians 2:3), "for God hath not appointed them to wrath,

but to obtain Salvation by our Lord Jesus Christ." 1st Thessalonians 5:9. But, the Vessels of Mercy were "from the beginning, chosen to Salvation through sanctification (of the Spirit) and belief of the truth." II Thessalonians 2:13. "For who maketh thee to differ from another?" 1st Corinthians 4:7. It is the sanctification of the Spirit of God with the gift of the belief of the truth in the heart that makes the complete difference between the Vessel of Wrath and the Vessel of Mercy. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto Salvation." Romans 10:10. "Therefore hath he mercy on whom He will have mercy, and whom He will, He hardeneth." Romans 9:18.

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isaiah 8:20. John the Baptist told the Pharisees and the Sadducees, when baptizing in Jordan, "bring forth therefore fruits meet for repentance." (Matthew 3:8.) Isaiah spoke of "the fruit of the lips", a creation of God, (Isaiah 57:19), that will identify by the outward statement (from the within) experience of Grace of every Vessel of Mercy and every Child of God. This "fruit of the lips" originates from their experience, and without the experience, there will be no fruit. Let us now examine the fruit of the lips of some as follows.

The Pharisee, a Vessel of Wrath, told the Church, "I thank God that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, I fast twice in the week, I give tithes of all that I possess, etc." He stood in the temple (building) and prayed within himself those words. He trusted in himself and despised others. But the poor publican, a Vessel of Mercy, exclaimed afar off, not able to lift his eyes upward, smoteing upon his breast, saying, "God be merciful to me a sinner." Luke 18:9-13. Here, the "fruit of the lips" identified the poor publican, a Vessel of Mercy, and it also

identified, beyond any shadow of doubt, the Vessel of Wrath, a pharisee.

Cain, another Vessel of Wrath, who "brought of the fruit of the ground," already sin-cursed by God, as an offering unto Him, when rejected by Him, after his brother, Abel, "brought of the firstlings of his flock and of the fat thereof," slew him, Abel, his brother. When God inquired of Cain as to the whereabouts of Abel, Cain lied, saying, "I know not." See Genesis 4:3-12. God identified Abel as one of His Vessels of Mercy when He said, "by faith Abel offered unto Him a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Hebrews 11:5. Abel was most assuredly a Vessel of God's everlasting mercy. Cain was not.

"A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went." And afterward "he came to the second, and said likewise. And he answered and said, I go, sir: and he went not. Whether of them twain did the will of his father? They say unto him, The First. Jesus saith unto them (the scribes, priests, pharisees, sadducees and the religious world in that day), Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you." Matthew 21:28-31. The first son, who could not go, like Jonah of old, was a Vessel of Mercy, a chosen, elect subject of God's eternal grace. The second son, who said, "I go, sir, and he went not," was a genuine, Arminian volunteer, a worker in the truest sense of the word. The latter one was a Vessel of Wrath. According to this scripture, God gave the first one repentance, the latter He did not, which made all the difference.

"And there were also two other, malefactors, led with Him to be put to death." (Luke 23:32). "Then were there two thieves crucified with Him, one on the right

hand, and another on the left." (Matthew 27:38). By applying the same criterion to the case of the two malefactors, or thieves, as we applied to (1) the pharisee and the publican, (2) Cain and Abel, and (3) the parable of the vineyard, the father and his two sons, examining the "fruit of the lips" of these two condemned men, how do their individual cases measure up? One railed on Jesus saying, if thou be Christ, save thyself and us. But the other answering rebuked him, saying Dost thou fear God, seeing thou art in the same condemnation? "Lord, remember me when thou comest into thy kingdom." Luke 23:42. I ask my reader to take specific notice that not one single word was ever spoken by Jesus to the one when he railed on Christ, or Jesus. The converted malefactor spoke twice, the first time when he rebuked the unconverted malefactor, and then it followed when he begged Jesus for mercy. (Read Luke 23:39-43.) Jesus spoke only to the converted malefactor, saying, "To day shalt thou be with me in paradise." According to this scripture, Jesus never said one single word to the unconverted thief, who remained permanently within that status. These testimonials speak for themselves. I repeat, there absolutely was no line of communication whatsoever from Christ to the reprobate thief or malefactor. I ask my reader to compare on an unbiased manner the testimony (fruit of the lips) of these two individuals, and I believe that you can only come to an honest conclusion as who was, and who was not, in the Kingdom of God!

"The dying thief rejoiced to see

That Fountain in his day;

O may I there, though vile as he,

Wash all my sins away."

"All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture," said

Jesus. John 10: As evidenced by the "fruit of the lips", as recorded in the scripture, one of these two thieves (or malefactors) was a Child of God, a vessel of mercy, while the other one was a railer, and he lived and died as such. "And one of the malefactors which were hanged **RAILED** on Him." Luke 23:39. A railer is one who reviles in very harsh, insolent, abusive language. One entered the Kingdom of God, the other did not.

And here is the way the Apostle Paul described "a railer" to Timothy. "If any man teach otherwise, and consent not to wholesome words, even the Words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, **RAILINGS**, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1st Timothy 6:3-5.

By nature and by practice every single descendent of Adam is by that hateful principle of sin, contained within his flesh and blood, a thief and robber, "children of wrath, even as others until that time appointed by the Father," when He takes the hard, stony heart out of their flesh, and gives them an heart of flesh." Ezekiel 11:19. When this process has been accomplished within the soul and being of a poor, hell-deserving sinner, a thief, robber or malefactor by nature and by practice, he then has been made manifest as a "Vessel of Mercy".

Any allusion that a Vessel of Wrath anywhere, whether the thief that Christ gave no repentance, even though he is contained within the rank of all transgressors (See Isaiah 53:12), must fall within the world of the ethical nature of (false) religion, the freedom of the (carnal) mind to satisfy its own spiritual needs, manifesting the so-called intellectual liberty of the carnal mind. Such has been and will always be enmity against God and His truth. This is Spiritual

Liberalism in its purest sense, and is located at the midway point on a scale between the truth and Universalism or Unitarianism. The alluder, as well as the alluded, are both caught up within it.

All men everywhere in nature of Adam's fallen posterity, including all "Vessels of Wrath", are in God by creation and transgression. Only "the Vessels of Mercy" are in God, and His Son, Christ Jesus, by regeneration. There is no way possible (nor can there be) of proving, or attempting to prove, by the scriptures that the other malefactor, or thief, was in Him by regeneration since Jesus Christ never addressed or communicated with him in anyway whatsoever. It simply is not there. And to even suggest or allege that this uncovered malefactor, a Vessel of Wrath, a permanent, spiritual reprobate, is a child of God is sacrilege in the purest sense of the word. Sooner or later, I expect to hear that man has attempted to slip Balaam, Esau and Judas Iscariot in the Covenant of Grace, and, no doubt, he would if only he had that power. May it be the Will of God to enable and bless us "to earnestly contend for the faith which was once delivered unto the saints." Jude 3. Humbly, I trust,
J.M. Mewborn
October 16, 2000

ELDER WALTER CLEROD EDWARDS

It is with much sadness that we, the members of Lawyer Springs Primitive Baptist Church, Peachland, Anson County, North Carolina, as well as the entire Abbott's Creek Association, mourn the passing of Elder Walter Clerod Edwards.

He was born in Union County, North Carolina, on December 7, 1916, the son of the late Elder Walter Crawford Edwards and Clara Mae Harrelson Edwards. He died at Presbyterian Hospital, Matthews, North Carolina, on Monday, May 1, 2000, making his stay here on earth a little longer than 83 years. A graduate of Coyne Electrical School of Chicago, Illinois, he was a retired electrical engineer and pastor of Lawyer's Springs Primitive Baptist Church, in Peachland, North Carolina, a little over 26 years, and pastor of Mount Zion Primitive Baptist Church in Athens, Georgia, for almost 29 years. Also, during the lifetime of his ministry, he was

blessed to serve Meadow Creek and Crooked Creek Churches, Union County, North Carolina, East Atlanta Church, Fulton County, Georgia, and Philadelphia Church, in Rutherford County, North Carolina. At the time of his death, he was a member of Lawyer's Spring Church. For a period of nearly 40 years, our precious brother traveled thousands of miles to fill appointments to serve them, their sacred cause for which he dearly loved! Only God knows this number.

