

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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THE TWO WAYS The Broad Way (Matt. 7:13) The Narrow Way (Matt. 7:14)

We are only wayfaring pilgrims,
On the King's Highway;
We sometimes travel in the night,
Sometimes by the light of day.

We loved this beautiful broad way,
We knew no other one;
But, we heard a small, still voice say,
"This way won't take you Home."

We started on the broad way,
It was pleasant to our view;
But we heard our Savior say,
This way is not for you.

Then we saw a very narrow way,
The gate was also strait;
So, we left the roadway,
Also the great, wide gate.

The righteous One that made this way,
Has left His footprints there;
A broken heart and His shed Blood,
Are sure signs to that city fair.

We did not choose this narrow way,
Because we could not see;
Our Lord and Savior made the way,
That we may travel free.

The poor in spirit travel this road,
The rich will not be there;
They will travel the broad way,
That is pleasant to the eye.

He won't have room to take his goods
On that road that Jesus went;
So, he will travel the broad way,
And enter the broad, wide gate.

For broad is that way, that leads to death,
And many travel there;
But on this very narrow way,
Walks a traveler, here and there.

We travel light on this narrow way,
No room for earthly pleasures;
Our goods were spoiled on the way,
And we don't have any treasures.

The greatest treasures we possess
Are in an earthen vessel (2 Cor. 4:4);
And when we reach the journey's end,
Will be our greatest blessing.

Yes, we get tired, oh, so tired,
But we rest along the way;
Yes, we often weep and mourn,
And sometimes try to pray.

This way wouldn't have been by us (Matt. 11:29),
But we heard that Voice say, "Come";
Take My yoke upon you and learn of Me, said
The lowly, humble, One.

Yes, we were blind, so very blind,
So very dull to hear;
But that Voice said, "Be not afraid,"
We heard it very clear.

This narrow way I am talking about,
Is the way that Jesus trod;
It's a highway of holiness,
That way that leads to God.

No vulture's eye has seen that way,
No ravenous beast passed by;
None but the redeemed of the Lord travel it,
By His Blood they are made nigh.

I hate the sin that made me mourn,
And grieved my blessed Lord;
It caused Him to travel that narrow way,
With such a heavy load.

But, Oh!, that love, how very great,
When we were dead in sin;
But, He left us word before He died,
That He would come again.

So, I can't be poor while Jesus lives,
For His Father is rich and kind;
He promised that He gave us to His son,
And said, "They are all Thine."

So, this must be the poor pilgrim's hope,
Or I am blind indeed;
He bids us look to Him and live,
And trust for every need.

Pearl Martin (Dec'd)
Crab Orchard, W. Va.

THE MEANINGS OF BOTH (1) THE BROAD WAY, AND (2) THE NARROW WAY, AS TITLED IN THE ABOVE POEM, ARE SCRIPTURALLY DEFINED AND EXPLAINED.

"Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matthew 7:13,14).

These are the words of our blessed

Lord to His disciples which is said to be His sermon on the Mount. The word "strait" in our text has a different meaning to straight, which means not crooked; but the word "strait" means perilous, difficult, narrow, distrustful, poverty. So, He said to His disciples, "Enter ye in at the strait gate." The path which leads to the strait gate is a narrow one, so narrow that one has to be, first, put in it, and second, after being put in it, must be led and kept in it. No man can walk in this narrow way of himself. He must be kept and led by his great Master, as He has said, "I will bring them in a way that they know not. I will lead them in paths, which they have not known. I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them." (Isaiah 42:16).

This narrow way is encompassed with all manner of persecutions, temptations, and snares of Satan. I myself in a dream or vision saw Satan in the form of a great, black snake leap at me with his mouth wide open, as though he would swallow me up and would scare and frighten me very much for a moment, but he always fell short of his mark. There seemed to be a line which he could not cross. Making the attempt at me every time, he would always fall backwards, flat to the ground. Our blessed Lord says He will not suffer us to be tempted above that which we are made able to bear, but will, however, with the temptation make a way for our escape. (Read 1st Corinthians 10:13).

No man in his human nature and with the carnal mind can, or would choose, to walk in this difficult way. So, there are no volunteers in this narrow way. They are all drafted, or conscripted soldiers, men and women, chosen of the Lord. They are an afflicted and poor people, made poor by Spirit, and their souls, poverty stricken, weak and helpless, wholly dependent on their blessed Lord. But, they have a blessed promise. Isaiah in speaking of the coming of our blessed Lord to the earth says, "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart: Be strong, fear not; behold your God will come with vengeance: even the God with a recompense. He will come

and save you." (Isa. 35:4). "And a highway shall be there, and a way; and it shall be called the Way of Holiness; the unclean shall not pass over it: but it shall be for those, the wayfaring men, though a fool shall not err therein." (Isa. 35:8).

To err means to stray. The fools, as the prophet calls them, stray in the broad way that leads to destruction. On the other hand the wayfaring man, and those who travel with him, even a fool, are kept and walk in the narrow way, and enter through the strait gate. The prophet says, "No lion shall be there", and the unclean shall not pass over it for it is a highway of Holiness. Only a few, he said, are blest to travel in it that finally leads them in hope to that home of everlasting life in glory.

I would like to consider some thoughts on the broad way, which our Lord speaks of in our text. It is that way the whole human family today follows, which, they say, they can do. It is the only way they know. They think that God is offering eternal life to the whole human family, everybody, on condition of their believing and accepting those conditions. Christ has come, they say, and all you have to do is just accept him. We will mention some things, we believe, that by an experience of grace in which we are taught, we are compelled to believe. One is that this God is the absolute sovereign over all worlds and powers, things present and things to come, and

does His will in the army of Heaven and among the inhabitants of the earth; that He did choose in Christ, His blessed Son, before the foundation of the world, a certain, definite number from Adam's ruined posterity to be the recipients of His grace. Since every one of them fell in Adam under condemnation of the just and holy law, God sent His only begotten Son to earth to redeem them from the curse of that law, from which they could not redeem themselves. Christ redeemed only them (and them only) and reconciled them back to the Father, without spot or wrinkle, and is now regenerating them by His Holy Spirit and making known to them what has been done for them by His life, death, and resurrection. He reveals to them in their experience that this was all by His grace and grace alone without any act, part, or work of their making. They had become dead in trespasses and sins and could not perform any deed on their own whatsoever, of their obedience. They could not believe until re-created and born again. Then by that divine revelation and manifestation of the work of God in them, they became (or were made) new creatures in Christ ...

These are some of the things those who are traveling in the broad way cannot believe, because they have not *EXPERIENCED* the mighty working of the almighty God. He tells His people, "Who believe ac-

ording to the working of His mighty power." So, all those who do not believe in this sovereign God must be in the broad way. They will tell us they know they are saved, and without any doubt they know Heaven will be their home after this life. They base their knowledge, they tell us, on what they themselves are doing. They say if we will just do our part, God will do the rest, or His part, but our part comes first. They build themselves fine church edifices, very comfortable meeting houses of worship, and call them churches, when they are nothing except brick, stone and mortar. They send their preachers, both men and women, to Bible training colleges and seminaries to learn how to preach the doctrine of man. Christ said, "This people draweth nigh unto me with their lips, but their heart is far from me. But in vain they that do worship me, teaching for doctrines the commandments of men." (Matthew 15: 8-9).

The disciples asked Him if there be few that are saved. Jesus said, "Strive to enter in at the strait gate, for many will seek to enter in and shall not be able." When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying *Lord, Lord, open unto us;* and He shall answer and say unto you, *I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, but He shall say, I tell you, I KNOW YOU NOT WHENCE YE ARE; DEPART FROM ME, ALL YE WORKERS OF INIQUITY.*" (Luke 13: 25-27). David said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in His law doth meditate day and night." (Psalms 1:1-2).

"The ungodly are not so, but are like the chaff which the wind driveth away.

Therefore, the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." (Psalms 1:1-6). Chaff in the harvesting and threshing process is separated and carried away from the pure, grain wheat on a broad conveyor belt, while the wheat goes through a narrow channel into the garner. The broad way is the easiest way; it is the way which seems right to the carnal minds of men; but the end thereof is death. Malachi says, "For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh will burn them up that it will have them neither root nor branch. But unto YOU THAT FEAR MY NAME shall the Sun of righteousness arise with healing in His wings. And ye shall grow up as calves of the stall." (Malachi 4:2).

H. L. Rogers (Dec'd.)
Denton, Kentucky

(Note: The above poem, titled, "The Two Ways", and the article, "The Meanings of Both (1) The Broad way, and (2) The Narrow Way, As Titled In The Above Poem, Scripturally Defined & Explained", are taken from Elder H. L. Rogers' book, The Unconditional Choice And Salvation of The Heirs of Heaven. Sister Pearl Martin lived, at Crab Orchard, West Virginia, as I recall, and was a faithful subscriber and reader of Zion's Landmark back in the 1950's and 1960's, as was Elder H. L. Rogers, Denton, Kentucky, who was a contributor and writer of sound articles to the paper, as the one re-printed above, during this same period of time. Editor.)

WERE ADAM AND EVE INCLUDED IN THE ELECT, CHOSEN FAMILY OF GOD, OR WERE THEY NOT? IF SO, CAN IT BE PROVEN BY SCRIPTURES?

It has come to our attention of recent date that it has been said that Adam and Eve, the first man and the first woman of God's natural creation, our first human parents, never experienced the new birth that Christ told Nicodemus, "Except a man be born again,

Zion's Landmark

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

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he cannot see the kingdom of God." Also, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3:3 & 3:5). In this same statement of recent date the allusion was made that there was no positive, scriptural proof or evidence of an experience of grace after their transgression and disobedience when they were put out of the Garden of Eden in the morning of time or that they had any desire to worship or honor the God of the scriptures, etc. If this were true, Adam and Eve both died without hope and without God in the world.

The Apostle Paul defined here the meaning of faith, saying "it is the substance of things HOPED for, the EVIDENCE of things not seen." (Hebrews 11:1). Even though he, the Apostle Paul, experienced the change, or new birth, as he told us on the road to Damascus (Acts 9:1-20), also to King Agrippa in Acts 25, he made it clear to the Roman brethren in Romans 8:24 & 25 that as far as any of us, including himself, to positively say that we know we have had the experience, is by HOPE only. He said, "For we are saved by HOPE: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Romans 8:24-25).

Where can the substance and evidence of both Adam's and Eve's hope and faith be found? We will find the beginning of the substance of their faith and the evidence of their hope of experience in Genesis 3:7, as follows:

"AND THE EYES OF THEM BOTH WERE OPENED, AND THEY KNEW THAT THEY WERE NAKED; AND THEY SEWED FIG LEAVES TOGETHER, AND MADE THEMSELVES APRONS."

Like all other guilty, condemned, hell-deserving sinners, here, Adam and Eve, when they saw they were

naked, fled to the law with their human works for refuge and salvation. Their self, man-made aprons of fig leaves, which they wore for themselves, not only took place in reality, but also portrayed in anti-type the Spiritual. Fig trees and their leaves have been around for, at least about, 6,000 years. Go get one sometime and look at it. Each leaf has five, sharply defined sections, points (or lobes). The number FIVE is the numerical, scriptural representation and definition of the law, as taken with and compared to the Gospel. I refer to what is sometimes called the "Pentateuch", the first five books in the Bible.

The Apostle Paul said, "If there had been a law given which could have given life, verily righteousness should have been by the law, but the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Galatians 2:21-22). The self-made, fig tree leaf aprons of Adam and Eve, soon deteriorated and fell away, like our own human works, leaving them entirely in their first, lost and ruined condition, even as Paul said, "Knowing that a man is not justified by the works of the law, but by the faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law SHALL NO FLESH BE JUSTIFIED." (Galatians 2:16). Now, what and where were the evidence and substance of Adam's and Eve's faith and hope? Please read as follows from Genesis 3:21, as it is given here:

"UNTO ADAM ALSO AND TO HIS WIFE DID THE LORD GOD MAKE COATS OF SKINS, AND CLOTHED THEM."

Here is the beginning of the beautiful figuration in type and shadow of the fulfillment of the prophecy of God, not only for Adam and

Eve, but for the whole, entire family of God and the household of faith and Church of the living God in this time world, and all ages of time, as follows, "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." (Isaiah 61:10). This was the imputed righteousness of God by faith in Christ for poor hell, deserving sinners, as it is written, "Blessed are they whose iniquities are forgiven, and whose sins ARE COVERED." (Romans 4:7-8).

Adam's and Eve's fig-tree leaf aprons came from the works of their own hands and personal making. Aprons today are worn by many artisans, whether mechanics in shops and garages, machinists in factories, black-smiths in their shops, Arminian church workers in their nursery (Sunday School) classrooms, or Masons at the funeral (grave-side) services of their members, as well as others, but all of them signify the works of men, believing that God will accept and save them for their performance thereof. According to scripture, the works of the creature-man, strictly speaking, never saved anybody.

