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January - February 2008

Number 1

GLOBAL WARMING (IS IT REAL, AND, IF SO, DOES IT INVOLVE THE END OF TIME AND THE WORLD?)

(My Current, Natural
Observations)

A number of people have recently expressed their personal interest to me, especially since last summer and fall, 2007, after the very hot, very dry summer, concerning the reality or unreality of global warming, a term with which we have all now become familiar. Also, if real, could it have any relationship with the end of time and the world? Global warming in our time (now) is very real, as believed by many scientists, meteorologists and high figures in government, while categorically rejected and completely denied by many others.

Global warming, scientists say, is the over accumulation of greenhouse gases, including mainly carbon dioxide, in the surrounding earth's atmosphere, caused by human activity for the past 20 or 30 years. This over accumulation of poisonous greenhouse gases in our atmosphere has caused increased over-all temperatures surrounding our planet, the earth, that includes all the oceans and seas, regardless of location. The increased global temperature has visibly melted both the Arctic (north pole) and the Antarctica (south pole) polar ice caps to a great majority percentage, including the frozen Arctic and Antarctica seas that surround the poles, as known and verified in past record-keeping for this time frame. The melting of the huge polar ice caps has greatly elevated the volume of water contained in the earth's oceans and seas on

a worldwide basis, causing steadily rising sea levels everywhere. The gradual rising of overall temperatures worldwide has created climate change for hotter, dryer weather that has caused terrible mega fire storms, destroying millions of acres in the mid-west and western areas of the United States, including thousands of home and real estate properties, with the number and intensity of hurricanes and typhoons worldwide, increasing rapidly. Our weather patterns, they say, are changing very fast.

A most recent report as late as December 12, 2007, that originated from the new NASA satellite data, obtained by the Associated Press (that appeared in our local paper, the Raleigh N&O, pages 1 and 12A), tells that the current status of global warming, based upon scientists' judgment, is now much worse than previously thought. The report is summarized and reads in part as follows:

AVERTING CLIMATE CATASTROPHE.

CLIMATE CHANGE IS CAUSING EXTENSIVE DAMAGE AT AN ACCELERATING RATE. THE ARCTIC IS MELTING RAPIDLY — SUMMER SEA ICE COULD BE GONE IN JUST 5 YEARS. WEATHER DISASTERS ARE SOARING. MILLIONS OF PEOPLE ARE SUFFERING. AND THE WORLD'S TOP SCIENTISTS RECENTLY AMPLIFIED THEIR CALL FOR URGENT ACTION TO REDUCE GREENHOUSE GASES.

"WASHINGTON. — An already relentless melting of the Arctic greatly accelerated this past summer, 2007, a warning sign that some scientists worry could mean global warming has passed

an ominous tipping point. One even went so far recently to speculate that summer sea ice in the Arctic would be gone in five years.

"Greenland's ice sheet melted nearly 19 million tons more than the previous high mark, and the volume of Arctic sea ice at summer's end, 2007, was only half what it was just four years earlier, according to the new NASA satellite data obtained by the Associated Press.

"The Arctic is screaming', said Mark Serreze, senior scientist at the government's snow and ice data center in Boulder, Colorado. Just last year, two top scientists surprised their colleagues by projecting that the Arctic sea ice was melting so rapidly that it could disappear entirely by the summer of 2040. This week, after reviewing his most recent, newest data, NASA Climate scientist, Jay Zwally said, 'At this rate, the Arctic Ocean could nearly be ice free at the end of the summer by 2012, just four years from now, much faster than previous projections.

"So, scientists in recent days have been asking themselves these questions: Was the record melt seen all over the Arctic and Antarctica in 2007 just a blip amid relentless and steady global warming? Or has anything sped up to a new climate cycle (or change) that goes beyond the worst case scenarios presented by computer models?"

This recent, most interesting report goes on to say,

"The Arctic is often cited as the canary in the coal mine for climate warming', Zwally said. 'Now as a sign of climate warming, the canary has died. It is time to start getting out of the coal mines.'"

THE PLAGUE OF SIN

("O Wretched Man That I
Am! Who Shall Deliver Me
From The Body Of This
Death?" Romans 7:24.)

(OUR EXPERIENCE)

How sore a plague is sin,

To those by whom 'tis felt:
GOD'S child doth cry, "Unclean,
unclean!"

E'en though released from guilt.

O wretched, wretched man!

What horrid scenes I view!
I find alas! Do all I can,
That I can nothing do.

Of peace if I'm in quest,

Or love my thoughts engage,
Envy and anger in my breast
That moment rise and rage.

When for an humble mind

To God I pour my prayer,
I look into my heart, and find
That pride will still be there.

How long, dear Lord, how long

Deliverance must I seek?
And fight with foes so very strong,
Myself so very weak?

I'll bear th' unequal strife,

And wage the war within;
Since death that puts an end to life,
Shall put an end to sin.

(Selected)

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"It is the extensive burning of coal, oil and other fossil fuels that produces carbon dioxide and other greenhouse gases in our atmosphere, responsible for man-made global warming. For the past several days, government diplomats have been debating in Bali, Indonesia, the outlines of a new climate treaty calling for tougher limits on these greenhouse gases of international, worldwide industrial origin.

"What takes place is that there are always implications in the Arctic for the rest of the world. Faster melting there means eventual sea level rise and more immediate changes in winter weather because of less sea ice.

"In the United States, a weakened Arctic blast moving south to collide with moist air from the Gulf of Mexico can mean less rain and snow in some areas, including the drought-stricken Southeast, said Michael MacCracken, a former federal climate scientist who now heads the nonprofit Climate Institute. Some regions, such as Colorado, would likely get extra rain or snow with bordering states sustaining destructive tornadoes. (sic - we have already witnessed the coming to pass this winter these violent storms. Ed.)

"More than 18 scientists told the Associated Press that they were surprised by the level of ice melt this year. 'I don't pay much attention to just one year, as such ... but this year 2007, the change is so big, partic-

ularly in the Arctic sea ice, that you've got to stop and say, 'What is going on here?' You can't look away from what's happening here', said Waleed Abdalati, NASA's chief of cyrospheric sciences. 'This is going to be a watershed year.' " (End of quote.)

SOME OF MY PERSONAL MEMORIES AND OBSERVATIONS ARE RECALLED

I will cite some of my personal memories, whether global warming is for real, unreal, or mere climate change, that go back to the times of my earliest remembrance from the years 1936 to 1950. I was born in the year 1932 and can remember easily back to the year of 1935.

As a boy, growing up on a small country farm in depression times during this time-frame in eastern North Carolina, we usually averaged at least two good 5" (plus) snows every winter. Temperatures many times would hover from 5 degrees to 10 degrees F. for several days in January and February (sometimes even in early March), every winter, when beautiful white snows blanketed the earth. As a rule, they always came when shivering, hard-cold fronts came from the northwest and collided with warm, heavy loaded clouds of moisture from the south on our eastern sea-board that moved in from the Gulf of Mexico. My older two sisters and I much enjoyed getting out in the yard where

we in fun had snowball fights. Nowadays, here, we hardly have enough snow to make a snowman, snow cream, much less enough to make snowballs.

I well remember the last Friday in January 1948, as I was coming downstairs in our high school building to meet the school bus to go home (this was my Junior high school class year), one of my classmates said to me, as we parted ways at the stairs-landing, "I wish it would snow." That night we had a 2" sleet (solid) ice on the ground, followed by a 3" snow (on top of the sleet) the next day and night, Saturday. The following week, as the first snow had hardly melted, we had another sleet, snow and ice storm on top of the first one, and then the middle or last of February, a third one, exactly like the first two. The schools stayed closed from the last of January through the 10th of March that year, and we had make-up time for these lost days until the last of June that year, 1948, on succeeding Saturdays. It was hard, I remember, making up (on those hot Saturdays) those lost school days. The accumulation of those three ice-sleet, snow storms in 1948 was so extensive that the snow reached to the top of my boots, when I worked in my parent's dairy farm. I cannot remember that we had one like that since. That was one time when my classmate truly got his wish!

It was during the 1960's and 1970's when we continued to have hard cold-fronts that roared through our area. The weather bureau always gave them a name, especially when the temperature would drop to 0 degrees, just above or just below. I remember well it named one, "the Siberian Express", one, the "Alberta Clipper", when on January 9, 1965, the temperature dropped to 0 degrees. Never will I forget the one it named the "deep freeze" of 1985 before and after the snow. This one was the all-time low at our Raleigh-Durham International Air-

port, which occurred on the morning of January 21, 1985. The day before, a morning temperature in the low 40's fell to -3 degrees by midnight, as skies cleared in the wake of a period of midday snow. On the morning of the 21st (of January, 1985), we had mainly clear skies and two inches of snow on the ground when the temperature fell to -9 degrees (below 0). Many people here lost their fine vineyards, orchards and other domestic trees, shrubbery and plant life. The main point I am endeavoring to make here is that I ask my readers to note we do not have these severe cold fronts to roar through anymore with the beautiful, white snows. It was after the year 1975 that I began to notice and observe our summers were becoming hotter and dryer and our winters warmer and dryer.

Our local weather bureau at the Raleigh-Durham International Airport just recently informed us that total rainfall was 35.81 inches, last year, 2007, which is 7.24 inches below normal. "However", they said, "a sizeable portion of central North Carolina ended the year with much larger deficits, in the range of 10 to 20 inches below normal. A number of counties in both the southwestern and southeastern corners of our state, North Carolina, were more than 20 inches short", they reported. When we consider such radical, extreme deficits of rainfall, it is easy to understand why the huge municipal water reservoirs for Raleigh, Durham, and other local large cities have dried up, which is now making astronomical problems for these cities' mayors, managers and top officials.

WHAT WERE THE TIMES LIKE IN BIBLICAL, NOAH'S DAY BEFORE THE FLOOD, WHEN GOD WIPED MANKIND FROM (OFF) THE FACE OF THE EARTH, EXCEPT FOR THE EIGHT SOULS IN THE ARK? IS THERE A BIBLICAL COMPARISON OF TODAY'S WORLD TO THOSE TIMES

Zion's Landmark

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

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BEFORE THE ANTEDILUVIAN DELUGE 4,357 YEARS AGO?

If a direct question requires a direct answer, the Lord Jesus Christ in His own Words gives it as follows: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood THEY were eating and drinking, marrying and given in marriage, until the day that Noe entered into the ark, and (they) knew not until the flood came, and took them all away; SO SHALL ALSO THE COMING OF THE SON OF MAN BE." (Matthew 24:37-39.) The unbelieving world was caught completely blind, off guard, in that day, when they saw the waters already rising around them, as it will be by fire at His second coming.

The humanity of this sin-cursed earth was so corrupt in wickedness and ungodliness when God, Himself, described it thus: "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 the Lord said I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air." (Genesis 6:5-7). "And God looked upon the earth, and, behold, it WAS CORRUPT for all flesh had his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth IS FILLED with violence through them; and, behold, I will DESTROY them with the earth." (Genesis 6:12-13).

And so "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day WERE ALL THE FOUNTAINS OF THE GREAT DEEP BROKEN UP, AND THE WINDOWS OF HEAVEN WERE OPENED. AND THE RAIN was upon the earth forty days and forty nights." (Genesis 7:11-12). "And the flood was forty days upon the earth; and the waters increased, and bare

up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, AND EVERY MAN." "And every living substance was destroyed which was upon the face of the ground, BOTH MAN, and cattle, and the creeping things, and the fowl of the heavens; AND THEY WERE (ALL) destroyed from the earth. And NOAH ONLY remained alive, and they that were with him in the ark." (Genesis 7:12-23).

I will hasten to say at this point that the second destruction of this world, whether by global warming, nuclear bombs, climate change, or other means, will not be like the first one from water and drowning, which God promised would never occur or take place again. (Read Genesis 9:9-17). This did not mean, however, that He would not ever destroy it again.

All we have to do is read II Peter 3rd chapter, which I will quote here in part. Only sinful humanity was destroyed by water in Noah's day. According to the Apostle Peter the final destruction will be BY FIRE that will include the whole universe. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy propohets, and of the commandment of us the apostles of the Lord and Saviour. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they

willingly are ignorant of, that by the word of God the heavens were of old, and the EARTH STANDING OUT OF THE WATER AND IN THE WATER: whereby the world that then was, being overflowed with water, perished. BUT THE HEAVENS AND THE EARTH, WHICH ARE NOW, BY THE SAME WORD ARE KEPT IN STORE, RESERVED UNTO FIRE against the day of judgment and perdition of ungodly men. 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." "But the day of the Lord will come AS A THIEF IN THE NIGHT; in the which the heavens shall pass away with a great noise, and the elements SHALL MELT with fervent HEAT, THE EARTH ALSO AND THE WORKS THAT ARE THEREIN SHALL BE BURNED UP." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein THE HEAVENS BEING ON FIRE SHALL BE DISSOLVED, AND THE ELEMENTS SHALL MELT WITH FERVENT HEAT?" This will include the sun, moon, galaxies of stars, planets and the entire natural celestial system.

It is plainly stated in Genesis 7:11 in the time of the flood that God "broke up all the fountains of the great deep" and that He "opened up all the windows of heaven", that brought the great deluge of water, that covered the whole earth. It was His sovereign, omnipotent power that accomplished this event. By this same sovereign POWER, if it is what man calls "Global Warming", with it He can also today bring all the fountains of the great deep back together, close all the windows of heaven, which would stop all the rain from falling, that originates from the face of the great deep, which would seal the natural heavens from the earth, all of it culminating in the per-

manent stoppage of rain. Whether it be with Global Warming, which is said to be a man-made thing, climate change, or whatever, God created all of it, as He created all things, and can use it according to His eternal purpose (and that from and before the foundation of the world), as the prophet, Daniel, declared "all the inhabitants of the earth are reputed as nothing; He doeth His will in the army of heaven and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, "What doest thou?" (Daniel 4:35.) Without the falling of rain from our natural heaven upon the face of the earth with its gradual deminishment, and all the time with the temperature getting hotter and hotter, the earth becoming dryer and dryer, ongoing for months and years — I will let my reader draw (or form) his own conclusion as to the end result or final outcome.

Men, today, speculate on the time of the second coming of Christ. It is, however, a secret known only to God, Himself. Jesus said, "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." (Matt. 24:36.) Mark 13:32 records it, "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." Not even the *Son of man* knows when it will take place. We do know today, as it appears at this time, that the wickedness now taking place upon the face of this earth, compares (similarly) to those times in the events of Biblical history when God wrought sudden, quick changes upon it. The Apostle Peter said He will come as a thief in the night, as we have already quoted. John said in Revelation 3:3, "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 16:15.) Also in Rev. 16:15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." A thief always

comes when least expected.

May I close this writing with the language of Christ, "Watch ye, therefore, for ye know not when the Master of the house cometh, at even(ing), or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, WATCH." (Mark 13:35-37.)

J. M. Mewborn
March 5, 2008

SIGNS OF THE TIMES

In connection with my article on Global Warming with an indication of the Signs of the Times, scientists are now telling us, along with those in the apiary commercial business, that the honey-bee is disappearing from the earth. Scientists are at this time struggling to come up with an answer to this dilemma, but so far have failed to accomplish it.

Also, polar bears are disappearing from the Arctic Circle and penguins are disappearing from Antarctica (south pole), which they attribute to the melting of polar ice caps in both instances. I believe that we will be seeing other signs of these things soon.

Honey is first mentioned in the scripture 3,707 years ago when Jacob (Israel) had it included with his bounty, carried by his sons, down into Egypt to buy corn, when the famine was "on the face of the earth." (Read Genesis 41:56 and Genesis 43:11.)

Editor

**THY THRONE
(AND CHURCH), O GOD,
IS FOR EVER AND EVER.**

(Psalms 45:6)

**NO WEAPON THAT
IS FORMED AGAINST THEE
SHALL PROSPER.**

(Isaiah 54:17)

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."
Rev. 12:1

This woman is spoken of as the "elect lady" (2 John 1) and sometimes as the Bride of Christ, the Lamb's wife (Rev. 21:9), and here she is

before the world was made in the mind of God, for Psalms 139:16 tells us, "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This woman, the Church of the Living God, is clothed with the sun, resplendent in the glory and beauty of the shining of her Husband, Jesus Christ, the Sun of righteousness; is not this a wonder? The more we think about it, the more wonderful it becomes. Let us go back to the beginning of Genesis and see what it says there about the sun, moon and stars. It says, "Let them be for signs and for seasons, and for days, and for years: and God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also." (Gen. 1:16). God made the lights to rule; and this woman had on a crown showing that she rules; she rules and reigns with her Husband. Is it not true that this is a wonder of wonders, more and more wonderful the more we meditate on it? And she has the moon under her feet, while she is raised above the curse and condemnation of the law; and upon her head is a crown of twelve stars. There were twelve apostles, and they are kings to sit on twelve thrones. The second verse reads, "And she being with child cried, travailing in birth, and pained to be delivered." (Rev. 12:2). It appears something must have occurred between the first and second verses, and I believe it was the transgression and fall of our first parents, Adam and Eve in the Garden of Eden in the morning of time. What caused her to cry? Sin! and ever since the fall she has cried out on account of it. If we turn back to Genesis, we find that God said to the woman, "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee." (Genesis 3:16).

Now we will look at the second wonder, and this wonder was also in heaven. This second wonder was a great red dragon, and it is plain as to whom he is for he is given several names that we may not make any mistake. In verse nine he is called "the great dragon, that old serpent called the Devil, and Satan, which deceiveth the whole world." To some of us it strikes us as a new thought for the devil to be in Heaven, yet it says so here. Satan is often talked about as being in hell, but I don't know that the scriptures tell us anywhere that he is in hell yet. John tells us that in that day "the devil that deceived them will be cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." Rev. 20:10. Then, he will be permanently there. Then, he will have his just reward.

In Job 1:6, it tells us there was a time when the sons of God went to present themselves before the Lord, and Satan went also along with them. When God asked Satan from whence he came, he said, "From going to and fro in the earth, and from walking up and down in it." Then in the New Testament in 1st Peter 5:8, he records "the devil walketh about as a roaring lion, seeking whom he may devour." That isn't in hell, but it is in the earth. Satan had the power of death, but that power is now taken away from him. This great dragon then is in the earth; and, by the way, he is red; and isn't this true of Satan? Red is the color of blood, and Satan was a murderer from the beginning. It tells us here that Satan, the Dragon, stood before the woman, to devour her Child as soon as it was born. As soon as God made it known that salvation should come to sinful man by His Son, the Lord and Saviour, Jesus Christ, for this man Child which was born of the woman can be none other than the Lord Jesus Christ, the dragon's great aim has ever been, if possible, to destroy Him; but the dragon was

thwarted every time. He started this bloody onslaught when Cain murdered Abel in the beginning of time. Abel was a child of God, and by faith he offered a more acceptable sacrifice than Cain, and Cain, no doubt, was instigated by the devil to murder Abel, thus, as he thought, to destroy the Holy Seed; but he was thwarted in that another child was born, Seth, from whose descendants Christ, the Lord of Glory, was born. Again, at the time of the flood, God preserved His own. Then, again, Satan was at the back of Pharaoh and his evil intentions, when he ordered all the male children of the Israelites to be slain. Again, he was thwarted, for God put it in the heart of one Egyptian mother to hide her child (Moses), and he grew up to lead the children of Israel out of Egypt. Then, in the case of Athaliah, she slew, as she thought, all the seed Royal of Judah, (Read, II Kings 11:1-4), but she was thwarted because God had said, "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Genesis 49:10, She thought she had killed all the Seed royal, but she overlooked a little Baby Boy, and in the end she was destroyed; and, no doubt, she also was inspired by Satan to commit her abominable murders. She fell into her own trap and was defeated in her attempt, and Satan, too, always falls into his own traps, and meets with defeat every time.

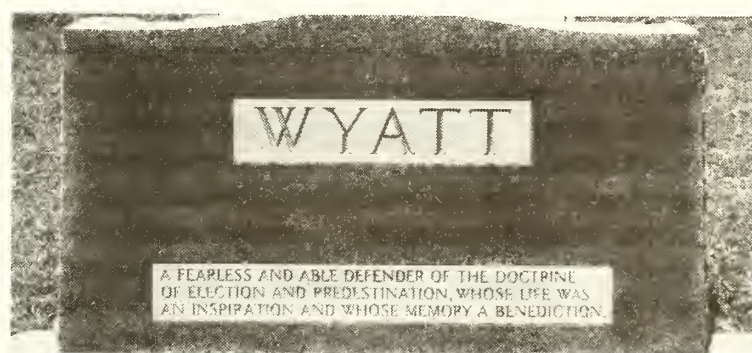
This scripture tells us that Satan was once in Heaven. This thought shocks our reason, our intellect, and instead of accepting the Bible for what it says, some people try to search around in their minds to make the scriptures mean something else or that which suits their own personal knowledge and ideas. I have been as much guilty of this as others, but I have about come to the place where I have laid down my arms, and stopped fighting against the scriptures which I cannot understand in my carnality,

so that I take the Bible, as the man of my counsel, knowing it is the inspired word of God.

Satan must have been in Heaven, for Jesus Himself said, "I saw Satan, as lightning, fall from heaven." He didn't say "I see," as though He were seeing Satan fall then, but He said, "I saw." Then, this must have been before the beginning of creation, the time which is told of in Isaiah 14, "How art thou fallen from heaven, O Lucifer, son of the morning." Lucifer means "Light-bearer," and in his pride he rebelled against God, and he fell from heaven, and his tail, as it says here, drew the third part of the stars of heaven, and they were cast down to the earth. These stars are the devil's angels, those who followed him in his rebellion, for when Jesus sent out His disciples to preach to the lost sheep of the house of Israel, they returned saying that even the devils were subject unto them. (Read Luke 10:17.) Jude speaks of the angels which fell & kept not their first estate, but left their own habitation, that they are reserved in everlasting chains under darkness unto the judgment of the great day. (See Jude 6). Jesus saw this, and Satan has always been at enmity with Him, and works with all his power to destroy Him. When this Child was born, as soon as the wise men brought the news to Herod of the birth of One, who was King of the Jews, Herod, also inspired by Satan, determined to destroy the Christ Child, but God hid Him, as He did the others before Him, and He escaped the terrible destruction when Herod ordered the deaths of all the male children of two years and under in all the land.

Israel must be the woman who brought forth this Child. She is spoken of as the married wife, and the one who left her husband, and who will return unto Him. She must be the woman, the Church of the Living God, for Jesus came through the nation of Israel, as Jesus told the Samaritan

woman, "Salvation is of the Jews", (John 4:22), though they are not all Israel which are of Israel. There were in the nation of Israel natural Israelites and also spiritual Israelites, and through Israel God manifested Himself until after the resurrection of Jesus. The gospel came first of all to the Jews. They were Jews upon whom the Holy Ghost came on the day of Pentecost, and by them the gospel was first preached. The church was first established at Jerusalem, and three thousand souls were added to it at Peter's preaching; then it was afterward preached among the Gentiles and made manifest that Jesus had broken down the middle wall of partition which was between Jews and Gentiles, so making them one, with believing Jews and Gentiles so joined together that it is impossible to separate them. The Child, then, was born, and He was caught up to God, and to His throne. Jesus, after finishing the work He came to do, ascended back into Heaven, and then what took place? "There was war in Heaven. Michael and His angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven: and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out forever." They never again can touch anything in Heaven. Jesus told His disciples that He was going away to prepare a place for them in those mansions in His Father's house, and that He would come again and receive them unto Himself. This was, we have to believe, took place immediately after Jesus' ascension into Heaven, and it was prepared by Him to receive His people, by the casting out forever of Satan and his followers. Satan is still in the earth for it says here, "Woe to the inhabitants of the earth and of the sea! For the devil is come down unto



Epitaph on grave monument of Elder J. W. Wyatt, Willow Spring Primitive Baptist Church Cemetery, Wake County, N.C.

"A fearless and able defender of the doctrine of election and predestination, whose life was an inspiration and whose memory a benediction."

you, having great wrath, because he knoweth that he hath but a short time." Satan's sentence is now passed, but not the actual execution of it.

He knows that his doom is sealed, and he also knows he has but a short time. (See Rev. 12:12). Someone may say, but if his sentence was passed when he was cast out, that was nearly two thousand years ago, and that is a long time. Yes, but we must remember Peter wrote that one day is with the Lord as a thousand years, and a thousand years as one day; that being so, Satan is hardly at the end of the second day. He has been exercising his wrath during this time by various schemes, trying to destroy the woman. First of all, he persecuted her, but to her "were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, from the face of the serpent." In another verse it says, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Rev. 12:6. We do not know just what this number of days means as to the length of time, but we know it is a definite time known only to God, Himself, and He did not purpose or mean for us to know the day and the hour that He will make these things come to pass, for even Jesus, as the Son of man, did not know for He Himself said, "Of that day and hour knoweth no man, no, not the angels which are

in heaven, neither the Son, but the Father." We know that at the set time the Church will be delivered out of the reach of Satan's wrath. What a comfort it is to know that all our trials, our tribulations, and our persecutions will sometime (or someday) come to an end, for they do not come to stay; as I said last Sunday, they come, but even more, they come to pass. The devil persecuted the church in its very beginning. See how Saul of Tarsus persecuted the church for no other reason than that they preached the truth and believed in Jesus, and Saul was stirred up by the devil to do it; but the more the church was persecuted, the more it grew, and the deeper their sorrows, the louder they sang; it could not be destroyed. God has always preserved His elect, chosen people, wherever, to still be a witnesses in the earth; the woman was taken care of and nourished in the wilderness. She was given two wings of a great eagle that she might fly into the wilderness. Some have thought these two wings of a great eagle to be the Roman Empire, because they had an eagle for their ensign, but I do not think so. I think one wing is God's providence, and the other wing is Divine help. It says of Jacob that like as an eagle stirreth up her nest, taketh them, and beareth them on her wings, so the Lord alone led him. The everlasting arms of God are always underneath His church, protecting, helping her in all her difficulties. Satan has been persecuting God's people from the be-

ginning of time, but they have always had the help of His providence and divine power. Israel was persecuted by the Egyptians, but she was brought out by these wings, for if you will turn to Exodus 19, verse 4, God says to Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto Myself." Again Isaiah says, "they that wait upon the Lord shall mount up with wings as eagles." So, I think these wings of a great eagle can be looked upon as God's providence and His divine help, and the woman, His church, is cared for and nourished here in the wilderness, (or this time world).

We cannot trace the history of the true church through any particular denomination or sect for she has always been hidden from the eyes of man and the world and has not been known by any one particular name. Her identity has been lost (or concealed) so far as one particular name is concerned.

What has become of the Waldenses and other sects in the past, known as God's people? IN the times of persecution some of them hid in the mountains where they were able to worship God according to their own conscience, where none could make them afraid. Satan has continued to persecute the woman. In the time of the Reformation when people rebelled against the yoke of the Roman church, what terrible things were done against the truth and them when many were burned at the stake and cruelly tortured; but with all this, Satan did not destroy the Church, for she is still here, though, perhaps, known by a different name. Even now, church records are so incomplete, some are lost, and some are so poorly kept that those who might try to write a church history a hundred years hence would have a hard time collecting data for it.

After persecuting the woman, it says here that "the serpent cast out of his

mouth water as a flood after the woman that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:15-16. Satan saw that he could not destroy the church by persecution, so now he tries another scheme. He casts out of his mouth water as a flood that he might cause her to be carried away of the flood. What is it that comes out of Satan's mouth? LIES! Yes, a flood of lies! Yes, all kinds of lies! Satan has always lied. This is what we are seeing nowadays. The devil has given up outwardly persecuting the church, and now he is doing his best to carry her away with a flood of lies, heresies, and false doctrines. Satan even quotes scripture, can transform himself into an angel of light, as well as transforming, likewise, his own ministers as ministers of righteousness, but it is only lies, for he uses them in a false application. Sometimes, his lies are hard to detect. They seem so near to the truth that, if it were possible, he would deceive the very elect. His counterfeits are so near the genuine that even God's people, some of them, sad to say, seemingly, are for a while, carried away, deceived, but it cannot surely be that they will stay deceived. Sooner or later, they will be blessed to detect and discern the false ring, the counterfeit. "But the earth opened her mouth and swallowed up the flood." Rev. 12:16. So, we now see it today, all sorts of creeds and isms and schisms spread abroad in the earth, and they are swallowed up by the multitudes. "God shall send them strong delusions that they should believe a lie that they all might be damned that believe not the truth." Thess. 2:11. Again, Satan will find himself defeated, and he will drop this scheme of lies as he did persecution. But the last verse says, "And the dragon

was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The remnant of the woman's seed are the believing Jews (Israel) when the kingdom shall be restored to them in the latter day. Satan, having failed in his attempts against the woman, first with persecution, and secondly, with a flood of false doctrine and lies, shall be bound for a time that he shall not deceive the nations any more, but when he is released for a season (Read Rev. 20:3), when he will make his final onslaught in the shape of a war of Gog and Magog, rallying his forces around him, compassing the camp of the saints, (Israel), about; but here he will meet his final doom. This will be the time of which Peter tells about in his second book that says the heavens and the earth that are now are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, when the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. See II Peter 3:10.

Now, brethren, I hope I have stayed by the simplicity of the scriptures and the gospel. That is my desire, and that the Holy Spirit may lead me as I come before you. It seems to me here is the whole summary and account from the beginning to the end of time. These things are great wonders, but all are plain to God. He saw it all before He made the world or the natural creation, and He showed it to John. John saw it all; and what John saw is being made manifest today. These things which God saw and showed to John shall all (everyone of them) be fulfilled.

J. W. WYATT

ELDER J. W. WYATT
Elder J. W. Wyatt was born April 17, 1877, in mountainous Alleghany County, North Carolina, the eldest of



ELDER J. W. WYATT
1877-1945

nine children. His father was a Primitive Baptist, but his mother was a strict Methodist and he was named by her John Wesley (Wyatt) in honor of the founder of Methodism. Early in life he moved with his parents to West Virginia, returning to North Carolina in 1890. He writes or records in his experience that he was convicted of sin in 1892 and after much sorrow of heart was given a view of Jesus and His righteousness. Of this period of his life he has left on record:

"I thought I ought to join the church, so I came in contact with the Fullerites, or Missionaries, and in the year 1893, I joined them, as they were the most popular people, as I thought, in my community. From their misrepresentations, I soon became biased toward the Primitive Baptist and cultivated all the hatred I could against them. In the fall of 1894, September 17, I was married to Miss B. J. Brown who was a Primitive Baptist in belief, but had not yet joined the church. In September, 1895, our first son was born. As I beheld my little son, I thought and said many times that I would rather know that he had been bitten by an adder and die from the bite and never see manhood than to believe that old doctrine of election and absolute predestination of God, as advocated by those people called Primitive Baptists.