Elder W. C. Edwards was a strong, true and faithful Predestinarian Primitive Baptist minister in every sense of the words. He stood faithfully and strongly in the doctrine of the absolute predestination of all things, and throughout the entire period of his ministry, he never wavered one iota from these precepts. We recall today when he would come in a little late, he would say, "I am a little late, but if we believe what we preach, I am on



**Elder Walter Clerod (W.C.) Edwards
1916-2000
(And Mary)**

due time. I was not supposed to be here any earlier." We shall never forget our dear brother and pastor. He was faithful to the end!

His funeral service was conducted on Wednesday, May 3, 2000, at Crooked Creek Church, near Charlotte, North Carolina, with Elder Calvin Harward, Elder Ralph Gaines, and Elder Eugene Gunter officiating. Interment followed in Sunset Memory Gardens in Charlotte, North Carolina.

His survivors include his wife of 61 years, Mary Elizabeth Perdue Edwards, son and daughter-in-law, Charles Ronald "Ron" and Doris Edwards, Connelly Springs, N.C.; a brother, Johnny Crawford Edwards, Archdale, N.C.; two sisters, Doris Williams and Janice Mobley, both of Charlotte, N.C.; a sister-in-law, Audrey Edwards, Charlotte, a brother-in-law, Earl Parker, Southern Pines, N.C., four grandchildren, four step-grandchildren, four great grandchildren, and three step-great grandchildren.

In addition to his parents, Elder Edwards was preceded in death by his daughter, Norma Jean Chiles, who died as a result of an automobile wreck in Alabama, a number of

years ago; a brother, Norman Edwards, and a sister, Vera Parker.

It is requested by Lawyer Springs Church that a copy of this notice be sent to the family, one be retained for our church record, and one be sent to Zion's Landmark for publication.

This was done by order of Lawyer Springs Church in conference August 27, 2000.

Elder Calvin T. Harward,
Moderator

Vivian Jones, Church Clerk

FLOY "BOOTS" McSHAN LUCE

Just two years ago, we were writing a memorial for Elder Neel Luce. Now we are here for the same purpose for his widow. Boots (to everyone who knew her) was living in an assisted living center at the time of her death.

Boots was born August 16, 1912. She passed away May 21, 2000, after suffering a stroke that morning. She is survived by her daughter, Maridelle Cooksey and husband, James; grandchildren, Andrew and Melanie; and great grandchildren, Kevin, Danny, Shannon, and Kelley. Her twin sister, Charlotte Cotton and husband, Grady; and her sister, Marcelle Stegall, all of whom mourn her death.

Services were held May 24, 2000, and her body was then laid to rest beside the resting place of her lifelong companion, Neel, at Mankin Cemetery, near their home, Kemp, Texas.

Boots was a public school teacher for more than 30 years in the Dallas ISD (Independent School District), and was justifiably proud of her service to her community as an excellent teacher. Today, there are many accounts (and incidents) told that illustrate her skill, dedication, and love for the classroom and her students. Her former students frequently relate the times she did more than was required, going above and beyond the call of duty, and the lasting impressions she made upon them.

She was born to Elder Ira Dell McShan and Sister Thomas Edna McShan. Boots' father, Elder McShan, served churches in the Sulfur Fork Primitive Baptist Association of Northeast Texas for many years, and for a brief period of time, he served Mt. Olive Church of the Union Association of Texas. She and Brother Neel told of their early courtship in terms of "Hardshell meetings." Raised in a Primitive Baptist home and married to a Primitive Baptist elder, she was well versed in doctrine and order, and was faithful to uphold what she believed, as long as she lived.

Boots married Brother Neel Luce in the early 1930's. They made their home in Dallas, Texas, but were faithful to see that their respective mothers (beloved mothers-in-Israel) got to go to church as long as they were able. When Brother Neel was ordained to the ministry, she accepted her responsibilities as a minister's (elder's) wife, and was faithful in that service

as long as she lived. Many brethren, sisters and friends, that visited in her home over the years, can attest to the fact that she was an excellent hostess, and was very hospitable to them, who found their way to her door. She was faithful to attend all of the meetings in many places, Texas and other states, as long as she was able.

Although Boots never joined a Primitive Baptist Church, she was very knowledgeable about Primitive Baptist beliefs, and was skillful in discussing church doctrine and order, being ever careful to not be found to be one who spoke out of place. Even after Brother Neel's death, and with her physical limitations, she found great joy in attending the meetings, visiting church friends, and discussing church "things."

We all recognized the special gift Boots was to us, and will surely miss her. We gratefully accept God's eternal purpose in her passing, and will remember with deep appreciation her life, love, dedication, devotion, service and influence for good to all whom she loved. May God be gracious in giving us long (and lasting) memories of our beloved Moderator and his faithful companion. **AMEN.**

Wade Johnson
Athens, Texas 75751
June 18, 2000

ELSIE LEE HARDY GRAY

In our last conference at Mewborn's Primitive Baptist Church, I was asked to write the obituary of our dear sister, Elsie Lee Hardy Gray. Let me say I feel my complete inability, as I attempt to write it, and I wish that someone else had taken the task.

Our dear sister was born October 18, 1917, and was taken from this life on December 18, 1999, at Lenoir Memorial Hospital, Kinston, N.C. She was the widow of the late Elder S.M. (Samuel McKinley) Gray, and the fourth child of Mr. Kirby M. Hardy and Bessie Rouse Hardy, of Lenoir County, N.C. She is survived by two daughters, Shelba Jean Poole and Judy Irene Croom, both of Kinston; and two sons, David Lee Gray, Kinston, N.C., and S.M. Gray, Jr., Snow Hill, N.C. Also surviving are two sisters, Mrs. Bettie H. Sugg, Snow Hill, N.C., and Mrs. Sue H. Smith, Kinston, N.C., with seven grandchildren and nine great-grandchildren. She was preceded in death by a grandson,

James Michael Croom, and a great-grandson, Joshua Stewart Hardy.

Funeral services were conducted on December 21, 1999, at Taylor-Edwards Chapel, in Snow Hill, N.C., by her pastor, Elder J.M. Mewborn, with completion at the graveside in the Snow Hill, (N.C.) cemetery beside the resting place of her beloved husband. They were married January 9, 1937, in LaGrange, N.C., and were a very devoted couple. Her family came first. She loved her children, and often spoke of how thankful she was for them.

Aunt Elsie was in declining health for several years, and was bedridden the last year or so of her life. Her dear daughters stayed with her and saw to her needs. She always had a smile on her face and would always say, when asked how she was getting along, "I am doing the best that I can."

She was given a precious hope and love for the people at Mewborn's Church, and was made to ask for a home with them at the closing of service at the November meeting, 1960. She was received and baptized that same day, Sunday, by our pastor at that time, Elder Joshua E. Mewborn, assisted by his son, Elder J.M. Mewborn. She was a faithful member, and enjoyed having the members of the church visit in her home. She and her husband enjoyed visiting the brethren in our sister churches as long as their health permitted them to do so. She was a good neighbor, always sharing from her garden with others.

In closing, may I say that I believe she loved this poor sinner. As a child, I often recall the many times I sat around her table, enjoying the delicious, hot meals with her family, and the times she opened the door for us in the middle of the night, giving us a place to lie down during a bad storm outside. My Mama was afraid of bad weather. When a cloud would come up during the night, she would have to go to another place for she could not be still. Many times we sought refuge in Aunt Elsie's home. When the storm was over, we would go back to our home.

We believe that she is resting today in that Heavenly Home, and according to our hope one day we will be with her when that final call is made. Please forgive my inability.

Submitted at the request of the church and written by her niece and

sister in Christ, I hope,
The least, if one at all,
Evelyn G. Pollock
Snow Hill, N.C.

ANNIE BELLE GATES HAWKINS

It is with a sad, but peaceful heart, that I attempt to write the obituary of our dear, departed sister, Sister Annie Belle Hawkins. She was born March 31, 1916, to the late Dallas and Fannie Breeze Gates in Person County, North Carolina. She married Oscar Lee Hawkins February 22, 1935. She was called from this low ground of sin and sorrow June 21, 1999, after three months of declining health.

She and her husband joined Flat River Primitive Baptist Church, Person County, North Carolina, April 24, 1977, and were baptized into full fellowship of the church May 22, 1977, by their pastor, Elder L.P. Martin. Although they lived in Burlington, North Carolina, quite a distance from their church, by the Grace of Almighty God who had given them to love and the faith to believe the doctrine of predestination of all things and Salvation alone by the grace of God, "that it is by Grace that we are saved, not of works less any man should boast," they were faithful to attend, not only their home church, but the various sister churches of like faith and order.