It was GOD, Himself, that made the coats of skins, and clothed both Adam and Eve in them after their failure to save themselves with the man-made fig tree aprons. He clothed them in "coats of skins", which represent and point to the life, death, shed-blood, burial and resurrection of Jesus Christ from the dead. These "coats of skins", that God clothed Adam and Eve, prefigure the robe of righteousness of the Lord Jesus Christ. This Robe of Christ "was without seam, woven from the top throughout." (See John 19:23). Christ never tailored its size to fit the creature but He tailored the creature (man) to fit the robe. Its size was always one, never varying, and it always numbered "less than the least." (Read Ephesians 3:8). The size in the machinery, that did the alteration,

was never adjustable, being the same size "as the eye of a needle." Its power to strip was in perfection. (Read 19:24). Rich men in their works always came out poor on the completed side, although the operation was as painful as death.

I would like to close this article with the words of the old hymn-writer, as he described that Robe of Righteousness that points to the "coats of skins" that God clothed Adam and Eve after the aprons of man-made, fig tree leaves had vanished, disappeared, and were no more,

"DRESSED, UNIFORMED the soldiers are, When duty calls abroad; Not purchased by their cost or care, But by their Prince bestowed.

'Tis wrought by Jesus' skillful Hand, And tinged in his own Blood; It makes the Christian gazing stand To view this robe of God.

No art of man can weave this robe, 'Tis of such texture fine; Nor could the wealth of all this globe By purchase make it mine.

'Tis of one piece, and wove throughout; So curious wove that none Can dress up in this seamless coat, Till Jesus puts it on.

This vesture never waxes old, No spot there on can fall; It makes the Christian brisk and bold And dutiful withal.

This spotless robe the same appears, When ruined nature sinks in years; No age can change this glorious hue, The "Robe of Christ" is ever new.

This robe put on me, Lord, each day, And it shall hide my shame; Shall make me fight, and

sing, and pray
And bless my Captain's
name.

AMEN."

J. M. Mewborn,
February 2, 2009

THE GIFTS OF GOD

1. THE GIFT OF ETERNAL LIFE: "My sheep hear my Voice, and I know them, and they follow Me: And I GIVE unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27-28). Christ has always known His sheep, that begun when His Father chose them in Him before the foundation of the world. Here, He speaks of His brethren as sheep, and Himself as the good Shepherd, calling them out and leading them to green pasture. Here, He tells His brethren of the Father's great gift to them, the gift of eternal life secured by His promise that they shall never perish. "And this is the record, that God hath given to us eternal life, and this life is in His Son." (1st John 5:11). This is my hope, that this wonderful gift of eternal life has been given to one who has been made to know his unworthiness.

2. GOD'S GIFT OF HIS SON: "For God so loved the world that HE GAVE His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John 3:16). This promise of the greatest gift of all is the exceeding greatness of His power to us-ward, who believe according to the working of His mighty power." In Acts 13: 48, we are told that, "as many as were ordained unto eternal life believed." It is plain that everlasting life through Christ is for the children of God only, the true believers who were chosen of God in the ancients of eternity to be made manifest in this time world. These are they who believe in Christ and His sacrifice, death on the cross, that His brethren might have life and have it more abundantly.

These are they that are born of God and believe in their hearts that Jesus is the Christ, the Son of God.

3. GOD'S GIFT OF THE HOLY GHOST: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which IS GIVEN unto us." (Romans 5:5). The gift of this immortal Spirit to a child of God is the new birth that makes the receiver a manifest child of the King. Such a one can never be ashamed of the electing grace of God, and the saving grace of Jesus Christ. The Saints of old could not deny their Savior, even when faced with death in the den of lions, the burning, fiery furnace, or tied to the burning stake, or being stoned to death. These have certainly been made to know the trials and tribulations that Christ said that we would be made to bear and have in this time world. (See Hebrews 11:35-40).

4. GOD'S GIFT OF HIS KINGDOM: "Fear not, little flock; for it is your Father's good pleasure TO GIVE you the kingdom." (Luke 12:32). This King rules in righteousness over His Kingdom, which was His to give to His little flock, His chosen subjects of grace. Christ said, "My Kingdom is not of this world." His brethren are not of the world, even as He is not of the world. (John 17:16). "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father." (1st Corinthians 15:24). Every embodied Saint of God will have finally reached HOME; their journey is over at this point. Now the dark glass is removed and they know even as they are known, and see as they are seen.

5. GOD'S GIFT OF PREACHING. "Whereof I was made a minister, according to THE GIFT of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Eph-

esians 3:7&8). Just as all other things, preaching is a gift of God. The preaching of the unsearchable riches of Christ is too precious and needful to God's children to be left to the imagination of men. God-called ministers are blest to preach the Truth that praises, honors and glorifies the triune God-head. A wishing, wanting, will-if-you-will-let him, little god, proffered by man-made ministers, is an abomination to God and His little children. "For there are certain men crept in unawares, who were before of old, ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 4.) We can only hope that we are not one of those ordained of old to be wanton, lewd, lustful and ungodly in the name of religion. The Apostle Paul prayed for that Spirit of wisdom and revelation in the knowledge of God that we might know the riches of His grace in His kindness toward us through Jesus Christ. Without that Spirit of love and wisdom in us, no matter how eloquent the words, they are as sounding brass and a tinkling symbol. The Apostle Paul said when God brought him, "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1st Corinthians 2:4)

6. GOD'S GIFT OF FAITH. "For by grace are ye saved through faith; and that not of yourselves; it is THE GIFT of God." (Ephesians 2:8). Faith is for those who have a lively hope in a living God and His Son, Jesus Christ. Faith is the substance of things hoped for, the evidence of things not seen. True faith, which worketh by love, gives substance to our hope in the gifts and promises of God.

7. CHRIST'S GIFT OF PEACE. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

(Phillippians 4:7). "Peace I leave with you, my peace I GIVE unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27). When God reconciles us to His blessed will, then we know that glorious peace that passeth all understanding.

8. GOD'S GIFT OF VICTORY. "But thanks be to God, which GIVETH US the victory through our Lord Jesus Christ." (1st Corinthians 15:57). The Apostle Paul assures and reassures the Church in this entire chapter of 1st Corinthians 15 of Christ's victory and overcoming of the enemies of the elect of God. Overcome means victory. John in Revelation 17:14 says, "The Lamb shall OVERCOME them: for He is LORD of lords, and KING of kings: and they that are with HIM are called, and chosen and faithful." The beauty, as expressed here, is the OVERCOMING and VICTORY of Christ over the five dreadful enemies of the Church of the living God, viz.: (1) sin, (2) death, (3) hell, (4) the grave, and (5) Satan or the Devil. This gift of victory is the hope of every little child of God.

"For the gifts and calling of God are without repentance." (Romans 11:29). His gifts and calling were ordained of God before the world begun. Repentance from sin and dead works to serve the living God comes during one's calling into the glorious liberty of the children of God. They are called with a Holy calling, not according to their works, but according to God's purpose and grace given to them in Christ before the world began. They that are in the flesh cannot worship God in Spirit and in Truth. But, we are not in the flesh but in the Spirit, if so be the Spirit of God dwell in us. Then, and only then, can we worship God in Spirit and in Truth, and rejoice in the joy of His GIFTS and calling.

What do we have that we have not received of God? NOTHING! John answered this question, as he re-

corded, "A man can receive nothing except it be given him from Heaven." (John 3:27). Every hour of darkness, every moment of rapture, every time of heart ache and sadness, every time of joy and sweet communion with our precious brethren, every ache and pain both physical and emotional, every natural and every spiritual blessing, all of them come down from our Heavenly Father to prepare His family for their eternal HOME. Job of old was blest to possess this glorious faith, "The Lord GAVE, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21).

Lynwood Jacobs
Jasper, Texas, 75951
October, 2008

**A GOOD LETTER
REMEMBERED AND
PRECIOUS MEMORIES
RECALLED FROM THE
PAST WITH A REQUEST
FOR PUBLICATION.**

Elder J. M. and Susie
Mewborn
Coats, North Carolina 27521

Dear Brother Mewborn
and Susie:

I am writing to wish you both the very best in the New Year, 2009, with a thankful heart, I trust, to thank our blessed Lord for sustaining you to continue to serve Mewborn's Church, our little church, as our pastor during the past two years, when you have been so ill and sick. All of us are mindful from whence these blessing come, and we desire to thank Him for them, if He would bless us.

Recently, while rummaging through some of my old keepsakes and letters, I came across a good letter that Elder W. E. (Elmon) Turner, who lived in Wilson, North Carolina, wrote me on March 24, 1954. If my memory serves me right, this unworthy, poor sinner was made to ask the members of Mewborn's Church for a home on the second Saturday in August, 1953, if they would have me, as I so

much desired to live with them. It was my great fear they would turn me down, but they did not. Your father, our dear pastor, Elder Joshua E. (J. E.) Mewborn, was very sick and unable to baptize me at the time. I requested Elder W. G. Pate of Goldsboro, N.C., pastor of the Goldsboro Primitive Baptist Church, a dear minister, whom we loved dearly, if he would come and baptize me, which he did. As he led me in the water that day and we turned and faced the crowd on the bank, I shall always remember that solemn, serious look I saw on your daddy's face. It is hard to believe that all of this took place 55 years ago, and the dear Lord has let me live so that today when I attend our conference meetings, my name is the first one that is called from the Church roll. It is amazing that this could be possible in all of these things that have since come to pass during these many years. This is especially so when I meditate on God's goodness and mercy how He has spared unworthy me.

If you should ever have space in the Landmark, I would like to see Elder Turner's letter published, as he was a dear friend, whose wonderful letter was of great encouragement to me in this unfriendly world, at the time, when he wrote it over half a century ago.

May the good Lord continue His blessing of mercy upon you both. Harry Tart, my husband, recently sustained a life-threatening, terrible MSRA infection in his right hand. We rushed him to the Goldsboro Hospital and the doctors were able to bring the deadly bacteria in control, so that we still have him with us, a miracle blessing from the Lord. Praise His blessed name!

Humbly & sincerely,
I hope,
Thelma Gray (Mrs. Harry)
Tart,
LaGrange, North Carolina
January 5, 2009

THE LETTER

Monday Night
March 22, 1954

Dear Sister Thelma:

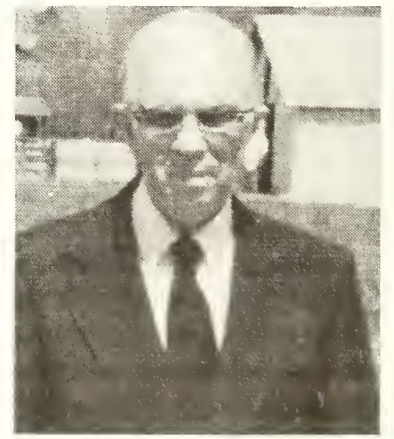
I suppose you have ere this time despaired of hearing from me. I believe I told you at the last meeting I attended at the Farmville (N.C.) Primitive Baptist Church that I would write you.

It seems my thoughts at times become so vague that I fear to attempt to put them into words. I often wonder is what I profess natural or spiritual, for there are so many barren and fruitless seasons with me. Often, I wonder when will the next good thought of spiritual things come. Only last week, it seemed as though I would not be able to find a text from which to speak at our meeting at Old Beulah Church. But, it seemed the Lord surely came with a blessing. I was led, I trust, by His Spirit to read the 8th Chapter of Saint Mark, 29-34 verses, from which, I hope, I was blessed to speak a few things to the comfort and edification of the dear souls who are believers in the Lord Jesus Christ at this Church.

You will note here what Christ said to Peter and the people, "Whom do men say that I am?" "Men", that is the general run of people, said He was John the Baptist: some said Elias, and others one of the prophets; but Jesus said directly to Peter, "Whom say ye that I am?" Peter answered and said, "Thou art the Christ". (Mark 8:29). I truly hope, dear Sister, that we also can say, "Thou art the Christ".

Jesus began to teach His disciples that the Son of Man must suffer many things and be rejected of the elders and of the chief priests. Also, He must be killed and after three days, rise again.

Now, if Jesus must suffer just such things, His children must also suffer in a somewhat like manner, that is, Jesus suffered in His flesh, so His children will suffer in their flesh. When



ELDER W. E. (ELMON) TURNER
1889-1982
Age 93 Yrs.

During his lifetime, he faithfully served Scotts, Pittman's Grove, Old Beulah and Nashville Primitive Baptist Churches in Wilson, Nash and Johnston Counties, North Carolina, served as Clerk for the Black Creek Association for many years, and was Associate Editor of Zion's Landmark from July 15, 1951, to October 15, 1953.

sin is finished, it brings forth death.

So, when Jesus finished the work His Father gave Him to do, the Work of Salvation of His chosen people, His body died on the cruel cross on Golgotha's hill from the wounds inflicted by the sins of His people. Likewise, in His children experimentally, when sin is finished in their souls, it brings forth death to all their natural strength, will and power. Now, this is contrary to the natural man, for death is always grievous to nature when the soul and body are in accord. But, when the soul is quickened by the Divine nature, it is no longer in harmony with the flesh; now, here is where our cross truly begins that we will always be made to bear on a daily basis.

The Apostle Paul recorded in Galations 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." These two natures now live in the same tabernacle of the human bodies of the children of God, and they are contrary the one to the other. Thus, I must say, the quickened soul is never again in accord with our fallen, corrupt nature. These two inward natures within us form a conflicting cross that brings

on a spirit of heaviness and trouble.