"I became interested in reading the Bible only to confute this doctrine and help extinguish and destroy it from the face of the earth, if I could or as I thought. As I read, I would mark the scriptures that I thought to be against it, this doctrine: yet, I knew nothing of what I read. So, as I would re-read, I found that I had marked the wrong verse or verses every time, and instead of condemning the dear Old Baptists, I and my doctrine were the fellows that were condemned.

"Then I was in trouble that no tongue or mortal could express and I said for the first time, 'O Lord, show me the right way, for the foundation I am on is a sandy one.' I saw the mystery of iniquity unfolding itself in all that I had thought to be right, and here for the first time, I saw the dear old Church in her glorious splendor and her glory in the three dispensations of time, all represented in Christ, her great, conquering King.

"Realizing my many hardsayings and my unfitness to be identified with them, filled me with feelings of uneasiness and a burning desire to

offer myself to the dear old church." End of quote.

I first remember Elder Wyatt when about the age of ten years when he would come to my father's home in mid-week, staying with us for those days, preparatory to attending upcoming associations in the area in the fall of the year. I would hide in the corner of the living room, as much as possible, as he, my father and other brethren who would be coming in for the meeting, discussed church truths and matters. From reading the following article, "Thy Throne (And Church), O God, is For Ever And Ever," Psalms 45:6, recently found in my papers, I cannot help from having the feeling God preserved it for those of us in this generation (living now) to know the things for which this dear old Elder stood and proclaimed. Reading it is almost like hearing him preach again.

Elder Wyatt always traveled from church to church, appointment to appointment, through the conveyance of his brethren and with his walking stick. He walked many, many miles to his appointments. It has been said that between the years 1910 and 1930, he visited every sound Old School or Predestination Baptist Association in the United States of America, carrying him through 39 states of the union, a record, perhaps, never attained by any other Old Baptist minister. Information at hand also verifies the fact that he was received and preached among the brethren of the Covenanted Baptist Church of the Dominion of Canada in his lifetime, as well as in the States of New York, New Jersey and Pennsylvania.

He was gifted with quick answers (sometimes with wit), and could always take care of himself when in close or tight places. Once at an association, while speaking, an antagonist, out in the audience or congregation spoke outwardly and defiantly against his declaration, saying, "You can do something. You can accept the Lord Jesus Christ and be saved; then you can believe all that you're saying." Elder Wyatt never missed a lick and with his loud, thundering and ringing voice exclaimed to his opponent, "Friend, if you can prove that doctrine by this Bible, I will eat every page in it." I use to observe that he would get restless during some discourses and quietly excuse himself from the pulpit to the outside. On one occasion I heard one asked Elder Wyatt why he did this. He replied in his usual emphatic manner, "I eat the lean and leave the fat." That ended the question from his inquirer.

During his lifetime he edited a sound Old Baptist periodical at Selma, North Carolina, known as *The Lone Pilgrim*. This paper was later consolidated with the Sovereign Grace publication, edited by Elder W. J. Berry, La Canada, California, and became known as the Old Faith Contender at Elon, North Carolina.

Elder Wyatt was a firm believer in the doctrine of the resurrection of these our vile bodies and the complete Sovereignty of God in and over all things. He often said, and I quote as I remember, "God rules in Heaven, in the earth, on the earth, and in all deep places." (End of quote.)

Elder Wyatt passed away peacefully and quietly at his home in Raleigh, North Carolina, on December 16, 1945, at the age of 67. With him by his side was his wife by

his last marriage, Sister Lillie Moore Wyatt, who stood by him faithfully for many years. His mortal, corruptible body was laid to rest in the Willow Spring Primitive Baptist Church cemetery, Willow Spring, Wake County, North Carolina, where his membership was last held prior to his death.

As I conclude this narrative concerning his life, I say again that the doctrine or teaching, as contained in the following article, is no less than "the Standard of Truth." As I went to the cemetery on that Sunday morning recently to obtain the dates of his birth and death, I found the following epitaph or inscription accurately describing him, recorded on the large granite monument that was purchased and paid for by members and friends in the Old School Baptist Church who dearly loved him and the principles for which he stood. See photograph in this article.

He served several churches in eastern North Carolina, among them, Goose Creek Island, Lowland, Pamlico County, North Carolina, Sandy Grove, Beaufort County, Aurora, North Carolina, Old Harnett Church, Sampson County, North Carolina, and Little Vine, near Wilson Mills, Johnston County, North Carolina.

Elder Wyatt possessed but little of this world's goods, but he was rich in faith of his Master, "Go without money, without price and without script." He depended on his Bank of Faith, and his needs, both spiritual and natural, were always supplied. God saw to it that he never lacked!

During the last years of his ministry, much of which was spent in bodily pain, I recall several occasions when substantial contributions were made to him by brethren, sisters and friends of the Baptists. His brethren were made to love him to that extent for the truth's sake of the doctrine of God our Saviour which he was so ably blest and gifted to proclaim from the pulpit. The attending physicians and the supervisor of Rex Hospital, Raleigh, Wake County, North Carolina, where he was a patient, number of times in his last illness, made no charge for their untiring efforts in his behalf. He was loved and esteemed to this extent.

Elder Wyatt made mention in the closing of his article above of the time that would come when, he said, "Satan would be released for a season when he will make his final onslaught in the shape of a war of Gog and Magog, rallying his forces around him, compassing the camp of the saints (Israel) about; but here he will meet his final doom." We believe that Elder Wyatt was well on track when he made this prophecy over 50 years ago as it relates to events that have been and are now taking place in the Middle East between Israel and the Arab (Islamic) World. God surely gave him an insight of the blessed truth.

I would today that we had more able, faithful gifts like Elder J. W. Wyatt among us. Yet, I remember the language of the Apostle Paul to Timothy, "And having food and raiment let us be therewith content." 1st Timothy 6:8.

J. M. Mewborn
January 3, 2008

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(January 1, 2007,
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(May we, as we have done many times in the past, take this opportunity to thank our friends for their kindness and assistance in supporting the paper. Your assistance and help in this manner are of great importance in keeping the paper in circulation. Expenses, both in printing and postage, continue to rise. Many of you have expressed your appreciation and pleasure in reading the ZION'S LANDMARK, and your desire, that it be God's will, that it continue to be published, as it has been done for over the past 140 years. My health is not good at this time, March 5, 2008, and I do not know how much longer I will be able to continue with publication of Zion's Landmark. The Lord has blest me to edit and publish it since the year 1970, a period of 38 years. It would not have been possible had it not have been for the blessing of have my dear wife, Susie, who has done all the clerical and bookkeeping work for me. She, too, is not as young as she has been.

At any rate, we thank you, one and all, again for your support and assistance, as well as interest, in this cause.

J. M. Mewborn, Editor
March 6, 2008

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In Memory of Sister Evelyn Gray Pollock, A Dear Sister of Mewborn's Church, Greene County, North Carolina. From The Mill Branch Assn. Consisting Of Fireway, Pleasant Hill & Tabor City P. B. Churches \$50.00

CORRECTION

The following statement of sacrilege unfortunately appeared in the last (November - December, 2007) issue of Zion's Landmark beneath Elder Sylvester Hassell's photograph, page 2, last column, as follows:

"Elder Hassell would teach in the week and then on week-ends traveled to eastern North Carolina where he pastored several churches and saved them."

It should have read "where he pastored several churches and **SERVED THEM.**" This was a printer's error and we deeply regret it.
Editor

(SISTER) STELLA M. DAVIS

(April 7, 1942 - September 22, 2007)

To know her was to love her, because she was blessed to show forth the true fruit of the Spirit, namely, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 7:22-23), toward those with whom God had blessed her to be joined together. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (1st John 3:14). Sister Stella truly loved her Church family.

Sister Stella was faithful in visiting the many churches, faithful in preparing food, inviting, bedding down for the night, those dear Old Baptist and precious people that would come and spend the time in our home from the church meetings that took place in our home area. The latter years she was not able to visit, as she desired to do due to her declining health. She still was blest to maintain those wonderful qualities of the true fruit of the Spirit, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 7:22-23), because she was born of the Spirit of God. (Galatians 5:22-23).

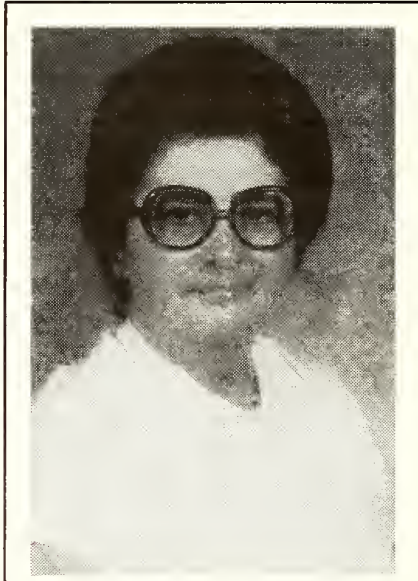
Sister Stella desired to ask for a home with the Church for several years after husband was baptized, but was not blest to until almost 5 years later. On the 29th of May 1965, at God's appointed time, she offered to the Church at Yopp's Meeting House, Onslow County, North Carolina, and was received and baptized by Elder Arthur Young. Stella had stated after her husband, Elder Virgil Davis, was baptized the first Sunday in December, 1960, that it seemed there was a wall, separation, between her and her husband until she was baptized in 1965; and then she stated, "Honey, now it seems that that wall — separation between us — has been removed and we are again one body, one flesh, united together." She was made so happy then!

Many times during Sister Stella's travels to the churches, she would get her mother-in-law, Sister Eula Davis, who had suffered a severe stroke, ready to attend church meetings by dressing her, and she and her husband would take her to Church with them wherever she wanted to go, even though she had to be taken in a wheel chair.

I, Virgil Davis, remember begging God when I was a young man, begging Him to bless me with a wife that would love me, love my parents and love my Church that I loved, even as a small boy. God wonderfully blest me with a loving wife that proved all three of these qualities with loving kindness.

Many times during Sister Stella's illness, she would tell me, "Honey, I hurt so much, but I hope I can do all my suffering here in this life, not hereafter." I truly feel and hope all her sufferings were done here and are now over, forever. I do believe that one sweet day she will be blessed to behold the reality of her hope, and see her blessed Savior and hear that sweet, welcome command, "Come, ye blessed of my Father, Inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34). (Oh! what a Day that will be.)

Sister Stella did believe in the sovereign God, who created all things, chose His children before they were ever formed in their mother's womb, and saved them before the founda-



STELLA M. DAVIS
1942-2007

tion of the world.

Her funeral services were held at her home Church, Davis Memorial, conducted by Elders O. J. Wray, Jr., R. L. Fish, Danny Carroll, and her husband, Virgil E. Davis. The songs were started by Bro. Graham Jackson, and sung by the congregation. They were 'Amazing Grace', 'Behold The Shepherd's Tender Care', and 'Rock of Ages.' Oh so beautiful!

"STELLA", God saw that you were getting tired, and a cure was not to be. So, He put His Arms around you and whispered, 'Come To Me'. A golden heart stopped beating. Hard, working hands are now at rest! God broke our hearts to prove to us, He only takes the best.

A light from our household is gone. A voice we loved is still. A place is vacant in our hearts, that the world can never fill. Sleep on my love.

Sister Stella's body was laid to rest in the 'E. J. Davis Family Cemetary' near our homeplace.

She was preceded in death by her father, Mr. Mitchell Smith, and her mother, Mrs. Sadie Smith. Also, her precious daughter, Laura D. Graf, who died September 5, 2007.

Those of us who are left behind to mourn her passing are her husband of 50 years and 15 days, Elder Virgil Davis; sons, Gary E. Davis and wife, Wanda; daughters: Wanda Bennett and husband, Gene. Donna G. Thomas and husband, Billy; sons-in-law: Brian Graf and Wen D. Marshburn; grandchildren, Crystal Provost, D. J. & wife, Nicole Marshburn, Mitchel J. & wife, Tiffany Marshburn, Jeremy E. Marshburn, Shane E. & wife, Teri-Jo Davis, Lucretia D. and husband, Joey Whaley, B. J. Graf, Chris Graf, Cory Thomas and Heather Thomas; great-grandchildren, Mackenzie and Mason Whaley, Chandler Walter, Austin Marshburn and Dekota Davis; sisters, Sara Raynor, Hazel Lanier, Mildred Smith; brother, Jerry Smith.

This obituary record was written at the request of Davis Memorial Church on February 9, 2008, by her husband, Virgil E. Davis. It was agreed by the Church that one copy be sent to Zion's Landmark for publication, one be kept in our church record, and one be sent to her family.

Written by her lonely husband
Virgil E. Davis,
Richlands, North Carolina 28574

VICTOR LESTER WILLIFORD, SR.

As raindrops fall from heaven, so do our tears flow from broken hearts

that are lonely and sad since the departure of our dear brother, husband, father, friend and neighbor, Victor L. Williford, Sr., left us April 25, 2007, just over eight months ago.

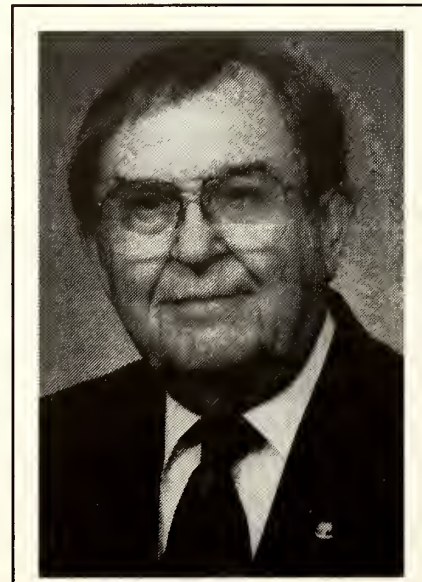
Brother Victor L. Williford, Sr. was born in Granville County, North Carolina, May 22, 1924, to Lester Williford and his wife, Lillian (Lillie) Dean Williford. He was the fourth oldest child of eight siblings and the oldest brother in our family. Four sisters, Mrs. Lillian Clark, Mrs. Ila Mae Daniel, Mrs. Gennie G. Howard and Mrs. Janie Lou Cline, preceded him in death. Two sisters, Mrs. Nola Williford Day, Durham, North Carolina, (the writer of this memorial), and Mrs. Celia Williford Kirkman, Jamestown, North Carolina, with our youngest brother, John Roy Williford, Roxboro, North Carolina, are left behind to mourn his passing.

Also surviving him are his widow, Mrs. Dorothy Oakley Williford, who he married April 10, 1949. To them were born one son, Victor Williford, Jr. and wife, Renee of Durham, North Carolina; two daughters, Judy W. Stonbraker and husband Carl, of Hickory, North Carolina, and Cindy W. Oakley and husband, Al, of Roxboro, North Carolina. There are seven grandchildren, Nicole, Victor Williford III, Rachel Williford, Carl and Blake Stronbroker, Anna and Nathan Oakley.

Brother Victor Williford asked for a home in Surl Primitive Baptist Church, Person County, North Carolina, on Sunday, September 12, 2003, and was baptized by his pastor, Elder David Minter, Martinsville, Virginia, on October 12, 2003. Surl Church saw fit to call for his ordination to serve this body as deacon which took place fifth Sunday in February, February 29th, 2004. Although his tenure and service to the Church were short, they will always be remembered as faithful until God called him home.

He was good natured and will always be remembered by our family, since he was our oldest brother, for his support to our parents in those days when we were growing up, in helping them in the rearing of our family. These same qualities also apply to the rearing of his own family. Let it always be remembered that our brother was a truthful, honest, humble, patient, kind and gentle man.

Elder David Minter, Martinsville, Virginia, his pastor, had charge of his funeral service at Surl Church on Friday, April 27, 2007, that was well attended by his family and many friends.



VICTOR L. WILLIFORD, SR.
1924-2007

(Many of the readers of Zion's Landmark will remember the write-up of Mr. Henderson Williford and his wife, Sister Virginia N. Williford, that appeared in the "March - April 2006" issue of Zion's Landmark, who had 24 children. Our dear father, Brother Lester Williford, (1886-1955), was the fourth child of this union, which made our brother, Brother Victor Williford, one of their oldest grandchildren.)

While nature always weeps for her children, as I mentioned in the beginning of this obituary, yet God dries our tears with that precious hope of the glorious resurrection. "But I would not have you to be ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Blessed be His name! (Read 1st Thessalonis 4:13-14.)

Written by his sister who dearly loved him,

Nola Williford Day
Durham, North Carolina 27705
February 19, 2008

(It is my pleasure to have assisted Sister Nola W. Day with the above obituary writing of her brother, Bro. Victor L. Williford, Sr. This was done solely at her request. It has been my good blessing to have known this fine Williford family for nearly sixty years. Editor.)

FIFTH SATURDAY MEETING
AT NEW DAN RIVER CHURCH,
VESTA, VIRGINIA, JUNE 28, 2008
Dear Elder Mewborn,

Please submit the following announcement for publication in the appropriate issue of Zion's Landmark.

The New Dan River Primitive Baptist Church located in Vesta, Patrick County, Virginia, purposes to hold a fifth Saturday meeting only, the Lord willing, on June 28, 2008. The meeting will start with singing at 9:30 a.m. and preaching at 10:00 a.m.

The Church (Meeting House) is located on State Road 636 (State Shed Road) off US Highway 58, approximately 3 miles east of the Blue Ridge Parkway and 12 miles west of Stuart, Virginia.

We extend a warm welcome to all lovers of the truth, and especially we do invite all ministers of our faith and order to come and be with us.

Elder J. L. Cassell, Pastor
James L. Shelor, Clerk

REQUEST FOR PUBLICATION
Dear Elder Mewborn:

Please place in Zion's Landmark notice of our fifth Sunday meeting as follows:

LOWER MAYO
FIFTH SUNDAY MEETING

The Lower Mayo Association fifth Sunday meeting is to be held, the Lord willing, on Sunday only, March 30th, 2008. We hope to start singing at 10:00 a.m. and preaching at 10:30 a.m. Russell Creek Church will host the meeting, and it will be held in Russell Creek Meeting house. The Meeting house is located approximately 9 miles south of Stuart, Virginia, near the Virginia-North Carolina border on Moorefield Store Road #631.

We invite the ministers, brothers, sisters and all believers in Salvation by Grace to come and be with us during the meeting.

Lowell Hopkins, Clerk
1-276-952-2098

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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She will meet her dear
Lord in the sky.

I am glad I have learned
of her teaching,
Yes, I'm glad to hope my
name is sealed in her book;
For I want to be one
always fearing

On the face of my dear
Saviour to look.

When He comes descend-
ing and shouting from
Heaven

On a cloud, as He writes
in His word;

We'll be joyfully carried to
meet Him

On the wings of true
FAITH and HOPE —

Of that Great Speckled
Bird of the Bible.

(Selected)

PRECIOUS MEMORIES RECALLED OF A DEAR MEMBER OF THE CHURCH.

The *Zion's Landmark* takes pleasure in the publication in this issue the wonderful experience of Sister Mary E. (Womble-Bridges) Gardner. It was my unworthy privilege and blessing to have known her and her late husband, Brother George Gardner, when with my parents, we attended her church, Upper Town Creek, Wilson County, North Carolina, when I was growing up over sixty years ago.

In her change in being brought from nature to grace (and also to the Church) she encountered and was fraught with many (and all kinds of) trials and tribulations, which God promised for His subjects of grace and His little children in teaching them, in this time world. She told us about them in her experience and the wonderful power of God that brought all of it to pass.

I will remember in those days (1940-1950) Upper Town Creek Church had over 110 members at one time, and met in the spacious brick building that is still used by the Old Baptists today. Brother George Gardner, her husband, knew music and led the large congregations in singing those old tunes of many hymns from the *Lloyd Hymn Book*. All of these things today are still priceless memories to me and have not faded of the good things of yester-years.

J. M. Mewborn
April 9, 2008

EXPERIENCE OF MARY E. (WOMBLE-BRIDGES) GARDNER.

(Brought Safely Through

the Furnace of Affliction.)
Dear Brothers, Sisters and
Friends in the Lord:

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, hop-
ing 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 expe-
rience 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
sensual enjoyment it would
appear before me, and im-
mediately my pleasure was
all gone. Oh! how well do I
remember the way my play-
mates 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 foolish-
ness, 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 any-
thing, I was a way out at the
edge of the grove and sever-
al 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 bet-
ter 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
become one, 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 peo-
ple who had done worse
than I had, and some were
church members. So, why
couldn't I be? But, I felt to be

THE TRUE CHURCH — THE GREAT SPECKLED BIRD OF THE BIBLE

"Mine heritage is unto me
as a speckled bird, the birds round
about are against her; come ye,
assemble all the beasts of the field,
come to devour." (Hebs.12:9.)

What a wonderful thought
I am thinking,

Concerning a great
Speckled bird!

You remember her name
is recorded

In the pages of God's
Holy Word.

All the other birds flock
around her,

And she is despised by
the whole squad.

For the Great Speckled
Bird of the Bible,

Represents you, the great
Church of God.

Always desiring to lower
her standard,

They watch every move
that she makes.

How they long to find fault
with her teaching,

But really, they find no
mistakes at all —

She is now spreading her
wings (of faith and hope)
for a journey,

That she is going to take
one day, bye and bye,

When the great tribulation
is over,

such a sinner, and so weighted down with trouble.

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 myself 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 and get saved. 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 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 greatly enjoying themselves, it seemed, better than any folks I had ever seen before, and everything was so lovely to them. 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 he takes his 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, deep 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 of age, and tried to put my mind off everything that led to any church order of 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 was killed and died to the love of sin and worldly pleasures.

I went on until I was twenty-five years old, 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; every-

thing pointed to me being a hell-deserving one. Even the groaning of the trees, the whistling of the wind — every movement of everything seemed to say, "You are a guilty sinner, justly condemned before the just and Holy 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 in life 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 and even he turned away from me. 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 I 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

Zion's Landmark

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

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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 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 the "Man" was Christ. But, then, immediately I awoke and 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



UPPER TOWN CREEK PRIMITIVE BAPTIST CHURCH - MEETING HOUSE, Wilson County, North Carolina — Where Mary E. Gardner united with the Church in January 1900. This church was organized in the year 1803, when 80 members were dismissed from Falls of Tar River Church, Nash County, N.C. to establish it. Current structure was erected in 1932.

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 anything 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 (Upper) 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 (low-ground)

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 have given everything I had just to have gone 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.) I was made to realize and understand 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 beg 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 by showing me some evidence of where to go. That night, I was carried to (Upper) 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 were none but the two of us. 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, stormy 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 of God's great love 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 very 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 in nearby Town Creek.

Dear precious saints of God, 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, if one, the least of all, and saved by grace, if saved at all.

Mary Gardner
Rocky Mount, NC

West Monroe, Louisiana 71292
November 27, 2007

Elder J.M. Mewborn,
Editor, Zion's Landmark
Coats, North Carolina 27521

Dear Elder Mewborn,
I hope this little note will find you and your family well in every way; also that the good Lord has blessed you with improved health. The last time I talked with you, you were not doing

so good. I hope the Lord has blessed you with a satisfactory recovery. In my humble judgment He has really blessed you in many ways. I would like it very much if we lived closer together so we could have many talks together. I love what God has blessed you to accomplish with the publication of Zion's Landmark. I enjoy reading it every time it comes. Sometimes, I read it twice because, now, my physical condition has reduced my abilities to mostly reading.

It just occurred to me that since my subscription is about to expire, I will ask for another year of copies of the Zion's Landmark. My health has deteriorated to the point that physical work has become a thing of the past. Diabetes has gotten a strong hold on this old body with no hope of ever getting better. I know that the Lord has the power to pronounce a healing Hand and I could be good as ever. But, He hasn't as of now, and I feel very much of the time that I am not one of His children. I always know, when I look in the mirror, that I am an unworthy creature. The song that we sing says it all, and with faith I hold to the hope that I am included in the number of the Elect of the Lord. In the Lloyd Hymn Book we find these words in two verses of Hymn #16:

"Come, all ye CHOSEN saints of God

Whose souls are washed in Jesus' blood;

Hear what He says, His Word is true —

'My grace sufficient is for you.

"I'll Guide you safely in the way Thro' life's dark night, to Heaven's bright day;

And there with wonder you shall view,

MY GRACE SUFFICIENT WAS FOR YOU."

Dear Brother, the enclosed check is for another year's subscription and the balance is to help with the expenditures of the Zion's Landmark. I know there are some because Zion's Landmark has been published for a long, long time. I hope it will be published, printed and distributed for a long, long time more. This little amount is donated with love, given to me from the good Lord, I trust, for the paper, love for all the dear brethren, and first of all for the Love of our God. It is my desire to help in the spread of this wonderful truth of our dear Lord and Saviour.

Oh! how the world and it's (Arminian) churches have denied the power of God in this day and time. They have stripped from His teaching two things that are more important than all the other things that they practice, that being, "THE SOVEREIGNTY OF GOD AND THE POWER OF GOD." For if they really knew the true definition and meaning of these two things, and, if the Lord God had truly graced them, as we feel and hope He has done for us, they would be made to drop to their knees in sincere repentance. This divine experience, I feel and hope I can attest to because it took place in me on the first Sunday in May, 1964. In October of 1968, I asked the brethren of the Saint's Rest Church, Dallas, Texas, for a home with the dear Old School — Primitive Baptist Church. I was baptized by Elder W. W. Taylor, my pastor, that same day-evening. It has been my blessing of the joy through all the years since to have been kept, I hope and trust, in the faith and fellowship of His dear people.

I would write more about this great Love of God, I trust, He has given me for the brethren, but I want to say this to you before you get tired of reading my poor attempt at writing, as follows.

Not too long ago I was looking through some of the old books and papers that I inherited from the estate of Elder W.W. Taylor. Among them I found an article titled The Resurrection by the late Elder J.F. Beeman of Helena, Oklahoma, under date October 21, 1908. (It was printed by the J.E. Beebe & Company, Middletown, New York, that also printed and published the Signs of the Times.) This article is now 100 years old from an Elder in the Church who believed the same true doctrine the same way we do today. The paper was folded and there were some marks that came out on the copies that were caused by the many times it had been folded, as well as age.

You may have already seen and read it, but, if not, I believe you and the readers of Zion's Landmark, would enjoy it. Elder W.W. Taylor had a book repair shop while in Dallas, Texas. It was called THE BIBLE HOSPITAL. This article was probably, unknowingly, handed down in one of the old books that he had worked on. I feel it to be very good, sound, accurate reading. Please do with it as your mind leads you.

IN CLOSING, PLEASE KEEP THE PRESS GOING FOR THE ZION'S LANDMARK, AND FOR ALL THE DEAR PEOPLE WHO ENJOY READING IT. MAY GOD EVER BLESS YOU, HIS FAMILY IN THE CHURCHES NEAR YOU, WHERE YOU ENDEAVOR TO SERVE, AND YOUR NATURAL FAMILY.

Your brother in Christ, I sincerely hope,
JAMES E. SMITH

THE RESURRECTION

Helena, Oklahoma
October 21, 1908

Dear Brethren:

Very much has been written since the beginning of the gospel day about 2,000 years ago upon the subject of the resurrection of the dead of these our vile bodies. It must be conceded by the Bible readers that the Holy apostles were inspired of God, hence their testimony cannot be doubted. As to how it shall be accomplished will always be a mystery to mortals, yea, even to angels. The literal meaning of the word "resurrection" is a rising again from the dead, a resumption of life by the dead. According to this meaning of the word, there can be no resurrection of anything only of that which has died.

Now, to comprehend how the bodies of the saints of God shall be brought forth from death and the grave is

an impossibility by mortal man, but it is ours to believe that they shall come forth in a glorified state into the fullness of immortality. I feel satisfied that it is the same Adamic man, the man born of the flesh, the man born of a woman, that dies and that is laid in the grave. To him death has a sting because he has sinned; over him the grave has its victory. But the hope of believers in the Lord Jesus Christ is that the sting is taken away from death, and that the victory of the grave is not everlasting.

It is certain that all who possess this blessed hope shall be conquerors through the Redeemer of sinners, and that shall be able one glorious day to sing the song of victory that was written in olden time, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" This is certain to come to pass because the Lord says by the prophet Hosea: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13:14.)

This (Adamic) man who rises a conqueror over death, hell and the grave is the same man who was of the earth, earthy. He is the same man who sinned against His maker, but was also redeemed by his Maker. He is the same man who received the sentence of death in his being for sinning. He is the same man upon whom the sentence of death was executed; he dies and he is put in the grave. This same (Adamic) man in the grave shall hear the Voice of the Son of God, and he shall come forth. If there be any other man or being that sins and sent to the grave, besides this Adamic man, we cannot find him by reading and searching scriptures. This man is operated upon by the Holy Spirit (of God), and he is the character, or person, pointed out by Holy Writ who was "once enlightened", and "tasted of the Heavenly Gift", and also made partaker of the Holy Ghost and "tasted the good

Word of God and the powers of the world to come." Though he be a sinner and vile before God, yet the Lord is merciful to him, and more than kind in giving him a foretaste of the powers of the world to come. He is not forgotten by the Lord, nor is he forsaken by the Most High.

The manifestations of this (Adamic) man who sinned are not innately of him, but are Holy principles imparted (to him) for his instruction, comfort and sealing to that great day of redemption, which is still in the future. These manifestations are called by different names throughout the Scriptures. They indicate the great latitude of the powerful Spirit's teaching. I shall take notice here of some of the most important ones in connection with this subject.

They are as follows:

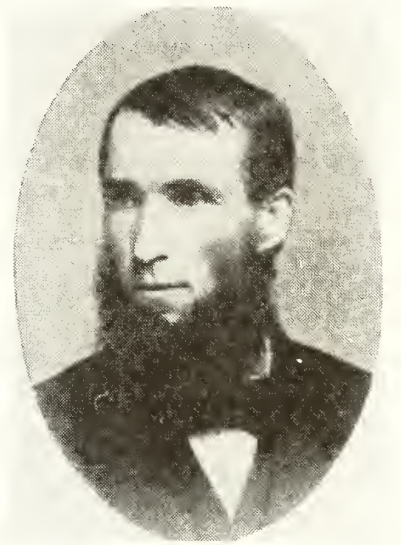
1. "THE NEW MAN." (Eph. 4:24, Colossians 3:10)
2. "THE INNER MAN." (Eph. 3:16)
3. "THE INWARD MAN." (Rom. 7:22; 2nd Cor. 9:16)
4. "THE HIDDEN MAN OF THE HEART." (1st Peter 3:4)
5. "NEW CREATURE." (2nd Cor. 5:17; Gal. 6:15)
6. "AN UNCTION FROM THE HOLY ONE." (1st John 2:20)
7. "TREASURE IN EARTHEN VESSELS." (2nd Cor. 4:7)
8. "THE EARNEST OF THE SPIRIT." (2nd Cor. 1:22; 5:5; Ephesians 1:14)
10. "CALLED 'A SEAL.'" (2nd Cor. 1:22; 2nd Tim. 2:19; Rev. 20:3)
11. "CHRIST FORMED IN YOU" (Gal. 4:19)
12. "CHRIST IN YOU THE HOPE OF GLORY" (Col. 1:27)
13. "MYSTERY OF GOD." (Rom. 16:25; Eph. 1:9; 3:3; 6:9)
14. "SECRET OF THE LORD" (Psalms 24:14)
15. "CIRCUMCISION" (Rom. 2:29; Phill. 3:3, Col. 2:11; 2nd Cor. 3:3)
16. "NEW COVENANT" or "LAW IN THE HEART" (Psalms 119:72; Jer. 31:33; Ezek. 11:19; 36:26; Hebs. 7:10)
17. "SPIRIT" (Num. 17:18; Psalms 3:2; Isa. 34:16,

Eccles. 12:7; Matt. 26:41, Mark 14:38)

All these names, and some others given in the scriptures, are identical in meaning. They are names given to the Holy Principle imparted to the (Adamic) man in the second or new birth of the "Spirit of God" This birth is from above. According to the mention of this work recorded in John 3:6, Hebs. 12:9, 1st John 3:9, also 1st John 3:1-3, it is the product of the Spirit of God, a begetting from on High. The Holy gift unto the (Adamic) man never needed redemption; it never was subject to death, neither can it ever be. It is eternal life, or the eternal-life principle, which shall blossom on until the ripe fruit of immortality shall appear in perfect order.