Brother Oscar Hawkins, her husband, preceded her in death by twenty years, and by this same grace, Sister Annie Belle was blessed with three sons and their wives, who attended with loving care to her welfare, saw that she got to her church as often as her health permitted. She loved the church and her family so much!

Sister Hawkins leaves to cherish her memory three sons, Don and Billy, of Burlington, N.C., and Jimmy of Durham, N.C. Also surviving her are three sisters, Izona Murray, Birdie Adams and Mary Lou Tally, all of Roxboro, N.C., with four grandchildren and seven great grandchildren.

We, the membership and friends of Flat River Church, along with her family and friends who loved her so much, miss her, but I am sure her memory will be to each of us a living presence from time to time, as it has been with me since her death. I would say with the poet of old,

"It is not death to die,
To leave this weary road;
And, 'midst the brotherhood on

high,

To be at home with God."

Her funeral service was held by her beloved pastor, Elder Paul Clark, in Lowes Funeral Home Chapel, Burlington, N.C., on June 24, 1999. Her body was laid to rest beside her husband in Pine Hill Cemetery, Burlington, N.C.

Done by order of Flat River Church in conference June 26, 1999.

In loving memory of a beloved sister,
Inez Hawkins Rogers
Timberlake, N.C. 27583

MILL BRANCH UNION

The next session of the Mill Branch Union will meet, if the Lord will, with Pleasant Hill Church, in Myrtle Beach, Horry County, South Carolina, the fifth Saturday and Sunday in October, 2000, these dates being October 28th and 29th.

Those coming by way of U.S. 501, east, cross Intercoastal Waterway, then exit on to U.S. Route 17 Bypass South. Go to first traffic light, turn left on Jetport Road; then go through four (4) traffic lights and to No. 15. Turn left on No. 15, and go to church location, one mile, on your left.

Dear brethren, all our churches were represented at our last Union Meeting on the fifth Saturday and Sunday in July, 2000, and spoke peace, one with the other. We sincerely hope that our brethren and sisters, (and our friends), especially ministering brethren will continue to keep us in mind and visit us when you can. We are grateful, we trust, for those of you who have been visiting with us in our recent union meetings of our correspondents.

Billy Boyd, Union Clerk
Loris, South Carolina 29569

LOWER MAYO (FIFTH SUNDAY) MEETING

The Lower Mayo (Fifth Sunday) Meeting will be held, if the Lord will, with Aaron's Fork Church, Stokes County, North Carolina, on Sunday ONLY, October 29, 2000. Aaron's Fork Church is located south of Stuart, Va., but in the State of North Carolina. Turn West on N.C. Route 704, leaving Route #8. Go about five miles west to intersection with Aaron's Fork Church Road. Turn right for about 3 miles to church location on your right.

Arthur Martin (Member)
Stuart, Virginia

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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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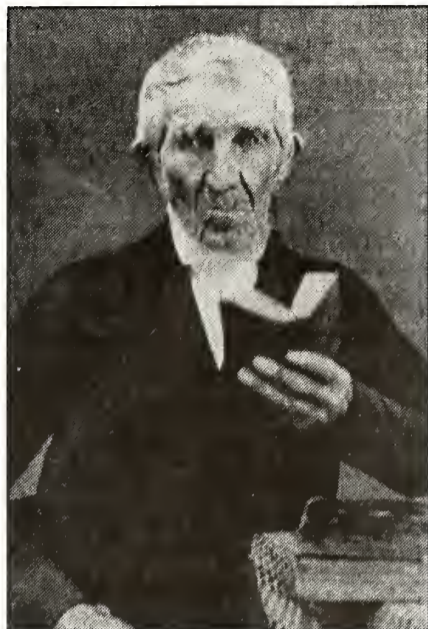
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**Elder John Jones
1790-1875**

(Photograph made at Ararat Meeting House abt. 1870, holding Hymn Book, with arm resting on pulpit near Bible.)

HISTORICAL

Dear Elder Mewborn,
I was in Hillsville, Virginia, on Labor Day weekend. On our way back home at the foot of Fancy Gap Mountain, in Cana, Virginia, we stopped at a fruit stand. As we were leaving, the kind lady said to us, "please take one of the papers. They are free to our customers."

As we rode toward our home, while reading this little paper titled, Simple Pleasures, under date of July-August, 1998, the article, "Two Preachers Long Remembered In (Surry) County," immediately attracted my attention. You cannot visualize or comprehend the pleasure and appreciation I received when I read this particular article. Southern U.S. History, folklore, and especially things that pertain to the history of the Primitive Baptist, always hold special interest to this unworthy one.

Since a child, I have always felt and believed that these people, the Primitive Baptists, know the truth by revelation and understanding, and that it has been hidden from the world. Being blessed to go among you people for these many years, since a child, has truly been a blessing to me in the highest sense of the word.

It has always been believed by me that only His humble poor are given to

know this truth, as it is recorded in James 4:6, "God resisteth the proud, but giveth grace unto the humble." This is truly a blessing of the highest to me. If it is God's will, I hope I can attend the meetings as long as I am able, and when that is past, maybe someone will take me to hear that "joyful sound." The world and its ways do not concern me. It is that remnant, the Seed of Christ, that His humble hold to fast and to this truth, unshakable, the Church of the Living God, His chosen people, that concerns me.

God has been so good to this unworthy worm of the dust all the days of my life, even to this present moment. If you see fit to publish this article, I believe many of your readers would enjoy reading it.

Humbly, I hope to remain
Ruby Kearney Barker
Goldsboro, N.C. 27534
November 18, 1998

TWO PREACHERS LONG REMEMBERED IN (SURRY) COUNTY

(Editor's Note: Scholars say that the purest Elizabethan English in the

world is still being spoken in these Appalachian regions of North Carolina and south-western Virginia. That, with bad grammar, makes for a distinctive mountain speech which is fast dying out.)

By Ruth Minick
Surry Historian

Long about a hunderd yars ago thar lived in Surry County two preachers what everbody remembers. One war a Primitive Baptist and one war a Methodist. Neither one of them war an eddicated man but everbody in Surry County loved them and paid attention to them. And, as the eddicat-ed people say, both of them had more influence in Surry than most anybody else.

The Baptist preacher man he war named John Jones, what everbody knowed as Elder Johnny Jones. His hous is still a-standin just off Jones Road, which goes off to the left when you take the Siloam Road from White Plains. That road hit war named fur Johnny Jones. In the yard thar is still the old upping post what Elder Jones used to hop on to git on his horse. They said Johnny Jones allers had a fat, pretty horse.

Elder Jones, he war born in March 1790 and died when he war almost 87 years old. When he war young and got converted he jined the Ararat Church and stayed thar as a mamber until he died. But he started churches all over Surry and preached in all of them. Fur yars and yars he war moderator of the Fisher River Association, all the while preachin regular at four churches.

Elder Jones, he kept people straight. He never minded telling folks wht he though and how they orta act. But in spite of this the people they loved him. It war him who kept people from being mad about what they lost during

the Civil War, and hit war him who told them to support the United States government. And the big people in Surry government depended on him to persuade the people to fergit. They knowed how the folks would listen to him.

But I hate to tell you. Elder Jones, he sinned once and he war so sorry that he tole people about hit. One day, he said, he war crossing over a branch he had to git over before he could git home. The weather, hit war cold, and thar war still ice on the goot-log. And when Elder Jones got on the log his foot slipped and he fell in the icy water. And you know what he said? He said, "Damn!" And he knowed he had sinned.

The Methodist preacher, he war named James Needham. Everbody called him Father Needham. If he ever sinned he never told nobody. At least nobody ever mentioned hit.

Father Needham he war from Randolph County and war borned in 1799, so he war about 9 years younger than Elder Johnny Jones. His folks, they settled at Larel Bluff near Mount Airy, but Father Needham when he growed up he moved to Pilot Mountain. Thar he lived til the end of his life. But, lak Johnny Jones he preached everwhar and people they loved him lak they did Johnny Jones. Twas said that his prayers became miracles. When he prayed fur folks what had a death in the family, they become joyful. When he prayed for sick folks, they got well. And when he prayed fur rain, hit rained.

Twas said that Father Needham's son, he got sick and everbody thought he war a-fixin to die. He worried about his soul and asked his pa to pray fur him. His pa did and Jessee, his son, he got well. And he prayed fur a

granddaughter's husband who everybody was lookin fur to die. But after Father Needham prayed, he got better and went to breakfast the next morning.