Our fallen, Adamic, corrupt nature, was found to exist in Peter, who began to rebuke Jesus because Jesus told him (Peter) that He must suffer and be killed. Jesus said to Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those (things) that be of men." (Matthew 16:23). Peter was not satan, but he had in his flesh this same nature that all natural men possess or have, that is a sinful, evil ambition when he was not led, or kept from himself, by the Spirit of God.

We shall always remember, dear sister, that it was this same apostle, Peter, after he had denied Christ three times, disavowing that he had ever known Him, his Lord and Master, when revealed to him what he had done, "WENT OUT, AND WEPT BITTERLY". (Matthew 26:75).

So dear Sister, when Jesus reveals to us our sinful nature, it brings us down to prayerful repentance, which is a true sign of immortality dwelling within us by way of hope. Instead of sorrows, doubts, fears and weeping being against us, it is a good sign that true repentance is now working within us from the righteousness of Christ that is teaching us the sinful nature of our fallen flesh from fallen man in Eden in the morning of time.

It is such a blessing to our Church today to be blest in having such young, saintly members, as yourself, also Sisters Dora Ellen Holland (now Sister Dora Ellen Vick-Ed.), Frances Hatcher, and others to give us strength at a time when, we feel, you are so vitally needed amongst us.

May the dear Lord continue to bless you in true faith in traveling the journey of trials and tribulations to its earthly end, and then may Heaven be your eternal home with all the elect children of God in blessed eternity.

Very sincerely and with

the fullest fellowship,
W.E. Turner,
Wilson, North Carolina

ENCOURAGING LETTERS FROM OUR SUBSCRIBERS AND READERS.

October 30, 2008
Elder J.M. Mewborn,
Zion's Landmark
Coats, N.C. 27521

Dear Brother Mewborn,

For some purpose, known unto God, you have been on my mind of late, and I feel moved to write a few lines your way — to let you know Zion's Landmark is appreciated very much. It has proved to be a constant companion to me here in my room at "Serenity Care." I have no Old Baptist friends close by. The caretakers are very kind to me, but there is no communion in doctrine and very little in understanding of the scriptures, if any.

I hasten to say to you that the "September-October, 2008" issue states my heart, as I was well acquainted with Elder H.L. Rogers from the Lost Creek Church in Denton, Kentucky. I esteemed him very highly and was blest in visiting him, while staying in his home on occasion during the early 1950's. This was when I first started attempting trying to speak in a public way to the Lord's people. Elder H. L. Rogers also visited me when he attended the Tygart's Valley River Association in northern W. Va. He was wonderfully blessed with an outstanding gift, and was always enabled to bring the scriptures together in a proper way to augment the sovereignty of God in all things, times and events of times, with what little understanding I had. I could not doubt his authority to declare the riches of God's grace.

Aren't we glad, Brother Mewborn, that God has blessed us to walk with some of the greatest gifts on the face of this earth? And, although we have never met the Apostle Paul in person, we have been

blest to possess, as we hope, that God-given fellowship with him.

I am now in the sunset years of my life, but my hope is still filled with a desire to meet the Lord's people in the ONENESS of Christ on the sunny banks of sweet deliverance in that world that has no end.

I trust the smiles of our Lord and Master will be yours to enjoy.

Yours in a blessed hope,
V. B. Linn
Buckhannon, W. Va.
26201

Dear Elder Mewborn
and Susie:

This will let you know we have missed seeing you of late and hope you are blest of the Lord. I thought we had a wonderful meeting of the Mill Branch Association, held at Pireway Church, Oct. 31, Nov. 1st & 2nd, 2008. It seemed that God wrapped us in His love, and I truly believe that He gave us His presence in our midst. Our visitors, some of whom came from afar (several states), are no longer visitors. I feel now that they are a part of our little flock. May I say we certainly enjoyed having all of you, and I hope it is God's will we can all be here next year (2009) to experience all of it again.

A little one, I trust, in hope,
Rachel Gore
Tabor City, N.C. 28463
November 5, 2008

Dear Elder Mewborn,

I really enjoy reading the Zion's Landmark paper. Many 'thank you's' to everyone who has anything to do with publishing it! Please renew my subscription for the next two years, and use the rest for what is needed. Thank you again and may God continue His mercy and blessings upon you and yours. From a little sister in hope,

Sincerely and gratefully
yours,
Sallie R. Hodges
Martinsville, Virginia
24112
October 6, 2008

THE DOXOLOGY ("PRAISE GOD FROM WHOM ALL BLESSINGS FLOW.")

The Doxology of the Church, an expression of praise to God, has been sung by congregations in Christian worship for the past 334 years, having its origin in England in the year 1674. Thomas Ken, inspired by God to write it, was a correct, morally straight, individual. He refused an immoral request of King Charles II of England in the 17th century. He, by the Grace of God, fulfilled the true meaning of this scripture, "Abstain from all appearance of evil." (1st Thess. 5:22).

This principle in Thomas Ken, author of this one verse hymn of the church, causes us to sing the Doxology today with much fervor of great strength from the godly walk of this man. Please read how all of this came about as follows.

Editor

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW 1674

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Heavenly places in Christ." (Eph. 1:3).

Before hymnwriters Charles Wesley or Issac Watts, there was Thomas Ken who has been called "England's first hymnist." He was born in 1637 in Little Berkhamstead on the fringes of greater London. When his parents died, he was raised by his half-sister and her husband who enrolled him in Winchester College, an historic boys' school. Thomas Ken was later ordained to the ministry and returned to Winchester as a chaplain.

To encourage the devotional habits of the boys, Thomas Ken wrote three hymns in 1674. This was revolutionary because English hymns had not yet appeared. Only the Psalms were sung in those days in public worship. Thomas Ken suggested the boys use

the hymns privately in their rooms.

One hymn was to be sung upon waking, another at bedtime, and a third at midnight, if sleep didn't come. His morning hymn had thirteen stanzas, beginning with:

Awake, my soul, and
with the sun thy
daily stage of duty run;
Shake off dull sloth and
joyful rise, to pay
thy morning sacrifice.

His evening hymn, equally meaningful, included this verse:

All praise to Thee, my God,
this night, for all
the blessings of the light!
Keep me, O keep me,
King of kings, beneath
Thine own almighty wings.

All three of these hymns ended with a common stanza, the following one which has since become the most widely-sung verse in the world.

Praise God, from Whom
all blessings flow;
Praise Him, all creatures
here below;
Praise Him above,
ye Heavenly host;
Praise Father,
Son, and Holy Ghost.

In 1680, Thomas Ken was appointed chaplain to England's King Charles II. It was a thankless job, as Charles kept a variety of mistresses. Once the king asked to lodge a mistress in the chaplain's residence. Thomas Ken rebuked him, saying, "Not for the King's Kingdom!" Afterward the king referred to him as "that little man who refused lodging to my poor Nellie."

During the reign of the next king, James II, Thomas Ken, by now a bishop, was sent to the Tower of London for punishment and imprisonment for his Protestant convictions. After his release, Thomas Ken retired to the home of a wealthy friend where he died on March 11, 1711. He was buried at sunrise, and the Doxology was sung at his funeral.

(Note: This article titled, "Praise God From Whom All Blessings Flow", is taken from a recent book, *Then Sings My Soul*, by Robert J. Morgan, page no. 21. Editor).

**ACKNOWLEDGMENT
FOR CONTRIBUTIONS
TO FUND FOR THOSE
UNABLE TO PAY AND
FOR SUPPORT
AND MAINTENANCE OF
ZION'S LANDMARK**

(January 1, 2008
to December 31, 2008).

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 the paper continue to be published, as it has for over the past 140 years. The dear Lord has blest me with somewhat improved health to continue publication, as He has for the past nearly 40 years. It could not have been possible had it not have been for the blessing of my dear wife, Susie, who through all of these years has done all the clerical, records, bookkeeping matters for me. Through the years, we have been blest to receive sufficient funds to pay all the printing expenses, postage, etc., on a break-even basis, with our personal contribution as a labor of love for the cause that both of us so dearly love.

Again, thank God, and thank you, our dear friends, for your support in helping us to keep this old paper, Zion's Landmark, in circulation, as you have been doing for so long a period of time.

**J. M. Mewborn, Editor
January 23, 2009**

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"In Memory of Shirley A. Cox (Dec'd.) (SC) by Rachel Gore (NC)" \$30.00

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"Mt. Ararat Primitive Baptist Church, Pittsylvania County, Virginia; By Sister Sarah H. Barker, Member; Mr. Bobby P. Burnett, Treasurer". \$500.00

CHRISTINE C. WOODLIEF

It is with great sadness in my fleshly heart that I attempt to write this obituary of Sister Christine Copley Woodlief, my being such an unworthy, unlearned human. After being appointed to write it, I began to sink way down in my feelings. I have pondered for at least a month what I would be attempting to write. We do not believe one should put another on a pedestal, so I hope I will be kept from doing that which she did not want.

Sister Christine Woodlief was born on Thursday, August 18, 1927, in Durham County, North Carolina, to Thomas Alexander Copley and Mary Allie Hill Copley. She had three sisters and four brothers. Mary Lee Hawkins and Larry Copley are the only sister and brother that are now left living.

Sister Christine and Nelson Woodlief were married on October 3, 1945, at Oxford, Granville County, North Carolina. One son, Jerry Woodlief, was born to this union. Jerry married Frances Gray Woodlief, and they have a son, Brian, and a daughter, Kristi. She is also survived by three great grandchildren, as she called them her "grands." They are Ethan Woodlief, Ahser McCown, and Ava McCown. Sister Christine lived her entire life in the

Rougemont area of Durham County.

From a young age, down throughout her entire life here on earth, Sister Christine was made to love the Old (School) Primitive Baptist Church and her believers. She offered to the Church at Rougemont on July 16, 1961, and was baptized the following third Sunday in August, 1961, by her pastor, Elder L.P. Martin. She felt as though she was the most unworthy, unfit member among the Primitive Baptist and manifested those feelings as long as she lived.

The Church and friends spent many happy hours in Chris's and Nelson's home through the years. On numerous occasions Wanda and I spent time with Sister Christine, listening to her talk and tell of her experiences. She was blessed by her Savior to talk on the scriptures, doctrine, order, and discipline that were made precious to her, and, I feel, God's little children also. Sister Christine was blessed not to turn to the right, or to the left, to please any man. She stood for what she felt was the gospel truth. The dear Sister wrote the Circular Letter for the Lower Country Line Association in July, 2005. I feel and truly believe that this letter states and describes just how she was made to feel and truly believe that this letter also states and describes how she was made to believe far more than this unworthy being can pen down now about her firm conviction of the truth.

She was a firm believer in the doctrine of Absolute Predestination of All Things, that God chose His children before they had done any good or evil. She would not have the doctrine that man has a free will or could choose or reject God. As she stated in the Circular Letter, as well as many times in my presence, that if she was His, it was because He loved her first before the foundation of the world. She was blessed many times through many sorrows, trials, and tribulations to be calmed by that Higher Power more than any man could have on his own. When Nelson, her husband, was on his deathbed, she was blessed to feel that God had blessed them both far more than they were worthy. She was gifted, I believe, by God to speak of His glorious truth and to have seen deeply into His wonderful Word. After Sister Christine was diagnosed with cancer and her body rejected treatment, she would talk to me about her condition. She made it known that she had been made rec-



CHRISTINE C. WOODLIEF
1927-2008
Age 80 Yrs.

onciled to her lot by God and His mercy.

We believe that one does not know that Heaven is his or her home while they live and sojourn here in this time world, only on the resurrection morning will we know for sure. All we have here is that hope that we are His. This hope is sometimes so little, and then for a few moments it is so clear we can say, as Job of old, "I know that my Redeemer liveth" and that He is alive and alive forever more. (Job 19:25 & Rev. 1:18)

The last time we visited her was on Sunday before she died on Wednesday, August 6, 2008. Christine asked me that day to tell her that she believed the same thing that I believe. The only thing I could say was that I hoped that we were made to believe the same doctrine and also in the same All-powerful God. We feel that on Wednesday morning God had mercy on her and separated her soul and spirit from her body. We believe that her soul and spirit will be re-united again with her changed body that will be raised in His likeness, and then (and only then) she will know that she is His and God is hers.

Her funeral service was held at Flat River Primitive Baptist Church by this unworthy writer. Her body was laid to rest in the Flat River Church Cemetery beside her husband's body to await the resurrection morning. We feel that our loss is her eternal gain.

It is resolved by the Church that one copy of this obituary be placed in the church record, one copy sent to Jerry Woodlief, her precious son, and one sent to the Zion's Landmark for publication.

Done by order of the Church at Rougemont, (N.C.), August meeting, 2008.