Now the resurrection of the dead is so very important in the doctrine and in the teaching of the Apostle Paul that without it the hope of the saints of the gospel is also vain. Without it, all the preaching of the apostles and ministers of the gospel is also vain. Paul sets it forth as the crowning work of redemption. His arguments lead to this conclusion; if the dead rise not, then there has been no atonement for sin. If the dead rise not, then the sins of the saints of God remain. "For if the dead rise not, then is not Christ raised." (1st Cor. 15:16). "If Christ be not raised, *** then they also which are fallen asleep in Christ are perished." (Verses 17, 18). Just so sure as Christ was raised from the dead, so sure it is that the dead will also be raised; and that Jesus Christ was raised from the dead, there can be no doubt in the minds of those who are blest with living faith and hope in the Lord and in His testimony.

Peter testified on the day of Pentecost before a great multitude: "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." (Acts 2:24.) Peter referring to "King David, speaks of the psalmist's knowledge of this important event: "He,



(ELDER) JEFF F. BEEMAN

He was born in Warren County, Oklahoma, January 24, 1845, and wrote the excellent article, titled "The Resurrection" that appears in this issue of Zion's Landmark. See also biographical sketch of his life herein.

seeing this before, spake of THE RESURRECTION of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:31). Peter says, "We all are witnesses", it must embrace the testimony of the prophets, as well as that of the apostles.

Paul also refers to the Psalms for proof of the resurrection of Christ. We suppose that Paul was not an eyewitness of the resurrection of Christ, since his conversion (or new birth) took place on his way to Damascus, after the resurrection of the Lord Jesus Christ from the dead; however, he bears testimony as though he were a witness of that great event. We notice on every occasion where it is needful for him to speak of it, he uses the strongest language to establish the fact. "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1st Cor. 15:20) Because that, "Since by man came death, by man came also the RESURRECTION of the dead." God's way of doing His will is all of perfect order. So, in the RESURRECTION of the dead there is ORDER, as with all of God's attributes in His Church. "Every man in his own order; Christ, the firstfruits; afterward they that are Christ's, at His coming." There is a firstfruits from

the dead; this First-fruits secures all the crop of its kind from the dead. There can be no doubt about this as being established by Scripture teaching. It was ordained before the world was that the Head of the great Church should be the first begotten of the dead, that He should be the first that should rise from the dead, that He should be the first-born from the dead. Refer to Acts 26:23, Col. 1:18, & Rev. 1:5).

Now, viewing Christ as the first that should rise from the dead, bringing immortality to light, inspiration could say this: He is "the first-born of every creature." (Col. 1:15). It can be truly said in the sense that He is absolutely the first to rise from the dead, that He is the first-born, the Elder Brother, in the new Jerusalem. There is no doubt of many persons coming back to natural life who had died previous to the coming of the Holy One, but it was reserved for Jesus, the Elder Brother, to be the first that should pass through death and come up victorious on the other side of the grave, thus bearing the palm: "first-born from the dead." Being the first one to enter His kingdom of glory, He is really "the first-born of every creature."

Brethren, the experience of the saints of God cannot be complete until they shall experience that change from mortality to immortality in their bodies that at last finally brings them to glory. It is through the resurrection that perfection comes to the saints. Now we see as through a glass darkly, now we know in part only. We prophesy in part only; but, when THAT which is perfect is come, then that which is in part shall be done away. Now, we have the Spirit of adoption, but in the glorious resurrection we shall have the FULL ADOPTION, the last crowning work of redemption, to-wit: THE REDEMPTION OF OUR OWN VILE BODY.

There is nothing too good for those for whom the Savior died, because they are blessed with all spiritual blessings in Heavenly

places in Christ Jesus. But, they must suffer with their Lord and Savior on earth before they can enter into their inheritance, which cannot be corrupted nor defiled, neither can it fade away; this inheritance is secured by the RESURRECTION of the Lord Jesus. He is the first-fruits of that incorruptible kingdom. The first-fruits secures all that shall ever enter the clime of immortality.

Basing all our information upon the testimony of the Word of God, we fail to find that angels, or any beings, can aspire to the great height of immortality, except sinners who have been redeemed by the precious blood of Christ. The redeeming power of that blood is beyond the conception and power of mortal man to comprehend. Those things angels have desired to look into. The blood of the everlasting covenant, the blood of the Lord Jesus, is Holy. There never was and never can be any like it. It came from the Body of the first begotten of the Father. This first begotten is called the Word. In the beginning was the WORD; the WORD was with God; and WORD was God. And the WORD was made flesh and dwelt among us, full of grace and truth. He took not on Him the nature of angels, but He took on Him the seed of Abraham. His blood which was shed for the cleansing and the redemption of His people was the blood of the WORD, the blood in the scriptures as falling asleep in the Lord of Our Savior, and awaking to life from the dead in Him, even in Him.

Daniel had a view of the final, wonderful work of redemption. He is firmly assured of the safety of the Lord's people "at that time," or "at that day." For "At that time," the great Prince shall stand up for the delivery of the Lord's people. There is still another reason of the safety of these "little ones," and that is because their names are written in Heaven, or as stated by Daniel: "And at that time the people shall be delivered, everyone

that is found written in the book." (Daniel 12:1) Is not the writing of their names in the book a seal from on High? Surely, they are sealed with the Holy Spirit of promise until the day of final redemption or deliverance. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel 12:2) It appears from the above that the prophet had a view of the resurrection of the "just and the unjust."

I do not understand that the rising from the tomb in any way separates, or prepares to separate, the righteous from the wicked, but that the separation is made before this appointed day. Election secures the vessels of mercy afore prepared unto glory from the vessels of wrath that were fitted for destruction. The latter have been blinded by the god of this world. Jesus says the sheep are placed on the right, but the goats on the left; this is all done before the King calls His sheep to their final inheritance: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 5:34). He says - the righteous shall go away unto life eternal; the goats shall go away unto everlasting punishment. This is proof in the scriptures that the unjust, or the wicked, both are resurrected; but this, however, cannot affect in any way the title of the righteous to their kingdom of glory. Neither have they the right to ask their Lord and Savior why the goats are resurrected unto damnation.

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His Voice, and shall come forth: they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation." — (John 5:28,29). The testimony of Paul before Felix, the governor, on the resurrection, agrees with the above: "But this I confess unto thee, that after the way

which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be A RESURRECTION of the dead, both of the just and unjust." (Acts 24:14,15).

This greatly inspired Apostle Paul understood that the law and prophets taught the resurrection of the dead, both of the just and the unjust. We must accept the truth. I feel safe in saying that the sheep shall be glorified before the goats have their final sentence pronounced against them. How long a space between them, as we count time, I know not. I have noticed, however, that where the righteous and wicked are spoken of in regard to the future, that the righteous always go first in order of language.

Now, the most elaborate instruction on the resurrection is contained in 1st Corinthians Chapter 15. I think the apostle here speaks wholly in regard to the resurrection of the Saints of God. It is all-important for them to know what is revealed in regard to their future blessedness. It is not so important for them to know much about the future of those who know not the Lord Jesus Christ. The wrath of God abideth upon all the workers of iniquity. God, alone, Himself, can only mitigate or increase His displeasure as He sees fit.

The resurrection of the saints of God is in view where Paul uses the language: "If in this life only we have hope in Christ, we are of all men most miserable." (1st Cor. 15:19). But, his teaching leads us to have hope in that resurrection life which is to be manifested "at that day" to all them that love His appearing. The precious hope in the Redeemer of sinners will not be consummated until the resurrection unto life is experienced. If our hope falls short of that life, then we are of all men most miserable, because the resurrection life is

the acme of our hope which we have while we live here in sinful flesh. As the saints fall asleep in Jesus, their "flesh shall rest in hope" of the resurrection. (See Psalms 16:9.) As we count time, with some it may be for ten thousand years, with others it may be for a thousand years, and with some a hundred years, or less; but that Holy sleep in the Lord shall be a peaceful rest to every one who has been **SEALED** by the Holy Spirit. Ten thousand years in time here shall be no more to some than one short summer night's sleep is to others. Time does not count, or reckoned with, in eternity.

Then, there is a set time or great day, the day of the Lord, is plainly taught throughout the scriptures. IT is not given unto the saints "to know the times or the seasons, which the Father hath put in His own power." Jesus says, "But of that day and hour knoweth no man, no not the angels of Heaven, but my Father only." (Matt. 24:36).

Paul in 1st Thessalonians 5:2 — "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." From this it seems that the early saints knew perfectly, or that it was well understood by them, that the day of the Lord would come as a thief in the night, *unannounced*. This agrees with the testimony of Peter: "But the day of the Lord will come as a thief in the night." (2nd Peter 3:10). We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep from rising in the power of the Lord. "For the Lord Himself shall descend from Heaven with a shout, with the Voice of the archangel, and with the trump of God and **THE DEAD IN CHRIST** shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1st Thess. 4:16,17). To me this is most definite, positive proof that mortals shall put on immortality. Again, "But if the spirit of Him that raised up Jesus

from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Roms. 8:11). This mortal must put on immortality, this corruptible must put on incorruption; mortality shall be swallowed up of life.

We are exhorted to comfort one another with the precious promises of deliverance from the bondage of corruption into the glorious liberty of the children of God. It seems evident from several places in the scriptures that there shall be a time for the gathering together of the saints of God from all parts of the earth and Heaven. May I ask, is this to be the great congregation spoken of by inspiration? (See Psalms 22:25, 35:18, 12:9,10.) "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) "Behold, the Lord cometh with ten thousands of His saints." (Jude 14). And, "Ten thousand times ten thousand, and thousands of thousands stood before Him." (Read Rev. 5:11). And, "The Lord, my God, shall come, and all the saints with thee." And, "When the Son of man shall come in His glory, and all the Holy Angels with Him" etc. (See Deut. 33:2, Dan. 7:10, Zech. 14:5, Matt. 25:31, Jude 14.)

I now appeal "to the law and to the testimony." It is from this source I have tried to set forth the power of Christ in the **RESURRECTION** of the dead. That power was declared by the apostles, so that the Sadducees were "grieved that they taught the people, and preached through Jesus the **RESURRECTION** from the dead." Paul said: "That I may know Him, and the power of HIS **RESURRECTION** and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the **RESURRECTION** of the dead." (Phil. 3:10-11.)

Closely following the above language Paul de-

clares that the Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. 3:21.) The omnipotent power of our Savior is such that He is able to subdue all things unto Himself.

There will be no power lacking in the **RESURRECTION**. When our life shall appear, then shall we also appear with Him in glory. As wise as the apostles were by the personal knowledge received from Jesus, and by inspiration, yet, they could not tell us what we shall be; they could not enter into any details of the future life. They could only point us to the Lord Jesus Christ, the **PERFECT ONE**. That all the saints of God shall at last be made perfect **IN HIM** one glorious day, as He Christ, Himself, promised His saints, "Be ye therefore perfect, even as your Father which is in Heaven is perfect", (Matt. 5:48), it will then, and only then, be accomplished and consummated. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1st John 3:21). "THEN SHALL I KNOW EVEN AS ALSO I AM KNOWN." (1st Cor. 13:12).

Yours in hope of immortality,

J.F. BEEMAN

THE PARABLE OF THE "WHEAT" AND THE "TARES". (Mat. 13:24-30 and 13:37-43)

There is no scripture anywhere in the Bible that confirms and establishes the doctrine of election and predestination anymore than these Words of Christ in choosing *THE WHEAT* to represent the vessels of His mercy and *THE TARES* to represent the vessels of His wrath. (Romans 9:22-23). Here, in giving this parable to His disciples He clearly draws the line of discrimination and distinction between the *ELECT* of God vs the

non-elect, all of which was determined in the everlasting covenant of grace in the God-Head before the world was made. (See Samuel 23:5). His Church is in the world, but not of it.

THE PARABLE AS GIVEN TO THE MULTITUDE

Christ in the outset spoke this parable to the whole multitude (everybody that included the world at large), that also included His disciples to fulfill His words, "Therefore, I speak to them in parables, because they seeing not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall **NOT** understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted and I should heal them." (Mat. 13:13-15).

THE PARABLE OF THE WHEAT AND THE TARES, AS CHRIST STATED IT TO THE MULTITUDE.

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but, while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So, the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But, he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first *THE TARES* and bind them in bundles to burn them: but gather *THE WHEAT*

into my barn." (Mat. 13:24-30).

THE REVELATION (AND MEANING) OF THE PARABLE OF THE WHEAT AND TARES ARE GIVEN ONLY TO CHRIST'S DISCIPLES, THAT DID NOT INCLUDE THE MULTITUDE.

Christ clarified in John 14:17 that His truth would not be given to the whole world at large or to all human-kind, revealing it only to His people as follows: "Even the *Spirit of truth*, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but, ye know Him, for He dwelleth with you, and shall be in you." The power of the meaning of His words are demonstrated here in giving and revealing the meaning (only to His disciples) of the *WHEAT* and the *TARES*, to wit: "Then Jesus SENT THE MULTITUDE AWAY, and went into the house: and His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but *THE TARES* are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, *THE TARES* are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear." (Matthew 13:36-43).

"THE WHEAT"

Wheat, scientifically speaking, belongs to the grass family. It is an edible grain, well known for its

durableness, delightful and nourishing substance. It is a grain that yields a fine, easily digested, white flour. Through the years I have observed that wheat is generally sown by farmers after the end of each harvest season in middle or late fall, as a cover crop for the land through the hard, cold winters. It is, sometimes, 7, 8, or 9 months in the field before maturity and harvest. Like the Lord Jesus Christ and His Church, *WHEAT* is most substantial and durable, and can be made to endure and survive the very cold winters of trouble they are called upon to face many times. The saints of God are called *WHEAT* that marks their solidity, usefulness and good fruit, acceptable to God through Christ. If all the wheat were removed from the world, what would become of us — likely starvation. Even hardened criminals in jails or prisons are given bread and water, the basics of life. All of these things being true, *THE CHURCH OF CHRIST*, survives in this time world until the end or harvest time when the Son of God comes with His Holy Angels for the reaping at the glorious resurrection.

"THE TARES"

The tares, unlike the *WHEAT*, belong to the *WEED* (Darnell) family. (They are seen much in the middle eastern countries.) Weeds, that are within fields of growing crops, are of no value and tend to overgrow and choke out the other desirable plants, such as wheat, corn, oats, barley and other genuine grains and restrain their growing process. Unlike the *WHEAT*, the meal of the *TARES* has poisonous characteristics and affects and is altogether unwholesome. When eaten by humans, it causes nausea, loads the stomach, intoxicates, creates dizziness, drowsiness, heaviness and headaches. These are the same adverse, ill-effects by type or figure that affect the believer, or child of God, spiritually, when he is given a good dosage of

the 'doctrine of men and devils' (See Col. 2:22 and 1st Timothy 4:1). A good dosage of the "law doctrine" from the Arminian works system that teaches, that a man by doing good, can save himself, better known as the "do and live system", will not affect or hurt him, whatsoever. Jesus said, "*if they drink any deadly thing, it shall not hurt them.*" (Mark 16:18). Sometimes, I believe that a sip of the *TARE* (Law doctrine) strengthens our hope and makes our conviction in the truth stronger.

The formal, hypocritical professors of the law (or legal religion that teaches us we get blessings from the Lord by earning and working for them) are likened unto *TARES*. Like the *TARES* among the *WHEAT*, they grow up among the saints and are hurtful to them due to the incompatibility of the two doctrines, respectively. The *TARES*, being indiscernable, cannot be fully detected with safety until the harvest time of the *WHEAT*, when the difference can be easily seen. An attempt at separation or removal of the *TARE* from the *WHEAT* cannot be accomplished without likely mistake during growth because of the very close similarity or likeness of the two plants. The sure sign of the true, mature *WHEAT* at harvest is the hanging down on the stalk of the kernel (a figure of the troubled child of God), while the *TARE* stalk is founding standing straight up, tall and very erect, like the false religious professors of the world who lack God-given humbleness.

We have found from reading Jeremiah 12:13, when some complacent Jews, who had been at ease in Zion, sowed *WHEAT* and reaped thorns. This took place after their well planned schemes of alliance with Egypt, and dark nations around them, increased their vexation and misery. "They have sowed *WHEAT*, but shall reap *THORNS*: they have put themselves to pain, and shall not profit: and they

shall be ashamed of your revenues because of the fierce anger to the Lord", Jeremiah said.

We see in the meaning of the above scripture what takes place, and the hard lesson that is learned, when militant churches are not kept and are allowed to fall into disorder, when they follow *MAN* and not the Lord Jesus Christ, their great *HEAD* and *KEEPER*.

J. M. Mewborn
April 21, 2008

MILL BRANCH (ASSOCIATION) UNION MEETING NOTICE

The Mill Branch (Association) Union Meeting, which consists of Pleasant Hill Church, Myrtle Beach, South Carolina, Pireway Church (Pireway Community), Tabor City, North Carolina, and Tabor Church, Tabor City, North Carolina, will be held, if the Lord willing, with Pleasant Hill Church, in Myrtle Beach, South Carolina, June 28th and 29th, 2008, if the Lord will. (This is the fifth weekend in June, 2008.) Hymn-singing will begin at 10:30 a.m., with services to begin at 11:00 a.m. each day, Saturday and Sunday.

Our friends in the truth, as well as members and dear friends from our sister churches, are welcome to come and be with us.

Directions to Pleasant Hill Church (Meeting-House) in Myrtle Beach, South Carolina, are as follows: Those coming on U.S. Hwy. 17 Bypass, North or South, come to U.S. Hwy. 501 and turn south. Also, if you are already on U.S. Hwy. 501 South, go under the U.S. Hwy. 17 over-pass bridge and turn at second stop-light to the right on Robert Grissom Parkway for 1/2 mile; then turn left on Pine Island Road and go to the stop-light and turn right. Church (Meeting-House) will be on your right.

Elder Mewborn, thank you for publishing our union meeting notice in the next issue of *Zion's Landmark*.

James L. Carroll, Union Clerk
Conway, South Carolina 29527
Tele. 1-843-602-2065

FIFTH SATURDAY MEETING AT NEW DAN RIVER CHURCH, VESTA, VIRGINIA, JUNE 28, 2008

Dear Elder Mewborn,

Please submit the following announcement for publication in the appropriate issue of *Zion's Landmark*.

The New Dan River Primitive Baptist Church located in Vesta, Patrick County, Virginia, purposes to hold a fifth Saturday meeting only, the Lord willing, on June 28, 2008. The meeting will start with singing at 9:30 a.m. and preaching at 10:00 a.m.

The Church (Meeting House) is located on State Road 636 (State Shed Road) off US Highway 58, approximately 3 miles east of the Blue Ridge Parkway and 12 miles west of Stuart, Virginia.

We extend a warm welcome to all lovers of the truth, and especially we do invite all ministers of our faith and order to come and be with us.

Elder J. L. Cassell, Pastor
James L. Shelor, Clerk

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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ful subscribers by death with so few new subscribers to offset the loss, all of which with other causes, has caused our subscription numbers to come down and be reduced substantially. When possible, please send us a new subscriber (or subscribers). It will help us very much. And last, but not least, please keep us in your prayers and love, as well as our paper, Zion's Landmark, that it is God's will for it to continue.

J. M. Mewborn
June 12, 2008

**WHY JULY 4TH
(OF EVERY YEAR)
MEANS SO VERY MUCH
TO ME!**

**"BUT THEY SHALL SIT
EVERY MAN UNDER HIS VINE
AND UNDER HIS FIG TREE:
AND NONE SHALL
MAKE THEM AFRAID."**

(Micah 4:4)

As we approach what is known as the national Celebration of the United States of America, the marking of the 232nd anniversary (or birthday) of the existence of our country on July 4th, 2008, dating from the signing of the Declaration of Independence in Philadelphia, Pennsylvania, on July 4th, 1776, let us not cease to forget one of the main reasons that led to and gave rise to this event, as well as the creation of the first amendment to the constitution of our country, The United States of America, that followed not too long afterwards. Our forefathers paid dearly for our freedom of religion that we so richly enjoy today!

From the very beginning of time, since the creation of the world, the Lord's true people have suffered at the hands of civil and governmental authority (when church and state were combined), as well as from the enemies of the church who have ever come

forth from mystery Babylon. Kings and rulers have persecuted them, one of whom was King Nebuchadnezzar who had Shadrack, Meshack, and Abednego cast into the midst of a burning fiery furnace. See Daniel 3:11. The same King Nebuchadnezzar had Daniel cast into a den of lions. See Daniel 6:7. There have ever been "Wars from without, and fears from within." The latter was brought to light in the days of Elijah, the true prophet of the Lord, when 450 false prophets were after him to destroy his life. For the sake of his own life, Elijah had to flee to the wilderness, fleeing from the destructive wrath and hateful jealousy of King Ahab and Jezebel. "And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him. What doest thou here

Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine alters, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." I Kings 19:3-10. This was said to have taken place 906 years B.C. (Before the Birth of Christ.) In tracing this matter on down through the ages and centuries of time, we find Jesus saying, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias (Elijah), which was for to come. He that hath ears to hear, let him hear." Matt. 11:12-13. Paul mentioned severe persecution of the church in Hebrews 11:36, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth." Christ was crucified (according to God's preordained purpose), and Paul and Silas were whipped and imprisoned. Some of the apostles were crucified and put to death, and John was cast in the Isle of Patmos to spend his remaining days there. Stephen was stoned to death. See Acts 7:59.

The scriptures were written almost two thousand years ago that give these accounts of the suffering and afflictions of God's servants and of the Lord's people, but let us

**IMPORTANT NOTICE
TO ALL SUBSCRIBERS
AND READERS
OF ZION'S LANDMARK
- PLEASE READ -**

Effective with this issue, "May-June, 2008" the subscription price of Zion's Landmark is being increased to \$17.00 per year or \$30.00 for two years. For the past two years we have sustained increases in both postal rates and cost of printing.

Each year so many of our subscribers have included a little extra money along the way that, so far, has enabled me to keep the over-all, total cost of production in the black. You subscribers and readers have been so good to help me to this end. Your love for the paper has made possible the continuation of the paper because of this added help.

My dear wife, Susie Mewborn, through these many years, has done all the book-keeping and clerical work without any remuneration, whatsoever, together with my labor in getting the paper together for each issue, all of which from both of us is a gift and labor of love for the cause we love so dearly.

In very recent years we have lost so many of our old, faith-

come now and view in some measure some of the bitter persecutions and afflictions that His people have encountered in the last four hundred years. Much of this bitter persecution and trial came through civil magistrates (even in Paul's day the magistrates had used their authority to have him beaten, see Acts 16:22) and they were under the influence of a so-called state or institutionalized religion. For the past two hundred years, at no time in all of civilization's history, has the world enjoyed such freedom in the way of religious worship, and this came about through the servants of God who were called into the true Baptist faith and order, and it was their blood that gave rise to this freedom which we so richly enjoy today, and in which our parents, grandparents, and forbears have had as a sacred blessing for two hundred years. Let us see now how this blessing or privilege came about.

There are countless, innumerable cases and circumstances of how His servants suffered violence and death, but I shall give in detail (as follows) a little of what did take place. As one has put it, "Sad and awful was the fate of these long-suffering Ana-Baptists. (They required total immersion (not sprinkling) for baptism for entrance into the church.) The world now offered no sure place for their hiding. Four hard persecutors were now hot on their trail. Surely, theirs was a "Trail of Blood."

**TERRIBLE INJUSTICES
BEGAN IN THE YEAR 1534
WHEN KING HENRY VIII
BROKE WITH THE
CATHOLIC CHURCH AND
THE ENGLISH PARLIAMENT
ESTABLISHED THE
CHURCH OF ENGLAND.**

This persecution had its origin early on when "England's King, Henry VIII, married Catherine of Spain. Unfortunately, after some time his somewhat troublesome heart had fallen in love with Anne Boleyn. So he wanted to divorce Catherine and marry Anne. Getting a divorce back then was no easy matter. Only the Pope could grant it, and he, in this case, for special reasons, declined to grant it. King Henry was in great distress. Being king he felt he ought to be entitled to follow his own will in the matter. His Prime Minister (at that time Thomas Cromwell) rather made sport of the King. Why do you submit to papal authority on such matters? Henry followed his suggestion, threw off papal authority and made himself head of the Church of England. Thus began the new Church of England. This was consummated in 1534 or 1535. At that time there was no change in doctrine, simply a renunciation of the authority of the Pope. Henry VIII, at heart, really never became what is today known as a Protestant. He died in the Catholic faith." Right here is where the great trouble and persecution began. It was at this time that many paid a bloody price for the changes under a queen of England by the name of "Bloody Mary". She was a

daughter of the divorced Catherine, former wife of Henry VIII. It was during her reign that many heads went under the axe.

Let us remember at this point that this was not the first time that wicked women, through their satanic power over weak rulers and kings, caused the saints of God much suffering. It was Herod who had lain hold of John the Baptist, bound him, and had put him in prison for Herodias' sake, his brother Philip's wife. "For John said unto him (Herod), it is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus." Matt. 14:3-12.

Requirements of the so-called reformed church (Church of England) under Elizabeth (daughter of Anne Boleyn) were as follows, viz:

- (1) Preacher-Church governmental rule (differing in form).
- (2) Church Establishment (Church and State combination).
- (3) Infant Baptism required.
- (4) Sprinkling or Pouring mandatory for all infants everywhere; no exceptions.
- (5) Baptismal Sprinkling for Regeneration (such brings regeneration and salvation).
- (6) Persecuting others (at least for centuries).

Persecutions rolled forth at this time. According to one account, "the hated Ana-Baptists (called Baptists today, and they required complete

immersion from scripture) in spite of all prior persecutions, and in spite of the awful fact that thousands had already died martyr deaths, still existed in great numbers. It was during this period that along one single European highway, thirty miles distance, stakes were set up every few feet along this road, the tops of the stakes sharpened, and on the top of each stake was placed a gory head of a martyred Ana-Baptist. Human imagination can hardly picture a scene so awful, and yet a thing so perpetrated, according to reliable history, by a people calling themselves "devout followers of the meek and lowly Jesus Christ!" During this time of (Bloody) Queen Mary's reign, statistics show that 288 persons were burnt at the stake for their adherence to the true faith of Christ.

In 1555 there were burnt	71
In 1556	89
In 1557	88
In 1558	40
Total	288

Some contemporary historians even give higher numbers.

**THE FIRST MARTYR
TO BE PUT TO DEATH WAS
JOHN ROGERS
IN FEBRUARY, 1555,
FOLLOWED BY JOHN
HOOPER. EYE-WITNESS
ACCOUNTS OF THEIR
EXECUTIONS
ARE AS FOLLOWS.**

The first martyr, said to die in this period, was a man by the name of John Rogers. He was burned in Smithfield, England, on Monday, the 4th of February, 1555. On the morning of his martyrdom he was roused hastily in his cell in Newgate, and was hardly allowed time to dress himself. He was then led forth to Smithfield on foot, within sight of the church building where he had preached, and through the streets of the parish where he had served as pastor. By the wayside stood his wife and ten children (one a baby) whom Bishop Bonner in his diabolical cruelty had flatly refused him leave to see in prison. He just saw them in passing, but

Zion's Landmark

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

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was hardly allowed to stop, and then walked on calmly to the stake, repeating the 51st Psalm. An immense crowd lined the street, and filled every available spot in Smithfield. Up to that day men could not tell how these men would behave in the face of death, and could hardly believe that Prebendaries and Dignitaries would actually give their bodies to be burned for their religion. But when they saw John Rogers, the first martyr, walking steadily and unflinchingly into a fiery grave, the enthusiasm of the crowd knew no bounds. They rent the air with thunders of applause. Even Noailles, the French Ambassador, wrote home a description of the scene, and said that Rogers went to death "as if he was walking to his wedding". By God's great mercy he died with comparative ease. And so the first Marian martyr passed away.