And everybody in Surry knowed about him praying fur rain. He had a bunch meetin under a big oak tree in the front yard of a house what is still standing near Pilot Mountain. Things they war so dry that crops war a-dying. Everbody was worried. They wanted Father Needham to pray. When he started to pray, twas said thar warn't a cloud in the sky as big as a pocket handkerchif. Folks still talk about it. After Father Needham prayed, he told everybody to go home before the rain come. And you know what? Before some folks got home, there come a big rain.

Another time Father Needham, he war sitting under a tree in front of New Hope Church near Ararat. The tree hit is still thar unless somebody cut it down lately. Anyway, he war a-settin thar and he heard a voice say, "Git up from thar!" He got and you know what happened? A big limb fell down jist whar he was a settin at.

People still talk about them things.

Father Needham he lived until he war almost a hundred years old. When he war 99 years old, he preached at the Methodist Conference in Winston. Three weeks after that he war dead.

Folks in Surry will never forgit Johnny Jones and Father Needham. (End).

**ELDER JOHN JONES, A
RUGGED, PIONEER PRIMI-
TIVE BAPTIST MINISTER, OF
WELSH EXTRACTION AND
LINEAGE**

Elder John Jones was born in Patrick County, Virginia, March 23, 1790. His early roots have been traced back to Wales, England, to the year 1275, where the name "Jones" was derived from the personal name "John." A charter member of the old Welsh Tract Primitive Baptist Church, organized in June, 1701, near Milford-havern, South Wales, in Great Britain, who came to America in that same year, was "Mary

John." This "Jones" -- "John" family was Celtic or Indo-European (Gentile) by way of ethnic origin and creation, dating back as early as 700 B.C. in Hallstatt (near Salzburg) Austria. From there, their roots go back to Magog, the second son of Japheth, who was the third son of Noah. (See Genesis 10:2.) Japheth was the natural father (progenitor) of the Gentile world. (See Genesis 10:5.)

Genealogical records state that Elder John Jones' family came to America, landing at Philadelphia, Pennsylvania in 1755, where they stayed for a brief period of time. They bought horses, wagons and supplies, and started on the 600+ mile trip to North Carolina through a rough, hostile wilderness country that was inhabited in those days by many Indian tribes and wild animals.

Traveling on a southern trail of a journey of about 45 days, they stopped and rested their horses and livestock at the Appomattox River in Virginia for two days. Peter Jones, a member of this Jones (Welsh) family and tribe, decided to remain in the area, where a few more settlers had already become domiciled (or settled permanently), where he determined to open a fur trading post with the Indians of that locality. This area on the Appomattox River was eventually named for him, becoming Petersburg, Virginia, as we know it today, just south of Richmond.

This Welsh, stout hearted family, tough in strongly created genes, after a few day's much needed rest with its wagon train, proceeded on into the Mount Airy, Surry County, area of North Carolina, where they divided into two groups. One group went to present day Wilkes County and settled on the Yadkin River, just west of Wilkesboro. The other group of Jones settlers purchased land on Stewart's Creek between Mount Airy and White Plains in Surry County. It was here that Elder John Jones on October 28, 1828, purchased 340 acres of land near the Level Cross

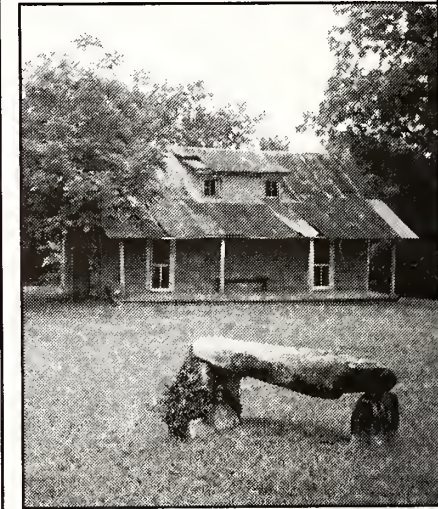
Community for a sum of \$350.00. When his wife, Rosana P. Boaz, died on June 4, 1833, he wrote his mother-in-law, Isabell Boaz, in Patrick County, Va., a touching letter in which he said, "but when in my humble cottage, I look around me and view nine motherless children, bereft of the council, wise instruction and admonition of a tender wife and mother to guard them, when rambling abroad or no dear bosom friend to welcome the appearance of my return," he soon married Jane McCarter on November 10, 1833.

Elder John Jones was well known for his able gift in the ministry to the Primitive Baptist Church. He was present on the third Sunday in November, 1832, at Cody's Creek meetinghouse, southwest of Dobson, Surry County, N.C., when the Fisher's River Primitive Baptist Association was formed. He was chosen a committee to frame the constitution of this body. Records today reveal that he served as moderator from 1848, at Round Peak meetinghouse until his death in 1875.

Records also reveal today that when he died, "much grief was caused by the announcement of his death in the churches under his care, and under whose watchcare the Association had experienced much success, peace, joy and love." Three years prior to the time of his death in 1872, he was pastoring nine churches, to-wit: Ararat,

Codie's Creek, Flat Top (or Franklin), Mitchell's River, Round Peak, Snow Creek and State Road, a record that few can parallel.

Family tradition recalls that Elder "Johnny Jones", having said "damn" when he



Elder John Jones' homeplace (built 1829) with "uping" or house mounting post (or rock) in front yard (Surry County, North Carolina)

fell off an icy footlong into Kidd Creek on a cold, icy morning, confessed in church conference of the incident, since he was the only witness to this transgression.

John Jones made his home in a log house, which is still standing today. In 1847, he planted a boxwood in the rear yard of his home that has attracted national attention through the years. In 1951 Mr. W.S. Taylor, then owner of the property, was asked by White House landscapers in Washington, D.C., in behalf of President Truman, then president of the U.S.A., to allow this unique, unusual piece of shrubbery to be moved to the White House lawn because of

Zion's Landmark

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

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its unequaled size and beauty. Mr. Taylor declined, fearing the shrub might not survive the move. The boxwood is currently ten feet tall, approximately 80 feet in circumference, and is recognized as an area historical site. When January temperatures dipped to several degrees below 0 about the year 1975, breaking all records at the time, some



ELD JOHN JONES
BORN
MAR 21 1790
DIED
DEC 19 1875
"HE WAS A PRIMITIVE BAPTIST MINISTER
FOR 65 YEARS."
HIS WIFE
ROSANA P. BOAZ
DIED
MAY - 1831

damage did occur to it, when portions died from the extreme cold.

Legion has been the number of the descendants of this Old (School) Baptist elder, who have been scattered throughout many of the United States of America, whose roots go back to Wales (Great Britain), and from there to France and Austria, well over 2,000 years ago. Many of them over the 125 year period since his death, have been blessed to embrace the same, true apostolic faith for which he upheld and contended.

Among them (to name a few) are (great, great, great grandchildren) Sisters Adelaide Gerry, Katie Holt, Dorothy Flinchum, Katherine Harward and Mildred Bryant Russell, members of Lamm's Grove Primitive Baptist Church, Moore County, N.C., of the Abbott's Creek Association; Sister Ola Dunbar Moser of Stewart's Creek (Old Hollow) Primitive

Baptist Church, Mt. Airy, N.C., with numerous non-members who regularly attend our services, including Mr. Paul Jones and his son, Duane Jones of the Asheboro, N.C., area, Reid Jones and Christopher Holt, Sanford, N.C., and many, many more. "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.) It is, indeed, a wonderful blessing to see the great promise of God made manifest and brought to pass here.

True, orthodox Primitive Baptists have always been a conscientious people. Elder John Jones was truly one of them, so conscientious as Acts 24:15 declares, "and wherein do I exercise myself, to have always a conscience void of offense toward God, and toward men." How true is the meaning of this scripture brought to light when it also included the conscience of Elder John Jones. He had one void of offense, even to himself. "Blessed are the pure in heart: for they shall see God." (Matthew 5:8.)

J.M. Mewborn

January 10, 2001

(The writer wishes to acknowledge the help and assistance of the Surry County Heritage - North Carolina - Volume I in obtaining many dates and some data in preparation of this article. We are grateful to Mrs. Ruby K. Barker for sending the article for publication. We feel that our Methodist subscribers, friends and readers will appreciate reading the information about James Needham. Also, it is to be pointed out that Andy Griffith, a native of (Mayberry) Mt. Airy, Surry County, N.C., speaks today in this (his professional) style brogue and linguistics, as did Elder John Jones, 125 years ago. Thanks and appreciation also goes to Mrs. Agnes M. Wells, Mt. Airy, N.C., and to Jo J. Adams, Dobson, N.C., for loan of Elder John Jones' photograph. Editor.)