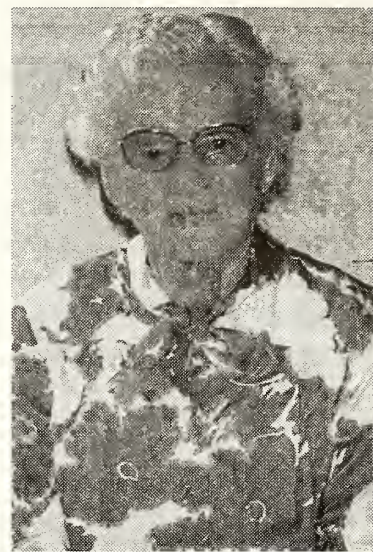
Elder Bobby Daughtry, Pastor
Everett Hill, Clerk
Bobby Daughtry, Committee

JEAN ELLEN (GUNTER) GRAY

The Church at Russell Creek, Patrick County, Virginia, acknowledges God's will in the passing of our dear Sister in Christ, Sister Jean Gray. She was born June 15, 1903, and died February 5, 2005, making her stay on earth 101 years and 8 months. She was preceded in death by her parents, Ulysses Reid "Cap" Gunter and Minnie Conway Gunter; her husband, Walter L. Gray; four sisters, Beatrice G. Ballard, Wayra G. Hazelwood, Evelyn G. Heath, Ethel G. Goad; and four brothers, Roy Gunter, Emmitt Gunter, William Gunter and an infant brother. She leaves to mourn her passing a host of friends and Church family.

She attended Elon College (now Elon University) Elon, North Carolina, and taught school, music and singing at Gilbert's school for awhile. After her husband's death, she lived alone and spent her devotion to the Church at Russell Creek, and to her nieces, whom she shared a mutual love and respect for, always cooking "sweets" for them and inviting them to cook something and go with her to the Communion Service at Russell Creek Church. She fell while gathering wood for her cookstove at age 97 years and had to leave her home. She stayed a while in the Landmark Center in Stuart, Va. and spent the last year in the Skilled Nursing Facility at the Stuart Hospital.

Sister Jean came before the Church at Russell Creek the first



JEAN ELLEN (GUNTER) GRAY
1903-2005
Age 101 Yrs.

Sunday in May, 1978, professing a love for the Church and was received into the fellowship. She was baptized the first Sunday in June, 1978, by her pastor, Elder Frank Pegram. She remained a faithful member until death. Even after she was confined to the nursing home, she arranged for her nieces to come and bring her to Russell Creek on the first Sundays in August. Although almost deaf, with her good ear turned toward the singers, she could sing "Amazing Grace" and "When I can read my title clear" when some of the Old Baptists met to sing for the residents of the nursing home.

Her funeral service was conducted February 8, 2005, by Elders Kenneth Hopkins and Bernard Hutchens. Her body was laid to rest in the Gunter Family Cemetery, beneath a beautiful mound of flowers, to await that final day. This unworthy writer had an unusual experience in Sister Jean's death. I was not a member of the Church at that time, but was seeking for a way to get there, to no avail. When Sister Jean died, I seemingly lost hope of finding a way to go to the Church, as there was only one other member, a brother, and he was disabled to attend. At the funeral service, Sister Jean had written down a scripture, the 12th Chapter of Hebrews, and requested that whoever preached her funeral should comment on it. The substance of it was "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith". (Hebs. 12:1-2). I believe that Sister Jean wrote this scripture for me, as a feeling of reconciliation to God's sovereign will came over me and remained until I came to Church.

Sister Jean Gray is greatly missed by all who loved her, but we feel our loss is her eternal gain. She was blessed to show forth the fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance", because she was born of His Spirit.

One day, ere long, we hope to be with her to hear that glorious, welcome Voice say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." (Matt. 25: 34).

This is written at the request of Russell Creek Church and that three copies be made, one for the church record, one for the family and one for publication in Zion's Landmark.

Yours in bonds of Love,
Lowell Hopkins

MILL BRANCH UNION MEETING

Dear Brother Mewborn,

The Mill Branch Union Meeting (of the three Churches, Pleasant Hill, Pireway and Tabor Churches), was appointed to be held with the Tabor Church, Tabor City, Columbus County, North Carolina, the fifth Sunday in March, March 29, 2009, if the Lord will. We hope to meet at 10:30 a.m., with services to commence at 11:00 a.m.

The church location is in the corporate limits of Tabor City, N.C. Those coming from either direction, north or south, will enter Tabor City on the north side of town by way of U.S. 701 (Business) to meeting-house on your left side of street.

We welcome the dear brethren and friends of the faith and order of our churches to come and be with us at this time. Thank you for publishing this notice in Zion's Landmark.

Linwood Carroll,
Conway, South Carolina
1-843-602-2065

FIFTH SATURDAY MEETING AT NEW DAN RIVER CHURCH, VESTA, VIRGINIA, MARCH 28, 2009

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 March 2, 2009. The meeting will start with singing at 9:30a.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 for our faith and order to come and be with us.

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

PUBLICATION OF NEW BOOK

ANNOUNCING New Publication
In Defense of Predestinarian
Old School Baptists' viewpoint
on doctrine during the Golden Age
of our churches, 1830's to 1890's.

Compiled by
Elder Stanley C. Phillips

"Come Hither, and I will Show you
the Bride, the Lamb's Wife."

Partially written by Stanley Phillips
and amply supplemented
with articles on the doctrine
by Old Baptists writers between
1830 and 1886.

It is 500 pages in large print, Hard-bound, on good quality paper. Price: \$40.00 postpaid within USA. Checks or money orders should be made out to Stanley C. Phillips, Send orders to: 1159 County Road 420 Quitman, MS 39355.

Note: I have read this new book, as compiled by Elder Stanley C. Phillips, and find it valid, as filled with historical, accurate truth concerning the Old School Baptist Church in the above time-frame. J. M. Mewborn.)

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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A MIRACLE OF GOD EXPLAINED

The following article, explaining how God enabled the ravens to feed His prophet, Elijah, in the wilderness, appeared as an editorial by Elder Cleo Robertson, an Associate Editor of the Signs of the Times, in the July, 2008, issue.

If not deceived, we feel this article is a "taking forth the precious from the vile", (Jer. 15:19), and also "a rightly dividing the word of truth". (II Tim. 2: 15). If so, it is the blessing of God that brought it about. These things come only by divine Revelation from the God of eternal existence.

Elder Robertson, at our request, has graciously consented for our republication in Zion's Landmark. Editor.

"I HAVE COMMANDED THE RAVENS TO FEED THEE"

"And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

(I Kings 17:4)

In the days of Elijah, Ahab was king over the ten tribes of Israel, and he was more evil than any king before him. He married Jezebel who was the daughter of the king of Zidon, which was a nation that worshipped Baal. So Ahab built an altar to Baal and worshipped the idol, as well as setting up other idols and false images in the land.

God sent Elijah to Ahab to tell him that there would be no dew or rain these years. James 5:17 tells us that it was for a period of three years and six months. Then, the Lord told Elijah to hide himself by the brook, Cherith, as Ahab and Jezebel sought to find Elijah to kill him. Cherith means "to cut off or separate." Elijah was cut off or separated from King Ahab. According to I Kings 18:10, he sought out Elijah in every nation and kingdom, but could not find him. They could not because what God has hidden, no man can find. God had already commanded, "Touch not mine anointed, and do my prophets no harm." (I Chron. 16:22). In all his searching, Ahab could not locate Elijah. God raised up Elijah, as His true prophet for the times. The Lord always raises up His servants at His appointed time and qualifies them for the work for which He has purposed. How alone Elijah must have felt, as he was being hunted to be killed! God had called him to confront the king of this

nation with all the evil and worship of false gods. He was just one man against a king and his whole army, but God was with Elijah, and neither the king, nor his army, could touch Elijah. The Lord does not forsake His little ones in times of trouble and afflictions. He feeds them with His grace and truth that is comforting and strengthening.

The Lord told Elijah he would drink of the brook and that He had commanded the ravens to feed him with bread and flesh in the morning and also in the evening. Ravens by nature would not bring food to anyone. They are scavengers that feed on dead or decaying matter and prey on small, defenseless things such as worms, crickets and even young birds. They are black in color. Both Leviticus in 11:15 and Deuteronomy 14:14 declare them to be unclean and an abomination. To me, the ravens here set forth God's ministers in their human, fleshly or carnal nature. The natural man is a depraved sinner and as a black as the raven. To be carnally minded is enmity against God, for it is not subject to the law of God, neither indeed can be (See Romans 8:7). Therefore, those in the flesh cannot please God. In their carnal nature, men cannot bring spiritual food to anyone, as they feed upon the corrupt, dead things of the natural man, as the ravens do. In my own experience, I never had any thought of attempting to bring any food of the gospel to any of the Lord's people. I had other plans and desires that did not include the Lord or His people. But, the Lord commands and it stands fast, speaks and it's done. I am made to feel so weak and unworthy and feel surely one such as I cannot be one of the Lord's servants. Yet, there is great comfort in the Lord's words to the Apostle Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." (II Cor. 12:9).

In his raven nature, King Nebuchadnezzar besieged Jerusalem, captured the city, destroyed the temple and took many vessels of the temple, as well as many of the Jews to Babylon. He worshipped other gods and boasted of his power and majesty in building a magnificent kingdom. In Jeremiah 43:10, God calls Nebuchadnezzar His servant. Therefore, at God's appointed time, He took Nebuchadnezzar out of his palace and into the wilderness where he was

ONE OF THE MANY WONDERFUL
PROMISES, MADE FROM GOD,
TO HIS CHURCH AND PEOPLE.
(I Kings 17:14-16)

By the poor widow's oil and meal
Elijah was sustained;
Though small the stock, it lasted well,
For God the store maintained.

It seemed as if from day to day,
They were to eat and die;
But still, though in a secret way,
He sent a fresh supply.

Thus to His poor He still will give
Just for the present hour;
But for tomorrow they must live
Upon His word and power.

No barn or store-house they possess,
On which they can depend;
Yet have no cause to fear distress,
For Jesus is their Friend.

Then let no doubt your mind assail;
Remember God has said,
"The cruise and barrel shall not fail;
My people shall be fed."

And thus, though faint, it often seems,
He keeps their grace alive;
Supplied by His refreshing streams,
Their dying hopes revive.

John Newton

(Note: Please see editorial comments on the above subject and poem in this issue of Zion's Landmark on page No. 3. Editor)

shown that he was nothing and had no power of his own. Again, at God's appointed time when Nebuchadnezzar had been thoroughly taught, he said he lifted up his eyes unto Heaven and came forth praising God, proclaiming that God's dominion "is an everlasting dominion and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him what doest thou?" (Dan. 4:35). Nebuchadnezzar was blessed to set forth his experience of grace in the book of Daniel. Daniel 4:1-2 reads, "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me." Daniel 4:37 further reads, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth and His ways judgment: and those that walk in pride He is able to abase." The Lord had commanded the raven (Nebuchadnezzar) to feed His little ones with bread and flesh.

As with the Apostle Paul (or Saul of Tarsus) before his conversion, his raven nature was persecuting the Lord's people and binding them and putting them in prison. He even consented to the gnashing of teeth and stoning of Stephen. But, then, on

the way to Damascus, the Lord brought him down and showed him the blackness of his earthly nature. The apostle experienced that which he was blessed to write in Ephesians 2:1-3, "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." There, on that road, he also experienced what the psalmist wrote in Psalm 107:1-2, "O give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." Paul could proclaim that by grace you are saved and that grace and truth came by Jesus Christ. The raven (the Apostle Paul) was commanded to feed the Lord's elect with bread and flesh.

Noah sent the raven out of the ark first and it did not return unto him because it found its desires of death and decay in the natural world. The dove was sent our afterward which was a type of the spiritual and it found no rest in the world and returned back unto Noah in the ark. I Corinthians 15:46 states, "Howbeit that was not first which is spiritual, but

that which is natural; and afterward that which is spiritual." God chose His ministers, as He did all His people from the foundation of the world, and brought them into an understanding of the truth at His appointed time. He makes them willing in the day of His power. He commanded the ravens to feed His prophet, Elijah, and they did. Christ commanded Peter to "feed my lambs, feed my sheep." (John 21:15-16), and Peter was blest by Him to do it.

The scripture says that the ravens brought Elijah bread and flesh in the morning and also in the evening. I believe that this event actually took place, but I also believe this is setting forth that Heavenly calling of God's true ministers preaching the gospel of Christ to His chosen people. Elijah could not provide any food for himself. He was in a helpless condition and totally dependent upon the Lord. John 6:33 states, "For the bread of God is He which cometh down from heaven, and giveth life unto the world." Jesus said, "I am the bread of life." The food that the ravens brought to Elijah was not man-made, nor was it of man. God made and prepared the bread and flesh and gave it to the ravens to bring to Elijah. It was nourishing and strengthening to him. It was life to Elijah. So is the gospel to every little child of grace. John 6:51 reads, "I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." The world that Jesus refers to is not this natural world, but the world of believers, His elect people. This bread and flesh, that the ravens brought to Elijah, sets forth that which was to come, namely, Christ in the flesh. This was His incarnation of His suffering and death and the redemption of His people from their sins by the giving of His flesh or body on the cross and the shedding of His blood. When Jesus fed the five thousand with five loaves and two fish, He was setting forth Himself

as the bread and flesh. I believe the five loaves are five manifestations of the one Bread. Jesus is manifested to His people as (1) Wonderful (2) Counselor, (3) The Mighty God, (4) The Everlasting Father and (5) the Prince of Peace. These are those five manifestations of the one Bread. The two fish set forth (1) grace and (2) truth that came by Jesus Christ. (See John 1:17). Every little heir of promise feeds upon this Bread and Flesh. Every God-called minister preaches this Bread and Flesh. To eat of His Flesh is to experience in a measure the suffering of Christ. Christ told His disciples in the upper room to "take, eat: this is My Body, which is broken for you: this do in remembrance of me." The Apostle Paul writes in II Timothy 2:12, "If we suffer, we shall also reign with him" and in Romans 8:17, "And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." When the apostles were brought before the Sanhedrin, which was the highest Jewish council for preaching Jesus, they were beaten and told not to do it any more. But, the apostles departed rejoicing that they were counted worthy to suffer for His name. As the psalmist wrote, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." O, dear people, haven't you feasted upon this Bread and Flesh? What joy you experienced! Yet, how humble, and small you were made to feel with the precious hope that you were included in His suffering, death and resurrection. His resurrection was the first resurrection; and all that hath part in that resurrection, on such the second death hath no power. (See Rev. 20:14).