Another martyr by the name of John Hooper was entreated by a bishop in the established church to recant and live by subscribing to the six points (as shown above) of the established church. Said the bishop to Hooper, "Life is sweet, and death is bitter." To this Hooper replied, "Eternal life is more sweet, and eternal death is more bitter." On the morning of his execution he was led forth, walking to the place of execution, where an immense crowd awaited him. It was market-day, and it was reckoned that nearly 7,000 people were present. The stake was planted directly in front of the western gate of the Cathedral, close, and within 100 yards of the deanery. The exact spot is marked today by a beautiful memorial at the east end of the churchyard. The window over the gate, where Popish friars (ministers) watched or peered at Hooper's dying agonies, stands unaltered to this day. When Hooper arrived at the spot, he was allowed to pray, though strictly forbidden to speak to the people. And there he knelt down, and prayed a prayer which has been preserved and recorded. Even then a box was put before him containing a full pardon, if he

would only recant. His only answer was, "Away with it; if you love my soul, away with it!" He was then fastened to the stake by a large, iron cuff around his waist, and fought his last fight with death, the king of terrors. Of all the martyrs, none perhaps, except Ridley, suffered more than Hooper did. Three times the faggots (faggots were long bundles of dry sticks and twigs bound together for kindling wood, used as the primary fuel to start or originate a larger fire) had to be lighted, because they would not burn properly. Three quarters of an hour the noble sufferer endured the mortal agony, "neither moving backward, forward, nor to any side," but only praying, "Lord Jesus, have mercy on me; Lord Jesus, receive my spirit," and beating his breast with one hand till it was burned to a stump. He had told his people after his execution had been ordered by Queen Mary, "notwithstanding, the cause of my death is well known here by them. When I was appointed here to be their pastor, I preached unto them the true and sincere doctrine, and that out of the Word of God. Because I will not now account the same to be heresy and untruth, this kind of death is prepared for me." Another described it this way: "Anon commandment was given that the fire should be set to, and so it was. But because there were put to no fewer green faggots than two horses could carry upon their backs, it kindled not by and by, and was a pretty while also before it took the reeds upon the faggots. At length it burned about him, but the wind having full strength in that place (it was a lowering and cold morning), it blew the flame from him, so that he was in a manner no more but touched by the fire. Within the space after, a few dry faggots were brought, and a new fire kindled with faggots (for there were no more reeds), and that burned at his nether parts, but had small power above, because of the wind, saving that it did burn his hair and his skin just a little. In the time of which fire, even as at the first flame, he prayed, saying mildly, and not

very loud (but as one without pains), 'O Jesus, the son of David, have mercy upon me, and receive my soul!' After the second fire was spent, he did wipe both his eyes with his hands, and beholding the people, he said with an indifferently loud voice, 'For God's love, good people, let me have more fire!' And all this while his nether parts did burn, for the faggots were so few that the flame did not burn strongly at his upper parts. "The third fire was kindled within a while after, which was more extreme than the other two; and the bladders of gunpowder brake, which did him small good, they were so placed, and the wind had such power. In the which fire he prayed with somewhat a loud voice, as already recorded above, 'Lord Jesus, have mercy upon me! Lord Jesus, have mercy upon me! Lord Jesus, receive my spirit!' These were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen that he could not speak, yet his lips went till they were shrunk to the gums; and he knocked his breast with his hands until one of his arms fell off, and then knocked still with the other, what time the fat, water, and blood dropped out at his fingers' ends, until by renewing of the fire his strength was gone, and his hand did cleave fast in knocking to the iron upon his breast. So immediately, bowing forwards, he yielded up his spirit, and the faithful man of Gloucester died. Thus was he three quarters of an hour or more in the fire. Even as a lamb, patiently he abode the extremity thereof, neither moving forwards, backwards, nor to any side; but having his nether parts burned, and his bowels fallen out, he died as quickly as a child in his bed, and he now reigneth as a blessed martyr in the joys of Heaven, prepared for the faithful in Christ before the foundation of the world for those constancy all of His people are bound to praise God."

THE UNMERCIFUL,
HORRIBLE DEATHS
OF ROWLAND TAYLOR,
NICHOLAS RIDLEY

AND HUGH LATIMER,
ARE HEREIN DESCRIBED.
THE SUFFERING THEY
ENDURED IS BEYOND
HUMAN COMPREHENSION.

Rowland Taylor, who suffered under (bloody) Queen Mary's reign, was burned to death on February 9, 1555. When he was stripped to his shirt and ready for the stake, he said with a loud voice, "Good people, I have taught (or preached) to you nothing but God's Holy Word, and those lessons (scriptures) that I have taken out of the Bible; and I am come hither now to seal it with my blood. He would probably have said more, but, like all the other martyrs, he was strictly forbidden to speak, and even now was struck violently on the head for saying these few words. He then knelt down and prayed, a poor woman of the parish insisting in spite of every effort to prevent her, in kneeling down with him. After this, he was chained to the stake, and repeating, the 51st Psalm, and crying to God, "Merciful Father, for Christ's sake, receive my soul into Thy Hands," stood quietly amidst the flames without crying or moving, till one of the guards dashed out his brains with a halberd. And so this good old Suffolk incumbent passed away.

In another instance at this same given period of time, two men by the names of Nicholas Ridley and Hugh Latimer, were burned together at Oxford, back to back, at one stake on October 16, 1555. They were abused by the civil authorities, "shamefully baited, teased, and tortured by every kind of unfair and unreasonable dealing, how they gallantly fought a good fight to the end, and never gave way for a moment to their adversaries. On the day of their martyrdom they were brought separately to the place of execution, which was at the end of Broad Street, Oxford, close to Balliol College. Ridley arrived on the ground first, and seeing Latimer come afterwards, ran to him and kissed him, saying, "Be of good heart, Brother; for God will neither assuage the fury of the flames, or else strengthen us

to abide it." They then prayed earnestly, and talked with one another, though no one could hear all of what they said. After this they had to listen to a sermon by a wretched renegade divine named Smith, and, being forbidden to make any answer, were commanded to make ready for death. Ridley's last words before the fire was lighted were these, "Heavenly Father, I give Thee most hearty thanks that Thou hast called me to a profession of Thee even unto death. I beseech Thee, Lord God, have mercy on this realm of England, and deliver the same from all her enemies." (Note: He was enabled to pray for his enemies.) Latimer's last words were like the blast of a trumpet, which rings even to this day, "Be of good comfort, Master Ridley, and play the man; we shall this day, by God's grace, light a candle in England as, I trust, shall never be put out." When the flames began to rise, Ridley cried out with a loud voice in Latin, (here translated into English), "Into thy hands, O Lord, I commend my spirit: Lord, receive my spirit," and afterwards repeated these last words in English. Latimer cried as vehemently on the other side of the stake, "Father of Heaven, receive my soul." Latimer soon died. An old man, above eighty years of age, it took but little to set his spirit free from its earthly tenement. Ridley suffered long and painfully from the bad management of the fire by those who attended the execution. At length, however, the flames reached a vital part of him, and he fell at Latimer's feet, and was at rest. And so the two great men passed away." They were lovely and beautiful in their lives, and in death they were not divided.

Such accounts could go on and on, but let us turn now to the same "church establishment of religion (church and state combination)" that was brought to America in its colonization from England when our thirteen original colonies had their beginnings. Our forefathers had fled to this land to escape such bitter persecution only to find that it followed them here.

IN WHAT WOULD LATER BECOME THE STATE OF MASSACHUSETTS A MAN BY THE NAME OF OBADIAH HOLMES WAS SO "BARBAROUSLY WHIPPED THAT HE COULD ONLY SLEEP AND REST ON HIS ELBOWS AND KNEES."

In Massachusetts, prior to the American Revolution, when the Church of England was the state or established church by English rule of law, a Baptist minister by the name of Obadiah Holmes was sentenced to be whipped, and so barbarously was the sentence executed that for days and weeks he "could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay. The executioner used a three-corded whip, giving him thirty strokes, spitting upon his hands three times, and striking with all of his strength." This incident took place in Boston at a public whipping post. One contemporary described it by saying, they "stripped off his clothes, and gave him thirty lashes that deeply sank into his naked flesh, the executioner striking with all his might, and spitting on his hands three times, so that he might do his utmost. Mr. Holmes' flesh was so badly torn and cut that for days and weeks he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

Another contemporary historian gives his account of the same incident. "As to the persecution in some of the American colonies, we give the following. It was on one occasion that one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obadiah Holmes — all three went to visit that sick family. While they were holding some kind of a prayer service with this sick family, some officer or officers of the colony came upon them and arrested them

and later carried them before the court for trial. It is also stated, that in order to get a more definite charge against them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states.) The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Governor Endicott himself was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well whipped. Crandall's fine (a visitor) was five pounds (\$25.00), Clarke's fine (the pastor) was twenty pounds (\$100.00). Holmes's fine (the records say he had been a Congregationalist and had joined or united with the Baptist so his fine was thirty pounds (\$150.00). Clark's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so he was well whipped. So well was he whipped that the record states that he was "stripped to the waist" and then whipped with some kind of a special whip (the previous contemporary says it was a three-corded whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or his elbows and knees. Of this whipping and other things connected with it, Holmes later said, "A thing could hardly have been more brutal, and here in America!"

A TRUE BELIEVER BY THE NAME OF PAINTER, WHO REFUSED TO HAVE HIS CHILD SPRINKLED, WHEN REQUESTED BY THE GOVERNOR OF MASSACHUSETTS UNDER ORDERS OF THE CHURCH, WAS TIED UP AND WHIPPED.

Another man by the name of

Painter "refused to have his child baptized," and gave his opinion "that infant sprinkling for baptism was an Anti-Biblical ordinance." For these offenses he was tied up and whipped. Governor Winthrop tells us that Painter was whipped "for reproaching the Lord's ordinance."

THE TERRIBLE INJUSTICES AND PERSECUTION COMES TO NORTH CAROLINA AND A DESCENDENT OF A PERSECUTED BAPTIST ELDER RELATES IT HERE.

Perhaps there are some who subscribe, or read, this paper who remember the late Elder John P. Tingle who lived, or resided, in the little town of Grantsboro, North Carolina, in Pamlico County. He was born September 18, 1866. Elder Tingle told me that he first visited in my grandfather's, Joshua Mewborn's (1827-1907) home in the year 1881, and from that time, he continued to visit in our family until his death about 1957 or 1958, at the age of approximately 91. Elder Tingle seemed to take an interest in me, and oftentimes in my father's home, would talk to me when the rest were preparing for the meetings (associations) and other family chores. Little is it known today of an incident that he related to me about the year 1950, concerning his great grandfather, the late Elder James Brinson of Craven County. I shall give it as follows: He said, "In 1741, it became known that there were four groups of Baptists in this area. One was at New Bern, one at Goose Creek on the north side of the Neuse River, one at Slocumb's Creek (now Cherry Point) at Havelock, North Carolina, and one at Swift Creek, near Ernul, N.C. In 1741, each of these groups filed a petition, (to the King of England, or his appropriate authority), asking privilege to build a meeting house, that they might worship God among themselves. For, or because, of these petitions, each petitioner was charged with contempt of court and for being a dissenter of the Church of England. All were put under a peace bond and ordered to appear and show

that they have kept "The King's peace with all His Leige people" once every year, which bond was held until about 1754, when the Act of Toleration was pled in their behalf. Then each party built log meeting houses with stick-clay chimneys at their sides. James Brinson, a young man, born February 5, 1732, became a member of the Goose Creek group in 1756. He was the only one who had a Bible and could read. For this cause he was kept busy reading to one of these groups every month until many could repeat the two longest discourses delivered by Jesus Christ: one "The Sermon on the Mount," and the other the 24th and 25th Chapters of St. Matthew, together with many of the Psalms. He was ordained as a minister in 1757. In 1763, each group became so led and signed a church-covenant, now desiring to become legally organized churches. In 1763 Elder Brinson secured two more ordained ministers and on Saturday before the first Sunday in March, constituted the Church at New Bern, N.C., and on Saturday before the second Sunday in March, constituted the church at Goose Creek, then on Saturday before the third Sunday in March constituted the church at Slocum's Creek, then on Saturday before the fourth Sunday in March constituted the church at Swift Creek. These churches (four) immediately called Elder James Brinson as their pastor, who served them until the day of his death which sad event took place February 10, 1798. After Elder Brinson became a member he began to hold prayer services in connection with his reading periods. This was considered a breach of the King's peace, for which he was several times arrested, could pay no fines, and was ordered carried to the public whipping post at the town common or public square near Neuse River in New Bern, N.C., and publicly whipped." Elder Tingle was a registered land-surveyor of his county for many years, and he informed me that the account of this incident could yet be found

on the public record in the Clerk's office of Craven County during the tenure of the governorship of the royal Governor, Gabriel Johnston, in court records 1739 to 1767. As a land surveyer, he was regarded as having a good knowledge of the records of Craven County which was accumulated over a period of many years. Elder Tingle continued as pastor of one of these churches, Swift Creek, for many years. This church is now extinct. For many years Swift Creek Church went under the name of "Macedonia Primitive Baptist Church" until the last member, D. W. Whitford, died about 1950. Today, the property and site are controlled by the Free Will Baptist Church. However, the church at Goose Creek was moved in the process of time to Grantsboro, N.C., and he was a member and pastor of this church at the time of his death about the year 1957. His daughter, Nancy, resides in Grantsboro, N.C., and has been loyal to the church of her forebears for many years.

A watch was posted at these meeting houses, he said, and when anything was said casting a reflection against the English Church, the leader, or speaker, was arrested. Elder Tingle told me that there were no other churches in Craven County at this time, 1741-1760, although it was thought that the Quakers held services because it was definitely known that they appeared at the whipping post with Elder Brinson. They were in the same boat as the Baptists so far as the Established Church of England was concerned.

In the early 1800's the church at Slocum's Creek became disturbed over the "Means" question and finally agreed to dissolve. This was about the time that the missionary schemes and ideas began to prevail in Baptist Churches over the land. Those opposed to the "Means" question took their membership across Neuse River to Goose Creek Church, while those supporting, or agreeing, with the belief carried their memberships to the Church at New Bern, N.C. So it was in 1801 that the Church

at New Bern discarded all of their old records and changed the Articles of Faith so radically that the Churches at Goose Creek and Swift Creek held no further correspondence with the Church at New Bern. All of the above information as given me by Elder Tingle is substantiated by an article that appeared in the NEW BERN JOURNAL on July 27, 1882, concerning the Baptist Church in this city at that time. "The Baptist Church here alluded to is not the church on Middle Street that was opened for divine service for the first time on Sunday, July 2, 1848. I refer to the church near Cedar Grove Cemetery, now the site of Saint Cypreus, Colored. This Baptist Church was established in New Bern about 1812 (Elder Tingle gives 1801) by Elijah Clark and John Brinson and the "meeting house", as it pleased them to call it, was soon thereafter erected through their liberality and efforts — men of rugged minds, yet of unquestioned honesty and of unyielding faith. Brinson's father had been imprisoned with Fulshire and Purify for "holding to the Baptist faith"; the King's officer thus chose to spell it in the indictment. They were held in the jail of Craven County for three months and were yet stronger in this faith when the prison doors were unlocked than when locked upon them. In this old meeting house for many long years the gospel was preached with unusual eloquence, clearness and power." Elder John Brinson (mentioned in this 1882 newspaper article) was Elder Tingle's great great uncle, brother to his great great grandfather, Matthew Brinson. Elder Tingle was contemporary with the widow of Asa Brinson, Matthew's son, who related this information that has been handed down in this family for two centuries, and is also substantiated by the above newspaper account of almost one hundred years ago. Elder Tingle, in his conversation with me, could not pinpoint the site where the old log church with the clay and dirt chimney first stood in

the city. This was the first building of 1754.

Not only in our almost adjoining county of Craven were such incidents known to have occurred, or took place, but in our neighboring state of Virginia it was awful and terrible. There, ministers of the Baptist faith were cruelly beaten, jailed for preaching, pelted with apples and stones, dragged from the pulpit and pulled away by the hair of the head, horses ridden into water where the sacred rite of baptism was being administered so that same was broken up, men made water (urinated) in the faces of elders while preaching and jerked them from the pulpit and their heads beaten in the ground, and many, many more countless are such known offenses. They would, at times, even set up drinking parties near such church services and, while drinking, would play cards, and the authorities would encourage such activities rather than try to abort or bring such hateful actions under control. Some (Elders) were dragged into the water where they tried to drown them.

(To be continued in next issue, Lord willing. It is suggested that all interested readers hold on to this issue to re-read with next issue to keep continuity of thought of this article. Editor)

**A STATEMENT OF A
YOUTH (YOUNG MAN) WHO
DEFENDED THE TRUE
DOCTRINE AND FAITH OF
THE PRIMITIVE
(OR OLD SCHOOL)
BAPTIST CHURCH.**

Hillsboro, Texas

Dear Friend:

At your request I am going to attempt to write you concerning some of what, I trust, I have been made to believe, is the Old Baptist belief, as it appears you do not know any of it. We both know that this is a very deep subject, even for any person who is posted in the Bible. I am going to ask you now that you go with me into this important question with these thoughts, and that we closely study them. They are not man's works, his sayings, his ideologies, but God's. Before I start, I will tell you that I have consulted

much advise from those elders who are made knowledgeable of this truth from different parts of the United States. I do not expect you to agree with me very much, if any.

As I attempt to write these things, I hope you will not become in the least bit angry, even though you do not agree with me. First, I will give the Primitive Baptist's belief about some of the things upheld by them that so outwardly conflict with the belief of other denominations. The Primitive or Old School Baptists are a peculiar people, and their peculiarities are mentioned in the Bible. (See Titus 2:14).

1st. They are few in number. It is recorded here by Christ's own language, "Strait is the gate and narrow is the way which leadeth unto life, and FEW there be that find it." (Matthew 7:14). The Old Baptist do not boast of numbers. Christ declared, "Where two or three are gathered together in MY NAME there am I in the midst of them." (Matthew 18:20). The Lord makes the increase. They have no big revival meetings to persuade the Lord to add any to His elect, chosen number. The Lord said that "He added to the Church daily such as should be saved," not by man doing it. (See Acts 2:47). The Lord had a prophet, Elijah, while Baal had 450 false prophets, but He only received (or accepted) Elijah's sacrifice. (See 1st Kings 18:19 & 22).

2nd. The Old School Baptist people freely admit they are sinful beings, and are continually bemoaning their sinful, carnal nature, but are not able to overcome it. They, like Paul, have the "thorn in the flesh", greatly feel their depravity, knowing inwardly they have no inherent merit. Others say that we are free, moral agents and have complete ability and control to do as we please in spiritual matters and things. This is self-righteousness because they have not been made to feel "the thorn in the flesh", which is sin. (See II Cor. 12:7).

3rd. Another peculiarity of the Old Baptists is that they are continually telling what

the Lord has done for them; how that He found them deep in sin and enthralled in folly and showed them the end thereof; how all human efforts to overcome sin ended in failure; how that God's Holy Spirit quickened them and enabled them to behold Jesus as their Savior. Others are telling what they are doing for the Lord, what good Christians they are, and how much they are helping the Lord in the great work of christianizing the world; how they have done this and done that, and will do so much more; how they expect to work out their own salvation, while asking all to pray for them, that they may hold fast and faithful and in the end win a crown to glory.

4th. True Baptists depend upon God, being wholly dependent upon Him who is completely independent in every thing. All they have is given to them by the Giver of all good gifts. "A man can receive nothing, except it be given him from Heaven." (The language of Christ in John 3:27.) His people are born of His Spirit, not of man. They thank Him for food, clothing, health and spiritual guidance, for His work of salvation. God is not dependent upon poor, weak, sinful man. The others depend upon man. When they want religion, they say they can just go get it; when their preachers want them to be religious, they tell them how they can get saved or save themselves; they say this puts God under obligation to save them. God is dependent upon man, that is, He stands ready, able and willing, but cannot do it until man gets ready for it. This, they say, puts God under obligation to save him, as He promised, only if he, man, will accept Christ first as his personal Saviour; otherwise the sinner is doomed for hell and eternal torment.

5th. Old Baptist preachers are called of the Lord, like Jonah of old, who declared that Salvation, first, last and always, is of the Lord. Christ said to Peter, "Feed my lambs", and "Feed my sheep." (John 21:15-16). This is what Old Baptist ministers do, when it pleases God to bless them. They preach to

His Church; when blest, they pray for the comfort of those who have been quickened into life by the divine Spirit; to those who have been given by faith an eye to see, an ear to hear, and a heart to understand. They do not preach for a stipulated salary. Others are called by a conference or board of men, preach for a stipulated (or designated) salary, and then watch and wait for a place of larger pay. They preach to wicked, unconverted sinners, telling them how they can make (or cause) God to save them. If the salary should fail, many of them would not think (or love) the poor sinner to continue their effort in trying to preach, thereby showing the deceitfulness in their so-called calling. Filthy lucre (money) is mentioned five times in the scripture and each time it is not associated with the true Church of the living God. The Apostle Peter said, "Feed the flock" "not for filthy lucre, but of a ready mind." (1st Peter 5:2.) I believe this was made distinctively clear when a false prophet of Israel told them he would preach if "his house were filled with silver and gold", (Numbers 22:18), and the writer, Jude, declared him, "Woe unto them" "who run greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11).

6th. The Old School Baptist experience a change from nature to grace from God called the "New Birth." Their religion, given to them by God, Himself, Christ called "being born again." This birth is of Divine origin. They are made religious in it. Man has no more to do with his spiritual birth than he had with his natural birth of the flesh. The pure religion of God is made manifest in the man. This work of God's Spirit is like the wind, as Christ said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8). Others become religious by accepting Christ as their personal Saviour, which the preacher tells the sinner is his own work, the

work of man. The one who gets religion, according to the preacher's instructions, is now told that he can lose it and will be in great danger of falling backward. He must work hard to keep it by using it daily.

7th. These Primitive Baptists believe that all the names of Christ's redeemed family were written in the Lamb's Book of Life before the world was made — none added since and none erased. When one is quickened by the divine Spirit, and this Spirit reveals Christ in him, as his Saviour, he is given a (sweet) hope (see Romans 8:24-25) of Salvation and this Salvation is alone of God's free Grace; also that no power can separate him from God's love. Others believe that names are constantly being added and erased to suit poor, weak, sinful man's whims. The recording angel will write your name in the Book of Life when you go to Christ, and draw a line through your name when you backslide. You can be saved today and lost tomorrow, they say. John's name was entered and erased four times, and finally the poor fellow died at the wrong time and it was too late. Mary had about the same experience, but finally got lucky, so they say.

8th. These Primitive Baptists believe in only one Savior, Jesus Christ, the righteous. Christ came to do His Father's will, and this is the Father's will, that of all the Father gave Him He should lose nothing, but raise it up at the last day. He will do this without any of man's help or hindrance. Others believe in many saviours: the church, the preacher, the priest, the Sunday School, the mission system and other programs in their groups. Parents save their children and children save their parents, and church members save their friends. But, dear friend, God only saves those who are already saved.

9th. These Baptists believe in the one, complete atonement, completed when Christ said, "It is finished." (John 19:30). All the sins that Christ atoned for on the cross are blotted out of His Book of remembrance, and will be

remembered no more against them forever. Christ's atonement is not a failure, it is sufficient. Others believe that the atonement does not save anybody, but that it was made, and, as it were, laid up for all who want it bad enough to accept it and then live religiously until death; that Christ died and shed His Blood, but you are not saved by His suffering, agony and death, His burial and resurrection, yet you may be saved by your works by accepting Christ, by living right until death.

10th. These true Baptists claim no righteousness of their own, but depend altogether on the righteousness of Christ for justification before God. Christ's righteousness will be of use before the great Judge. Others believe in their self-righteousness — that man must justify himself before God. You must work yourself into favor with God, put Him under obligation to bless and justify you. Christ's righteousness is not enough.

11th. These Baptists believe in salvation alone by God's free grace, not man's free-will. This salvation of the Lord, coming from Him through His Son, Christ, is both sure and steadfast. No power can hinder it, there will be no failures; this salvation is sure. Others believe in salvation by chance. Christ died, but you may be saved or you may not. You have a chance to be saved, but all of it depends on what you do. Chance. (The true business of the God of the Bible has never been risky.)

12th. Old School Baptists worship the God who is all-wise and all-powerful. He is omnipotent! He knows the end from the beginning, knows who are saved before they are born; no guesswork with God, no salvation laid up that will not be used, no chance. God is able to do His Holy Will without help or hindrance. He has never been in any strain or difficulty to carry out His Divine Will and purpose.

I believe God to be the All-Wise One who has all power both in heaven and in the earth. "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 14:24). "I have

spoken it, I will bring it to pass; I have purposed it, I will also do it." In creating heaven and the earth, He saw the end from the beginning. He not only declared it, but also viewed and purposed it. This was when time and timely things were not yet in existence. In His wisdom and foreknowledge, He looked upon a creation, though it was not, yet declared the end from the beginning, saying "My counsel shall stand and I will do all My pleasure." From the end of time, He looked back all the way to the beginning and saw all of it. "I have purposed it, I will also do it", He said.

God created both Heaven and earth and all things therein. His power to save is sovereign and omnipotent. Christ said, "No man can come to me, except the Father which hath sent Me draw him." (John 6:44). "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Psalms 77:1). Now, unless the Lord saves you with His divine power, not by the voice of some man begging and asking you to accept Him, you labor in vain, and except He keeps you to the last, final day, you will awake in vain. You cannot keep yourself for Him by your works.

I believe God knew before the world began who would be saved and who would not. "Yea, I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee." (Jer. 31:3). He did not say, I love you now and will draw thee, but He said, "I have *LOVED* thee" (past tense); and as He is the all-wise God, He knew who would be saved, even before the world began. The Bible tells us that God loves His people; therefore, He says, I have loved thee, and in Paul's writing he said, It is not by works of righteousness which we have done, but by His mercy He saved us. "*SAVED*" means of the past; hence, God's children were saved in His mind and purpose before the world began, but on earth, here in time, they *have to be* regenerated by the Spirit of Christ. You believe in regener-

ation, do you not, dear friend? "Know ye not your own selves, how that Jesus Christ is in you, except ye be reborn?" (II Corinthians 13:5). So, when you wrote me that you know you are saved and that you know you are going to that great home above, you were mistaken, were you not? Here in time, we live only in hope. We walk by faith and not by sight. We are living only in hope of it now.

God chose His people, all the members of His body, which is His Church, before the foundation of the world. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. 1:4). You may have doubts or do not believe that God's people were chosen in Him before the world begun, but this verse says "He hath chosen us", meaning His people, and there is no way out of it. Therefore, as He has already chosen His people, none can be added, nor one taken away. In the world they are regenerated and born again, not of the flesh, but of the Spirit. So, these big meetings, Sunday Schools, socials, a certain member saving a certain friend, and so on, are all a fake; there is nothing to it, when it comes to saving people or helping God to save them.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but *THEY WHICH ARE WRITTEN IN THE LAMB'S BOOK OF LIFE.*" (Revelation 21:27). We have already been told that God has chosen His people, none added or erased, and the above verse says none shall enter except those whose names are written in the Lamb's Book of life. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will". (Eph. 1:5). Therefore, it is according to the good pleasure of His will that we are saved.

I have been trying to show that it is only through God's will that we are saved. Now, I hope I have offered sufficient proof from the Bible. There

are going to be many striving to enter through the strait gate and fail. "Then said one unto Him, Lord, are there few that be saved? And He said unto him, strive to enter in at the strait gate: for many, I say unto you will seek to enter in, and shall not be able". (Luke 13:23-24). "Strait is the gate and narrow is the way which leadeth unto life, *AND FEW* there be that find it." (Matt. 7:14).

Now, I am going to ask you to go with me to the second chapter of Ephesians, also read the first chapter. The second verse tells how they walked in sin. Third verse: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But, God, who is rich in mercy, for His great love wherewith He loved us (when?) even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in Heavenly places in Christ Jesus." (Eph. 2:1). The fourth verse says *He loved us*. When did He love us? It was before the world began, when He chose His people, and now He has quickened them together and made them sit together in Heavenly places in Christ Jesus. He did not ask them if they wanted to sit together in Heavenly places. It says *HE MADE* them sit in Heavenly places. Those who have experienced "the Heavenly place" will understand here what I mean. "Thy people *SHALL BE WILLING* in the day of thy power," David declared. (Psalms 110:3).

So, dear friend, it was not man asking God to save him that saved him, but it was God's great love wherewith He loved him. It does not matter how many big meetings, how many Sunday schools, social events, or whatever, unless it is the Will of God that a man shall be saved; all the teaching, preaching, singing, praying and revivals absolutely will not lift him up one iota and put him into Heaven. If it is God's will that *he shall*

be saved, he will be saved, for God's will shall be fulfilled to a jot and tittle. "For by Grace are ye saved, through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10).

It is not by accepting Christ, by not having faith, not by the work of man, or a Sunday School, or any religious meeting of any kind, that man is saved. He is saved alone by the Grace of God, through Faith, and it is not of himself, not of works, lest any man should boast, it is the gift of God. One Lord, one faith, one baptism. But unto every one of God's people is given grace according to the measure of the gift of God. Your works on earth (as you say, trying to save souls) will not measure your grace, for it will be measured by the gift of God. Also, asking, begging and praying for a person to be saved is all in vain, unless he was chosen in Christ before the world began. If this did not take place, he will not be saved for none shall be added or erased. That is why I say I do not believe in any of your societies to save souls. In the sight of God they are nothing. Since God is omnipotent (all-powerful), He does not need any help FROM MAN in redeeming souls from their lost condition. In His All-Power of existence, He even has sovereign power over those who are trying to save souls.

When God commanded Moses at the Red Sea to command the Children of Israel, to "Stand still, and see the salvation of the Lord", the waters parted when he stretched out his hand over it. They walked through it dry-shod and all of them were delivered to the other side by His mighty Hand. But, God troubled the host of Pharaoh's army by taking off their soldiers' chariot wheels just when all of them were on the bottom of the sea-bed. In their escape to the other side and in the destruction of the Egyptian army by drowning, we do not

find where one single soul assisted Moses in the operation of this miracle. They were all drowned, so that "there remained not so much as one of them." (Exodus 14:28). I believe that the Red Sea here represents by type and shadow the blood of the everlasting covenant that cleansed His people from all sin, saying "For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more" forever. (Hebs. 8:12). "The Egyptians whom ye have seen today, ye shall see them again no more forever." (Exodus 14:13.) The Egyptians represent in figurative our sins.

My dear friend in closing may I say if you do not see and understand this as I do, I will not be angry for I have written this on my own accord so you may know more of my belief and views. I hope you more clearly understand why I do not believe in your socials, etc., although I do not blame those who do, if they see and understand that way. It is always better to be guided by the Scriptures than to go according to the way others think. I enjoy reading the Bible and talking on it, as far as I know it. If you wish to write of your belief, I will surely appreciate getting it.

This is a world of hope, and I will close, hoping God will have mercy on me, a poor sinner.

J. WILLIS GUNN

(Note: The above excellent letter is taken from Elder H. L. Rogers' book titled *The Unconditional Choice and Salvation of the Heirs of Heaven*. Based upon the truth set forth in it, Brother J. Willis Gunn was a Hard-Shell Baptist in every sense of the words. Editor.)

(Note: For lack of space we were unable to print the following short biographical sketch of the life of Elder Jeff F. Beeman, who was so ably blest to write the wonderful article, 'The Resurrection', that appeared in the last, March-April, 2008, issue of *Zion's Landmark*. It follows as published here. Editor.)

ELDER JEFF F. BEEMAN

Elder Jeff F. Beeman of Helena, Oklahoma, the son of Ariel and Catherine (Barry) Beeman, was born in Warren County, Oklahoma, January 24, 1845. At school he was highly intelligent, naturally speaking, being an apt schol-

ar and was especially proficient in mathematics. Before he was fifteen years of age, he had already completed the high Algebra class and had begun the study of geometry.

Soon, his health broke down. At this time he was reduced to a mere skeleton and was given up to die. Up to this time he had — to use his own words — been "a little infidel," but now was made to pray and beg for mercy, to see the way of Salvation. He was given a sweet hope in the Saviour. In this experience he was made to feel that he would die. He told his mother he felt so led, or impressed, that he sent for his friends and neighbors to come and see him die. As they would come into his room, he would begin to preach "Jesus" to them.

He got well without the use of any medicine, which he had for years depended upon, and like the Apostle Paul's experience, "conferred not with flesh and blood." He soon united with the Old School (Primitive) Baptist Church near his home and was baptized by Elder J. C. Beeman in October, 1860. He began preaching "Jesus" a few months afterwards. However, he became ashamed of his forwardness, concluded he was mistaken in all of it, and for years tried to stifle the leading of his mind, as given by God within him, to preach the everlasting Gospel.