DEATH BY CRUCIFIXION

A medical doctor in more recent years has attempted to describe in human words the

extreme, excruciating pain and physical torture encountered by death from crucifixion, using medical or physiological terminology in so doing. Since no man or person has ever returned from rigor mortis (temporary rigidity of muscles occurring in humans after death) to tell and describe such an experience in human suffering, only medical skill and knowledge could possibly come close to describing this physical trauma and horrible death.

We have been unable to determine the identity and name of this physician (or doctor) who left on record this morbid, physical account of suffering and death. Crucify means "to put to an extremely torturous death by nailing and binding the hands and feet to a cross." Trauma has been described as "a harsh wound inflicted and caused by a powerful, extraneous force or object, creating pain and suffering beyond any degree of human measurement, description or comparison."

Here is the doctor's description of death by crucifixion: "The cross is placed on the ground and the prisoner is quickly thrown backwards by his executioners with the shoulders against the wood, and there he is held down by them. The executioner in charge then feels for the depression at the front of the wrist. He drives a heavy, square, wrought iron spike (or nail) through the wrist that goes deeply inside the wood. Quickly, he moves to the other side and repeats the same action on the other wrist, being careful not to pull the arms too tightly, but to allow some flex movement.

"The cross is then lifted upwards into place by the executioners and their helpers. Then, the left foot is pressed backward against the right foot, and with both feet extended, toes down, another iron spike or nail is driven through the arches of both feet, leaving the knees flexed. The victim is now crucified.

"As he slowly sags down with more weight and pressure on the nails of the wrists, excruciating, fiery pain

shoots along the fingers and up the arms to explode in the brain. The nails in the wrists are putting pressure on the median nerves. As he pushes himself upward to avoid this stretching torment, he places the full weight on the driven nail through his feet.

"Again, he feels the searing agony of the nail tearing through the nerves between the bones of his feet. As the arms fatigue, cramps sweep through his muscles, knotting them in deep, relentless and throbbing pain.

"With these cramps comes the inability to push himself upward to breathe. Air can be drawn only into the lungs, but not exhaled. He fights to raise (lift) himself in order to get even one small breath. Finally, carbon dioxide builds up in the lungs and in the blood stream, and the cramps partially subside. Spasmodically, he is able to push himself upward to exhale and bring in life-giving oxygen. Minutes and hours of limitless pain, cycles of twisting, joint wrenching cramps cause searing pain, as tissue is torn from his lacerated back as he moves constantly in his misery, up and down, against the rough (unplained) sawed lumber (or timber).

"Then, another agony begins: a deep, crushing pain begins in the chest as the pericardium (the conical sac of serous membrane that encloses the heart and the roots of the great blood vessels of vertebrates) slowly fills with serum and beings to compress the heart. It is now almost over. The loss of tissue fluids has reached a critical level. The compressed heart is struggling to pump heavy, thick, sluggish blood into the bodily tissues, and the tortured lungs are making frantic efforts to gasp in small gulps of air. The victim can feel the chill of death now creeping through his tissues... Finally, in this agony his body is allowed to die." (End of quote.) Such was the death of the meek and lowly Son of God, our Lord and Saviour.

The scriptures record, "and when they were come to the place, which is called

Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left." It was prophesied by David concerning His suffering, "the sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." "For thou hast delivered my soul from death." Psalms 116:3 & 8. Job said concerning Him in this hour, "He is chastened also with pain upon His bed, and the multitude of his bones with strong pain." "His flesh is consumed away, that it cannot be seen; and his bones, that were seen, stick out. Yea, His soul draweth near unto the grave, and his life to the destroyers." Job 33:19-22.

The blood of all humans is composed of four components, (1st) a substance called plasma, which is the liquid part. This straw-colored fluid makes up about 55 to 65 percent of the total volume of our blood. The remaining three substances, (2) red cells or corpuscles, and (3) white cells or corpuscles, and (4) the platelets, are solid substances that are suspended in the plasma. The plasma consists primarily of water. So great was His suffering in death that the red and white cells (or corpuscles) separated from the plasma, ones from the other, perhaps an event never known to have taken place, or before unheard of in all the time of medical history of one in death, a medical phenomenon. "And the Lord hath laid on Him the iniquity (sins) of us all." Isaiah 53:6. So heavy and great was this weight of all the iniquities and sins of His people upon Him, that at the appointed, predestinated time, as the scripture records, "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19:34.

Here, the payment for all the debts for all the sins for all the (sum total) number of the elect, children of God, chosen in Him before the foundation of the world, were paid in full, atoned for and forgiven forever, by the shedding of this sinless, atoning

blood, while at the same time, each child of God was washed with that pure water from sin from that clear River and Fountain of Eternal Life. All of this was accomplished by the suffering of the One we have attempted to describe above in His crucifixion.

"Rock of Ages, cleft for me,

Let me hide myself in Thee;

Let the Water and the Blood,

From thy wounded side which flowed;

Be of sin the double cure,
Cleanse me from its guilt and power."

While "never man spake like this Man," (John 7:46), also never has any since the world was made, suffered like this Man. A more noble cause of Love has never existed, and will never exist again any higher than this One in this time world, the sufferings of Christ, and that for the Love of His people, whom His Father gave Him, and who were chosen in Him, before the foundation of the world.

All of this was accomplished and finished in just six hours. "And it was the third hour, and they crucified Him." Mark 15:25. "Now from the sixth hour, there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabach-thani? that is to say, My God, My God, why hast thou forsaken me?'" Matthew 27:45 & 46. His Father had withdrawn from Him, and He was left to die.

Thus, He hung on the cross three hours in light, as the only perfect burnt offering for sin, returning His pure righteousness to His Father and imputing it in light upon us and three hours in darkness when He took all our sins upon Himself as the only perfect sin offering for sin and uncleanness. He was also a trespass offering and a peace offering, all of which were necessary and required for the salvation of the Church of God.

The burnt offering was one of the sweet savor offerings, the meaning of which is acceptability with God, Christ

must first be acceptable to His Father, God, as a burnt offering, for He offered Himself without spot to Him to purge the consciences of His people from dead works to serve Him, the Living God. He offered Himself as a sacrifice for sin and was accepted as the word declared at His baptism when the Voice from His Father in Heaven declared, "This is my beloved Son in whom I am well pleased." (Matt. 3:17.) Also, on the Mount of Transfiguration, the same words were again repeated from Heaven with the additional phrase, "Hear ye Him." (Matthew 17:5.) The sacrifice for sin, the burnt offering, must be holy and without blame or fault, and Christ, as such, possessed that zeal represented by fire that He was willing to suffer all the torments and miseries due His bride, the Church, to save her and redeem her, and being acceptable to God, had to be without sin and to be therefore in light as an offering to His Father. As He was acceptable to His Father, God, our acceptability to God, the Father, is because we are made acceptable through Him in the Beloved. Although the burnt offering is connected with the sin offering, it has its value as stated above.

The animal under the Jewish law, brought as a burnt offering, was often a bullock or ox led from the pasture. Jesus was led as a sheep dumb to the slaughter or as an ox to the slaughter, to more correctly apply the type figure. The burnt offering must first be examined and accepted, if found to meet all the requirements of the law. Confession was made by the offerer, and then the animal was slain. Hands were laid on the head of the sacrifice before it was slain. Then the animal was slain and all its inward parts exposed to the gaze of the high priest. God looked within the heart of Christ in accepting Him as our sacrifice. As it was in the Heart and Soul of Christ, so David proclaimed prophetically concerning Him, "I delight to do thy will, O my God: yea, thy law is within my heart." Psalms 40:7 & 8. The

inward parts were washed with clean water, thus denoting the application of the water of the Word to the sacrifice (water often representing the Word), for Jesus was the Word made flesh. It was the delight of Christ to do His Father's Will and to die on the cross because of His great Love for His bride, the Church, and for being her surety, but as the Son of Man, He dreaded that bitter cup of death.

Now the sin offering denoted that the animal suffered in the place of and for sin of the offerer. Jesus took our place on the cross and we were in Him and so suffered to some extent, but not as He suffered. God cannot look upon sin for sin separates from God who is of purer eyes than to behold evil. Cleansed by the shed blood of Christ, He sees no sin in the bride of His Son. But as sin brings darkness and death, Jesus must hang in darkness on the cross three hours, being forsaken by His Father, feeling as though He had committed every sin (as the sin offering) of all His chosen people, and thereby atoning for the sinful nature of His people, as they transgressed in Adam. All of our sins were laid on Him. The burnt offering and the sin offering combine, as a double gift or giving,

"Then, in His love and His decrees,

Christ and His bride appeared as one;

Her sin, by imputation, His,
Whilst she in spotless splendor shone.