The water of the brook, which Elijah was commanded to drink, was setting forth the Holy Spirit. As natural water is essential for natural life, so the Spirit is essential for spiritual life, as that which is born of the flesh

Zion's Landmark

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

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is flesh; and that which is born of the Spirit is spirit." The Spirit was manifested to Elijah, as it kept him safe and provided for him. As David experienced and wrote, "*The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.*" In the green pastures of His grace, His little ones are given rest and feed upon the green grass of the gospel. No works of the flesh participate or are involved. They are led beside, and also drink of, the still waters of His Spirit, that pure river of water of life, clear as crystal that flows from the throne of God. But, at God's appointed time, the brook dried up. God did not leave nor forsake His prophet, but the appointed time for Elijah to leave this place had come. The Lord commanded Elijah to go to a certain village and to a certain widow woman (a type of the Church) who God had commanded to sustain him and the Spirit was manifested in the hand full of meal in a barrel and a little oil in a cruise that failed not, as well as the miracle of raising her son from the dead.

How marvelous are His works and His ways past finding out! May the Lord of all grace be with each of you and feed you with this *Bread and Flesh*, and bless you with comfort and peace.

Cleo D. Robertson
Cary, N.C. 27513

THE WIDOW WOMAN
OF ZAREPHATH, A TYPE OF
THE TRUE GOSPEL CHURCH
IN THIS TIME WORLD
(I Kings 17:7-16)

"And it came to pass, after a while, that the brook dried up, because there had been no rain in the land. And the Word of the Lord came unto Elijah saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded A WIDOW WOMAN to sustain thee. So he arose, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me

thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord, which He spake by Elijah." — I Kings 17:7-16.

EDITORIAL COMMENTS

The above scripture depicts in a natural setting a poor, widow woman, outside of her house in an area of Zidon, called Zarephath. There was a very severe, ongoing drought in Midian and surrounding area at the time, where lived God's true prophet, Elijah. Due to hard, severe persecution by King Ahab and his wife, Jezebell, who wanted very much to kill Elijah, God commanded him to go to one widow woman in Zarephath, who would sustain him there. When he arrived at the place, he saw her outside "gathering sticks". The widow's name is not literally given here, other than she was a widow, meaning, of course, a woman who had lost her husband by death. There is no disclosure in the scriptures of her literal name. It will not be found there.

Elijah, being thirsty, tired and hungry from the hard journey, asked her for a little water, and a morsel (or small piece) of bread. Her reply to him was one of dismal hope, when she said, "I have no cake, but a hand full of meal in a barrel, and a little oil in a cruise." She continued, "I am gathering TWO STICKS that I may go in and dress it for me and my son, that we may eat it and die." Her little hope of any future survival could not have been more dismal under such meager circumstances, their lives being dependent upon these four things, viz: two sticks, a handful of meal and a little oil! Their outlook of what was coming, foodwise, was bleak at its best. It would appear that the hope of their future existence and survival could not have been more dire or hopeless from the standpoint of starvation. David experienced this most dismal feeling once, when he declared,

"Will the Lord cast me off forever? And will He be favorable no more? Is His mercy clean gone forever? Doth His promise fail for evermore. Hath He forgotten to be gracious?" (Psalms 77:7-8) The Lord God of Heaven at times tries His subjects of grace, as He did the widow woman and David, and if we be His, it will be coming to us, sooner or later. This is ours by HIS promise, and they are surely coming to us.

God's purpose in permanently withholding the anonymity of this widow woman's natural name is wonderful, indeed, in meaning, as it relates to its place in the true spiritual world of gospel worship and belief. The world of the carnal minds of men has never understood or comprehended it, nor will it ever.

Her identification by name, as withheld by the inspiration of God, has always been known only as THE WIDOW OF ZAREPHATH. She represents the true gospel Church of the living God in this time world. She is seen here in the *Old Testament* in figure, type and shadow, as revealed by the Holy Ghost and made known in the *New Testament*. All of this is seen only by the divine Revelation of God.

A widow by definition is a woman who has lost her husband by death. In this case it was her law-husband by which she was wedded and came into the world, as she was locked in the bond of iniquity and gall of bitterness, (See Acts 8:23), under the power of sin and death from the fall of Adam and Eve in the Garden of Eden in the morning of time. The widow-woman's law husband always dies in the quickening of the soul in the elect child of God, when "the law of the Spirit of life in Christ Jesus" slays his in-bred, corrupt, carnal nature, as Paul had experience this when he declared, "I was alive without the law once: but when the commandment came, sin revived, and I died." (Romans 7:9). The new, Spiritual Husband, the Lord Jesus Christ, raises the soul of this child of God from the horrible pit of

unbelief and delivers him from the curse and bondage of the law of sin and death. He then becomes a new creature in Christ and is made to know that it is the mighty Hand of God that did it.

Our great Physician removes the old heart of sin and unbelief from His child of Grace. The prophet, Ezekiel, better explains it this way: "I will give them one heart, and I will put a new spirit within you. I will TAKE THE STONY HEART out of their flesh, and will give them a HEART OF FLESH." (Ezekiel 111:19). Also, "I will cause you to walk in my statutes, and ye shall keep them and do them." (Ezekiel 36:27). This wonderful, surgical operation from the spiritual scalpel of that great Physician, THE LORD JESUS CHRIST, performs a heart-transplant replacement that the very best, natural surgeons in John Hopkins Hospital, Baltimore, Maryland, Duke (University) Hospital, Durham, North Carolina, and the Mayo Clinic, Rochester, Minnesota, cannot (and will never) be able to perform.

A beautiful, New Testament, portrayal of this same widow woman, setting forth the gospel Church of Christ Jesus, is found in John 4:17,18, in the Samaritan woman at the well. "Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said I HAVE NO HUSBAND. Jesus said unto her, Thou hast well said, I have no husband. For thou hast had five husbands; and He whom thou now hast IS NOT thy husband; in that saidst thou truly." The five husbands that Jesus told her she had had represents the law-husband. But, He said to her, He whom thou now hast is not thy husband. He was referring here to Himself, soon afterwards to be revealed to her, and then she told everybody, "Come see A MAN, which told me all things that ever I did: is not this THE CHRIST? (John 4:29). The five husbands represent the law-husband, and He said, "Thou hast had FIVE HUSBANDS". This is past tense, "hast had", but

now she has them no more.

The Apostle Paul so beautifully describes this widow woman in this scripture, as he spoke to the Roman brethren, "Wherefore, my brethren, ye also are become DEAD TO THE LAW BY THE BODY OF CHRIST, that YE SHOULD BE MARRIED TO ANOTHER, even TO HIM WHO IS RAISED FROM THE DEAD, that we should bring forth fruit unto God." (Romans 7:41). He simply told the Roman Church that their law husband had died and their marriage was now to her Gospel Husband, the Lord Jesus Christ, in Heaven.

After the new birth and the true reception of that lively hope in the child of Grace, God keeps him by that Spiritual tie, called in the scriptures, "the Spirit of Adoption." It is during this interim of time that the child of God is kept by His mighty power in faith and hope, even after his mortal body is in the grave and has been dissolved to dust, as David said, moreover "My flesh shall rest in hope." (Psalms 16:9). Job said, "All the days of my appointed time will I wait, till my change come." (Job 14:14). This interim of time during which Paul calls "the Spirit of Adoption" (some have referred to it by the words of (1) a betrothal or (2) and espousal) of the tie of marriage (See Romans 8:15, Romans 9:4), Galatians 4:5, and Ephesians 1:5), will culminate at the last day at the second coming of Christ at the first resurrection of the bodies of the just. Paul declared it "waiting for the adoption, to-wit, the redemption of our bodies" at the second coming of Christ. (Romans 8:23).

Following the first resurrection on which the second death shall have no power (See Revelation 20:6) "when corruption has put on incorruption" and "mortality has put on immortality", the bodies of the saints of God, will be carried away from a (burning up) world and universe. (See II Peter 3:10) Somewhere between here and yonder, the bodies of the just in Christ will be GLORI-

FIED, when Christ will open the gate of Heaven to receive them HOME in that glory-world. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and THE KING OF GLORY shall come in. Who is this KING OF GLORY? THE LORD strong and mighty, and THE LORD mighty in battle." (Psalms 24;7-8). This will be as described from John's inspired words, "These are thy which follow THE LAMB whithersoever HE goeth. These were redeemed from among men, being the first-fruits unto God and to THE LAMB." (Revelation 14:4).

Paul and David, both, are referring to that glorious day and hour when Christ will take all those glorified bodies with Him into that glory-world, where they will dwell with THE FATHER and THE SON in that home-coming that will never end. The old poet described it,

"When we've been there ten thousand years,
Bright, shining as the SUN;
We've no less days to sing
GOD's praise
Than when we first begun."

The widow woman, to whom God gave the "TWO STICKS" (And they represent her FAITH and HOPE) will have at last, finally, reached her last destination. And that is because of the predestination that was ordered and secured in that everlasting covenant that God made with His Son from and before the foundation of the world. She will not need her "hand full of meal" and her "little oil" any more. GOD's sufficiency of His perpetual Grace sustained her here, but she will not need them there. The glorious rain will have come and gone, as Samuel said, "He shall be as the light of the morning, when the sun riseth, even a morning without clouds." (II Samuel 23:4).

Then, this marriage will have been fully and finally consummated, as John said in Rev. 19:7-9, "Let us be glad and rejoice, and give honor TO HIM: For THE MARRIAGE OF THE L A M B is come, and His wife hath made herself ready." She will

not need her Robe of Righteousness, as worn in this time world anymore. Her clothing will be even better. It will last forever and ever. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." This is as close as the good Lord will let us see what the body of a glorified saint will look in Heaven and immortal glory.

J.M. Mewborn,
May 1, 2009

DEFINITION OF A HARDSHELL BAPTIST

What is a Hardshell Baptist? The term "hardshell" has been applied for many years to the God-fearing people that I have been blessed to hope are my brethren (brothers and sisters) in Christ Jesus. It is used by some as a term of derision. Over the years my experience has made me believe that this term is correctly applied to those I call brethren in hope. I have heard many good thoughts about what the word "hardshell" means. I would like to express my beliefs and why I believe that the word aptly describes the child of God.

A shell is a covering that gives protection. If the shell is soft, the more apt it is to be pierced. If it does not full cover the one it protects, the wearer may be wounded or killed.

In I Samuel: 17 and Ephesians 6, I believe the difference between a softshell and a hardshell is made clear. A shell with chinks in it, that affords little or no protection to the wearer, and a hardshell that affords total protection to the wearer, is made plain.

As Goliath of Gad stood in a valley between the encamped armies of Israel on one mountain, and the Philistines on a mountain on the other side, he fearlessly defied the armies of Israel saying, "I defy the armies of Israel this day." (I Sam. 17:10) Goliath was a champion of the Philistines, and he inspired dismay and fear in Israel. "When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid." (I

Sam. 17:10)

What a fearful sight this nine-foot giant must have been clad in his mighty shell of armour which weighed nearly 150 pounds! What great fear that mighty spear with its twenty pound head must have brought to the heart of even the most valiant warrior in Israel's army! Who could stand against its terrible thrust or face the great sword at close hand? For forty days this fearsome sight bragged before the armies of Israel.

Then we hear the voice of a stripling of a lad, a young, shepherd boy of the flock, the youngest of Jesse's sons saying, "Is there not a cause? Let no man's heart fail because of him; thy servant will go and fight with this Philistine." (I Sam. 17:29 and 32) But where is David's armour? He refused the offer of Saul's armour. "I cannot go with these; for I have not proved them. And David put them off him." (I Sam. 17:39)

The mystery of David's shell of armour begins to clear, as we see him standing before the Philistine and fearlessly declaring, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hands — And all this assembly shall know that the Lord slayeth not with sword and spear: for the battle is the Lord's and He will give you into our hands."

Yes, David came into battle in a shell made up of the whole armour of God. His feet were shod with the preparation of the gospel of peace shown when he said, "... for the battle is the Lord's." His loins were girt about with the truth. "I come in the name of the Lord of hosts, the God of the armies of Israel." King David was to go forth many times during his life in the name of the Lord of hosts, and he always gave God credit for the victory. In the twilight of his life he was to say, "Thine, O Lord, is the greatness, and the power, and the victory,

and the majesty: for all that is in heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all." (I Chron. 29:11) No wonder, King David was a man after God's own heart. (See Acts 13:22).