This experience for him was very bitter, and led him to try, like Jonah, to run away. He hired himself to a photographer, traveled from place to place, landed in Chicago, then to St. Louis, and in this aimless, restless condition, joined the Army, was sent to the front of very severe battles. "I left the battlefields unhurt, having passed through them, raging as they were, of storms of exploding shot and shell, all the time feeling a condemning consciousness and yet a faith that God would spare me and I would not be killed for He had a work for me to do." And this was true for God truly shielded him, brought him back home and, after more trials, finally brought him back

to the church, when his able gift was made manifest.

He was ordained May 9, 1878, by Elders Thomas Rose and Joseph Furr. He has served several churches in several states and traveled considerably among the Old Baptists. He has, since moving to northwestern Oklahoma in 1897, organized a church near his home locale which he is now serving and which the good Lord is blessing with some additions and with His blessed peace.

Author and Compiler Unknown

(This biographical sketch of the life of Elder J. F. Beeman, author of the article, THE RESURRECTION, that appeared in the last (March - April, 2008) issue of the *Landmark*, was taken from the *Biographical History of Primitive or Old School Baptist Ministers of the United States*, (R. H. Pittman) page 32. *Zion's Landmark* feels indebted to Bro. James E. Smith for his willingness to share it with the readers of our paper. J. M. Mewborn.)

IMPORTANT A LETTER CONCERNING RESTORATION OF CHURCH ORDER AND FELLOWSHIP.

Elder J. M. Mewborn,
Dear Brother,

I am writing this letter to inform you and any interested and concerned Old Baptists, wherever, that Pleasant Hill Primitive Baptist Church, in Myrtle Beach, South Carolina, Pireway Primitive Baptist Church, Tabor City, North Carolina, and Tabor Primitive Baptist Church, in Tabor City, North Carolina, met in their conferences, Pleasant Hill Church, April 6, 2008, Pireway Church, April 20, 2008, and Tabor Church, May 25, 2008, and each of them separately and individually, on their own, have appointed messengers to meet at Pireway Meeting House, Columbus County, N.C., on Friday, October 31, 2008, at 11:00 a.m., Saturday, November 1, 2008, at 11:00 a.m., and Sunday, November 2, 2008, at 11:00 a.m., for the purpose of attempting to restore the gospel order that was set up by the founding churches of the Mill Branch Association, when it was formally organized the first weekend in November, 1870, 138 years ago.

If not deceived, the above three Churches, respectively, have tried to beg God for His wisdom in leading and guiding us in this matter, and it is their mind that this effort should be made, trusting that God has given His approbation.

All interested brethren, independent churches, members and friends, regardless of wherever, respectfully, are requested to come and observe (by sitting in only) the proceedings of this conference. Anyone desiring further information may contact the undersigned.

Pireway Meeting House is located about 17 miles east of Tabor City, N.C. Come to Tabor City, N.C., and from the U.S. 701 By-Pass, take N.C. Route 904 to church site for the above mileage.

Linwood Carroll,
439 Night Owl Lane
Conway, South Carolina 29527
Cell 1-843-602-2065

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July - August 2008

Number 4

AND NONE SHALL MAKE THEM AFRAID.”(Micah 4:4)

I shall now give an account of the great sufferings of Elder James Ireland, who was born in Edinburg, Scotland, but who came to America when a young man and settled in the northern part of Virginia. He said of himself that he “was educated for the law and carefully instructed in the principles of the Gospel according to the Presbyterian plan”, but, he added, it was there that it pleased God to make him acquainted with “vital religion and the way of salvation for wretched, dying man through the dear Redeemer.” About the time of his entrance upon the Baptist ministry he had a remarkable dream which he thus describes as follows:

“I shall give an account of a most remarkable dream I had, the fulfillment of which I shortly saw and experienced in every circumstance thereof; and were it necessary I could have the same established by living witnesses, to whom I immediately communicated the dream, and who also know how it was accomplished.

“One night, I dreamed I was taken prisoner by a man mounted on a red horse, who carried me over two mountains, there being considerable distance between them. When descending the ridges of the second, he conducted me along, edging to the right, about two-fifths of the whole distance from whence I was taken. I was then led into an old field where several buildings were erected on our right, but in none of them was I to reside. I was conducted some distance into the field and deposited in a little old open house wherein I entered to remain a prisoner until by prayer and supplication, and other necessary

methods, I was to be relieved and delivered therefrom.

“There were certain circumstances to take place and duties to be performed before my imprisonment was to take place. I saw I had a lengthy journey to perform which lay in a southerly direction from that old field. I pursued my journey and arrived at the place intended, but unforeseen obstacles lay in the way when I got there which prevented the accomplishment of my purpose at that place. I saw now that to accomplish my purpose I had to go a certain distance in a westerly direction, which I accordingly did, and there appeared to me a large house which they called a church. I walked three times round its outside and then went in at the door.

“Immediately after this, I journeyed again and traveled through beautiful walks, gentle and delectable risings, rocky and cold valleys, sometimes in water and sometimes on land until I came to a beautiful building above called my Father's House. And then I awoke. But the impression it made upon my mind was a lasting one, nor could it be eradicated therefrom.

“I communicated it to some of my confidential friends immediately, and I realized (reflected) upon it to see what might reasonably be inferred from it. I inferred therefrom that there were some particular trials awaiting me that I would be subjected to in the future.

“It being a persecuting time in our then colony of Virginia, it was particularly so against the society with whom I soon after joined. I knew that the man on the red horse, spoken of in Revelation 6:4, denoted persecution, but in what character I should suffer I knew not

then, though I had the woeful experience of it afterwards, which will be stated in the proper place.”

It was not long afterwards (after the above dream or revelation occurred) that Elder Ireland was ordained to the full work of the gospel ministry. This was about the year 1769 or 1770. His peaceful moments did not last long when on his way home he spoke at a brother's home by the name of Jeremiah Walker. Remembering the red horse that he had seen in his dream, the facts of this dear man of God in his suffering are retold as follows.

On his way home Mr. Ireland preached at the meeting-house in Amelia County where Jeremiah Walker was pastor, and passing through Spotsylvania County, he preached at the Baptist Church there and found them “a warm and zealous people.”

“Next morning, I proceeded on my way through Culpepper, and when I passed the Court-house, I was impressed in the same manner as formerly — rode out to the jail under the impression that I should certainly suffer persecution, and that the man on the red horse would deposit me there, although I did not expect it was so near at hand, as it proved to be.”

Upon his return home Mr. Ireland went forth in the spirit and power of his Master and devoted himself to the great work of preaching the gospel. The Lord added or blessed many souls through his ministry, but he soon found that bonds and imprisonment awaited him. His growing popularity and success excited the indignation of the rulers of the Established Church, and brought down upon his head fierce persecution.

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(From the Editor: The Zion's Landmark is continuing publication from the previous “May - June, 2008” issue the accounts of the terrible persecution and suffering of the Church of the living God that first took place in England during the 16th century of time and also followed His people to America in the middle 18th century, when they fled here in an attempt to escape and get away from it. It was the doctrine, teaching, and truth of the Lord Jesus Christ that the world hated and wanted to destroy, as Christ said, “Marvel not, my brethren, if the world hate you”. (1st John 3:13). “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” (John 15:18-19). In the previous (“May - June, 2008”) issue of the Landmark, we saw this persecution terribly made manifest, and by reading this current issue, it will be seen again. True Baptists the world over will never forget the venerable Elder John Leland, who greatly helped to get it stopped, as will be seen in this issue. July 4th of every year to me is the most renowned and honored holiday we celebrate each year. The Apostle Paul in 2nd Corinthians tells us about his “stripes and imprisonments”. Others for the same cause had them too. These articles tell us how. Please read. J.M. Mewborn, August 3, 2008.)

WHY JULY 4TH
(OF EVERY YEAR)
MEANS SO
VERY MUCH TO ME!
“BUT THEY SHALL SIT
EVERY MAN UNDER
HIS VINE AND
UNDER HIS FIG TREE:

JAMES IRELAND
(Imprisoned in Culpepper
Jail for Five Months)

After a short stay with his Smith's Creek friends Mr. Ireland set out in the fall of 1769 to aid Samuel Harris in constituting a church at Carter's Run in Fauquier County. On his way he preached at Col. Pugh's, and lodged with Col. Tipton who requested him to preach at his house on the return trip, whereupon Ireland modestly told him that time he expected to be a prisoner for Christ in Culpepper Jail. But let him take up the thread of his story at this point:

"The end and design of our meeting being accomplished at Carter's Run, I went on that evening to Capt. Thomas M'Clanahan's, a worthy gentleman at whose house I had the dispute with the church parson; there I was informed that if I preached the next day at Mr. Manifa's, I should be taken by squire Strother and squire Slaughter. I sat down and counted the cost, freedom or confinement, liberty or a prison; it admitted of no dispute. Having ventured all upon Christ, I determined to suffer all for Him."

Whatever else may be said of Mr. Ireland, he was certainly not a timid, disingenuous preacher of Christ, according to H. G. Salter's definition of such a servant of the most High God in the following quotation:

"I have no notion of a timid, disingenuous professor of Christ. Such preachers and professors are like a rat playing at hide-and seek behind

a wainscot, who puts his head through a hole to see if the coast is clear, and ventures out if nobody is in the way; but slinks back again if danger appears. We cannot be honest in our conscience to God, except we are blessed to be bold for Him. He is either worth all that we are made to lose for Him and His blessed cause, or He is worth nothing." (Spurgeon's **THE TREASURERY OF DAVID**, Vol. II, P. 7)

Mr. Ireland was certainly willing to venture all for his Master, for after being told that he would be arrested if he tried to preach the next day, he did not falter:

"Next morning I sat off for Mr. Manifa's, at whose house I was to preach, accompanied with the Capt. and his family. When I arrived at the place of preaching, Mr. Manifa addressed me thus, "Sir, you may expect to be taken up today. If you preach, a certain fine (I am told) will be imposed upon you, and so much upon each individual that will attend your preaching, as well as a fine of twenty pounds on me for granting you my house to preach in. This the justices have made me acquainted with and have advised me for my own advantage not to suffer the meeting!"

"Mr. Manifa, being a man under awakening impressions, told me not to flinch from my duty, if I thought it a duty, to go on. I requested him to show me the property line of his land, ordered a table to be taken out and placed with its feet on each

side of the line; whether it might have answered any purpose or not, I cannot tell. However, I told him that when I stood on the table I would not preach on his land no more than on another."

JAMES IRELAND
(Seized by the Collar
By Two Men While Praying
to Almighty God)

"Preaching being over, and I concluding with a prayer, heard a rustling noise in the woods, and before I opened my eyes to see who it was, I was seized by the collar by two men whilst standing on the table. Stepping down off the table, and beholding a number of others walking up, it produced a momentary confusion in me. The magistrates instantaneously demanded of me, what I was doing there with such a coventicle of people? I replied that I was trying to preach the Gospel of Christ to them. They asked me who gave me authority so to do? I answered, He that was the Author of the Gospel had the right to send forth whom He pleased and qualified to dispense it. They retorted upon me with abusive epithets, and then inquired of me if I had any authority from man to preach? I produced my credentials, but these would avail nothing, not being sanctioned and commissioned by the Bishop (of the Established Church of England). They told me that I must give security not to teach, preach, or exhort for twelve months and a day or go to jail. I chose the last alternative. The magistrates then addressed their neighbors and informed them that they were open to the law, but there the preacher stands on one side, and here we stand on the other; and as we believe you have been deceived by him, if you will confess it by coming over from the side where he is to our side we will take that act as your concession and the law will not be put in force against you. The people were much incensed against the magistrates and told them that they heard nothing preached but the Gospel of Christ, and that if they had

no money to pay their fines, they were willing to go to jail also. The magistrates were much mortified at seeing the ill will they had got from their neighbors, and their ignorance being by me, at the same time exposed before the congregation.

"I gave security to attend court in a few days, which I accordingly did. By the complexion of the court I saw there was no liberty for me. There were eleven magistrates who sat as a quorum. They brow-beat me, mall treated me, and threw out the most opprobrious appellations against me — would admit of no defense I could make, but ordered me to hold my tongue, and *let them hear no more of my vile, pernicious, abhorable, detestable, abominable, diabolical doctrines for they were nauseous to the whole court.* I found it of no consequence to defend myself any further since imprisonment was inevitable and they were determined to make an example of me.

"I delivered up my riding horse to a friend to take care of him that night, and apply to me next day for further instructions. The sheriffs were ordered to attend me to my little limbo, with a considerable parade of people, with such volleys of oaths and abuse as if I was being unfit to exist on the earth. A very comfortable night I passed, in consequence of the oaths, &c. that continued through the same. Sticks and stones they were throwing in my cell during the whole night upon me."

Mr. Ireland relates how grievous doubts came into his mind while in prison with regard to his call to the ministry, etc. So dark was it in his cell that he sent for his friends, intending to give bond for his liberation. But, after conversing with them for a little while, he relented and declared that he could not sign the bond, which gave them much joy. At length by the application of Scripture suitable to his case, he became fully confirmed of his call to the ministry. He thus describes his suffering while in prison:

Zion's Landmark

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

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JAMES IRELAND
(Four Shillings and
Eight Pence the Price His
Friends Had to pay to
Visit Him While in Jail)

“The jailer being an avaricious person, and easily perceiving that he had the majority of the people of note on his side, laid down and pursued the following plan with respect to me. Finding I enjoyed the affections of the people called the Baptists, who were very desirous of coming in to see me, and tarrying all night with me, he would admit none of them in my cell to the enjoyment of that favour without paying four shillings and eight pence. He said they must come in as debtors, and go out as such release and this sum he called commitment and releasement money. When he happened to have some unruly persons at his tavern whom he wished to get rid of, he would favor me with their company, without any expense, excepting that of suffering personal abuse from them, which some of them were not backward liberally to bestow. I have had to pay the sum more than once for a single individual in order to give them in my cell an opportunity to laying open to me the state of their souls.

“My friends round the Court House supplied me ample with wood, it being an extreme cold winter, and a great demand for it. My wood was exhausted very fast, due to the coldness, and I was often supplied. The tavern-keeper (who was also jailer) was obliged to furnish me with victuals and water to drink, but my portion of the latter was scanty enough, in consequence of a scorching fever which attended me in the night. And as to the former, I had but little recourse to it, as I chiefly subsisted on what my kind friends sent me or what I purchased with my own money.

(Horses Ridden at a Gallop
Over Those Attending
Ireland's Preaching from the
Jail Window)

“When I would be preaching through the little iron

grate (bars over the open window), the wicked persecutors would ride up at a gallop among my hearers until I have seen persons of respectability under their horses' feet: clubs have been shaken over the heads of other individuals, with threatenings if ever they attended there again, while the poor Negroes have been stripped and subjected to stripes, and myself threatened with being shut up in total darkness if ever I presumed to preach to the people again.”

(Miscreants on the Outside
of the Jail Made Their Water
in Ireland's Face While
He Was Preaching)

“To such a height of arrogance and wickedness have these miscreants went, that when I have been engaged in preaching the Gospel of my dear Redeemer to the people, they have got a table, bench, or something else, stood upon it, and made their water (urinated) in my face!”

(Attempt Made
to Blow Ireland up
with Gun Powder)

“A number of my persecutors resorted at the tavern of a Mr. Steward at the Court House; there they plotted to blow me up with powder that night, as I was informed. The person employed to provide the materials, lived about twelve miles from there, and on whom the awful judgment of God was soon manifested, as will be seen hereafter. All the powder they could collect (according to my information) was but half a pound: they had fixed it for explosion, but in this they were a little mistaken. Fire was put to it, and it went off with a considerable noise, forcing up a small plank from the floor, from which I received no damage. I was singing a hymn at the time the explosion went off, and continued singing until I finished it.”

(Attempt Made to Suffocate
Ireland with the Smoke
of Brimstone
and Indian Pepper)

“The next scheme they pur-

sued was to smoke me with brimstone and Indian pepper. They had to wait certain opportunities to accomplish the same. The lower part of the jail door was a few inches above its sill; when the wind would be favorable, they would get pods of hot Indian pepper, empty them of their natural contents, and fill them with brimstone, and set them a burning so that the whole jail would be filled with the killing, obnoxious smoke, and oblige me to go to open cracks and put my mouth to them in order to prevent suffocation.”

(A Conspiracy Between
the Doctor and the Jailer
to Poison Mr. Ireland)

“At length a certain doctor and the jailer formed a scheme to poison me, which they actually effected, and which I could clearly demonstrate was most expedient, considering my present state, to enter into a full detail of the circumstances. I picked as much out of themselves; and the Physician who afterwards attended me on the occasion, declared it to be so, from the symptoms they saw on me.”

(A Reward of Two Hundred
Pounds offered for His
Release and Restoration
to His Accustomed Health)

“I was then to be highly favored by my very enemies, (or rather they pretended so) being opposed to that avaricious gratification, arising from the four shillings and eight pence commitment fees. They enjoyed very little advantages from that quarter; but I was not to be a prisoner at large. I was to go to the doctor's house, (he was in cahoots with the jailer) to live there, where every attention was to be paid to me, requisite and proper to my situation. Avarice was at the bottom of this whole scheme, and I saw through it, and of consequence rejected it with horror. It originated through the affectionate desires of a few of my able friends on Shenandoah River who, in the tavern, said: “If there could be any person found who might be instrumental in restoring me

to my health again, and who would get me out among them, they would give two hundred pounds for bringing about such a favor.” Being informed of this generous proposal, as soon as they came to the jail, I gently reproved them for it, and told them I could not come out upon any other terms than that which would compare favorable with the honour of that blessed Cause for which I suffered.”

(Threatened with a Public
Whipping and Expected
It Every Court Day)

“Thus I have given some account of my personal sufferings, to which might be added a hundred circumstances more, such as being threatened, and expecting at every court to be brought out to the whipping post, and suffering there in a public manner before the gazing multitude. I sat down and counted the cost, believing through Christ's strengthening me, I could suffer all things for His sake. It appears that their power did not reach so far, or it would have been executed.”

(Drunken Rowdies
Committed To the Same Cell
With Ireland)

“Some curious anecdotes transpired in this period, respecting men in a state of intoxication (that were abusive at the tavern, and to get clear of such a company, they were locked up with me) of their pretending to be religious when they came in, groaning and sighing, they had no knowledge of what it was about: of the method I stood it to sober them, and when effected, the mode I pursued for their mortification and conviction. I must remark that these were not naturally of the abusive kind that I had the company of, but were such as would thank me at least for my kindness to them in the morning when they took their leave.

ELDER JAMES IRELAND
(Dated His Letters, “From
My Palace in Culpepper”)

“At this period I received and returned a number of let-

ters from and to the ministers of our persuasion, and from a number of churches with whom I was connected. From these churches I received information, how singularly these letters were under the kind dispensation of Divine providence, blessed in the conversion of numbers of souls, who were anxiously led to enquire into the cause for which I suffered, as well as the grounds of that fortitude which bore me up under these sufferings. My prison then was a place in which I enjoyed much of the Divine presence; a day seldom passed without some signal token and manifestation of the Divine goodness towards me, which generally led me to subscribe my letters, to whom I wrote them, in these words, "From my Palace in Culpepper."

James Ireland called his prison a "Palace," and the Italian martyr, Algerius, dated his letters, "From the delectable orchard of Leonine prison." Any man whose conscience is "void of offense toward God, and toward men," can be made as comfortable in a prison and get more genuine joy out of it than some men derive from the comforts and cupboard of a natural or real palace, or the fragrant blossoms or delicious fruits of an orchard. The Apostle Paul wrote to the Phillipian brethren from his prison in Rome, assuring them of his appreciation of "the things which they sent" and speaks of them as "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." But he also says: "I have learned, in whatsoever state I am, therewith to be content." James Ireland had learned the same thing. He knew how to abound and he knew how to abase (Phillipians 4:12). He also felt like the Apostle when he said: "I can do all things through Christ, which strengtheneth me." If the desert can be made to blossom as the rose, or to be like the garden of the Lord, where joy and gladness shall be found, with thanksgiving, and the voice of melody, why not a prison? That is exactly what

that old Colonial prison in Culpepper County, Va., seems to have been to Mr. Ireland. He, no doubt, could have voiced the same sentiments attributed to Byron to "The Prison of Chillon," when he said,

"With spiders I had friendship made,
And watched them in their sullen trade:
Had seen the mice by moonlight play,
And why should I feel less than they?
We were all inmates of one place,
And I, the monarch of each race,
Had power to kill — yet, strange to tell!
In much quiet we had learned to dwell."

But spiders and mice were not the only companions of Ireland while he was in prison. He was regaled by the silly antics and senseless speech of drunken wretches whose company had become unbearable to the guests at the tavern. When they wished to get rid of an objectionable guest, he was thrust out of the tavern and into the jail to keep Mr. Ireland company. In addition to the common drunkards who were thus thrown into company, he describes a burly Irishman who was "designed to be my steady companion, during the whole of my imprisonment." Mr. Ireland found this man in prison and describes him as follows:

"He was by birth a native of Ireland, by profession a Roman Catholic, stocked with as great a measure of ignorance as ever I knew a man in my life. By stature he was of an enormous size, by look and aspect possessed every appearance as if he could with ease, and without the least remorse, according to their principle in former times, easily put a Heretic to death."

When he tried to escape and Mr. Ireland warned him that he would call the people, this man of Herculean stature threatened to take his life, but by sharing his bed and board with him,

teaching him the alphabet, buying him a *New Testament* and carefully instructing him in religious matters, Mr. Ireland completely won him, and he "bore a near affinity to Theophilus, Philemon's servant."

The accommodations in the Culpepper jail were poor, indeed, for Mr. Ireland. He was compelled to rent a "bed and furniture, at five dollars a month," while his companion lay at first "on a raw cow hide upon the floor, sustaining the cold air which had access to him from every direction, without a cover over him."

Mr. Ireland's account of the closing scenes of this imprisonment immediately preceded and attended my final trial, if it may be called by that name. As to my release from prison, I shall give a short relation of two circumstances, that happened during my imprisonment.

"The first respects the person who went twelve miles one evening, as aforesaid, for the gun powder to blow me up, and on whom the judgments of God were manifested soon after. He, with other two young men, went to the backwoods to spend some time in hunting. As the three lay by the fire, with their feet towards it, there came up a mad wolf, and although my persecutor lay in the middle, the animal singled him out from the other two, bit him in the nose, of which bite he died in the most wretched situation of the hydrophobia, or canine madness."

It was Elder John Waller, a contemporary of Elder Ireland, who, in Caroline County, Va., left on record the following account of suffering and humiliation. "Brother Waller informed us something of the rage of malice of the old serpent, the Devil, to wit: about two weeks ago on the Sabbath Day down in Caroline County, Virginia, when he introduce the worship of God by singing. While he was singing, the Parson of the Parish (minister of the Established Church of England) would keep running the end of his horse whip in his mouth, laying his whip

across the hymn book, etc. When done singing, he proceeded to prayer. In it he was violently jerked off the stage: they caught him by the back part of his neck, beat his head against the ground, sometimes up, sometimes down, they carried him through a gate that stood some considerable distance, where a gentlemen gave him something not much less than twenty lashes with his horse whip. After that they carried him through a long lane. At the end thereof, they stopped in order for him to dispute (or have an argument) with the parson. The parson came up, gave him abominable, ill language, and away he went with his clerk and one more. Then Brother Waller was released, went back singing praise to God, mounted the stage and preached with a great deal of liberty. He was asked by one of us if his human nature did not interfere in the time of violent persecution, when whipped, etc. He answered that the Lord stood by him of a truth and poured His love into his soul without measure, and the brethren and sisters about him were singing praises to Jehovah, so that he could scarcely feel the stripes for the Love of God, rejoicing with Paul that he hoped he was worthy to suffer for his dear Lord and Master.

In another instance concerning him it is recorded, "In the spring of 1771, as he was holding Divine worship in Caroline County, Virginia, the minister of the parish, a Mr. Morton and his clerk, a Mr. Buckner, with the sheriff, William Harris, came to the place. Mr. Morton rode up to the stage on which he stood, and with his whip tumbled over the leaves of the Psalter, hymn book, as Mr. Waller was giving out the psalm; but Waller held his thumb on the place till the whole was sung; then Elder Waller began to pray; and his reverence Reverend, he called himself, Morton ran the butt end of his whip into Waller's mouth and silenced him. After that the clerk, Buckner, pulled him down and dragged him to the sher-

iff who stood at a distance, the sheriff immediately received him and whipped him in so violent a manner (without the ceremony of a trial) that poor Waller was presently in a gore of blood and will carry the scars to his grave. Pity, it was said, that the Bishop of London and the King over there did not know this that they may see what Virginia-crackers they employ instead of true ministers of the true God of the gospel and a so-called officer of justice, a sheriff. However, Elder Waller, sore and bloody as he was, remounted the stage and preached a most extraordinary sermon, thereby showing that beaten oil is the best for the sanctuary." Elder John Waller's persecutions were great and heavy. He later removed to South Carolina and with others constituted the Wallers' Baptist Church near Abbeville. He died in 1802, and his grave is marked there today at this site.

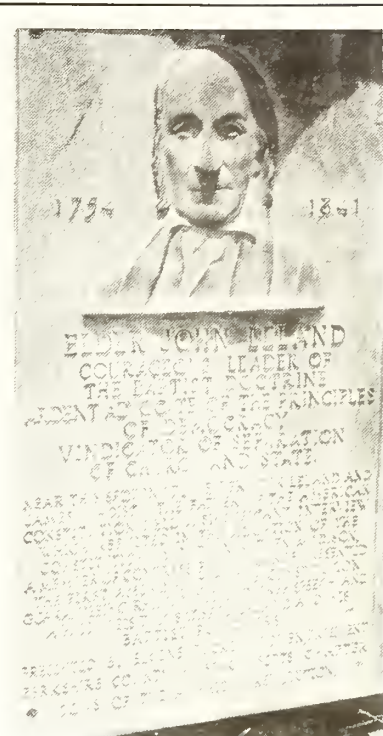
During the time of all of these sufferings of God's called and chosen servants that took place in Virginia, Massachusetts, and North Carolina, God had raised up a man who was born in Salem, Massachusetts in 1754, who had immigrated to Virginia to permanently live by the name of Elder John Leland. He, too, had had a taste of this persecution during this period of time as given by his own pen as follows, viz: "In the south part of Orange County (Va.) a man took his gun with the profession to kill me. He had given his consent for his wife to be baptized and the meeting was appointed for that purpose; but when we got to the place and I had taken her by the hand to lead her into the water, there was an alarm that the man was coming with his gun. While a detachment of the faithful congregation went to meet the man, to pacify him, I thought, "Now, or never, and I baptized her." No mischief ensued. This man (Elder Leland) had known of the suffering of Baptist people in the other colonies as well as in previous centuries in the

mother country of England, and was determined to see (with God's blessing) that such would be halted (hopefully forever). It was said that he was wonderfully gifted as a minister of the gospel. He was blessed as a successful minister and was greatly loved in the Virginia Colony. He was once asked by a member of his church to state the greatest or one of the greatest events that had taken place in his ministry. His reply was, "In York, Va., where Lord Cornwallis (King George III's army general) and the British army were made prisoners, in October, 1781." He composed the hymn, "The day is past and gone," "Christians, if your hearts be warm, Ice and snow can do no harm," etc, and others which we use today in our church services. Elder Leland was a large, hulking man and could defend himself and was said to fare much better than many of his contemporaries like James Ireland, James Waller and others who were smaller by size. They backed away from him, as did the man in Orange County, Va., when Leland was about to baptize his wife.

Elder John Leland had migrated to Virginia from Grafton, Mass., not far from Salem Hill where he saw witches hanged. It was a time when Baptist Roger Williams was banished from the Massachusetts Bay Colony, and when Quakers were hanged on Boston Common because they sought to worship in their own way. They were hanged and banished by the Puritans who also had come to New England themselves to seek religious freedom, but failed to grant it to others. In Massachusetts, Leland's marriage to Sally Devine was not officially recognized by the established church because it was performed by a Baptist preacher and, if he had moved to Connecticut, he could not have been sure of owning property because the controlling Congregationalist Church there sometimes seized the property of non-Congregationalists. In Virginia, the Episcopal

Church, then the new state church (name was just changed), was not as fanatical, though it did ban Quakers and would not permit Baptists and other religions to conduct services. Virginia taxes, however, were collected for one state church.

Elder John Leland had seen plenty, and he knew plenty of the fierce persecutions of the preceding generations of his time. To him the suffering had been long enough for God's people. Finally, it was in the year 1776, that a little light of hope began to beam through the dark, haranguing clouds that had hanged so low for centuries when in 1776, (exactly two-hundred thirty-two years ago) that God sent a wonderful blessing by a firm stand as taken by Elder Leland, partly to increased tolerance, partly to the foresight of Thomas Jefferson, James Madison, and Patrick Henry, that Virginia passed a law permitting anyone to preach. Ten years later in 1785, Thomas Jefferson wrote a provision which became Virginia State Law and which contained these stirring words: "We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or suggest any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities." It was at this time at last that the candle which the martyr Ridley and the martyr Latimer had lit in England (when burned at the stake) just a little over two hundred years earlier was now burning brightly. But, though the battle for religious freedom in Virginia was won, Massachusetts did not go nearly as far as Virginia, and the Constitution for all the thirteen colonies (our

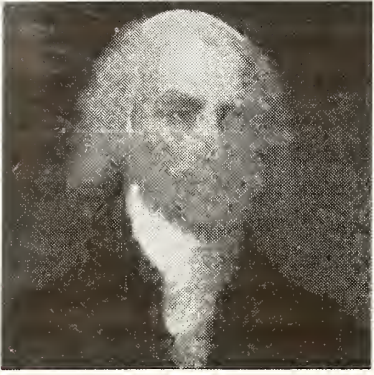


ELDER JOHN LELAND
COURAGEOUS LEADER OF
THE BAPTIST DOCTRINE.
ARDENT ADVOCATE OF THE
PRINCIPLES
OF DEMOCRACY.
VINDICATOR OF SEPARATION
OF CHURCH AND STATE.

Near This Spot In 1783, Elder John Leland And James Madison, The Father Of The American Constitution, Held A Significant Interview Which Resulted In The Adoption Of The Constitution By Virginia. Then Madison, A Member Of Congress From Orange Presented The First Amendment To The Constitution Guaranteeing Religious Liberty, Free Speech And A Free Press. This Satisfied Leland And His Baptist Followers. Presented By Eugene Bucklin Bowen, President Berkshire County, Massachusetts Chapter Sons Of The American Revolution.

Constitution of the United States of America) had not been finally drafted or ratified.