"O Love, how high thy glories swell

How great, immutable, and free!

Ten thousand sins, as black as hell,

Are blotted out, O love, by Thee."

In the sin offering, the animal was also burnt, even to the dung, because it represents putting away the corruption, filth and fruit of sin. The animal's ashes were carried outside the camp to a clean place and buried. Jesus suffered without the gate, and his body was laid in a clean, new tomb. Here we see both type and anti-type. When the priest first offered

the body of the animal, he had on linen garments. After he buried the ashes of the sin offering, he changed his linen garments to other linen garments, but both garments were cut out of the same quality of material, which shows us that Jesus, when he rose from the dead, was the same body, but with added characteristics in that he could eat or not eat, rise from the earth, go through the walls of a room, and, yet, He was the same Jesus, death having no more power over Him. There was a difference in a sense from what he was before He died on the cross. So we see there was a difference with the priest after the ashes of the slain (animal) sin offering were buried, when he put on another garment, but from the same quality of material. Of course, the type can never be as perfect as the anti-type, but the picture and meaning are there.

The wonderful, sure predestination of God, unquestionable and indubitable, was brought to pass and fulfilled, as prophesied by Zechariah of old, when he declared, "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." "And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea." Zechariah 13:1 & 14:8. The former sea here represents the time frame beginning at the first day of time at Adam's creation, including the first two dispensations, the old world, and the law (or legal dispensation), 2,000 years each, or a total of 4,000 years, ending with the coming of Christ; and the hinder sea, the third or final dispensation of time, beginning at the time of Christ's birth, which will be closed at the end of time at Christ's second coming which we have reason to believe is now close at hand and not ere long. There is no promise in the scriptures beyond these last 2,000 years time frame or period.

"And it shall come to pass in that day, that the light shall not be clear, nor dark. But it

shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light." Zechariah 14:6 & 7. This prophecy of Zechariah was, indeed, referring directly to Calvary (or Golgotha), as recorded in Luke 23:45, "and it was about the sixth hour, AND THERE WAS A DARKNESS OVER ALL THE EARTH UNTIL THE NINTH HOUR." A solar eclipse (of the sun) occurs when the moon's shadow sweeps across the face of the earth, blotting out light upon the earth from the sun. At the moment of the total eclipse, a brilliant halo flashes into view around the darkened sun. This halo is the sun's outer atmosphere, the Corona.

As the Son of God was dying on that cross and was expiring, when Jesus cried with a loud voice, 'Father into thy hands I commend my spirit, and having said thus, He gave up the ghost,'" fulfilled the exact second of time the prophecy of Isaiah, "for a small moment have I forsaken thee;" "in a little wrath I hid my face from thee for a moment." The small, forsaken moment, in the little wrath when He hid His face, the sun went into total eclipse sometime from the sixth hour to the ninth hour, when He died. But the glorious promise to His Church, the Bride, the Lamb's wife, in the resurrection of His Body which was to come, "but with great mercies will I gather thee," "and with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." (Isaiah 54:7 & 8.) "Thee" as written here, is to be understood in the plural, meaning both Christ, and that Church that was chosen in Him before the world was.

J.M. Mewborn
January 5, 2001

STELLA MAE LYON

"Precious in the sight of the Lord is the death of His saints." (Psalm 116:15.) The Roaring River Primitive Baptist Church, Wilkes County, North Carolina, was so graciously blessed with a Mother-in-Israel for over 63 years, and a natural, faithful, devoted mother to her family of nine children for her life-

time. We desire, if the Lord will bless us, to leave on record these lines pertaining to this devout soul who was dedicated to many Godly principles in her walk in this time world. God took her from us on April 9, 2000, at the age of 88 years.

Stella Mae Sanders Lyon was born September 20, 1911, in Alleghany County, North Carolina, to Johnny and Janie Crouse Sanders. In early life on March 31, 1934, she was married to our father, Tyre Wesley Lyon, and to them were born nine children: seven daughters, Mrs. Johnny (Vina) Absher, State Road, N.C., Mrs. Johnny (Alma) Lovette, Sister Iva Grace Combs, and Sister Grayson (Rachel) Fender, and Mrs. Daniel (Caroleen) Wagoner, all of Traphill, N.C., Mrs. Robert (Eula) Pruitt, Elkin, N.C., and Sister Randy (Margie) Carter, Bristol, Tennessee; two sons, Wesley Lyon and Elder John Lyon, both of Traphill, N.C., one sister, Ruth Caudill, Elkin, N.C.; 30 grandchildren, 48 grandchildren, and two great-great grandchildren, all of whom are left behind to mourn her passing.



Stella Mae Lyon
1911 - 2000

At the age of 26 years, she was received into fellowship of Roaring River Church during the cold winter of 1937, and was baptized by Elder Joshua Crouse, when they broke the ice on the beautiful mountain stream nearby to administer the sacred rite. She served faithfully as church clerk from the year 1950 until 1981. When the doctrine and faith of many sister churches in the area deteriorated and weakened

into conditionalism and its soft teaching, God blessed her to stand faithfully to the cause of the true, predestinarian (Old School) Baptist church and her people, when these churches withdrew from Roaring River.

It shall be left on record that for a period of ten years from April, 1952, to March, 1962, no meetings or conferences were held at Roaring River. It was during this time frame when our precious mother and Sister Mary Nixon came faithfully to the old building (still standing today) at the meeting times and hour, waiting at the door, hoping that God would send them a preacher. Like the Harlot Rahab of old, the scarlet thread, hidden from the surrounding world, was in their window. It was about March, 1962, or soon thereafter, that Elder A.L. Presnell of Sparta, North Carolina, heard of their faith, and at their request, began preaching for them. Since that time, 1962, God has blessed our little church with constant pastoral care until now, 2001.

"Be thou faithful unto death, and I will give thee a Crown of Life" records Revelation 2:10, which fully and completely describes the life of our beloved mother in the Spiritual Kingdom of God, as well as to her family of nine loving children. The Church was her life and her love, and also hearing the glorious truth (the Gospel) proclaimed within her borders. By the Grace of the Living God, she was kept humble here through many trials and afflictions, and according to our hope, she truly died in the triumphs of faith and hope of a glorious resurrection of our bodies at the last day, when He shall call for them.

Elders (James) Jim Moody, Elbert Kirkman and Calvin Harward were blessed to speak comfortingly to us at her funeral service on April 11, 2000, and her body was laid to rest in our church cemetery.

Submitted by a daughter, who loved her dearly, I hope, for Christ's sake.

Rachel L. Fender
Traphill, North Carolina
January 5, 2001

EULA HUNT THOMPSON

Our Heavenly Father has seen fit to call from our midst our dearly beloved mother, Sister Eula Thompson. She was born September 22, 1909, in Johnston County, North Carolina, and died October 23, 1999, at the age of 90 years, one month and one day.

On August 13, 1927, she and the late George Oscar Thompson were united in marriage. They were blessed to live together over 51 years. Unto their marriage five children were born, two of whom still survive. They are Mrs. Joyce T. DeHart and husband, Riley, and Mrs. Toni T. Turner and husband, Tinker, all of Durham, N.C. She is also survived by one sister, one son-in-law, eight grandchildren, nine great grandchildren and one great, great grandchild. She loved her family dearly, and the whole family loved her greatly. She will be deeply missed by all.

Sister Eula Thompson was the daughter of the late Betty Hunt Parrish of Johnston County, North Carolina, who was a member of Bethany Primitive Baptist Church in Pine Level, N.C. She and Brother Oscar Thompson united with Mt. Lebanon Primitive Baptist Church, in Durham, North Carolina, on the first Sunday in June, 1978. They were baptized the second Sunday in June, 1978, by Elder Jack Hawkins.

In all the trials and afflictions that she experienced, she remained always a true and faithful member of her church, and loved all the members and her friends until her death. Sister Eula was a firm believer in the doctrine of salvation by and through the Grace of God. She believed that her days on earth were numbered, and when God called, she had to go. She told us that she hoped she was ready to go whenever He called her. Everything was just like God fixed it, and that His will be done.

Her funeral service was held October 26, 1999, at 2:00 P.M. at Mount Lebanon Church, the church she loved so much. Her funeral services were conducted by

Elder Mack Freeman, Elder Bobby Daughtry and Elder Danny Carrol, whom, we feel, were blessed of God to speak pertaining to the things she loved.