David's breastplate was not of mail, as was Goliath's, but it was the *breastplate of righteousness*, even the imputed righteousness of Almighty God that comes alone through the Lord Jesus Christ. "Blessed is the man to whom the Lord will not impute sin." (Rom. 4:8) Nathan, the prophet, was to tell King David that his sins of adultery and murder were forgiven by God and that he would not die under the penalty of the law. "The Lord also hath put away thy sin; thou shalt not die." (II Sam. 12:13) God's eternal grace and mercy bathed David, the son of Jesse, as it did David, the King of all Israel.

As he stood before Goliath, David had on the *helmet of salvation* for he was the anointed of the Lord to take Saul's place when he died before the Philistine Army. Was there any doubt about the outcome, when David's sword was the *sword of the Spirit* of the Lord? (See Eph. 6:17.) This was the same sword of Zion and of Gideon that has ever stood against the enemy of God's elect and people and always prevailed every time without fail.

David's shield was the shield of faith, for he had said unto Saul, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." (I Sam. 17:37).

Goliath's shell was the whole armour of man, and his trust was in the arm of the flesh of man. David's shell was the *armour of God*. His strength was of the Lord, so the stone went straight and true to Goliath's weakness. As it sank into his forehead, Goliath's body fell to the earth with the seat of its wisdom destroyed. When the Philistines saw their champion was dead, they fled, but to die. Is this not true today with men worshippers who

trust in man and make flesh their arm? When their champions fall into death of corruption, they flee to another, and another, in a restless search for that which cannot be sought out and found by man's wisdom. Their shell is as Goliath of Gad, and it will not protect them in the day of temptation.

Every manifested child of God has a shell so hard that it protects forever. Their feet are shod with the *preparation of the gospel of peace*, and their *loins are girt about with the Truth*. They have on the *breastplate of Righteousness* and the *helmet of Salvation*. In their hand is the sword of the Spirit with which they are enabled to withstand in the evil day, and having done all, to stand. (See Eph. 6:13.)

I believe that every Hardshell Baptist not only wears the whole armour of God, but they have been baptized with the Holy Ghost and with fire. As such, they have received the victory in Christ Jesus. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57) Young David in his day, and we in our day, must receive the victory over death as a gift of God. If not, we are as Goliath of Gad. No matter how long or how loud our boast, no matter how great or strong our armour of self-righteousness, sooner or later a young Man (Christ) slays us with the Truth right between the eyes.

If, however, our shell is the armour of God that David wore, it has been proven in the battle that is the Lord's, and the victory that is the Lord's. To be protected by this battle-tested shell of God's manifested grace and mercy is my need. It is the hard shell that can never fail its wearer.

Lynwood Jacobs
Jasper, Texas 75951-7380

(Note: The above article, DEFINITION OF HARDSHELL-BAPTIST, first appeared as an editorial in *Zion's Landmark* in the April, 1976 issue. It is being republished at this time by special request. Editor)

REMEMBERING AN
UNUSUAL CIRCUMSTANCE
OF THE ADMINISTRATION OF
THE SACRED ORDINANCE
OF TWO BAPTISMS IN A BOAT

Burlington, N.C.
October 8, 2008
Dear Elder Mewborn:

As I promised you recently, I am enclosing the article I mentioned to you about the baptism of an afflicted brother and his wife, both of whom were baptized in a boat, when it was carried into their home in Craven County, N.C., 92 years ago. This was a most extra-ordinary incident to occur or take place in the history of the Primitive Baptist Church. I believe the readers of *Zion's Landmark* will appreciate reading it.

It was first published by Elder W.J. Berry in the *Old Faith Contender* in 1948, and has since been published in other PB periodicals. Please use your good judgement as to its publication.

A lover of the truth in hope,
Ronald (Ronnie) E. Rudd,
Burlington, N.C. 27217

BAPTISM IN A BOAT
Grantsboro, N.C.
November 15, 1948

Dear Brother Berry:

At your request and the request of others, I will again try to give an account of the baptism of an aged, invalid brother and his wife in a boat, which was placed in their home for that purpose.

Saturday morning and fourth Sunday in March 1917, was my regular meeting time with the Church at Macedonia, near Ernul, Craven County, N.C. That Saturday morning appeared with rain and snow, which caused me to hesitate about going. My wife had said, "Nobody will meet you, for those members are old and live too far away from the church to go out in such weather as this."

Like Abraham's servant, called and bound under oath to seek a wife for his son Isaac, his servant did not like to take that oath, and, likely, all true servants hesitate to take such an oath. But such an obligation prompted me to go. So, I met the train, went to the meeting-house, kept a good fire going and truly, no one met me at the place that day. At five o'clock in the afternoon, I hurried through rain and snow, to the railroad station for my return home. There was in my heart a sense of quarrel with the Almighty for weather conditions and the prompting obligation to go at such a time, with a kind of resolve, not to go back the next day, even if the weather should be fair. I wrestled all night with these troublous thoughts. Next morning rain and snow con-

tinued to fall. All the time, I tried to be quiet, with nothing to say. Soon I heard the train whistle about three stations below. Here ended my quarrel and perplexing thoughts. I quickly moved to get ready for the train when it reached the Grantsboro (N.C.) station. My wife came and wanted to know what I was doing. I told her I was going back to Macedonia, for the obligation impressed me to go, whether the members met me or not. She said, "I think you are foolish, for you know no one will go there in weather like this, and you will be out your railroad fare for both days."

For the time being, I ceased to wrestle with flesh and blood and went. Upon my arrival at the church, I saw that the rain and snow had ceased in that section, though it was cold and cloudy. A lively congregation was in the building, sweetly singing and two young men were the first to meet me on the church ground. They introduced themselves as sons of Mr. Kelly Gaskins. They said, "Our father is 79 years old, very sick, and has been for a long time. He sent us to see if you would go and preach for him this afternoon." I said, "Yes, I will try to do so." The meeting in the meeting-house was excellent and the singing was with melody and power. I entered the stand and after a hymn of praise, and prayer, I attempted to speak about fifty minutes upon the great theme of the gospel as the true Bread, in every word, proceeding out of the mouth of God. At the close, we announced services at the home of Mr. Kelly Gaskins at two o'clock p.m. We then dismissed with a hymn, and our usual benediction.

The two young men took me to their home, and the bedside of their father. I found him very frail, thin and weak, could talk but little above a whisper and had to be turned in a sheet. To me, he seemed as one of only a few more days.

Soon after the noon lunch, a large crowd was standing on the porch, in the hall, and in the invalid's bedroom. Being placed near the foot of

his bed, I began the services with a hymn of praise and prayer to almighty God. Then for a text, I read, "Tell me, O Thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" Song of Solomon, chapter 1, verse 7. With unusual liberty, I spoke about thirty minutes. Then for conclusion, I turned to hymn No. 201 *Lloyd's Selection*. Deacon A. P. Whitford led the singing. At the end of the first stanza, he stopped and requested that the door of the Church be announced open for the reception of members, which was done. The deacon resumed his singing. Then we saw the invalid raise his hand. I stepped forward and took hold of it. In a low whisper, he said, "I want to be baptized and have a home with you all in the Church." The singing was again halted and I told the Church present what the brother had said. The deacon said, "I have had fellowship for him for a long time, and believe all the rest have perfect fellowship for him too; therefore, I move we receive him," to which all agreed. Then his wife, Rachel, offered herself, with about the same expressed desires, and was likewise received. The singing was again resumed and we all extended the right hand of fellowship to both as candidates for baptism. Every voice seemed so full of sweet melody. At the close of the hymn, I announced that I would be back next month and arrange for the baptism. Then the old Brother Gaskins strained up his voice and said, "I want to be baptized right now." Now what shall I say, for I could not believe he would live more than a week. Should we take him two miles to the creek and if he should not die on the way, he surely would die when dipped into the cold, snowy water. With these thoughts, I had to stand still for a moment.

At this juncture, one of his sons stepped up and in a low tone said to me: "I think I know how you feel. Should we start and Father lived to

reach the creek, he would die when dipped into the cold, icy water, but I would be glad if he could be baptized, for it has been his talk now for more than three months." He then suggested that a boat could be brought and placed in the hall, filled with water, and use it if that would do. I said, Yes, and explained to the Church and audience the suggestion of the boat and further said, "Any way just so a person can be buried beneath the water and raised up again is true baptism; for by this act every true believer declares his faith in the death, burial and resurrection of the Lord, which is the capstone of all the gospel."

All present agreed to this plan. Here, we adjourned the meeting until the boat and water could be provided. Everyone was quiet, with nothing to say, waiting for the final result. I stepped out in the backyard and saw two large water pots and requested some young men to fill both with water and rush a fire to heat them. The boat, which was a nice, clean skiff, was soon placed in the hall. I had its bow (front) lowered so as to force the water there, which would take less warm water and finish with cold water from the well. We then finished with hot water, drawn from pots and other vessels, for heating. Thus, we were able to raise the temperature of the water near blood heat. We then placed a sheet under the invalid brother. I took hold of one corner, the brother deacon the other, with other brethren holding the center and lower corners, then carried him and lowered all his body under the water except the top of his head and face, raised my right hand and said, "In obedience to the command of the Will of Heaven, I baptize this our brother in the name of the Father, the Son and the Holy Ghost," As I dipped and raised him up, I said, "Amen." The baptism was without a strangle and pleasant as any I ever saw. We took him back to his bedroom, placed him on a small cot for the exchange of clothing. Then Sis-

ter Rachel, his wife, stepped up and said, "Why can't I be baptized in that same water where my husband was baptized?" I said, "You can, if you so desire." She said, "I do." I said, "Get ready." She said, "I am ready." I had her step in the boat and sit down. Then after the same order, I baptized her in the name of the Father, the Son and the Holy Ghost, Amen. This also was a pleasant baptism.

When everything was cleared up in the hall, we entered the brother's room. He looked so pleasant, and wanted us to sing and we did so long as we could stay. Brother and Sister Gaskins were both filled with great joy and gladness at the passing events of the day, and their joy was full with them.

Upon my return home, I soon learned there had been no slackening of the rain and snow during the day in my county of Pamlico, North Carolina. On reaching home, my wife said, "I hope you are now satisfied with another long and lonely day." With a smile, I said, "We have had a good day, two lively congregations, preached twice, and baptized two." She could not believe the report, and turned away as though it was a dry joke. The smile on my face seemed, however, to increase her doubt. The next morning she said, "Tell me the truth, — did you have any meeting yesterday?" I said, "Sure! One at the church and one at the home of a sick man." I then had a chance to tell her the whole story, which I did.

I expected the next time I heard from dear old brother Gaskins, he would be dead, but not so. He recovered and was out again for some-time.

Therefore, we feel it was a remarkable Providence of God.

I am as ever, yours in hope,
(Elder) J. P. Tingle
Grantsboro, N.C.

(Note: I remember so well in my boyhood days that Elder J. P. Tingle would always come to our home in the fall of each year, 2nd weekend in October, to attend our Contentnea Association. My father would meet him at the local bus station, as he always depended upon public conveyance for travel in his ministry. He served Macedonla and Bethel Churches in

the Contentnea Association, and Providence Church, (Kehukee Association), in Kitty Hawk, N.C. He was always interesting to talk with and I learned from him. I remember he was faithful to serve his churches. We appreciate our good friend, Mr. Ronald E. Rudd's, sharing with us this interesting article. It shows and proves, beyond any shadow of doubt, the difficult, hard road that true God-called ministers sometimes have to endure in this troublesome world. We are glad that such has been left on record. JMM. — Ed.)

WE SHALL BE LIKE HIM

(I John 3:21)

It is well to be unsatisfied with anything less than the presence of our God, and that eternal perfection in His sight. How shall we, such sinful, frail mortals, attain to such happiness? There are moments, even now while on the earth, when the Holy Spirit, the Comforter, divinely discovers to us our perfection in Christ Jesus, the Head of the church, when in His blood and righteousness by that inwrought faith, which is the substance of things hoped for, the evidence of things not seen, we see we are "complete in Him," made "accepted in the beloved." In Him we shine forth in perfection and beauty, perfect through His comeliness, in His robe of righteousness, which He putteth upon us. (Ezek. 16:14), (Isa. 61:10), & Romans 3:33). And what is this? It is the earnest of our inheritance, the spirit of adoption, which in faith and hope is ours in Christ Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (I John 3:1-2).

Jehovah hath predestinated us at last to be conformed to the image of His Son. (Romans 8:29). Have we "this hope" within us? Now, to this we have not already attained. (Phillippians 3:10-14). Ah, we do not yet bear the image of the Heavenly One, our risen, ascended and glorified Jesus in Heaven. How very manifest this is to us as we groan, being burdened with the bondage of corruption, so sinful, tempted and afflicted we are now with pain and sickness, and mortality



**ELDER
FREDERICK W. KEENE**

He was born in London, England, in 1856, where he attended Zion Strict Baptist Church and immigrated to Ontario, Canada, in 1870, where he united with the Covenanted Baptist Church, later moving to New York where he was ordained in the Lexington O.S.B. Assn. He and his family later moved to Maine, where he served the Oak Woods O.S.B.Ch. at North Berwick. In 1919, he moved to Raleigh, North Carolina, placing his membership with Gilliam's Ch., near Reidsville, N.C. He died 1937, where his body was laid to rest in the Oakwood (Historic) Cemetery, Raleigh, N.C. Above photo was made in 1934, during Pigg River Dist. Assn., held with Church at Basham Meeting House, near Roanoke, Virginia. Ed.

wearying us. But, we are the Lord's body; our bodies are the members of Christ. (I Cor. 6: 15). We are not yet glorified together with Christ. We shall be all glorious, as His Father glorified Jesus, His Son, here, and as He is now all glorious with His Father in Heaven. (Romans 8:17).