It was at this point in 1783 that Elder John Leland met with James Madison in a grove of oak trees, six miles south from Orange, Va., on State Route No. 20, just south of Washington, D.C. It is a beautiful grove of oak trees now made into a park by the Junior Chamber of Commerce. It was here that Leland and James Madison sat down and worked out the first amendment to the Constitution of the United States. Elder Leland insisted there must be a guarantee of religious freedom in the new constitution. Elder Leland was highly respected throughout all the landed gentry of the countrysides of Virginia, North Carolina, Kentucky, as well as the remaining thirteen colonies



JAMES MADISON

He was the 4th President of the United States, 1809-1817. He 'log-rolled' with Elder John Leland in 1783, near Orange, Va., for his support to be elected to help draft our Constitution at the Convention from Va. If elected, Madison in exchange for Leland's support promised him he would guarantee the inclusion of the first amendment to our Constitution for the complete separation of church and state, all of which was ultimately accomplished.

and carried high respect in the hearts of all classes of people as well as among those who comprised the Baptist Church. Madison wanted badly to be elected to the upcoming Constitutional Convention where the whole constitution was to be drafted, and knew if he could obtain Leland's support and influence, he likely could win on the ballot. Madison also had strong fears that Massachusetts would not ratify the constitution and amendment, even if he was elected, but he wanted the office from the State of Virginia. Finally, the two reached a compromise. They "log-rolled", so to speak, a term used in political science that basically means "a mutual combining together to assist another in consideration of assistance, in return, especially among politicians for political ends." Madison was not sure he could become a delegate to the Constitutional Convention. Elder Leland agreed to support him for nomination as a delegate if Madison would pledge that the First Amendment to the Constitution would set up guarantees for religious liberty. Madison won the election as a delegate to the convention, and when it met the first amendment was adopted to our Constitution that remains in place until this day, "CONGRESS SHALL MAKE NO LAW RESPECTING AN

ESTABLISHMENT OF RELIGION OR PROHIBITING THE FREE EXERCISE THEREOF."

Few people today are aware that it was at this point (near Orange, Va., in 1783) that he (Leland) carried the torch of the liberty of conscience which acquired the vindication of the final separation of church and state. It was here that it finally came to pass, and more especially are they unaware as to the transcendent events of three hundred years that led up to this point, as well as the people who God purposed to accomplish it and at last bring the suffering of His people to an end. We have enjoyed this privilege (and been highly favored) for two hundred thirty-two years, as of this date, July 4, 2008.

Regardless of how many people may have never known about this little spot near Orange, Va., or of those who may have never heard of the man by the name of Elder John Leland, the Supreme Court of the United States in 1962 had not forgotten. For it was exactly what took place at this point that led them to their decision in banning state prayers in public schools. Behind this first amendment let us never forget is the suffering, the terror, the horrible martyrdom, the pain, the suffering, the stripes, the imprisonment and contemptible harassment, even since early Biblical times, that culminated, according to the providence and purpose of God at this point. It had been a long struggle, perhaps, many have forgotten, but your editor has not. The Supreme Court of the United States has received great vilification for this decision (as well as many other decisions of recent years), but the justices merely maintained the purpose and intent of that amendment, the first one to our constitution, of a clear separation of church and state for which our venerable leader and brother in Christ, as we hope, Elder John Leland, saw that could not escape the constitution of our land and country. The Supreme Court merely ruled

in effect that to require Jewish children or non-believers to participate in a prayer drafted by the State of New York infringed upon the "free exercise" of their religion. Therefore, as Elder Leland saw the great danger of civil infringement on the rights of the individual to worship, by the same token or likewise is the same privilege granted unto those who choose not to worship, or who are forced to follow in the formality of prayer. This blessing is, perhaps, one of the greatest we enjoy in our natural lives today in America.

May we ever be given to remember that innocent body imprisonment is bad enough, but soul imprisonment is much more to be dreaded. William C. Rives said about 1790, shortly after the birth of our republic as a nation, "There is no form of tyranny so revolting to the feelings of human nature as that which is exercised over the mind of man. There is no species of mental tyranny so odious as that which seeks to enslave the conscience of men in the matters of religion." When Paul and Silas were in prison at Phillipi with "their feet bound fast in the stocks", their souls went forth in prayer and praise. A false bishop in England of the established church may have told John Hooper, as he was about to be burned at the stake (when the faggots had been prepared and were ready to be lit), recant and change your opinion and live with us for, "Life is sweet, and death is bitter," But for this glorious cause of CONSCIENCE that caused Paul and Silas to be cast into prison, and for Elder John Leland to be threatened with a gun because of his sacred obligation and duty as a minister of Christ, the martyr Hooper replied, "Eternal life is more sweet, and eternal death is more bitter." No Roman Emperor could imprison the Apostle Paul's soul and no English Sheriff, North Carolina or Virginia Magistrate had the power to imprison the souls of any of these men. While we are commanded to obey magis-

trates as Titus recorded, "Put them in mind to be subject to principalities and powers, to obey magistrates, etc.", but there is no command to obey them to the destruction and annihilation of the soul. When this is done, only the blood is as seed that are sown for the furtherance and continued spread of the glorious gospel of the Son of God. It was the Apostle Paul's enemies and their persecution that caused him to go everywhere he went, preaching the glorious truth. All of these things which I have written above are too conclusive. The evidence is too strong on our side. Our claim is supported by the most indisputable court records and well-established historical facts. Yes, Baptist preachers were martyred, imprisoned, punished, beaten, and manhandled because they would not surrender what they regarded as their inalienable right to worship God according to the dictates of their own consciences, and because they would not refrain from proclaiming the gospel of salvation whenever and wherever the occasion presented itself, and the Holy Spirit which dictated, accomplished or prompted it. These characters wrote a more enduring chapter in the world's history than they will ever know. In insisting upon their rights, they did not ask for any special or peculiar privileges for themselves. While seeking for ourselves unrestricted freedom to possess and observe the doctrine and teaching of both Old and New Testaments, we have ever insisted upon equal freedom in religious matters for all others, whether Quakers, Catholics, Jews, or infidels. "Equal rights to all and special privileges to none," and "Give me liberty or give me death," said Patrick Henry in Va., were the slogans during this fight.

We have already stated here in the last or final words of just a few of the martyrs, but those who lived to escape have said, "while in prison I was not there without consolation." "I had no unpleasant season," said

another. "I enjoyed much of the Divine presence," said another, and Elder James Ireland looked upon his imprisonment as a place of honor and exaltation and dated his letters from "My Palace in Culpepper jail."

As one has said, "They proved again and again that the language of the old hymn was right,

"While blest with a sense of His love,

A palace a toy would appear:

AND PRISONS WOULD PALACES PROVE,

If Jesus would dwell with me there."

(These words come from John Newton's old hymn, "How tedious and tasteless the hours, When Jesus no longer I see", etc.)

"The Lord was with Joseph while he was in the Egyptian prison, an angel paid a visit to the Apostle Peter when he was placed in the inner prison, and we may well believe that Jesus was present in the fires of the fagots in England several centuries ago, as well as at the public whipping post in Boston, Massachusetts, New Bern, N.C., and many of the cells of the prisons of Old Virginia." The gunpowder used in John Hooper's fire of execution in England to hasten his death and that was used to blow up James Ireland in the Culpepper Jail of Va. could neither touch the soul nor that life that had been placed within it any more than Satan could touch the inner life in the soul of the patriarch Job. (See Job 1:12).

May we ever be given to remember that the Constitution and amendments to it of the United States of America are no stronger than the purpose of God to rule in the hearts of the leaders and lawmakers to enforce them by His great fear, power and wisdom. The true fear of the Lord has ever been the beginning of all wisdom. Such paper could be scrapped in a moment of time, but may we ever be given to know, as well as they, that "all power is in His hand." Such fear from God

must predominate and rule in the hearts of the people who elect these officials in the hope those God-fearing men and women are elected and entrusted to fill the sacred, but yet powerful and awesome offices, to uphold the laws of our land and country! May this latter statement ever remain true.

In closing this editorial for our "May-June" and "July-August, 2008" issue of Zion's Landmark, the following question comes to my mind, and, perhaps, to many others, "If such circumstances in the government of our land were to ever come about again or give rise to such as has been seen in this article, would you and I be enabled to stand like those patriarchs of old, written about here, when put to the test?" The Lord only knoweth. Such a question causes serious thought and makes one realize how wondrous the Lord-God has been in mercy for the past two hundred thirty-two years to us. May it be His will that complete separation of Church and State ever exist in our land with Christ as the Builder and Head of the body. He is the only Lawgiver of the Elect Church. She has only two officers, (1) bishops, or pastors, and (2) deacons, who are only servants, not dictators and rulers of the church. Her members are made to believe from the heart that they are saved alone by His grace and not by the works of the creature, and that through the regenerating power of the Holy Spirit, NOT for being saved by sprinkling from a half glass of water.

Every true, gospel church is completely independent and sovereign in her execution of the laws and discipline in her required obligations to Her Head, the Lord Jesus Christ. IN the end she desires absolute religious liberty for all, and by the same token wishes the same to be granted to all others in her behalf. Forced prayer in a school classroom is just as wrong as forced sprinkling; else the language and teaching of Christ, "Render unto Caesar those things which

are Caesar's; and unto God the things that are God's", would be wrong. (Matthew 22:21).

J.M. Mewborn
(Written July 4, 2008)

Historical facts and data as presented in this article are found in:

- (1) "Imprisoned Preachers and Religious Liberty in Virginia" — Little
- (2) "Five English Reformers" Ryle
- (3) "The Trail of Blood" Carroll
- (4) "Letter from J.P. Tingle to J.M. Mewborn, dated March 10, 1954

ELDER LOWELL BERNARD HUTCHENS

We bow in submission to the Will of our Heavenly Father in removing from our midst our beloved brother and Elder, Lowell Bernard Hutchens. We miss him greatly, but feel our loss is his eternal gain. He suffered much during the last several years, but bore his afflictions, looking for that great day in which his suffering would be over, when he could go to praise the God he loved. He was a firm believer in the doctrine of the Old Baptist. He was blest to believe that *GOD IS*, and that He has all power. He preached the sovereignty of God and the weakness of mankind, Salvation by Grace alone, and that God declared the end from the beginning.

Brother Bernard Hutchens asked for a home at Russell Creek Church, Patrick County, Virginia, the first Saturday in April, 1993. He was ordained a Deacon the first Saturday in August, 1993. He served the Churches well as Deacon. Later, he asked for liberty to speak in public the first Saturday in December, 1993. Elder Bernard Hutchens was ordained an Elder the first Saturday in December, 1994. He served as Moderator of the Lower Mayo Association in 2002 and 2003. It was truly amazing to see this frail, so weak in body, Elder Lowell Bernard Hutchens, bow in prayer or stand behind the pulpit and see the transformation, as God delivered him with power from on High. How unsearchable in His grace!

Brother Bernard Hutchens was born June 21, 1929, to the late Brother John Beal and Ether Biggs Hutchens. He was married to Martha Clark Hutchens April 12, 1951. He passed from this life March 29, 2008, at Martinsville Hospital, Martinsville, Virginia, with his wife and sons by his side. His stay on earth was almost 79 years. At God's time, he received the answer to his prayer, "OH LORD, PLEASE TAKE ME HOME."

In addition to his parents he was preceded in death by two brothers, John Winford Hutchens and Wilbur Gene Hutchens, and a son, Lowell Hutchens. Survivors include Martha, his wife of 57 years, and three sons, Elmo Hutchens, J. B. Hutchens and Kenneth Hutchens, with 7 grandchildren and 5 great grandchildren. Also, surviving are two sisters, Dorothy H. Dollarhite and Dornice H. Carter, and a host of friends and loved ones.

For a number of years he was the successful owner and operator of



ELDER LOWELL BERNARD HUTCHENS
1929 - 2008
(age 79 years)

Moorefield Store, in his home community for a number of years.

His funeral services were conducted Tuesday, April 1, 2008, at Community Funeral Home in Stuart, Virginia, by Elder Kenneth Hopkins and Elder Ralph Gaines. His body was laid to rest beneath a beautiful mound of flowers in the Pleasant Grove Primitive Baptist Church cemetery near his home, there to await that great rising day, when he, along with all of the Elect of God, shall hear that welcome Voice, saying, "Come, Ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:34). May it be the Will of God to reconcile us to it, knowing He is too wise to err and too gracious to be unkind.

This notice of Brother Hutchens death was written at the request of the church with copies made for the church records, for the family and for publication. Approved in conference May 4, 2008.

Committee: Donald Moore, and, Lowell Hopkins.

CLIFTON A. KING

It is with great sadness and a lonely heart that I make the attempt to write in his memory and leave behind this sketch of his life of my dear husband, Clifton Alberta King, of Asheboro, Randolph County, North Carolina.

He was born March 4, 1919, near Seagrove in County and State aforesaid to Jonah and Bertha (Lassiter) King. They were the parents of four sons, to-wit: Alvis, Glenn, Clifton (my husband), and Lacy. Lacy, the youngest of them, also the last survivor, now resides in Montgomery, Alabama. The dear Lord blest Clifton and me with two fine sons, Gary Dewey (and his wife, Sylvia), of Asheboro, N.C., and Tony Clifton (and wife, Debbie), who reside in Spartanburg, South Carolina. Grandchildren are Ellen Avelino and husband, John, Brad King and wife, Kristen, Julie King and Andrew King. Great grandchildren are Jacob Avelino, Madison Avelino, and Brandon Avelino.

Clifton had a tough childhood. While growing up as a small child, he was sickly. He did not start to school until he was seven years old. His father died when he was twelve years old, which left his mother with the four sons, ages 7 through 15, to raise. When he was starting to school in the Fall of 1935, their home burned down, leaving Clifton with only the clothing he was wearing at the time. He felt responsible to supply his par-



CLIFTON A. KING
1919 - 2008
(age 89 years)

ents' needs after the tragedy. He quit school and went to work. His mother was left a widow at 39 years of age, and the Lord blest her to be here for ninety-two years. He truly knew the meaning of the hardships and trials of life.

Clifton worked at Fairchild Aircraft in Hagerstown, Maryland, and was transferred to the Aircraft Factory in Burlington, N.C. We lived there after our marriage on October 16, 1943, until the last of January 1944, when he was called by the U.S. Army to serve our country. At this time his brother, Glenn, was very sick and passed away, when Clifton got a thirty-day extension from the service. He left home on March 6, 1944, and was assigned to the Army Combat Engineer Corps in the Aleutian Islands for sixteen months. His time in service was two years and two months. It was a sad time for us with Clifton leaving. I had just lost a dear brother, Dewey Staley, in the Aleutian Islands, when he lost Glenn. God was good to us, dried our tears, and gave us strength to face the trials of life, as it was dealt to us, bless His Holy Name.

He asked for a home in the Rock Hill Primitive Baptist Church in Asheboro, North Carolina, on December 19, 1977, with his baptism scheduled for the third Sunday meeting in January 1978. We had a bad ice storm at that time that pulled the power lines down from the church building, and the services were called off. At the February 19, 1978, meeting, on Sunday morning it was snowing and very cold, when the Church met and he was baptized at the baptismal site (pond) near the meetinghouse. At the water he appropriately selected the old hymn to open the service:

"CHRISTIANS, if your hearts be warm,
Ice and snow can do no harm:
If by Jesus you are prized,
Rise, believe, and be baptized.

"Fire is good to warm the soul,
Water purifies the foul;
Fire and water both agree
Winter soldiers never flee."

The sacred ordinance and rite of baptism was administered by his pastor, Elder Ralph Gaines, and Elder James H. (Jim) Moody.

The Rock Hill Church called for his ordination to serve them as deacon one year later. The presbytery of Elders H.F. Dagenhart, L. G. Mishoe, L.M. Davis, Claude Brown, Alex Payne, James H. (Jim) Moody, Ralph

Gaines and Calvin Harward assembled on March 18, 1979, and set him apart for this office in the church. (Oh how I wish we could have such unity like that now. May God bless us all!) He was a true deacon in every sense of the word.

The last twenty-five years of Clifton's life were spent recovering from two major heart surgeries ten years apart, and then eight years of gland cancer. He was truly an excellent, skilled artisan in furniture making. He genuinely loved it. He built a craftsman's shop (he did not want to sit around all moped up on his poor health), where with precise patterns and prints, made most anything he desired; however, his specialty was cedar swings. I know he built and sold at least one hundred of them (and more).

Always in October (the Fall) of each year, the citizens of Asheboro, held a Fall festival with thousands attending from all over. For many years we would load up our wares and head to the city public (market) place for at least two or more days and sold them easily. They were handcrafted, quality items.

His last three years were spent at Clapp's Rest Home, Asheboro, N.C. He fell, broke his hip, and had surgery. He came home for a month and then had a stroke. This impaired his mind, but he always knew and enjoyed his visitors. He often talked about the several churches and wanted me to take him to their meetings. He was always singing those beautiful Old Baptist hymns. This was amazing to us, as well as his nurses that he loved so dearly. He would have all of us crying for joy in his feeble manner and way of praising God. This helped all of us to become reconciled to his condition. He had pneumonia after Christmas, 2007, when he became weaker and weaker, begging God to take him home. He left us so peacefully on April 8, 2008. The good Lord knew he had suffered enough. He was 89 years of age.

His service was held at Ridge Funeral Home Chapel, where our granddaughter, Julie King, who is majoring in music at Liberty University, Lynchburg, Va., sang "Amazing Grace." His sons, Gary King, a Driver's Education instructor in our County here, and Tony King, a para-legal with a law firm in Spartanburg, South Carolina, both spoke at this service before turning it over to Elder Calvin Harward, who was blest to speak comfortingly to us. His body was laid to rest in Randolph Memorial Park, Asheboro, N.C., to wait in hope of the glorious resurrection.

I do not wish him back here in that condition. I miss him, knowing I will never see him on this earth of sorrow, heartaches and pain ever again. He looked so peaceful, and I feel he is at home at last. My hope is that one glorious day we will meet again in that glorified world.

His life-long companion,
Vera Staley King,
July 11, 2008

(SISTER) CECIL WILKINS
OAKLEY

The Angel of God's mercy visited her on Wednesday, March 12, 2008, at the Person Memorial Hospital (Extended Care Unit), Roxboro, Person County, North Carolina, and took the soul of one, who was so precious to us, Sister Cecil Wilkins Oakley, at age 95 years.

She joined Stories Creek Primitive Baptist Church September 19, 1943,

and was baptized by Elder N. D. Teasley, along with her devoted husband, Brother Willie Everette Oakley. She remained a loving, faithful sister as long as she was able to attend. She was a retired employee of Steinthal Manufacturing Company, a maker of parachutes for our military. She was a talented lady, seamstress, wonderful cook, wife and mother. Everyone admired her jovial personality and keen sense of wit.

GOD gave her a beautiful voice and Oh! so many hours were spent in Brother Willie's and Sister Cecil's home, singing the old hymns of praise unto the matchless name of our Father GOD.

She survived by two sons, Willie "Bo" Everette Oakley, Jr., and Larry Daniel Oakley; three daughters, Shirley O. Suitt, Jo O. Mooney and Carolyn O. Daniel; eleven grandchildren, twenty-two great grandchildren, and ten great, great grandchildren. Her daughters were so attentive to her needs and daily spent much time and tender love with her in the nursing facilities to make certain she was cared for properly. In the book of Proverbs 31:28, "Her children arise up and call her blessed; her husband also, and he praiseth her."

The funeral service was held Saturday, March 15, 2008, at 2:00 p.m. at Stories Creek Primitive Baptist Church, Roxboro, North Carolina, by her pastor, Elder Pete Hendrix, with interment in the Oakley Family Cemetery nearby, beside the resting place of her husband.

Done by order of Stories Creek Primitive Baptist Church in conference on the 16th day of July, 2008.

Elder Pete Hendrix, Moderator
Sister Helen Hendrix, Clerk
(Written by Reuben Bowes at the request of the Church.)

MEETING TO BE HELD
AT OLD SANDY CREEK CHURCH
ON SATURDAY ONLY,
OCTOBER 12, 2008

Dear Elder Mewborn,

If the Lord will, we at Sandy Creek hope to have again this year our second Saturday in October, 2008, meeting, as last year. We hope to begin services on October 12, 2008, at 10:00 a.m. with song service followed by preaching.

We hope to open the 206 year old log (restored) meeting-house that was built about the year 1802 for the benefit of those Baptists that have never seen the interior of this old landmark and would like to see it.

Please take at Liberty, N.C., N.C. (Route) 49 south from U.S. 421 Hwy. towards Ramseur for about 2 miles. Turn right on Sandy Creek Church Road. Those who would come from eastern or western points on U.S. 64, please take N.C. 49 Hwy. northward in Ramseur and continue to Sandy Creek Church Road. Turn left to church site on your right. We welcome interested Old Baptists to come and be with us. Please let them know.

From a brother, I trust, in hope,
Hal Younts, Clerk & Deacon
Climax, North Carolina 27233
Tele. 1-336-674-6118

MILL BRANCH (ASSOCIATION)
UNION MEETING
TO BE HELD
AUGUST 29th AND 30th, 2008

Dear Brother Mewborn:

Would you please publish our Union Meeting in the Zion's Landmark. Our three churches, Pleasant Hill, Pireway, and Tabor will hold, if the Lord willing, our Union with

Pireway Church on the above dates. Hymn-singing will begin at 10:30 a.m. with services to begin, the Lord willing, at 11:00 a.m. Directions to Pireway Meeting-House are given here. Take N.C. Route 904 east from Tabor City and go 17 miles to church site on your left.

Our friends and members from our sister churches, as well as at large, are welcome to come and be with us.

Yours in love and hope,
James L. Carroll, Sr.
Union Clerk
Conway, South Carolina 29527

MILL BRANCH ASSOCIATION

Dear Elder Mewborn,

It will be appreciated if you will state in the Landmark that our next session of the Mill Branch Association will be held with Simpson Creek Church, Loris, S.C., Friday and Saturday, October 31st and November 1st, 2008.

Those who travel U.S. 701 Hwy., either north or south, come to downtown Loris, S.C., and turn east on S.C. No. 9 (Business). Go about 4 miles to Goretown. Turn right on paved road No. 348 and go 2 1/2 miles. Turn right on Daisy Road and then 1/2 mile to Church site on your right.

We invite all our correspondence and friends to be with us.

Lucille Beasley, Clerk
Bishopville, S.C. 29010

ANNOUNCEMENT
OF PUBLICATION AND SALE
OF NEW BOOKS.

Stanley C. Phillips
1159 County Road 420
Quitman, MS 39355
May 29, 2008

Dear Elder Mewborn,

We completed the publication of two volumes of Elder J. F. Johnson's articles, both volumes containing over 425 pages each. They are now at the book binder, where they are being hard covered and the covers stamped in gold lettering. He thinks he will be completed with them by July.

I published 100 sets of them and have assigned a pre-publication price of \$40.00 a set postpaid. They are in 14 font print size for easy reading, and most of all, they contain as consistent Predestinarian Old School Baptists' doctrinal and experimental writings ever available. His doctrinal views are equivalent to that maintained by Elders Gilbert Beebe, Thomas P. Dudley, Robert C. Leachman, and Samuel Trott.

Anyone wishing a set while they are in stock may order from Stanley C. Phillips, 1159 County Road 420, Quitman, MS 39355. Checks should be made out to Stanley C. Phillips. They will be shipped as soon as completed by the bookbinder.

I am still requesting articles by Elder Frederick W. Keene and Elder H. H. Lefferts in hope of collecting and printing them in book format. Anyone having access to any of the Minutes of the Licking Association of Particular Baptists of Kentucky, or those of its correspondents, the Mount Pleasant Association of Kentucky, and Lebanon Association of Indiana — please contact me, and help me collect these Circular Letters for preservation in book form. Your help will be greatly appreciated by me, and others, that love the precious doctrines of free and sovereign grace.

Stanley C. Phillips

ZION'S LANDMARK

Bapt.

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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Number 5

RECEIVED
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Z. SMITH
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Winston Salem NC 27102-0777
S6 P5

ful hymns, among them, "As On The Cross The Savior Hung", which we use many times today in our services. (This is no. 17 in Goble's, no. 4 in Lloyd's and no. 161 in Durand-Lester.) His biographer gave this dying account of him in his last hours and minutes: 'Just before he was confined to his bed, he prayed earnestly in his family, 'that God might give me an easy passage out of this life'; and God granted him that which he requested. Some vinegar and other ingredients being given him as a gargle for his throat, he said with great emotion, 'And in His thirst they gave him vinegar to drink.' (Matthew 27:37). 'Oh when I reflect upon the sufferings of Christ, I am ready to say, What have I been thinking of all my life? What He did and suffered is now my only support.' His speech was taken away from him some hours before his departure." The Church, where he worshipped in those days, is like ours today, as he described above. Samuel Stennett died August 24th, 1795, at the age of 68 years." — Taken from Mem-oirs of the Principal Hymn-Writers and Compilers of the 17th, 18th, & 19th Centuries. — By John Gadsby, Editor.)

AN EXCELLENT ARTICLE ON THE SOVEREIGNTY OF GOD, REPUBLISHED FROM THE PAST BY REQUEST

(The following article, "The Book of the Generation of Jesus Christ", by the late Elder H. L. Rogers, Denton, Kentucky, was sent for publication in the Zion's Landmark, when Elder T. F. Adams was editor. It appeared in the April 15, 1956, issue. Request for republication has recently been made in this issue of the paper. We believe this article is an indubitable exponent (unquestionable, Biblical expounding) on the sovereignty of God over all things. It was well received by true predestinarian Baptists at the time of its first publication over 52 years ago. Elder Rogers was wonderfully blest, if not deceived, in this article in proving by the scriptures the ruling, over-ruling and super-ruling power of the omnipotent God. He died in 1958 at the age of 75 years. For a life-time he was a successful merchant, farmer, blacksmith and minister of the Gospel in the Grayson, Carter County, Kentucky, area. His godly life among his church and brethren, also the local citizenry, caused him to be greatly loved and highly respected, that also included his faithful companion and wife, Sister Martha Mullins Rogers. Editor.)

THE BOOK OF THE GENERATION OF JESUS CHRIST (Matthew 1:1)

Dear Brother Adams:
I will, if the blessed Lord blesses me to do so, try to write something for publication in Zion's Landmark. Yet, I do not know at the present

moment, whether or not, I can write anything that will be of interest to its readers. I seem to be so blank in mind and so unworthy of the task. I will not be able to write anything of any worth, except the good Lord gives it to me through and by the inspiration of His Holy Spirit.

The definition of generation is the act or process of generating; a single succession in a natural or in a spiritual sense; people of the same period or progeny.

The generation of Jesus Christ was chosen, created, and elected in Him in eternity before the human race was ever formed of the dust of the earth, and this book was written for and to His generation exclusively, which was created in Christ Jesus, their Head, and was written for their comfort, for their correction and for their instruction in righteousness. It instructs them in what their blessed Lord has taught them through experience and has done for them in bearing their sins in His own body and redeeming them from under the curse of a broken law under which they could not redeem themselves; and it tells them in the book, that they are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light. 1 Pet. 2:9. Peter begins this epistle to this chosen generation when he addresses himself by saying, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

Blessed by the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:1-5.

How could this chosen generation be more secure if their inheritance is incorruptible? It cannot be corrupted, and if undefiled, it cannot be defiled, and if it cannot fade away, it cannot cease, and is reserved in Heaven; no power can reach there to destroy it, and it is kept by the power of God, and all power is of God. No power exists except His own and those powers which He has ordained and under His control. So, is not this generation blessed indeed? While here on earth, they are the poorest and most afflicted people on earth; nevertheless, in heaven and in heavenly places on earth, they are the richest of all people. They are rich in faith, grace and spiritual blessings, as our blessed Master has told us in the book. He says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His

"THERE WILL I BE"

("For Where TWO or THREE
Are Gathered Together
IN MY NAME, There Am I
in the Midst of Them."
The Language of Christ
— Matthew 18:20.)

Where two or three,
with sweet accord,
Obedient
to their sovereign Lord,
Meet to recount
His acts of grace,
And offer solemn prayer
and praise.

"There," says the Savior,
"will I be,
Amid this little
company;
To Them unveil
My smiling face,
And shed my glories
round the place."

We meet at Thy
command, dear Lord,
Relying on Thy
faithful Word:
Now send Thy
Spirit from above,
Now fill our hearts
with Heavenly love.

Samuel Stennett

(Note: Samuel Stennett, born 1727 in England, was a gifted hymn-writer and minister there in the 18th century. He was inspired to write many beauti-

blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; That in the dispensation of the fulness 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: In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph 1:3-11

In the all things He makes no exception of anything, so if He does not mean all things that hath or ever will come to pass, then we are at a loss to know just what things He did mean. We would ask what scriptural authority could any man have to put any restrictions on or limit the "ALL things", only to the things he may call "good things." The crucifying of our blessed Lord was in itself a most wicked act of men as ever could be concocted; yet, for this chosen generation it was all working for their greatest good; their eternal life depended on it. He was dying in their place and stead; by His death He made reconciliation to God for all their sins, removing every barrier between them and their God forever; so it is that God is overruling every other wicked act of men for the good of His people and His great honor, so for this reason the apostle Paul could say, "And we know

that all things work together for good to them that love God, to them who are THE CALLED according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things: If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.

8:28-39.

These are the words of God who cannot lie, so we see from them, not man's, that there is nothing in the heights above of Heaven or in the depths beneath of the earth that shall or can ever separate this generation from God's everlasting love, and so He hath decreed that all things work together for good to them that love God, to them who are THE CALLED according to His purpose. This includes both the things which we term evil as well as the things we may term good, while no evil is good within itself, but being linked together in a chain of events or in God's purpose and providence, it works together to a good end to them that love Him. A chain is no stronger than the weakest link in it. So, if the link which is considered evil should fail, the chain would be disconnected, the whole purpose would fail to materialize and God would be disappointed in His work, but God cannot be disappointed. He made Satan to be the source of all evil, opposite to Himself — and gave him the nature, the will, mind and desire as an adversary to all good. He gave him power to inject evil into the minds and desires of evil men to do wickedly, so far as it works together with other events for the blessed end to His people, and to the praise of God, and the remainder of wrath He restrains.

We will take Joseph for an example of this. Satan put it in the minds of Joseph's brethren to take his life, but God restrained them from doing it, as that was not in accord with His purpose, but He did allow them to sell him, to be taken down into Egypt, which act, within itself, was most wicked on their part, and one for which they must suffer great remorse of conscience. Yet, it was a link in the chain of events working together with other events for their own good, even their salvation from starvation and death by famine which was to come in all the land. Now, all of this was hidden from them at the time. They meant it unto evil, but God meant it unto good. Their intent in the

matter was to get rid of Joseph because of hateful jealousy which was intensified by Joseph's dreams. God gave Satan the power to inject this evil in them; Satan's intent was to defeat the purpose of God, not knowing that God was using him to fulfill His purposes and decrees, as we have said above. God made him the source of all evil, yet for a good purpose that He may use him to work good to His people and the ultimate praise unto Himself.