Her body was laid to rest in the church cemetery beneath a beautiful array of flowers to await the coming of her Lord and Master. On that great Day both soul and body will be reunited and carried Home to eternal glory. There she will see Him as He is and be forever satisfied.

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

Written at the request of Mount Lebanon Church while in conference the first Sunday in November, 1999.

Humbly submitted by her daughters,

Mrs. Joyce T. DeHart
Mrs. Toni T. Turner

LUCY (TAYLOR) LAWSON

It is with great sorrow that I attempt to write this obituary of Sister Lucy (Taylor) Lawson. She was born February 17, 1915, in Guilford County, North Carolina, to the late Ezekiel Bernard and Mary Catherine (Lawson) Taylor. She passed to her Lord Jesus Christ on August 5, 2000.

In October, 1937, she married Fred Lawson. To this union were born three children. Sister Lucy was a faithful member to her church, and attended churches and associations near and far. She joined Mayodan Primitive Baptist Church, Mayodan, Rockingham County, N.C., on September 20, 1947. For many years, she and her husband, Fred, did the yard work for our church, and always saw that things were kept neat and clean. After her health became so bad, she always made sure that things were taken care of and kept nicely. We always knew that we could depend on her.

Sister Lawson was a true believer, and stood humbly and faithfully in her belief of the true doctrine of predestination and election by the Grace of God. We will miss our wonderful sister. Last year at our Lower Mayo

Association, she told this writer, while driving on our way home, "this will be my last association." How true her words were! Sister Lucy was always a joyful person. She loved life. Her natural home here on earth was surrounded with flowers of every kind. Her yard was always kept neat, clean and tidy, surrounded with flowers and plants of every kind. Her joy in growing them was to share them with her church and her friends. She loved to sing the hymns and songs of praise in Zion. You could always hear her beautiful voice over the others. When she felt the Spirit of the Lord in our meetings and assemblies, there were times when she would shout aloud for joy under the sound of the precious Gospel and Truth. Exuberant at times she was in her make-up and demeanor.

When I visited with Sister Lucy at the nursing home, one time she said to me, "I have beaten this breast cancer, but I am afraid it will beat me." With her family around her at her last hour, she quietly fell on sleep. God spoke her name, she closed her eyes and slipped away.

We, the Mayodan Primitive Baptist Church, feel that our loss is God's great gain. He needed another flower to surround His Holy Throne. Her suffering here is finished, and she now awaits for that morning of all mornings when Christ, her Lord and Saviour, shall call, "my weary child, come Home, and I will give you that eternal rest, stored up for you from the foundation of the world, to never suffer anymore." It is the sincere desire of our church that God will be with her loved ones and comfort them from day to day in the loss of their precious mother.

Her funeral rites were conducted by her pastor, Elder Kenneth Hopkins, of Stuart, Virginia, at Sardis Primitive Baptist Church, where her body was laid to rest in the church cemetery, but not her soul or spirit. She was preceded in death by her husband, Fred Lawson, a son, Noel Franklin Lawson, a daughter, Nona Gay (Lawson) Thigpen, and her sisters,

Hazel (Taylor) Bullins, and Annie (Taylor) Hampton; brothers, Willard, Troy, Charlie and Cazzie Taylor. Still living and surviving her are her son, Ted L. Lawson and wife, Connie, with nine grandchildren and 15 great grandchildren. Sisters surviving her are Mary Lou (Taylor) Joyce and Becky (Taylor) Ballard; brothers, David, Bobby, and Rev. Jacob Taylor.

We, the Mayodan Primitive Baptist Church, extend our deepest sympathy to her family, and our hope is that God will reconcile all of us to His Holy and Righteous Will.

Therefore, be it resolved that a copy of this obituary be placed in our church records, a copy sent to the family, and a copy sent to the Zion's Landmark for publication.

Done at the request of Mayodan Church in conference this August 19, 2000.

Elder Harry H. Meeks,
Moderator

Georgia M. Thomas, Clerk

HAZEL CATHERINE (TAYLOR) BULLINS

We, the members of Mayodan Primitive Baptist Church, Mayodan, Rockingham County, North Carolina, bow in humble submission to the Will of our Heavenly Father, who called home our sister, Hazel Catherine (Taylor) Bullins on August 3, 2000. (It is to be pointed out that her natural sister, as well as spiritual sister in our beloved, little church, Lucy (Taylor) Lawson, whose obituary appears above, died just two days later, on August 5th, 2000.)

Sister Catherine (Taylor) Bullins was born in Stokes County, North Carolina, to the late Ezekiel Bernard and Mary Catherine (Lawson) Taylor on December 16, 1923. She was married to Ed Bullins on October 19, 1940. To them were born six children. Sister Hazel Bullins was a faithful member to Mayodan Church for many years until her health became so bad that she could not attend. She was a firm believer in the doctrine of election and predestination by the Grace of God according to her hope. She

stood firmly in her belief until the end.

It is our sincere desire that God will be with her loved ones and comfort them from day to day. Sister Bullins was preceded in death by her husband, Ed Bullins; a son, Ed Larry Bullins, and a grandson, Troy Bullins. She is survived by her daughters, Ann (Bullins) Lemons and Delores (Bullins) Fulcher; sons, Clifton D. Bullins, Lonnie Joe Bullins and Jerry Bullins. Her sisters, Mary Lou (Taylor) Joyce, Sister Lucy (Taylor) Lawson, (deceased August 3, 2000), and Becky Jane (Taylor) Ballard; brothers, Bobby, David and Rev. Jacob Taylor, with 19 grandchildren and 23 great grandchildren.

Her funeral service was conducted at Ray's Funeral Home Chapel, Madison, North Carolina, by her pastor, Elder Kenneth Hopkins, of Stuart, Virginia. Her mortal body was laid to rest in Sardis Primitive Baptist Church Cemetery to await the second coming of our Lord and Saviour, Jesus Christ.

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

Done at the request of Mayodan Church in conference this August 19, 2000.

Elder Harry H. Meeks,
Moderator

Georgia M. Thomas, Clerk

MARTHA EUNICE JUSTICE

Sister Eunice Simpkins Justice, daughter of the late Brother Walter Simpkins and Lettie Sauls Simpkins, was born in Wake County, North Carolina, in the year 1904. She passed to her eternal reward on February 12, 1999, after several years of failing health at the age of 95 years.

In early life of womanhood, she united with the Raleigh Primitive Baptist Church, New Bern Avenue, Raleigh, Wake County, North Carolina, sometime about the year 1920, and was baptized by her uncle, Elder W.A. Simpkins. Later she was married to Mr. Dewey Justice.

Following the end of World War II in the year 1945, Sister Justice and her husband

moved from Wake County, N.C., to Topsail Island, Pender County, North Carolina, where they were instrumental (with others) in establishing the coastal resort Town of Topsail Beach, North Carolina. Together, they originated and successfully built the Breezeway Motel and Restaurant that became a prevalent eating and lodging place for many tourists and vacationers.

On May 26, 1985, she moved her church membership to nearby Stump Sound Primitive Baptist Church, Holly Ridge, Onslow County, North Carolina, where she was always faithful to attend meetings with the sister churches as long as she was able. Sister Justice loved the doctrine of Salvation by Grace and Grace alone, and the doctrine of predestination of all things. Although she was physically afflicted, she never complained. She manifested a great love for the church. Just to know her was to love her. She was always so cheerful, radiating with warm love and a smile, wherever she went. After the death of Mr. Justice, she lived alone and took care of herself until about two and one-half years prior to her death, when she went to live with her son, Ralph, and his wife Rebecca, in Myrtle Beach, South Carolina.

Her funeral service was held at Stump Sound Church by her pastor, Elder Gene Lupton and Elder J.T. Prescott. Her body was laid to rest in the church cemetery beside the resting place of her husband, Dewey Justice, there to await the resurrection.

Written by request of Stump Sound Church in conference with the request that a copy be placed in the church record book, a copy be given to her family, and a copy submitted to the Signs Of The Times and Zion's Landmark for publication.

Elder Gene Lupton,
Moderator

Evelyn Pratt, Clerk

EUNICE PAULINE CHANDLER

By request of Flat River Primitive Baptist Church,

Person County, North Carolina, while in conference November 27, 2000, I will endeavor to write a few lines in memory of our beloved sister, Eunice Pauline Chandler, who was born May 30, 1919, and passed from us on September 27, 1999.