He said and promised that one glorious day we shall be like Him for we shall see Him as He is; we shall awake with His likeness. We shall be raised in glory. (I Cor. 15:43). He shall change our vile body that it may be fashioned and glorified like unto His own glorious body. God hath called us, His chosen and ransomed ones, unto His eternal glory by Christ Jesus, and Christ is in us, the hope of glory. (Col. 1: 27). Oh! In this blessed hope we have (and are given) the precious foretastes of the glory that shall be revealed. (I Peter 5:1).

Yes, in the dissolution of our mortal bodies back to dust, as He promised, "dust thou art, and unto dust shalt

thou return", (Genesis 3:19), while **THE SOUL DOES NOT RETURN TO THE DUST WITH THE BODY, IT (THE SOUL) SHALL BE TRANSLATED TO THE REALMS OF GLORY, TO BE WITH CHRIST IN PARADISE. PROOF: (LUKE 23:43), (PHILLIPPIANS 1:23), (ACTS 7:59).** And when in "THAT DAY" (II TIMOTHY 1:18) OUR Lord Jesus Christ shall descend from Heaven (with the New Jerusalem, (see Revelation 21:2), to raise the ransomed bodies of His saints by His omnipotent Spirit, He shall quicken our mortal bodies, though they are dust, (Romans 8:11), and they (all of them) shall be raised spiritual bodies in power and glory, immortal and incorruptible, made like unto Christ's glorious, glorified body in Heaven. Then with both body and soul reunited again, we shall be like Him. Then in actual reality, (not in faith and hope in Christ Jesus, which at present is our earnest and foretaste of our inheritance), then actually and forever and ever we shall bear the Image of the Heavenly; to this we hope to come. (Acts 26:7). Now this is the one, final, crowning attainment of true believers in the Son of God. This is proven by the following scripture below:

"Behold I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised in corruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I Cor. 15:51-54).

When the above has been accomplished by the omnipotent, all powerful Spirit of the Almighty God, having such a hope within us by the Holy Ghost, we can say, "As for me, I will behold thy face in righteousness: **I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS.**"

(Psalms 17:15). Then shall be consummated our adoption, which will be that all glorious liberty and eternal manifestation of the children of God. (Romans 8:17-25).

The bondage of corruption (Read Romans 8:21) shall no more hold us: death shall no longer celebrate its power over our bodies and dust in the grave. "*The last enemy that shall be destroyed is death.*" (1st Cor. 15:26). Christ Jesus, our risen, and ascended Head, reigns in Heaven today, triumphant over death, hell, and the grave, and all His ransomed people, His body, the Church, shall be at last triumphant, too (Hosea 13:14). The persevering Grace of God shall never fail: His saints will never fall finally away.

"Triumphantly glorious, our Head has ascended O'er death and the grave, all their power laying low; This gains us a rising when time shall be ended, Death no more shall hold us, Ah! Never, Oh no!"

Our precious Christ is the first fruits — afterwards they that are Christ's at His coming. Oh! then, (and not until then), shall be brought to pass the saying that is written, "Death is swallowed up in victory." This is the gospel which we have received, and wherein we stand, and by which we are saved. (I Cor. 15: 1-2). "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as he is pure.*" (I John 3: 1-3).

Now, only in part we know; then, when we are finally gathered home to glory in that glorified body and soul, we shall know then even as we are known.

**"Then shall I see, and hear, and know
All I desired and wished below;
And every power find sweet employ
In that eternal world of joy."**

**Frederick W. Keene
North Berwick, Maine
August, 1908**

(Editor's Note: Please see on page #8 of this issue of Z.L., the most recent, now available, republication of the choice writings of the late Elder F. W. Keene. A number of his articles have recently been reprinted and published. We are grateful to Janice K. Knight of SOUND PUBLICATIONS for making them possible to read again. They have long been out of print for many years. See page #8 of this issue of Z.L. for purchase of them at very reasonable cost. Editor.)

**PAULINE REGISTER JACKSON
(1914-2008)**

**"Precious In The Sight
of The Lord Is The Death Of His
Saints." — Psalms 116:15)**

It is with sadness and a feeling of unworthiness that we, the undersigned committee, appointed by Harnett Primitive Baptist Church, Sampson County, North Carolina, attempt to leave on record this obituary notice concerning the life of our deceased sister, Pauline Register Jackson, also the wife and mother of the committee.

She was born April 20, 1914, in Sampson County, N.C., to Christopher O. and Barbara Barefoot Register. On July 15, 2008, God in His tender mercy and compassion looked down on this precious jewel and called her home to paradise to dwell with Him forevermore. Her stay on earth was 94 years, two months and 25 days.

Left to mourn her passing is her husband, Graham Jackson, a son, Ronald, and his wife, Sadie, and daughter-in-law, Mary Anna Jackson. Survivors also include four grandchildren, namely, Gregory Dixon Jackson, Jeffrey Mitchell Jackson and wife, Tammy, Ronald Todd Jackson and Kenza Jackson Brechka and Husband, Joe; two great-grandchildren, Nina Darlene Jackson and Savannah Rae Jackson. Sister Pauline was preceded in death by her son, Graham Dixon Jackson, her parents, six brothers, and three sisters.

Sister Pauline asked for a home with Harnett Primitive Baptist Church on September 22, 1983. The church received her in sweet fellowship and she was baptized September 24, 1983, in the Jackson family pond by her pastor, Elder Delbert Carraway.

She loved the church family and was a role model of service and dedication to Harnett Church and the Seven Mile Association. She and her husband, Graham, traveled many, many miles, attending all the corresponding associations in several states for many years. Some of their happiest times and best memories were these meetings, and having the visiting ministers (elders), members, friends, and family in their home, where she always graciously welcomed as many as would come.

She was faithful to fill her seat as long as she was able and was an inspiration to all that knew her. She



PAULINE R. JACKSON
(Age: 94 yrs., 2 mos., 25 days)

was someone who was blest to walk a Godly walk and talked a Godly talk; she was beautiful inside and out, a person of great character and strong love for her Saviour, church and family, never wavering from the truth and true belief of salvation alone by Grace and the Old Baptist doctrine. She was blest to live her life for others, and was an inspiration to all who knew her, and was held in high esteem.

In declining health, when she could no longer serve, as she desired to do, her family was always sure to bring her to church. Her wheel chair had its special place during church service, and what a blessing it was to see this lovely lady sitting in her wheel chair, singing every word of the hymns in the *Lloyd's Hymn Book*.

During her shut-in years, she remained humble, loving and appreciative, when an outpouring of dedication, love, and special care was showered on her by her family. She was so wonderfully blest to live out her days in her home by the side of her husband, Brother Graham Jackson, of 71 years of married life.

Elder Virgil Davis conducted her funeral service on Thursday, July 17, 2008, at Harnett Primitive Baptist Church, and her body was laid to rest in the family cemetery near her home. The host of friends, flowers and memorials served as a tribute to her life of service to her family, church, and community. Sister Pauline Jackson was blest so wonderfully in fighting the good fight of faith and finished her course here. God richly blest her with that good hope of a sweet resting-place with her Redeemer beyond this mortal life in that better world.

Harnett Church extends its sympathy to the family and loved ones. We miss that sweet smile and the twinkle in those blue eyes, but we truly believe our loss is her eternal gain.

Be it, therefore, resolved that the church bows in humble submission to the purpose of the Almighty God who has ordained all things in this time world. This Resolution was read and approved in conference with a copy requested to be recorded in the books of Harnett Primitive Baptist Church, and copies being sent to her family; also that one copy be sent to *Zion's Landmark* for publication.

Done by the order of Harnett Primitive Baptist Church in conference on Saturday, November 15, 2008.

Virgil Davis, Moderator
Graham Jackson, Clerk
A. Brewer Jackson, Clerk pro. tem.

Ronald Jackson, Graham Jackson,
A. Brewer Jackson, Committee

(To the many friends of Brother Graham Jackson, we are glad to say that he is still able to attend his church meetings at age 95 years, and is receiving faithful, constant care from his family, while still residing at his home on Dunn Road, Godwin, N.C. Editor.)

MILDRED LEMONS MIDDLETON
(April 29, 1914 - June 7, 2008)

The members of Sardis Primitive Baptist Church, Rockingham County, North Carolina, bow in humbleness in the passing of a dear Sister, Mildred L. Middleton. "A precious one from us is gone; a voice we loved is still: a place is vacant in the church, which no one else can fill."

Sister Middleton was born on April 29, 1914, in Rockingham County to the late Samuel Roscoe and Liviah Daisy Enoch Lemons, and departed this life June 07, 2008, making her stay here 94 years, one month and eight days. On November 17, 1934, she married Jesse Aaron Middleton. To this union were born seven children. She was preceded in death by her dear husband, Brother Aaron Middleton, two beloved sons, David L. Middleton, Sr. and Charles S. Middleton, Sr., son-in-law James "Jay" Southern, sister, Ida Cleone Lemons, brothers Carl, Wade, Herbert and Taylor Lemons.

She leaves behind to cherish her memory and mourn her passing, two daughters, Marie Southern and Sarah Sidbury, three sons, Tommy, Allen, and Steve Middleton, 11 grandchildren, 12 great grandchildren, two sisters, Liviah Griffin and Mary Moseley, and a sister-in-law, Sarah L. Haynes. Twin great grandchildren were born the day after her passing.

Our Great Creator brought Brother and Sister Middleton before Sardis Primitive Baptist Church near Madison in Rockingham County, N.C., asking for a home on the fourth Sunday in July, 1965. They were gladly received and were baptized the following fourth Sunday in August, 1965, by their pastor, Elder James G. Gardner. Sister Middleton remained faithful and dedicated to her church, and was blessed to be able to attend until her passing. She served in the capacity of church clerk from 1984, at age 70 to 2005, at age 91. In the trail of handwritten verses of scripture she left behind, the one that was always visible, someplace in her kitchen, is taken from Proverbs 25:11: "A word fitly spoken is like ap-



MILDRED L. MIDDLETON
1914-2008
(Age: 94 yrs., 1 mo., 6 days)

ples of gold in pictures of silver." Soft-spoken, but staunch in her belief, most likely explains another handwritten verse, Psalm 95:1: "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation."

Sister Middleton was richly blessed with many talents. Her innate talent, as an excellent seamstress, allowed her to clothe her family. The beautiful dresses, worn by her to attend the weddings of her children and grandchildren, were made by her. She baked beautiful, delicious wedding cakes as well as yeast rolls, which she placed in a basket on the corner of her kitchen table for everyone to reach for as they passed by. She had a special connection with the soil and loved to watch a seed turn into a beautiful flower or food for her family and friends. She loved flowers and was always surrounded by them. Joy was derived from canning and preserving food for winter. Included in her repertory of crafts were quilts, afghans, doilies, baskets, chair bottoms, macrame, ceramics, needlepoint, and hand paintings. All were given to family and friends. She was indeed a "giving-from-the-heart" person. While providing for her family was of utmost importance to her, the most important aspect of her life was attending Sardis, her church; and oh, what joy she received when her children were with her!

Her Papa and her husband endured long periods of illnesses, and she served as a wonderful caretaker for both of them. After their passing, she wanted to travel. In 1984, the first of her two flights overseas was a Scandinavian tour with the Lee Kinnard group. She loved to speak of her trips going to Holland, Denmark, Finland, and Sweden, the Scandinavian countries. Several bus tours saw her out West, also in Pennsylvania, Florida, Washington, DC, and a cruise to the Bahamas. She truly enjoyed being blessed to be able to travel.

Sister Middleton's funeral service, which was attended by a host of brethren, sisters, and friends, was held at Sardis Primitive Baptist Church on Tuesday, June 10, 2008. The service was conducted by her Pastor, Elder David Minter, assisted by Elders William Knight, Kenneth Hopkins, and Kenneth Key. Rose Mary Oakley sang "Hungry, and Faint, and Poor", "How Tedious and Tasteless the Hours", and "Amazing Grace", as her body was taken from the Church. Rose Mary also sang "Father, We'll Rest" at the gravesite. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. 22:1.)

Her body was laid to rest beneath a beautiful mound of flowers to await the resurrection when Jesus will call the jewels of His mercy together to live with Him forever and ever, where there will be no more sorrow, there to be like Him and be forever satisfied.

"Blessed are they that mourn; for they shall be comforted." Matthew 5:4

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

Done by order of the Sardis Primitive Baptist in conference, December 27, 2008.