Satan is just as dependent on God for his existence and power as anything God created, and He could speak him into non-existence at a word, if He did not have any purpose in him, and if it pleased Him to do so.

So, when Joseph was taken down into Egypt, Satan put it into the mind of Potiphar's wife to lie and falsely accuse him, and Joseph was put into prison because he refused to comply with her request to commit the evil act of lying with her; yet, this was another link in the chain of events which was to work together for good to the Lord's people and was as much in the decree of God as it was for Joseph to interpret Pharaoh's dreams. He must go to prison and interpret the dreams of the chief butler and baker. God had told Abraham years before that his seed should sojourn in a strange land and be evilly entreated for four hundred years, but afterwards He would bring them out with a mighty Hand. So, the time had come that they must go down into this strange land, Egypt.

He raised up Joseph to go before them to prepare the Egyptian king to receive them, and He drove Jacob and all his heritage down into Egypt by a grievous famine. Pharaoh sent wagons and brought Jacob and all his household down into Egypt and gave them the best of the land (the land of Goshen — Gen. 45:10) to settle in, and Joseph brought in Jacob, his father, and set him before Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, "The days of the

Zion's Landmark

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

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years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the day of their pilgrimage." This loving, sweet expression by this dear old patriarch creates within my very soul the most responsive, tender, loving fellowship for this dear old man of God. How well do I know from my own experience what he is saying. It fills my eyes with tears and my heart with prayer to God for His goodness and mercy to His dear children. I have not attained unto the life of my forefathers. I so often think and meditate on the life of my dear old grandfather, years ago, whose life and daily walk seemed to be holy in the service of his God. His daily conversation seemed to be of the goodness and mercy of his God and the evil and wretchedness of his own nature.

The children of Israel prospered and multiplied in Egypt until the death of Pharaoh. When another (new) Pharaoh had taken his place as king who knew not Joseph, the Egyptians observed that the children of Israel were multiplying faster than the Egyptians themselves were; so they said for fear they will join in with enemies and take our country, we will put them under bondage and under taskmasters; nevertheless, the more they pressed them, the faster they multiplied. Satan followed along and directed the mind of this new Pharaoh to have all the male children, which were born to the Hebrews, put to death at birth.

He sent out a decree to the midwives of the Hebrews to kill all the male children born to the Hebrews in order to stop the increase of them, but the midwives feared God more than the king of Egypt and did not respect the command, so the Hebrews continued to multiply.

As far as Pharaoh knew, he had supreme authority to have all of these children destroyed, as he was the king and supreme ruler of Egypt, as he thought; but God restrained him from doing all

the evil which he desired to do. God never allows Satan, or any of his host, to commit one single act of evil which does not concur to the good of His people and to His praise. So, when he inquired of the midwives why they did not keep his command, they said the Hebrew women are not like the Egyptians; they are active woman and the children are delivered before the midwives get to them. So, the king charged all his people saying, "Every son that is born, ye shall cast into the river, and every daughter ye shall save alive." (Exodus 1:22)

This was about the expiration of the four hundred years that the children of Israel were to be evilly treated, and God's time now had come for them to be delivered.

God raised up Joseph to lead them down into Egypt, and the time had now come for Him to raise up another man to lead them out of the cruel bondage according to His promise made to Abraham. So, in time of this decree by Pharaoh to cast the male children into the river, Moses was born and his mother saw that he was a goodly child. She hid him for three months from the Egyptians and when they could hide him no longer, his mother built an ark of bulrushes and set him in the river, while his sister, Miriam, "stood afar off to see what would be done to him." About this time the king's daughter came down to the river (Nile) to bathe herself and she saw the ark among the flags. She sent her maid to fetch it to her and when she opened it, the babe wept. So, God by His sovereign power filled her heart with love and compassion for the babe. Then said his sister to Pharaoh's daughter, Shall I go and call one of the Hebrew women to nurse the babe for thee? And she told her to go, and his sister went and called the babe's mother, a good nurse, indeed. His mother cared for him and reared him up (in his palace) and Pharaoh's daughter took him for her own son. So, we see in all of this that God raised up a wicked king to shew forth His power in him, and brought up

a man to deliver His people out of this wicked king's hands, whom he desired to keep in bondage as slaves. So, the king's daughter named the babe Moses because she drew him out of the water. He was brought up and educated as an Egyptian in the priest college at Heliopolis, and it has been said that he probably was initiated into the sacred order of the priests.

God does and has, by His sovereign power, directed the minds of blind, wicked and deceitful men to ignorantly fulfill His purpose, even by a wicked intent on their part. Yet, as Joseph said to his brethren, "Ye thought evil against me; but God meant it unto good". (Gen. 50:20). Joseph also told them that they did not send him down there, but God sent him that (through him) he might save much people alive. I understand that they were astonished at what Joseph said, feeling the guilt and condemnation in their hearts for the awful crime which they had perpetrated and committed against him, not knowing that God's sovereign power was controlling the whole affair so that they could not commit one single act of wrath which did or does not work together for the good of them that love Him and to His ultimate praise and honor.

Satan and all men everywhere today are being controlled by the sovereign power of God, restraining every act of wrath which does not conform to His will and purpose. The wrath of man which God does not restrain, gives Him just as much praise as does that which man calls good, so the evil which God does not restrain is as necessary in God's purpose as is the good. Without evil we would not know what good is. There would be nothing to measure or reckon it by, and the word good, as here is used, would be a useless word. This doctrine and faith of the sovereign rule of Almighty God has been the most hated doctrine by Satan and his hosts throughout all time. The prophets and apostles were put to death for preaching it. The apostles



ELDER H. L. ROGERS
(1883-1958)

For a lifetime, he was a successful merchant, farmer, blacksmith, minister, also author, who wrote the article, 'The Book of the Generation of Jesus Christ', as published in this issue of Zion's Landmark, and compiled the book, The Unconditional Choice and Salvation of the Heirs of Heaven.

were all martyrs, I believe, except John, and he was exiled or banished in the Isle called Patmos from his home, friends and brethren. While they meant it unto evil, God meant it all unto good. He sent him there to shew him things which must shortly come to pass, and signified it by His angel unto His servant, John. And John said, I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet saying, "I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it unto the seven churches which are in Asia," meaning the whole (or completeness) of the gospel churches of Jesus Christ. We think of seven as being or meaning a complete (perfect) number. He told John to write, "I," Jesus Christ, "am He that liveth, and was dead; and, behold, I am alive forevermore. Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." (Revelation 1:18). John said, "And I saw in the right hand of Him that sat on the throne a book written within and on the back side sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in Heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was

found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Revelation 5:1-5).

This, to me, is the book of the generation of Jesus Christ, which no man in his human nature or with the carnal mind, can break the seals of this book and look thereon to understand what is written therein.

The Lion of the tribe of Juda, which is Jesus Christ, is the only one that can break the seals and open the book and give eyes to see, ears to hear, and hearts to understand the things which are written in the book. The BOOK will remain sealed through out all time to the carnal minds of all men and to those whose names are not written in the BOOK OF LIFE. It is said in the book that prophecy of the scriptures is of no private interpretation. Also, that no man by searching can find out God, for the carnal mind, being enmity against Him, receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. It is also said in the Book that holy men of old have written it, as they were inspired by the Holy Spirit of God, or as the Holy Spirit gave them utterance; so the same Spirit which inspired the writing of the book must also reveal the understanding.

The religion of the world hates this doctrine of the sovereign rule of Almighty God. Paul, in conferring with the Jews after his conversion, began to preach the sovereign rule of God in all things. They began to persecute him. He said to them, "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? For I bear your record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, be-

cause I tell you the truth?" Gal. 4:14-16. Paul was contending that God was working all things together for the good of them that love Him, even the cruel persecution by himself, when he was trying to destroy the Church of God by putting to death and imprisoning the saints of God before he knew the truth. They slanderously accused him of saying let us do evil that good may come. We are being accused of that today. The more Saul of Tarsus (later Paul) and the unbelieving Jews persecuted the Church, when he was worshipping in the Jewish religion under the law, the more the doctrine of grace spread and abounded. So, Paul said to his accuser, "For if the truth of God hath more abounded through my lie unto His glory, why yet am I also judged as a sinner?" (What he was here saying as I understand it, was that by his preaching a lie that salvation was by the law, God was working it to the good of them whom Paul was trying to destroy and the truth by it was abounding to God's glory). "And not rather, as some affirm that we say, Let us do evil that good may come? Whose damnation is just." Rom. 3:7-8.

God's people are made to hate evil and would be the farthest from committing volunteered or premeditated evil of any people in all the world. I would not have any fellowship for a man who would try to shield or hide himself behind God's predestination for any evil act which this person may be guilty of. Paul tells the experience of every child of God when he related his own experience as follows: "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil

which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:14-25. This scripture tells the whole truth of the life of the child of God here on earth.

May God bless and preserve us, we who have been made to hope that we are His people, until the coming of our blessed Lord and Savior, Jesus Christ.

H. L. ROGERS,
Denton, Kentucky

ELDER H. L. ROGERS (Autobiographical Sketch)

My full name is Hiram Louis Rogers. I was named after my Uncle Hiram Ratcliff, who is still living and getting about. He seems to be in good health and is 95 years old. He was one of the charter members of the Lost Creek Church and the only one still living.

I was born December 21, 1883. My father was George Washington Rogers; my mother was Elizabeth Ratcliff Rogers. I was born in Carter County, Kentucky, and have lived within a few miles from my birthplace all my life. My parents were very poor people. I was the second oldest one of ten children, one sister older than myself. So, I was taken out of school at twelve or thirteen to work on the farm and did not get much education. I married in 1904, January 29, to Martha Mullins. We celebrated our fifty-fifth wedding anniversary the 29th of last January. We have had thirteen children born to us of which 11 are living — 6 girls and 5 boys; 25 grandchildren living, 12 great grandchildren. We had it very tough in our early-married life, when our children were small.

I was baptized by Elder J. E. Thornbury the third Saturday in December, 1909, and received into the Lost Creek Church. I was appointed Clerk of the church the third Saturday in June 1910, and have endeavored to serve continuously to the present time. I was also ordained Deacon of the church September 18, 1915, and on December 5, 1953, I was ordained to the ministry. I am at this time, trying to serve as pastor of the said Lost Creek Old School Primitive Baptist Church. My wife was baptized by Elder J. S. Hunnicutt May the 6th, 1944, in the same church. All matters of business which have come before this church since it was organized, have been disposed of by a unanimous voice or vote. We have been

greatly blest. In all these many years since I have been a member, I have been blessed to attend the meetings almost perfectly. I have probably missed four or five meetings in the fifty years which I have been a member, and that principally on account of sickness.

One more thing I would like to mention. When I was baptized, it was very cold. I went to church that Saturday evening with no thought of offering myself to the church. The brethren broke the ice and raked it back to baptize one of my younger brothers, after which the moderator asked if there were anyone who would like to unite with the church. So, it seemed that I lost sight of myself and met him at the water's edge, giving him my hand. He asked me when I wanted to be baptized. I told him that I was as ready now as I ever would be, not thinking that I had no change of clothing. He was a short man and heavier than I. I was tall and slim, so his clothes did not fit me very well. The pants scarcely came to my shoe tops and much too large around the waist. It was laughable to the carnal minds of people who did not understand. When I got home to my young wife, she stared at me, but did not say a word, asked no questions, neither did I say anything; but, I was full of rejoicing in my soul. Everything looked to be full of love, and giving praise to God. My burden, which I had carried all my life since I could remember, was all gone, and I felt I would be happy the rest of my life. It seemed that I was in a brand new world. I felt so light that it seemed that I was scarcely walking on the ground, but soon doubts and fears began to come upon me, and I began to wonder if I might be mistaken about it all. I wondered if it might just be imagination of the carnal mind. I heard Elder Thornbury telling some of the brethren after we came out of the water that he had baptized a preacher. I wondered how or why he thought that, as I had never mentioned my feelings to anyone.

H. L. Rogers

THE PRECISE ACCURACY AND FULFILLMENT OF THE PROPHECIES BY GOD, THE HOLY GHOST.

Peter recorded, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed." "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:19 & 21). It is truly amazing to read from the Old Testament those amazing prophecies before the birth of Christ that foretold of His death and crucifixion. Please read below how they came to pass exactly as foretold and prophesied, hundreds of years before their actual occurrence.

(1) The Pieces of Silver For Which He Was Betrayed Were Counted Out And Declared Hundreds of Years Before Judas Was Born, That Also Included Their

Disposition.

The Prophecy: "And I said unto them, If ye think good, give me my price; and if not forbear. So they weighed for my price THIRTY PIECES OF SILVER. And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." (Zechariah 11:12-13). (This prophecy took place about the year BC 487, 513 years before the birth of Christ.)

The Fulfillment: "Judas Iscariot went unto the chief of priests and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for THIRTY PIECES OF SILVER." (Matt. 26: 14-15). "And the chief priests took the SILVER PIECES, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in." (Matt. 17: 6-7).

(2) The Solar Eclipse Of The Sun At The Time Of Christ's Crucifixion on Golgotha Was Prophesied Hundreds of Years Before It Actually Occurred Or Took Place.

The Prophecy: "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 be known in the Lord, not day, nor night, but shall come to pass, that at evening time it shall be light." (Zech. 14:6-7, BC 487, 513 years before the birth of Christ.)

The Fulfillment: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. AND THE SUN WAS DARKENED." (Luke 23:44-45)

(3) The Preservation Of All The Bones In The Body Of Christ Were Kept Intact; None of Them Were Broken, When He Hung Upon The Cross.

The Prophecy: He keepeth all His bones: NOT ONE of them is broken." (Psalms 34:20)

The Fulfillment: The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day,

(for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." "But, when they came to Jesus, and saw that He was dead already, they BRAKE NOT HIS LEGS." "For these things were done that the scripture should be fulfilled, A bone of Him shall not be broken." (John 19:31, 33, & 36.)

(Editor's note: Had it been possible for one finger, or one toe, of the body of Christ to have been broken during His crucifixion, the loss and destruction of one child of God could have been possible. Such does not exist in the eternal counsel, purpose, mind and will of God. He said He had lost none. Read John 17:12. Editor.)

(4) David, The True Prophet of God, Designated and Pointed Out The Traitor of Christ, Judas Iscariot, Hundreds of Years Before He (Judas) Committed The Act.

The Prophecy: "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted his heel against me." (Psalm 41:9).

The Fulfillment: "I speak not of you all: I know whom I have chosen: but that the scriptures may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." (John 13:18). Christ told them, "One of you shall betray me." They (each one) said, "Lord, is it I? He answered, "He that dippeth His hand with Me in the dish, the same shall betray Me." (Matt. 26: 21-23.) "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" (John 6:70).

(5) David, The True Prophet of God, Designated And Pointed Out, That When Christ Hung Upon the Cross, His Persecutors Would Give Him Gall for His Meat And Vinegar For His drink.

The Prophecy: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Psalms 69:21)

The Fulfillment: "They gave Him vinegar to drink mingled with gall: and when had tasted thereof, He would not

drink." (Matthew 27:34).

(6) Jeremiah, the true prophet of God, foretold the cruel, horrible murders of all the infants, two years old and under in Bethlehem and surrounding area, by King Herod, when he found the wise men had mocked him.

The Prophecy: "Thus saith the Lord: a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not." (Jeremiah 32:15).

The Fulfillment: "In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." (Matthew 2:18). "Then Herod, when he saw that he was mocked of the wise men, was exceeding worth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah, the prophet of the Lord." (Matthew 2:16).

(Editor's note: It has been suggested by some Old Baptists of recent date that God has a plan of Salvation. I do not believe that any of the above incidents were planned by God, but all of them (each) were set up in His eternal, everlasting predestination. They came to pass exactly as He prefixed and preordained them to accomplish the sure Salvation of His elect, chosen people. The word plan can possibly infer failure. Such does not exist and is not contained in the Word of God. The word, plan, does not belong in a true Predestinarian Baptist's vocabulary. It is non-Biblical, only a human word.)

J. M. Mewborn,
October 3, 2008

"PRIDE GOETH BEFORE
DESTRUCTION, AND A HAUGHTY
SPIRITY BEFORE A FALL."
(Proverbs 16:18)

This was my mother's saying many times, when I was a child and growing up over seventy years ago. Another related scripture I now quote here,

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (II Corinthians 10:4). With these two scriptures how wonderful do we see the meaning of them brought out in the venerable life of the wonderful servant of the most high God, Elder John Leland, as it unfolded in the following true narrative many years ago. His manifestation of God-given humbleness at the rich lady's mansion in the Virginia Appomattox valley area, many years ago, proves the accuracy in the scriptures of the genuine, true meaning of the Word of God.

Elder John Leland, as we pointed out in the "July-August, 2008" issue of the Landmark, took a firm stand in getting the "Freedom of Religion" clause included in the first amendment of the Constitution of our country, the United States of America 232 years ago. He fought for religious freedom and liberty. The following article, 'Pride Humbled', has been called 'a real classic', that took place in his life. Here, we see pride truly humbled.

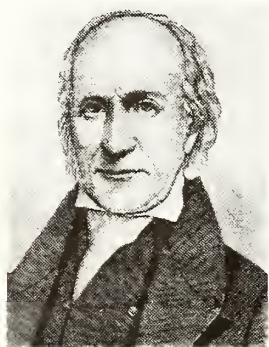
Editor

PRIDE HUMBLED

The following remarkable incident has been sent to us for publication. It may not be amiss to give it a careful reading. Freshly, human pride is a great and growing evil. The following incident is told, as part of the unwritten or traditional history of Elder John Leland.

During the latter part of his life, Mr. Leland traveled much over the country on preaching appointments on foot. On one occasion he had been warmly solicited, in writing by a widow lady to visit the part of old Virginia in which she lived for an appointment at her home, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a.m.

The lady was a wealthy planter, in the Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the so-called high society circles of life, and knew nothing about poverty, nor had she ever been associated with laboring classes. She was at this time about thirty-five years of age and had been a widow two years, but she knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting



ELDER JOHN LELAND
(1754-1841)

He was a great champion of civil liberty and the complete separation of church and state, whose tireless efforts (with others) led to the creation of our 1st amendment to the Constitution of the USA. During his life-time ministry of 67 years labored with his own hands, never soliciting money for himself, preached from four to fourteen times per week from Mass. to S.C., traveling more than a 1,000 miles, sometimes on foot, but mostly on horseback, baptized 1,525 persons on a creditable profession of faith, preached the Word faithfully unmixed with the doctrines and commandments of men, not for filthy lucre, but of a ready mind, et al.

Elder Leland to preach at her house was that she might make a display of her wealth, and thus have the applause of all her associates. Not only was this to show her wealth, but her outward piety as well. So she went to a great trouble and expense in preparing for the meeting. The news of the appointment had spread and been sent to numerous friends to attend the meeting. No expense or pains had been spared, not only to have the best and the finest of everything, but also to have everything in the very best style.

On the evening preceding the meeting, several carriages had already arrived to be in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant of whom he inquired for the landlady; the servant ran down the broad carpeted hall to a door, from which proceeded the sound of talking

and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone:

"Old man, what do you want here? I have nothing for beggars." Elder Leland, in a very soft and unassuming tone, said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered: "No, I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor strangers."

"Well," said Mr. Leland, "I am too much fatigued to travel further tonight; will you allow me to stay in one of those cabins?", pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said, "Yes, you may stay there with the negroes if you want to."

He bowed a very humble polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found anyone to whom he could speak to ask permission to stay, but came at last to the smallest, but neatest of all huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently, "Good evening, aunty." His greeting was answered with "Good evin' mosta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you." Bless de Lord, mosta, what can that be, fo' please God I'se got nuffin to give anyone?"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go any further, and so I have come to see if you can allow me to shelter in your house?"

"Bless de Lord, mosta, I got no 'commodation for anyone; but 'fore a fello' mortal shall stay out does, I lets 'em stay in my cabin sho', if da can put up wid my plain hut. Uncle Ben be in directly, den he can keep you company while I fixes you sumpen to eat, for you looks as doe you had not eat a morsel for a long time." At the same time she pointed to a three legged stool by the side of the door, saying, "Set down dar and rest yourself, for you looks so wore out."

Mr. Leland took the seat, as she directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Disley never charges anyone yit for sich 'commodations as I could giv 'em for God knows it's poor enuff at best. You say, mosta, you call on misus at de house dar, and she can't take you in: Well, you must 'cuse her, for she's lookin' for a mighty heap o'company tomorrow; dar's a great man to be dar tomorrow, what's gwine to preach in her house, an'a god many folks done come a'ready, an' heap mo' comin', tomorrow, so missus is mighty busy fixin' for 'em." But here's Uncle Ben," she continued as an old gray headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Disley, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Elder Leland, he stopped

short and gave him a scrutinizing look, when Aunt Disley spoke, saying; "Uncle ben, don't stare your eyes out at dat stranger; dis ole gentleman was out travelin' and come to stay in our cabin, kase misus, can't let him stay dar, as she's got a heap o' company rite now."

"Well," said Uncle Ben, "We's commanded dat if a stranger come along we's got to take him in an' give him sech as we have to set before him."

While Aunt Disley was preparing supper, Elder Leland learned much about the lady of the mansion from Uncle Ben; he learned, with other things, they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Elder Leland had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke His protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bless God," said both the old folks at the same time, "we allers likes prayin' in our house, and neber goes to bed 'thout one of us tries to pray."

Leland then took an old well worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bress de Lord." When the Psalm was ended, Elder Leland fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a clean little pallet in one corner of

the cabin, where he soon fell asleep. When morning came, he was up early. Aunt Disley soon had him a good, plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon any way, and then if he felt better he would go on his way.

Aunt Disley said, "Yes, mosta, stay just as long as you want to; we be glad to have you stay with us fer another night, if you can put up with our far."

Mr. Leland seated himself under a shady tree in the cabin yard, with his Bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle at the stone mansion; all the servants were called in to dress in their very best. Carriages began to arrive by the dozens until the great hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him but all had heard of him. So everyone was full of anxious anticipation and expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Disley went to her mistress and said: "Bress de Lord, missus, why don't you git dat ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he prayed in our cabin last night and dis morning,' a 'fore God, in all my born days I nebber heard sich prayin' afore. He's setting right dar now, under de tall pine tree; an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with

some of the company, the matter was talked among the congregation when it was agreed to have that old straggler, as they called him, come and pray before the congregation broke up. So Aunt Disley went to where Mr. Leland was sitting, and said, "Mosta, de folks all disappointed 'bout de preacher comin,'" "he am not cum and da wants you to go down dar and pray for 'em, 'fore da all breaks up. Mosta, I wants you to pray jis like you did las' night."

Elder Leland walked down to the front door, and standing on the steps, repeated or lined a short hymn by memory, sang it, and then engaged in prayer; by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting point he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Elder Leland and would, had he allowed her to have done so, have washed his feet with her tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much that she threw off all her finery and ornamental dressing and became an humble and plain person. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy after that experience.

WHO WAS ELDER JOHN LELAND?

Elder John Leland, (1754-1841), a native of Grafton, Mass., was brought under conviction for sin and also concerned in regard to the ministry in his eighteenth year, experienced a hope in Christ and was baptized and began to exercise in public in his twentieth year, was married in his twenty-second year, and, during the sixty-seven years of his ministry labored with his own hands, never soliciting money for himself, went forth entirely undirected and unsupported by missionary societies or funds, preached from four to fourteen times a week, from Massachusetts to South Carolina, traveling more than a thousand miles, sometimes on foot, but mostly on horseback, baptized 1,525 persons on a creditable profession of faith, only one or two of whom ever attended Sunday schools, faithfully preached the word unmixed with the doctrines and commandments of men, not for fifty lucre, but of a ready mind, zealously opposed Sunday schools, theological seminaries, a salaried ministry and moneyed religious institutions endured great and numerous persecutions, was an earnest advocate of civil and religious liberty, wrote about thirty pamphlets and many hymns, and, it is said could never preach without getting into the third chapter of John and declaring the necessity of being born again. He preached in four hundred houses and thirty-six meetinghouses, thirty-seven courthouses, several capitals, academies and schoolhouses, barns, tobacco houses, dwelling houses and many hundreds of times on stages in the open air.

In 1835, after the division with the New School Baptists, he wrote "I have been preaching sixty years to convince men that human powers were too degenerate to effect a change of heart by self-exertion, and all the revivals of religion that I have seen have substantially accorded with that sentiment." In 1832 he wrote to the *Signs of the Times*: "In these days of novelty, we are frequently addressed from the pulpit as follows: 'Professors of religion, you stand in the way of God and sinners, give up your old hope and come now into the work. God cannot convert sinners while you are stumbling blocks in the way. Sinners are stumbling over you into hell. Profane sinners, I call upon you to flee from the wrath, to come, come this minute, come right now, and give your heart to God, or you will seal your damnation. God has given you the power, and will damn you if you do not use it. God has done all He can, and will do no more. Look not for a change of heart; a change of purpose is all that is necessary.'" "Now," says Leland, "I have not so learned Christ. I do not understand the scriptures in that light. It is not the voice of my Beloved. It sounds like the voice of a stranger and I dare not follow it. The missionary establishment, in its various departments, is a stupendous institution. Literary and theological schools, Bible and tract societies, foreign and domestic missions, general, state, county and district conventions, Sunday School unions, etc., are all included in it. To keep it in motion, missionary boards, presidents, treasurers, corresponding secretaries, agents, printers, binders, teachers, runners, collectors, mendicants, etc., are all in requisition. This machinery is propelled by steam (money) and is not run by the Wind of Heaven. Sunday schools are very fashionable and are considered by many as the great locklink which unites nature and grace.

In 1836 he wrote: "Would not a new

transition of some passages in the New Testament, according to our present dialect and customs be acceptable? In Matt. x: 7, it would appear to read, 'And as ye go, preach to the people, your money is essential to the salvation of sinners and therefore, form into societies, and use all devisable means to collect money for the Lord's treasury; for the millenium is at hand.' In Mark x: 16 it would read, 'He that has attended Sunday schools, had his mind informed by tracts, contributed to support missions, are joined in societies to support benevolent institutions, shall be saved; the rest shall be damned.' I cannot in my brief space, mention but a few incidents in this great man's life, and call attention to but a little of his writing, but hope enough is given for the reader to clearly see where he stood in the division in 1832. The New School (Missionary) Baptists claim him, but their claims are entirely without foundation. The reader is referred to Hasell's History pages 622-628, and to the history of his life by Miss L.F. Green, if he should wish to further pursue the study of Elder Leland's history.

(From Biographical History of Primitive or Old School Baptist Ministers of the United States. Pittman. Pages 162-163)

IN MEMORIAN

As many of us know in the past two years, we, as we hope, Old Baptists in the Horry County, South Carolina, area, have lost several people, both members and (non-member) friends of our churches here, who were solid in the doctrine and order of the faith of Salvation by Grace, and Grace alone. All of these, as given below, were steadfast supporters of the great Cause of our Lord Jesus Christ. Their departures are a great loss to us.

Sister Mary Hastings, a member and the Clerk of Pleasant Hill Church, Myrtle Beach, South Carolina, was the first one to leave us on October 1st, 2006, followed in due course by Mr. Joe Graham and Mr. Rodney Gore. The latest of these was the passing of a very dear friend, Shirley Cox, on June 28, 2008. If it is the Lord's will to bless me, I would like to leave the following lines on record concerning Shirley's life.

MEMORIES OF SHIRLEY COX

Shirley's death was a great loss for all of us. She was born April 10, 1936, and was called away from this life on June 28, 2008, suddenly, at the age of 72 years old. She was the only daughter of four children born to the late Elder Grady Cox and his beloved wife, Sister Lena Prince Cox. She was born at their homeplace, Goretown, just east of Loris, Horry County, South Carolina.

Her brother, Mr. Elton Cox, passed away a few years ago. She took his death hard. She told me that she wished that God would have taken her instead of Elton. But, she said that she did not question God's will and business, but believed that His predestinated time for Elton came for him. Yet, she found it hard to know that he was gone. We talked many times about her family.

My first remembrance of Shirley was in the late 1970's or early 1980's. She would come to church meetings with her father and mother. I know that just about every Old Baptist in this part of the country remembers Elder Grady and Sister Lena Cox. I remember Sister Lena and Shirley would always fill their spot at Simpson Creek Church each and every second Saturday and Sunday, God willing and health permitting. This continued even



SHIRLEY ANN COX
(1936-2008)
Age 72 Years

after Elder Grady Cox passed away. I can still see them sitting to the right of the pulpit. Then after Sister Lena was gone, Shirley would still sit in the same spot.

My wife and I became close with, not only Shirley, also her entire family. Her brothers, Mr. Clarence Cox and Mr. Elton Cox, and their father, Elder H.G. Cox, Sr., I have known for many, many years, along with their respective wives and children. I remember Elder Cox, better known to us as "Brother Grady", from my childhood days. I well remember being with my Daddy when he would stop at Brother Grady's home and get fishing paraphernalia and bait for us to go fishing. This was about 30 to 35 years ago.

Shirley Cox was one of the most loving, caring and conscientious people I have ever known. Her concern and worry were always for someone else, never for herself. More times than I can count, she would call and ask me to remember someone, mostly one of her family, in prayer. She very seldom complained or spoke of herself, but was always worried about those, both in and out of the Church, who might be going through tough times or sickness.

After her father, Brother Grady Cox, passed away, Shirley and Sister Lena would invite my wife, Dynesia, and me to have supper (or an evening meal) with them one night during the week. The invitation would sometimes come by telephone, but usually it would come after the Sunday services at Simpson Creek Church. No excuse, short of sickness, would be good enough to say no. I remember, fondly, going for supper with them and there was always enough food to feed an army. Then, after the meal, we had the great pleasure of godly conversation, just sitting and conversing with them. The fellowship was beyond that of mere words. There was so much of her father and mother in Shirley. Their great love for the Old School or Primitive Baptist people, and their families, was instilled in Shirley. You could not talk with Shirley very long without seeing and hearing Brother Grady and Sister Lena in her voice and words.

Shirley's sudden death was a great shock to all who knew and loved her. It was especially hard on her family. I hope all Old Baptists everywhere will continue to beg God for His strength and mercy in behalf of her family.

I was humbled when they asked me, if I would conduct Shirley's funeral. The family came to me and told me it was her wish. The service was held June 30, 2008, at the Ward Funeral Home in Loris, South Carolina. Her body was laid to rest beside the resting place of her Father and Mother in the Carter Cemetery.

Though Shirley is now gone from us, her memory will always remain. I

know that I will always remember her phone calls, our pleasant conversations at the church meetings; also her kind words, that radiant smile that always said, "I am glad to see you!" They were not only for me, but for all. We will surely miss her. Although she was never blest to ask for a home in the militant church, we are persuaded to believe her body, soul, and spirit are embraced today in that mystical Creation in glory. This is our blessed hope today.