Our beloved sister was born in Person County, North Carolina, the daughter of the late James and Emma Chandler. She is survived by three brothers, J.B. Chandler, Timberlake, N.C., Marshall Chandler, Satellite Beach, Florida, and Elliott Chandler, Roxboro, N.C. She was retired from Collins & Aikman, Inc., where she was employed for a period of 40 years.

Sister Pauline, as we knew her and called her, joined Flat River Church by letter April 20, 1997. Her funeral service was conducted by her pastor, Elder Paul Clark of Henry, Virginia, who was blessed to speak so well on this occasion. Interment was in Surl Church Cemetery.

It has been my privilege (of this unworthy writer) to have known this (Chandler) family for a long time. I believe that nothing ever came in her past life that caused her as much anxiety, stress and worry as the trouble that came in Surl Church, her first love. I remember so well her calling me on a Sunday afternoon, very despondent, desiring comfort, which I did not have. I tried to talk with her, and I do not think that anything I said made her feel any better. It was not given to me to possess what she so needed at the time.

I am glad and hope to be truly thankful for Flat River Church being good to her, that she was made satisfied and looked forward to the meetings there on the fourth weekends of each month. I feel so insufficient and fall so short in trying to write this memorial (or obituary) for one of the little ones of God's anointed. I fully believe it was her most humble desire to be made to walk in an upright way, as this was very evident in her manner and conversation. If everyone had this humble spirit, that she possessed, there would be no

need of any judges or law officers, if all could possess or had this trait or quality. We believe she is now at rest, and will one glorious day hear that final call, saying, "My child, come home."

Done by order of Flat River Church while in conference November 27, 2000.

Elder Paul Clark, Pastor
Charlie Blalock, Clerk
Charlie Blalock,
Committee

EDNA LOIS RIMMER BRAD-SHER

Our Almighty God reached down at Alamance Regional Medical Center, Burlington, North Carolina, on Sunday, February 13, 2000, and took one who was so near and dear to us. Sister Lois Bradsher had been in failing health for several years while residing at the Hawfield's Nursing Center, but was seriously ill for just one week.

She was born in Person County, North Carolina, on January 29, 1912, the daughter of the late Henry McNeal and Martha Rimmer. Her late husband was James Odie Bradsher. They both offered for membership at Wheeler's Church on the second Sunday in November, 1970, were received, and baptized at the Roxboro Church baptismal pool on the second Sunday in December, 1970, by their pastor, Elder Burch Wray. Both of them remained loving, faithful members until they were removed from our midst.

Sister Bradsher is survived by three daughters, Edna B. Smith and Martha Bradsher, Mebane, N.C., and Mary B. Robinson, Graham, N.C.; two sons, Neal Bradsher, Haw River, N.C., and Tom Bradsher, Roxboro, N.C.; two sisters, Reba Wheeley, Roxboro, N.C., and Sister Gertie Norris, Hurdle Mills, N.C.; one brother, Dallas Rimmer, Roxboro, N.C., with sixteen grandchildren, twenty-three great-grandchildren and three great-great grandchildren, all of whom are left behind to mourn her passing.

Her funeral service was held at Wheeler's Primitive Baptist Church by her pastor, Elder Pete Hendrix, on February 16, 2000, with inter-

ment in the church cemetery.

In passing we would like to mention the faithfulness and attentiveness of her family to her needs, as was her special friend, Brother Isaac Rice, who sat with her most every day and had lunch together, all of which made her last days more enjoyable.

We, the members of Wheeler's Church, desire that her family know that our deepest sympathy is with each one of them. We also miss her greatly, but feel that she is now at rest, according to our hope, and that her body will never know any more pain and heartaches that we, who are left behind, must endure until such time, known to our God, when it shall please Him to carry us home at that appointed time, where we shall suffer no more.

Done by the order of the church and approved in conference this 8th day of April, 2000.

Elder Pete Hendrix,
Moderator

Reuben Bowes, Clerk

ANNOUNCEMENT:

**SARDIS CHURCH, ROCK-
INGHAM COUNTY, NORTH
CAROLINA, TO COMMEMO-
RATE ITS 200TH ANNIVER-
SARY AND FOUNDING,**

APRIL 29TH, 2001.

Sardis Primitive Baptist Church, situated on the north side of U.S. Highway 220 between Greensboro and Madison, North Carolina, if the Lord will, hopes to observe by a special (anniversary) meeting its two century founding on April 29th, 2001. The founding date of the church was March 25th, 1801.

The meeting will begin at 10:00 A.M. when speakers will explain how the church

began and its permanent establishment came about. Eulogies on deceased (or past members), those who are still living today, including non-members and friends who have supported the church through the years, as well as those who helped establish the church cemetery, will be given and mentioned.

There will be a catered lunch for all guests, friends and loved ones in attendance at the noon hour.

After the lunch meal, a ceremony will be held when speakers will recognize and honor the veterans, including many from the Civil War period, and for all of those up to the present time, who are interred in the church cemetery. Also, all living veterans in attendance will be recognized and honored on this special day and occasion. Anyone who has a desire to speak concerning the past history, or has valid documentation concerning the establishment of the Sardis church, would be welcome.

It is the desire of the entire Sardis Church membership to invite our entire community, our friends, those who have visited the church from time to time in the past, present, or is a veteran, including those who want to come and be a part of our Bicentennial occasion of the founding of our church, would most assuredly be welcome to join us in this special, historical event.

Through the Two Hundred (200th) year old history of Sardis Church, it is interesting to note and point out that it has occupied three, separate locations (or sites), and has worshiped in four meetinghouses in this area. If the Lord will, an accurate history,

as possible, of the church will be published at a future date.

Elder David Minter, Pastor
Mildred Middleton, Clerk
Talmadge Vaughn
Allen McBride
Jack Neal, Deacons

**NOTICE OF YELLOW RIVER
UNION MEETING TO BE
HELD MARCH 17TH & 18TH,
2001, AT MT. ZION CHURCH**

Our Annual (Spring) Yellow River Union Meeting was appointed to be held this year, 2001, with Mount Zion Primitive Baptist Church, at Athens, Clarke County, Georgia, beginning on Saturday, March 17th, and will continue through Sunday, following March 18th, 2001, if the Lord will. Services will commence on Saturday at 11:00 A.M. EST.

We look forward and anticipate our correspondents from our sister associations and independent churches being with us at this time, as well as our dear friends in the faith, especially ministering brethren.

Traveling directions are as follows: From I-20 West, exit 59 (Thomson-Washington Hwy. 78). Church location is approximately 5 miles West of Athens (Ga.) City Limits on U.S. Hwy. 78 across from the Georgia Square Mall. From Hwy. 441 South, exit onto the North Athens By-Pass 10 Loop (and North 129). Travel 5.5 miles on 10 Loop and exit at the Winder-Atlanta exit (left section of the exit). Turn right on Hwy. 78. Church location is one mile on left across from Georgia Square Mall.

Elder E.H. Gunter,
Moderator

H.L. Fleming, Clerk
Tel. # 1-706-795-3297

MILL BRANCH UNION

The next session of the

Mill Branch Union Meeting will be held, if the Lord will, with Pireway Church, Columbus County, North Carolina, beginning on Saturday before the fifth Sunday in April, and continuing through Sunday following, these dates being April 28th & 29th, 2001.

Those who travel U.S. 701 will come to Tabor City, N.C., and follow U.S. 701 By-Pass at Tabor City, N.C., to intersection with N.C. Route 904. Turn east on Route 904 and go approximately 17 miles to church location on your left.

We would be glad to have as many of our correspondents, especially our ministering brethren, to meet again with us at Pireway Church, if the Lord will.

Billy Boyd, Clerk

Loris, South Carolina

**LOWER MAYO (FIFTH SUN-
DAY) MEETING**

The Lower Mayo (Fifth Sunday) Meeting will be held, if the Lord will, with Russell Creek Church, Patrick County, Va., on Sunday only, April 29, 2001. Russell Creek Church is located in Patrick County, Va., about 8 or 10 miles south of Stuart. Those coming either north or south on Route (Va.) 8, turn east on Road 653, just inside State of Va.-N.C. line. Go one mile to Route 631. Turn right to church location on your right. Those coming U.S. 58 west to Road 831 a hundred yards to Road 700 to 631, and then on 731 about three miles to location on your right.

We hope our correspondents, especially our ministering brethren, will keep us in mind and be with us if at all possible. We feel that we need you, if not deceived.

Arthur Martin, Clerk
Stuart, Virginia

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