May God continue His blessings on her family. To Brother H. G. Cox, Jr., and his wife, Eloise, who sacrificed so much to see that Shirley was taken care of, my wife, Dynesia, and I send our love and support; also to Mr. Clarence Cox and his wife, Mrs. Betha, we wish God's continuing Grace upon them. To Lisa and Keith, her niece and nephew, we wish the same for you.

It is a rare thing in these times and days in which we now live today to find someone in the Church who is given the strength to stand firmly for what is right. Shirley was not willing to compromise the doctrine, and the gospel order in that doctrine of the Lord Jesus Christ in the Church of the living God. Though she was weak in body, she was made strong in spirit that complemented the lives of her devout parents.

Brother Mewborn, if you feel this is worthy to be published in a future issue of Zion's Landmark, feel free to do so. She loved what you preached and the principles of truth you have been blest to stand for in the church. She often spoke fondly of you and Susie.

This is how I will always remember Shirley Cox. May God bless and keep us in His loving care. An unworthy one, at least, if one at all.

Ernest Duncan,
Loris, South Carolina 29569

(As I reflect on the life of Shirley Ann Cox since the year 1955, when our Church at Mewborn's Meeting House began affiliation with the Churches in the Mill Branch Association, my mind is carried back to the life of "a certain woman named Lydia, a seller of purple" in Acts 16:14. It says, "She worshipped God and heard us, whose heart He opened, that she attended unto the things which were spoken of Paul." "She 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." We saw, if not deceived, this good principle of love many times in Shirley, as we were blest to attend many associations and meetings in the churches in South Carolina and North Carolina. Her heart, that God had opened, always gave God's humble poor, that visited there, that warm welcome to her home, as Lydia of old, that we will never forget. J. M. Mewborn.)

CALLIE LAKE

We, the members of Indian Fork Primitive Baptist Church, Culloden, Cabell County, West Virginia, bow to the sovereign will of our God and Saviour, Jesus Christ, at the passing of our beloved Sister, Callie Lake, who, we believe, was a mother-in-Israel. She was preceded in death by her husbands, Chester Higginbotham and Don Lake.

She was a life long resident of the Hurricane (W.Va.) area and a faithful member of the Indian Fork Primitive Baptist Church. She greatly enjoyed her children and grandchildren; also, spending time with friends at the John Henson Senior Citizen Center.

Surviving are her son and wife,

James and Beverly Higginbotham of Tracy, California, and her daughter, Carol Stemann of Cincinnati, Ohio; seven grandchildren, sixteen great grandchildren, four great great grandchildren survive with one sister, Sister Mildred Mitchell of Salem, Virginia.

Her funeral services were held at her home church, Indian Fork, Friday, April 18, 2008, with her pastors, Elder Lewis Johnson, Elder Harold Johnson, and William Johnson, officiating. Her body was laid to rest by the resting-place of her first husband, Mr. Chester Higginbotham, at the Page Cemetery to await the morning of the resurrection of the just and to be forever with her Lord and Savior, Jesus Christ.

Written by order of the Church while in conference, May 24, 2008, with the request that one copy be kept for the church record, one copy be forwarded to her family, and a copy be sent to the Zion's Landmark for publication.

Written by,
(Elder) Lewis Johnson
(Elder) Harold Johnson

MAGGIE EUNICE CLAYTON

At the request of Rougemont Primitive Baptist Church, Rougemont, Durham County, North Carolina, I was asked to write this obituary for Sister Eunice, as she was known to her many brethren and sisters in the Church, and her numerous friends. I shall attempt to write a few lines, as I have very little information about her.

She united with Helena Church. I have no date for any of the occasions. She was a faithful member until Helena Church dissolved correspondence with the Lower Country Line Association. She then asked for a home with Rougemont Church. She was able to attend only a few meetings with us before she had to go to Courtland Terrace Retirement Home, near Gastonia, N.C. She went there to be near her brother who helped look after her.

Over the years, when she was blessed to attend the meetings, Sister Eunice made pictures of all the elders (ministers) in the corresponding associations from the mountains to the seacoast. There were seventy-three pictures she assembled in a scrapbook. Many of them she wrote the date when the photograph was made, as well as the names of the ministers in the photograph(s).

Sister Eunice Clayton was born in Wake County, North Carolina, on February 20, 1926, the daughter of Calvin Preston and Sister Rethea

Garrett Clayton. She was preceded in death by her parents and three brothers, Clyde Clayton, Brother Connie Clayton, and George Clayton. She is survived by a sister-in-law, Dorothy R. Clayton, with numerous nephews and nieces. Visitation was from noon until 1:00p.m. at Apex Funeral Home, Apex, North Carolina. A graveside service followed in Willow Spring Primitive Baptist Church Cemetery, Willow Spring, Wake County, N.C., by her pastor, Elder Bobby Daughtry.

Be it, therefore, resolved that three copies of this obituary notice be made and distributed as follows: one for our church record, one for the family, and a copy to be sent to Zion's Landmark for publication.

This is done by order of Rougemont Primitive Baptist Church in conference May 18, 2008.

Everett Hill
Elder Bobby Daughtry, Moderator
Everett Hill, Clerk

MEETING TO BE HELD OCTOBER 31, NOVEMBER 1st AND 2nd, 2008, AT PIREWAY MEETING HOUSE TO ATTEMPT THE RESTORATION OF GOSPEL ORDER IN THE MILL BRANCH ASSOCIATION.

In behalf of, and for, the Primitive Baptist Churches at Tabor, Tabor City, N.C., Pireway Church, Columbus County, N.C., and Pleasant Hill Church, Myrtle Beach, S.C., we wish to thank the Landmark for publishing our recent notice for the above dates of the messengers who have been appointed and are being sent for the purpose of attempting to restore the Gospel Order of the Mill Branch Association. (This notice appeared in the "May-June, 2008" issue of Zion's Landmark.)

As of this date, October 6, 2008, these three Churches continue of the same mind, as they were last April and May, 2008, to meet at Pireway Meeting House, the Lord willing, for the purpose as stated. All interested brethren, members and friends, regardless from wherever, are requested to come (by sitting in only) and observe the proceedings of this conference. It is an open meeting for everyone.

Pireway Meeting House is located about 17 miles east of Tabor City, N.C. From Tabor City, N.C., and the U.S. 701 By-Pass, take N.C. Route 904 East for the above mileage to church site on your left.

Linwood Carroll
439 Night Owl Ln.
Conway, S.C.
Cell. 1-843-602-2065

Zion's Landmark

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(Many of us are aware of the recent melt-down of the economy of the United States during the months of September-October, 2008, when many financial establishments went into bankruptcy, including large banks, insurance companies, and other financial institutions. Also, many homeowners have lost their homes and businesses through foreclosures, while others lost their retirements (401-K accounts) in a faltering stock market. The following poem tells us of ONE bank that can never fall, which to the poor child of God in this time world is most comforting. Editor.)

THE UNBREAKABLE BANK OF SOVERIEGN GRACE, FAITH AND HOPE, INC.

I have a never-failing bank,
My more than golden store;
No earthly bank is half so rich,
How then can I be poor?

'Tis when my stock is spent and gone,
And I not worth a cent;
I'm glad to hasten to my Bank,
And beg a little more.

Sometimes my Banker, smiling says;
"Why don't you oft'ner come?
And when you draw a little bill,
Why not a larger sum?"

Why live so stingily and poor?
My bank contains a plenty;
Why come and take a one-pound note,
When you may have a twenty?

Nay, twenty thousand ten times told,
Is but a trifling sum!
To what my Bank contains for me,
Secure in God the Son.

Since then my Banker is so rich,
I have no need to borrow;
But live upon these notes today,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected;
Those notes can never be refused;
That are by grace accepted.

All forged notes will be refused,
This firm will then detect;
While those that deal in forged notes,
Prove they are not God's elect.

'Tis only the Beloved of God,
Redeemed by precious blood;
That ever had a note to bring,
They are the Gift of God.

Thousands of ransomed sinners fear,
They have no note at all;
Because they feel their misery,
And ruin by the fall.

Tho' thousand notes are scattered round,
All signed and sealed and free;
Yet many a doubting soul will say,
"Ah' they are not for me."

Base unbelief will lead the soul,
To say what is not true;
I tell the poor, self emptied soul,
These notes belong to thee.

Should all the banks in Europe break,
The Bank of England crash;
Bring all your notes to Zion's Bank,
You're sure to get your cash.

Nay, if you have but one small note,
Fear not to bring it in;
Come boldly to this Bank of Grace,
The Banker is within.

I'll go again, I need not fear,
My notes will be rejected;
Sometimes my Banker gives me more,
Than asked for, or expected.

Sometimes I have felt a little proud,
I've managed things so clever;
Perhaps before the day was gone,
I felt as poor as ever.

Sometimes with blushes in my face,
Just at His door I stand;
I know if Moses' Law had kept this Bank,
My soul would be condemned.

But Ah, my Bank can never break,
My Bank can never fail;
The firm — Three Persons in One God,
Jehovah — Lord of all.

Should all the bankers close their doors,
My Bank stands open wide;
To all the Chosen of the Lord,
For Whom the Savior died.

The leper had a little note,
"Lord if thou wilt, thou can!";
The Banker paid the little note,
And heard the dying man.

Behold! and see the dying thief,
Hang by his Banker's side;
He cried, Dear Lord, remember me;
He got his cash and died.

His blessed Banker took him home;
To everlasting glory;
There to shout his Banker's praise,
And tell his endless theme.

With millions more, Jehovah's choice,
Redeemed by precious Blood;
Oh, may my soul with Him be found,
Among the Sons of God.

Then will I praise my Banker's grace,
And sound His name abroad;
Make heaven to echo with my voice
Before the Throne of God.

(Anonymous)

Whoever wrote the above poem did not believe in a begging, deficient or wanting god, but believed in the One who has all power both in Heaven and in the earth for poor hell-deserving sinners. Editor.

(Many of our subscribers and readers tell us they enjoy reading the experiences of Grace of the children of God. We receive encouragement when we read and witness with them. We believe you will enjoy reading the experience of Sarah Hamilton who suffered many trials for the sake of her Lord and Saviour. Editor.)

THE LIFE AND TRUE EXPERIENCE OF SARAH HAMILTON, A NATURAL AND SPIRITUAL VAGABOND IN THE EARTH.

(The following remarkable experience is an authentic account of a child of God who lived in the 18th & 19th centuries, and has been printed and read many times at different places; yet, comparatively speaking, few people have ever pursued reading it, but those who did were greatly compensated.

The rich display of the power of the sovereign grace of God is exhibited here in the trials and persecutions of Sarah Hamilton. Her written, personal account of her afflictions and sufferings will, no doubt, interest every serious reader. Editor.)

I was born in Frankford, Germany, in the year 1745. In the seventh year of my age, my father came to Charleston, South Carolina. His name was George Beckhouse, and by religious 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 at the time was consumed by fire. In this distressing situation, having no children except an adopted daughter and contemplating on my misfortune, losing 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 mortal 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. I 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 George Washington and Lady Montgomery, whose husband was also killed in battle in Canada. The agitation that she manifested in the scene brought back the memory of 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 made 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 a 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 upward, 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 great 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 were 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 headdress 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, this same Man came 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 He 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' meditation 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 the home of 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, it was 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 great 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 an open 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 headdress as I dreamed about, and it pleased me. We concluded to marry, and appointed a certain time when the nuptial ceremony should be solemnized.

But about that time I discovered there was a place called Baptists in that place, (Georgia), who were greatly ridiculed and all manner of evil was 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 ugly man who looked more like a hangman than a priest. This

Zion's Landmark

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

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also much displeased me. I immediately replied, that I wondered why such a gentleman 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 business 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 come and dispel the witchcraft from me; but his presence was also 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 away. 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 with me for 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 emotionally 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 just one sinner that repenteth than the ninety and nine, that needed none. (See Matt. 18:12-13). 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 on His cross 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 now 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 made 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 this Man teaches as never man taught; neither is Heavenly instruction dependent on human education." I then asked if he was willing to baptize me. He told me he was glad of the privilege 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 to the Church what I hope were the dealings of God with me, which [account](#) proved instrumental in [God's](#)

Hand of the awakening of fifteen other souls at this service. After the baptism was administered, they helped me to my uncle's house, but behold, he abruptly slammed the door in my face against me again, and refused to let me in. I called to his 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, associates 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 all 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 throne 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, now courted my affections to no purpose. I thought I had rather suffer afflictions, like Moses, 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 was made to feel that 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 just one or more prodigal(s).

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 in religion, 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 my feelings that I had become 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 to me in a most unpleasant manner. 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 hope 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.," 1st 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 man-made, man-carved 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 with emotion that I could not speak for some time. At length, I recovered strength, but could not forbear 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 little money I had left which my brother had given me for the expenses of the journey. Soon after, my father who 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 back 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 completely 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, rags, and in

this melancholy situation, with 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 troubles in His own time and way, so I was made 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, soon after I arrived, came 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 man-made, man-carved 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 against me 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

blessed 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 me 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 close by me 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 to me 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 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 all of it was, and I made him promise not to tell anyone 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 poor 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.

EDITORIAL COMMENTS

I will mention two things of interest that this beloved sister, Sarah Hamilton, brought out and mentioned in her experience.

(1) She spoke of the Mass (or worship service) of the Romish (Catholic) Church, when she saw her father and family, bowing to their graven (stone) images and priests, expecting that they, the graven stone images and priests had the power to pardon and forgive sin. She exclaimed, "Shocking thought, I even trembled at the sight and could hardly content and control myself."

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 today that church and become members. This requirement in their worship service, which they call "Mass", is 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." (End of quote.)

Any Bible reader, who is reasonably familiar with the scriptures, is aware and knows by reading them that 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 practice is everything but sacrosanct (sacred and inviolate) 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 worshipped 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 sinful, carnal 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 this 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 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.

(2) It is also interesting to observe the feelings of Sarah Hamilton, while in her state of unbelief, when she first saw those Old Baptists, possibly in Oglethorpe County, GA, the early Lystra Church, "I confess that I hated the very sight of them. They are a sorry, disgusting sight", she said. "Their minister "looked more like a hangman than a priest." We believe she experienced here what the Apostle Paul was made to learn, "But God hath chosen the foolish things of the world to confound the wise; and weak things to confound the things which are mighty, *base things which are despised*, and things which are not, to bring to nought the things that are, that no flesh should glory in His presence." (1st Cor. 1:27-29). Our omnipotent God today is just as able to change His elect, chosen vessels of mercy now as He did for Sarah Hamilton over 200 years ago. This is comforting for us to know! Editor.

SOME THOUGHTS ON NOAH'S ARK, A BEAUTIFUL FIGURE AND TYPE OF THE CHURCH OF THE LIVING GOD.

"And God said unto Noah" — "make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." "A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." (Genesis 6:14 & 16). "And rooms thou shalt make in the ark". (Genesis 6:14.)

The ark that God commanded Noah to build is a wonderful type and figure of the Church of the living God. An ark, literally speaking, may be classified as a boat, but not a ship. Noah did not make this ark as a ship for it was not made for sailing. It had no

sails. An ark floats on the water on voyages that are of short duration. The sole voyage of Noah's ark only lasted one hundred fifty (150) days, which represents the time-creation of the world from the beginning to the ending. Time, here, compared to eternity, is short. The Apostle Paul testified concerning this when he said, "For God will finish His work and cut it short in righteousness: because A SHORT WORK will He make upon the earth." The "short work", Paul mentions here, refers to God's sovereign work of regeneration and salvation of that entire, complete number He gave His Son in that covenant of election and redemption before the world was made, those eight souls in the ark being a type and shadow of them. (Romans 9:28).

Noah built this Ark precisely according to the instructions that God gave him. It had no pilot's cabin, sails, anchor, steering wheel, nor did it have a rudder. Christ, and not man, was the invisible Pilot, steering wheel and rudder of Noah's ark, and, likewise, today He is the great invisible Pilot, Steering Wheel and Rudder of that Church His Father gave Him, who is conducting now, as always, this Ark of His Grace through the sea of its troublesome voyage through this time world. It is so often, seemingly, tossed on the sea of huge tempests and swelling surges of Satan and his powerful efforts to overcome and destroy it. As Noah's Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat, so will the Church of the living God REST one sweet day forever in the mountain of God's eternal love in Heaven, where its trials and tribulation will be over forever and ever.

In our scripture, as quoted above, let us draw from it the materials that Noah used to make the Ark and take from them their spiritual meanings and significance.

GOPHER WOOD: It is recorded that very early Jewish scholars determined that gopher wood comes from the Evergreen family of trees, Cedar and Cypress being two

of the varieties. Scholars are inclined to believe Noah used Cedar wood to make the Ark. The Evergreen tree is a plant that permanently remains green (meaning a continuous life) throughout the whole year. It grows new leaves before shedding the old ones that point to the eternal existence of God and to the regeneration of the child of God in the sanctification of the Spirit, as the Apostle Paul declared, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." (Col. 3: 9-10). As the new leaves appear on the Cedar tree before the old ones begin to die, so does the life of the new man in Christ exist before the beginning of the death of the old man in the new birth.

Traits of cedar (Gopher) wood, like the true Church, are durability, and red in color, which point to Christ's shed blood for His people. Today, many clothing chests and closets are lined with cedar because the wood's pleasant odor drives moths away, as Christ's love in His Church (is stronger and) withstands the power of Satan and sin, leaving a sweet savor, as recorded, "for we are unto God a sweet savior of Christ." (II Cor. 2:15).

"AND SHALL PITCH IT WITHIN AND WITHOUT WITH PITCH". The use of pitch in the making of the Ark by Noah tells us it has been in use for almost, 4,500 years. As a sealer, pitch is highly adhesive and water repellent, when it hardens. Being sealed within kept those inside from getting out, and being sealed from without kept the outsiders (the enemies or aliens of the Church) from getting in. Paul said to the Church at Ephesus, "Ye were sealed with that Holy Spirit of promise." (Eph. 1:13). "The 'water and the blood' from the crucified body of Christ sealed the Church from the power of sin and death.

"A WINDOW SHALT THOU MAKE TO THE ARK". To the natural, carnal minds of men it would seem peculiar for a

vessel, as large as the Ark, would only have one window. Jesus said, "The light of the body is the eye: if, therefore, thine eye be single, thy WHOLE BODY shall be full of light." (Matt. 6:22). This one and only window of the Ark of Noah, is no more and no less than Christ, the Eye of Faith, only which the Church has ever seen the truth and beauties of His Kingdom. All of us, if we are in it, see through this ONE EYE, the Lord Jesus Christ.

"AND THE DOOR OF THE ARK SHALT THOU SET IN THE SIDE THEREOF; WITH LOWER, SECOND, AND THIRD STORIES SHALT THOU MAKE IT." The DOOR, here, represents none other than the DOOR of the Church, the Lord Jesus Christ. He said, "I am THE DOOR: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9). Like through the one window in the ark (by faith and hope) everyone of us see Jesus and His Church, it is through this one DOOR that all of us must enter without exception. Christ declared, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1). Zacchaeus learned that lesson the hard way when Jesus brought him down from the Sycamore tree. (See Luke 19:4).

The lower, second, and third stories, that comprised the inward make-up of the Ark, with their enclosed rooms within, represent the three dispensations of time, (1) the old world from Adam to the flood, (2) the legal (or law) world from the flood to the coming of the Lord Jesus Christ, and (3) the Gospel world that began at the time of Christ's birth to the end of time. The "Rooms" inside of the three stories represent and include every true Church that God in Christ set up here by faith and hope in this time world from the days of Abel on down to the last heir of promise. This DOOR "in the side thereof" was opened when "one of the soldiers with a spear, pierced His side, and forthwith came out blood and water." (John

19:34). That shed Blood from the Body of the Lord Jesus Christ covered the sins of everyone of the elect heirs of promise in that everlasting covenant that God ordered in all things and sure from the foundation of the world. It is standing today and will continue when the world is on fire through the end of time into eternity. (II Samuel 23:5).

J.M. Mewborn

November 25, 2008

(Note: It has been my blessing and privilege attempted to speak on this subject in the scattered churches of recent date, when a number have expressed their pleasure and comfort in hearing it. Editor.)

**EXCELLENT, SOUND
(DOCTRINAL) WRITINGS
OF ELDER H. H. LEFFERTS
ARE APPRECIATED.**

A number of our subscribers and readers have recently expressed to us their appreciation for the republication of articles that were written by the late Elder H. H. Lefferts, who lived in Leesburg, Virginia, during his lifetime. In line with this sentiment we are publishing in this issue of Zion's Landmark his wonderful article on "The Unpardonable Sin" or sometimes called "The Sin Against The Holy Ghost." (Matt. 12:31-32). Editor.

**THE UNPARDONABLE SIN
(Matthew 12:31-32)**

We have been requested to give our views on what constitutes the blasphemy against the Holy Ghost, the sin which Jesus said should not be forgiven unto men. Inasmuch as it is necessary to have the scriptures upon this matter plainly before us as we write, we shall begin by quoting those passages which refer to this matter. The first is in Matthew 12:31-32, and reads as follows: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men, and whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The gospel according to Mark 3:28-30 puts it in this way: "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he

that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." Turning now to Luke 12:10 we find it thus: "and whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." Both in Matthew and in Mark this declaration of Jesus concerning the unforgivable sin is in connection with the Pharisees accusing Jesus of having cast out devils by Beelsebub the prince of devils. This ascription of the work of the Holy Ghost to the devil is what is called the 'blasphemy' against the Holy Ghost. To thus ascribe the work of the Spirit to the devil is to be guilty of a sin which shall not be forgiven. The period during which this sin shall not be forgiven is "never". Matthew puts it, "Neither in this world, neither in the world to come" Mark says, "never." Therefore, we take it that the expression, "Neither in this world, neither in the world to come," is the same as "Never". That is whosoever ascribes the work of God's Spirit to the devil is a lost soul, there is not forgiveness for that sin throughout all the period of time.

As for the Heaven beyond this life, there will be no sin in that world, therefore no forgiveness of sin there. To be guilty of this blasphemy is to be in danger of eternal damnation. In the eternal mind and purpose of the infinite all-wise God from before the foundation of the world, God's elect were not, and have never at anytime been, in danger of eternal damnation, when the blessed Jesus declared this truth about the unforgivable sin against the Holy Ghost. He was then in the legal dispensation of the Jewish world. Under that legal covenant and in that legal world, there was no such thing as forgiveness for blasphemy against God. Witness the Scripture in Leviticus 24:16. "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congrega-

tion shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." When Jesus further said, "Neither in the world to come," He had no reference to the world of eternal glory beyond this mortal life. He meant by the world to come the gospel world or the age which was to follow after His resurrection from the dead, when the legal world or age should have come to an end. As there had been no forgiveness in the legal world for the blasphemy against God, so there is not now any forgiveness for this blasphemy against God in this gospel world. The law of Moses could not forgive that sin, but killed him who committed it. Neither does the gospel of Christ forgive blasphemy against God, but excludes from the household of Faith one who ascribes the Spirit's work to the devil. Therefore, neither in the law world nor in the gospel world is there forgiveness for the sin against the Holy Ghost. The word "never" does not mean eternal. It means "at no time" and has reference to the whole extent of time, that throughout the whole period of time, there is no forgiveness for blasphemy against the Spirit, forever!

We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their souls' travels greatly feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil, loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the Saints. Never is Satan so plausible as when he comes garbed as an angel of light, quoting many passages from the sacred book. But, while he quotes Scriptures at times, he will always quote it piecemeal, never having any regard for the context; and while he often quotes it glibly, he never construes it correctly. Nevertheless, the pain and



**ELDER H. H. LEFFERTS
(1879 - 1948?)**

He was editor of the Signs of the Times during his lifetime, and also pastored the Old School Baptist Church, Warwick, New York; also Frying Pan, Mt. Zion and New Valley, Churches of the Virginia Corresponding Meeting, Northern Virginia, at the time of his death. He was greatly beloved among the Primitive Baptists in his day and lifetime.

suffering which Satan causes by his gross misapplications of the word are terribly acute and give rise to sore doubts and misgivings on the part of the poor harassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the Unpardonable Sin, the presence of that very fear is within itself an evidence that the unpardonable sin has not been committed. Those on the other hand who are guilty of this unpardonable sin never have any such fear whatsoever about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A Spiritually awakened soul is made alive to sin, the unawakened soul is dead in sin. When dead in sin, there is no fear of sin, indeed, no consciousness of sin at all. To be conscious of sin and to Spiritual life, we feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it, you would be callous and hardened, and without any feeling, pain or suffering about it, whatsoever.

The fact that this fear of the sin is within you shows your conscience to have been made tender regarding the offensiveness of sin, and this

fear of the Lord is the knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Matthew that a word spoken against the Son of Man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the Second Person in the Trinity are forgiven. It does not at all matter what may be the character or the kind of blasphemy or sin committed. If it be an offense against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on His Son all the sins of His elect children. There is not one single sin which the elect of God have committed, or are now committing at this present time, or that they may or will ever commit but that Jesus Christ has already atoned for the whole of them. He has washed away forever by the shedding of His own Blood for all the sins of His elect, chosen people. This is because the sins of all God's chosen people come up against the Son of Man, Jesus Christ. He is the Scapegoat for all of them, and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered any more against them, never to be again charged to their account. On the other hand, the sins which come against the Holy Ghost are nor forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible, the debts for which He was not made Surety. Suppose Mr. A gives to Mr. B his note for \$500, and that Mr. A asks Mr. C to go his surety on this note. Mr. C consents to be A's surety. In the event that A cannot pay this note, C will have to pay it, because he is the surety for it. But suppose Mr. D also owes Mr. B a note and that D fails to pay it. Now B goes to C and wants C to

pay D's note. Will C do it? He will not. Why not? Because C is not D's surety, therefore is not liable for D's debts.

Jesus Christ, the Son of God, was from all eternity the predestinated Mediator and Surety for His people who were chosen in Him before the foundation of the world. All their debts to God He will pay and has paid. He gave His life for them. But, Jesus Christ is not Surety for the sins of the whole human family. Therefore, the sins of those for whom Jesus were not made Surety, are not atoned for, and never will be atoned for. All those sins are sins against God the Spirit directly, without a mediator to stand between and render satisfaction for them. Therefore, these offenses, being against God the Spirit, and not against Jesus Christ, have never forgiveness. There is no sin so terrible, no blasphemy so heinous, but what it is possible to be forgiven, provided it is against Jesus Christ, that is, provided He is the Surety for the transgressor committing that sin; but, even it be but a word against the Holy Ghost, there is not forgiveness anywhere for it, because it is an offense for which there is no mediation provided, no surety to pay it. The apostle Paul had at one time been a blasphemer, as witness his first letter to Timothy, thirteenth verse. But, this blasphemer found forgiveness. Why did he? Because Jesus Christ was from all eternity predestinated to be His Savior; therefore, He is the Surety who paid all Paul's indebtedness to be His Savior to divine justice, thus bringing unto Paul the forgiveness of all his sins. No doubt, there have been many who have blasphemed God who have not found forgiveness as Paul did, who were naturally no worse men than Paul had been, but who obtained no forgiveness because Jesus Christ was not from eternity responsible for their safety, was not made of God to them their Surety. Therefore, their sins were against God the Holy Ghost without a mediator to stand between them and divine justice to make good the debt that they might

go free. From all this line of thought which we have been pursuing here, it will be seen that it is not possible for a child of God to commit an unpardonable sin. There is not one single sin of all the elect of God which Jesus Christ is not the atonement for. If there is anything which he left out or over-looked, then He is not the perfect Captain of their Salvation, but liable to err, as the rest of us. Since He has, however, eradicated all the sins of His set-apart, chosen people by the one offering of Himself, it follows that not one of them can ever commit the unpardonable sin. This unforgivable sin is the sin committed by the altogether wicked, for by those who only were not included in the covenant of election before the foundation of the world. Their sins have no atonement. There is no mediator provided for them. Hence, their offenses are directly against God the Holy Ghost, and not against Jesus Christ. If they were against Jesus Christ, they would be forgiven.

We hope we have made ourselves sufficiently clear, so that you have been able to grasp our view of this matter. We hope we may have been enabled to set at rest your fears as to yourselves being guilty of this unpardonable sin. If you have had a fear within yourself that you may have been guilty of this "unpardonable sin", that very fear is testimony of the spiritual life AND HOPE that is within your soul; having this HOPE of life, then you must belong to Christ, and in belonging to Him, you have Him as our advocate in the court of Divine justice before the throne of God. Belonging to Him, you cannot sin yourself away from Him. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, not height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38-39.)

H. H. LEFFERTS
(Now Deceased)
(Written August, 1925.)



EVELYN (GRAY) POLLOCK
(1933 - 2008)
Age 74 Years

EVELYN MARIE (GRAY) POLLOCK
By the request of Mewborn Primitive Baptist Church in conference March 12, 2008, we the undersigned committee submit the following lines in memory of our beloved sister.

Sister Evelyn Gray Pollock was born December 21, 1933, the first child of (Brother) George D. and (Sister) Elitha Beaman Gray of Greene County, North Carolina, and passed from this life February 12, 2008, at the age of 74 years. She was married to Benjamin F. Pollock, of Onslow County, May 21, 1952.

They were in Alabama four years with the U.S. Air Force, when afterwards they came back to Greene County, where they were engaged in the vocation of farming. To them were born three sons, George E., Benjamin, and Christopher (Chris), all of whom survive her.

At the close of our church service on Sunday, September 14, 1980, an open door for the reception of members was given, when Evelyn came forward, asking for a home with the Church. She stated to us that day she knew she was not worthy, but God had given her a love for these people and the doctrine for which they believe and stood for. She and her brother, Brother George D. Gray, who had been received in the Church earlier, were baptized by Elder J. M. Mewborn, our pastor, as appointed.

Sister Evelyn Gray Pollock had one brother, Brother George D. Gray, to proceed her in death. She is survived by one sister, Sister Thelma G. Tart, and a brother, Brother Lester G. Gray, who mourn her loss, with a host of grandchildren, great grandchildren, nieces, nephews, and many friends.

After her husband of 48 years past away, (Benjamin F. (Frank) Pollock), Sister Evelyn started a continuous decline in health for the next four years until her death on February 12, 2008. In 2004, she was moved from her home to Beacon Arms Assisted Living, Snow Hill, then to Brian Center, Goldsboro, in 2006, where she remained until her death.

Sister Evelyn's funeral service was held in the Chapel of the Taylor-Tyson Funeral Home, Snow Hill, with her pastor, Elder J. M. Mewborn, officiating. A large crowd of family, friends, and kind neighbors, were in attendance, attesting to the love and respect they had for her. Her body was laid to rest in the Snow Hill Cemetery beside the resting-place of her husband.

The writer, John, in Rev. 14:13, gave us words of comfort here, when he said "Blessed are the dead, which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Humbly submitted,
By her unworthy brother and
sister, Thelma G. Tart, Lester G. Gray
Committee