Elder David Minter, Moderator
Julla Minter, Clerk

**MILL BRANCH UNION MEETING
TO BE HELD, FIFTH SUNDAY,
MAY 31, 2009,
AT PIREWAY CHURCH**

Dear Elder Mewborn,

It will be appreciated by us, if you will mention in the next issue of *Zion's Landmark*, that our fifth Sunday union meeting will meet with Pireway Church on Sunday only, May 31, 2009. We welcome all lovers of the truth and our friends to come and be with us.

Linwood Carroll, Clerk
Conway, South Carolina
1-843-602-2065
May 1, 2009

**FIFTH SATURDAY AND SUNDAY
MEETING SCHEDULED
TO BE HELD AT HISTORIC,
OLD SANDY CREEK CHURCH,
AUGUST 29TH & 30TH, 2009**

We, the members of Sandy Creek Primitive Baptist Church, Randolph County, North Carolina, hope to have a fifth Saturday and Sunday meeting, if the Lord will, on the above dates, this year, 2009. The Saturday service will begin at 2:00 p.m., and the Sunday service, following, will begin at 10:00 a.m., for the dates that are shown above. We welcome our friends and visitors to come and be with us.

From a brother in hope, I trust,
Hal Younts, Clerk
Climax, N.C. 27233
May 1, 2009

SOUND PUBLICATIONS
P.O. Box 2634
Thomasville, NC 27361
Phone or Fax: (336) 475-2990

April 14, 2009

Elder J.M. Mewborn
Zion's Landmark
P.O. Box 1358
Coats, NC 27521

Dear Elder Mewborn:

I just received a phone call from my dear friend and brother in the Lord, David Perez, who said that he spoke with you last night and that you requested that I send you a little note concerning the available material by Elder F.W. Keene which has been published. Following is a list of the titles currently available:

A Sweet Savor of Jesus Christ -
Part 1
40 pages, \$2.60

A Sweet Savor of Jesus Christ -
Part 2
40 pages, \$2.60

Epistles of Faith and Love
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I do humbly thank you for your willingness to reference the source of the Elder Keene material in the next issue of "*Zion's Landmark*" magazine; I desire to be truly thankful to the Lord for putting it into your heart to help with the distribution of these writings. May the Lord bless your labors and strengthen you in both body and soul; may He be pleased to spiritually edify the souls of His scattered remnant in our day, and may God receive all the glory.

Kind Christian Regards,
Janice K. Knight

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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A MIRACLE OF GOD EXPLAINED

The following article, explaining how God enabled the ravens to feed His prophet, Elijah, in the wilderness, appeared as an editorial by Elder Cleo Robertson, an Associate Editor of the Signs of the Times, in the July, 2008, issue.

If not deceived, we feel this article is a "taking forth the precious from the vile", (Jer. 15:19), and also "a rightly dividing the word of truth". (II Tim. 2: 15). If so, it is the blessing of God that brought it about. These things come only by divine Revelation from the God of eternal existence.

Elder Robertson, at our request, has graciously consented for our republication in Zion's Landmark. Editor.

"I HAVE COMMANDED THE RAVENS TO FEED THEE"

"And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

(I Kings 17:4)

In the days of Elijah, Ahab was king over the ten tribes of Israel, and he was more evil than any king before him. He married Jezebel who was the daughter of the king of Zidon, which was a nation that worshipped Baal. So Ahab built an altar to Baal and worshipped the idol, as well as setting up other idols and false images in the land.

God sent Elijah to Ahab to tell him that there would be no dew or rain these years. James 5:17 tells us that it was for a period of three years and six months. Then, the Lord told Elijah to hide himself by the brook, Cherith, as Ahab and Jezebel sought to find Elijah to kill him. Cherith means "to cut off or separate." Elijah was cut off or separated from King Ahab. According to I Kings 18:10, he sought out Elijah in every nation and kingdom, but could not find him. They could not because what God has hidden, no man can find. God had already commanded, "Touch not mine anointed, and do my prophets no harm." (I Chron. 16:22). In all his searching, Ahab could not locate Elijah. God raised up Elijah, as His true prophet for the times. The Lord always raises up His servants at His appointed time and qualifies them for the work for which He has purposed. How alone Elijah must have felt, as he was being hunted to be killed! God had called him to confront the king of this

nation with all the evil and worship of false gods. He was just one man against a king and his whole army, but God was with Elijah, and neither the king, nor his army, could touch Elijah. The Lord does not forsake His little ones in times of trouble and afflictions. He feeds them with His grace and truth that is comforting and strengthening.

The Lord told Elijah he would drink of the brook and that He had commanded the ravens to feed him with bread and flesh in the morning and also in the evening. Ravens by nature would not bring food to anyone. They are scavengers that feed on dead or decaying matter and prey on small, defenseless things such as worms, crickets and even young birds. They are black in color. Both Leviticus in 11:15 and Deuteronomy 14:14 declare them to be unclean and an abomination. To me, the ravens here set forth God's ministers in their human, fleshly or carnal nature. The natural man is a depraved sinner and as black as the raven. To be carnally minded is enmity against God, for it is not subject to the law of God, neither indeed can be (See Romans 8:7). Therefore, those in the flesh cannot please God. In their carnal nature, men cannot bring spiritual food to anyone, as they feed upon the corrupt, dead things of the natural man, as the ravens do. In my own experience, I never had any thought of attempting to bring any food of the gospel to any of the Lord's people. I had other plans and desires that did not include the Lord or His people. But, the Lord commands and it stands fast, speaks and it's done. I am made to feel so weak and unworthy and feel surely one such as I cannot be one of the Lord's servants. Yet, there is great comfort in the Lord's words to the Apostle Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." (II Cor. 12:9).

In his raven nature, King Nebuchadnezzar besieged Jerusalem, captured the city, destroyed the temple and took many vessels of the temple, as well as many of the Jews to Babylon. He worshipped other gods and boasted of his power and majesty in building a magnificent kingdom. In Jeremiah 43:10, God calls Nebuchadnezzar His servant. Therefore, at God's appointed time, He took Nebuchadnezzar out of his palace and into the wilderness where he was

ONE OF THE MANY WONDERFUL PROMISES, MADE FROM GOD, TO HIS CHURCH AND PEOPLE.
(I Kings 17:14-16)

By the poor widow's oil and meal
Elijah was sustained;
Though small the stock, it lasted well,
For God the store maintained.

It seemed as if from day to day,
They were to eat and die;
But still, though in a secret way,
He sent a fresh supply.

Thus to His poor He still will give
Just for the present hour;
But for tomorrow they must live
Upon His word and power.

No barn or store-house they possess,
On which they can depend;
Yet have no cause to fear distress,
For Jesus is their Friend.

Then let no doubt your mind assail;
Remember God has said,
"The cruise and barrel shall not fail;
My people shall be fed."

And thus, though faint, it often seems,
He keeps their grace alive;
Supplied by His refreshing streams,
Their dying hopes revive.

John Newton

(Note: Please see editorial comments on the above subject and poem in this issue of Zion's Landmark on page No. 3. Editor)

shown that he was nothing and had no power of his own. Again, at God's appointed time when Nebuchadnezzar had been thoroughly taught, he said he lifted up his eyes unto Heaven and came forth praising God, proclaiming that God's dominion "is an everlasting dominion and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him what doest thou?" (Dan. 4:35). Nebuchadnezzar was blessed to set forth his experience of grace in the book of Daniel. Daniel 4:1-2 reads, "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me." Daniel 4:37 further reads, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth and His ways judgment: and those that walk in pride He is able to abase." The Lord had commanded the raven (Nebuchadnezzar) to feed His little ones with bread and flesh.

As with the Apostle Paul (or Saul of Tarsus) before his conversion, his raven nature was persecuting the Lord's people and binding them and putting them in prison. He even consented to the gnashing of teeth and stoning of Stephen. But, then, on

the way to Damascus, the Lord brought him down and showed him the blackness of his earthly nature. The apostle experienced that which he was blessed to write in Ephesians 2:1-3, "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." There, on that road, he also experienced what the psalmist wrote in Psalm 107:1-2, "O give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." Paul could proclaim that by grace you are saved and that grace and truth came by Jesus Christ. The raven (the Apostle Paul) was commanded to feed the Lord's elect with bread and flesh.

Noah sent the raven out of the ark first and it did not return unto him because it found its desires of death and decay in the natural world. The dove was sent our afterward which was a type of the spiritual and it found no rest in the world and returned back unto Noah in the ark. I Corinthians 15:46 states, "Howbeit that was not first which is spiritual, but

that which is natural; and afterward that which is spiritual." God chose His ministers, as He did all His people from the foundation of the world, and brought them into an understanding of the truth at His appointed time. He makes them willing in the day of His power. He commanded the ravens to feed His prophet, Elijah, and they did. Christ commanded Peter to "feed my lambs, feed my sheep." (John 21:15-16), and Peter was blest by Him to do it.

The scripture says that the ravens brought Elijah bread and flesh in the morning and also in the evening. I believe that this event actually took place, but I also believe this is setting forth that Heavenly calling of God's true ministers preaching the gospel of Christ to His chosen people. Elijah could not provide any food for himself. He was in a helpless condition and totally dependent upon the Lord. John 6:33 states, "For the bread of God is He which cometh down from heaven, and giveth life unto the world." Jesus said, "I am the bread of life." The food that the ravens brought to Elijah was not man-made, nor was it of man. God made and prepared the bread and flesh and gave it to the ravens to bring to Elijah. It was nourishing and strengthening to him. It was life to Elijah. So is the gospel to every little child of grace. John 6:51 reads, "I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." The world that Jesus refers to is not this natural world, but the world of believers, His elect people. This bread and flesh, that the ravens brought to Elijah, sets forth that which was to come, namely, Christ in the flesh. This was His incarnation of His suffering and death and the redemption of His people from their sins by the giving of His flesh or body on the cross and the shedding of His blood. When Jesus fed the five thousand with five loaves and two fish, He was setting forth Himself

as the bread and flesh. I believe the five loaves are five manifestations of the one Bread. Jesus is manifested to His people as (1) Wonderful (2) Counselor, (3) The Mighty God, (4) The Everlasting Father and (5) the Prince of Peace. These are those five manifestations of the one Bread. The two fish set forth (1) grace and (2) truth that came by Jesus Christ. (See John 1:17). Every little heir of promise feeds upon this Bread and Flesh. Every God-called minister preaches this Bread and Flesh. To eat of His Flesh is to experience in a measure the suffering of Christ. Christ told His disciples in the upper room to "take, eat: this is My Body, which is broken for you: this do in remembrance of me." The Apostle Paul writes in II Timothy 2:12, "If we suffer, we shall also reign with him" and in Romans 8:17, "And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." When the apostles were brought before the Sanhedrin, which was the highest Jewish council for preaching Jesus, they were beaten and told not to do it any more. But, the apostles departed rejoicing that they were counted worthy to suffer for His name. As the psalmist wrote, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." O, dear people, haven't you feasted upon this Bread and Flesh? What joy you experienced! Yet, how humble, and small you were made to feel with the precious hope that you were included in His suffering, death and resurrection. His resurrection was the first resurrection; and all that hath part in that resurrection, on such the second death hath no power. (See Rev. 20:14).

The water of the brook, which Elijah was commanded to drink, was setting forth the Holy Spirit. As natural water is essential for natural life, so the Spirit is essential for spiritual life, as that which is born of the flesh

Zion's Landmark

"Remove not the ancient Landmark

which thy fathers have set." Proverbs 22:28

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is flesh; and that which is born of the Spirit is spirit." The Spirit was manifested to Elijah, as it kept him safe and provided for him. As David experienced and wrote, "*The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.*" In the green pastures of His grace, His little ones are given rest and feed upon the green grass of the gospel. No works of the flesh participate or are involved. They are led beside, and also drink of, the still waters of His Spirit, that pure river of water of life, clear as crystal that flows from the throne of God. But, at God's appointed time, the brook dried up. God did not leave nor forsake His prophet, but the appointed time for Elijah to leave this place had come. The Lord commanded Elijah to go to a certain village and to a certain widow woman (a type of the Church) who God had commanded to sustain him and the Spirit was manifested in the hand full of meal in a barrel and a little oil in a cruise that failed not, as well as the miracle of raising her son from the dead.

How marvelous are His works and His ways past finding out! May the Lord of all grace be with each of you and feed you with this *Bread and Flesh*, and bless you with comfort and peace.

Cleo D. Robertson
Cary, N.C. 27513

THE WIDOW WOMAN
OF ZAREPHATH, A TYPE OF
THE TRUE GOSPEL CHURCH
IN THIS TIME WORLD
(I Kings 17:7-16)

"And it came to pass, after a while, that the brook dried up, because there had been no rain in the land. And the Word of the Lord came unto Elijah saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded A WIDOW WOMAN to sustain thee. So he arose, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me

thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord, which He spake by Elijah." — I Kings 17:7-16.

EDITORIAL COMMENTS

The above scripture depicts in a natural setting a poor, widow woman, outside of her house in an area of Zidon, called Zarephath. There was a very severe, ongoing drought in Midian and surrounding area at the time, where lived God's true prophet, Elijah. Due to hard, severe persecution by King Ahab and his wife, Jezebell, who wanted very much to kill Elijah, God commanded him to go to one widow woman in Zarephath, who would sustain him there. When he arrived at the place, he saw her outside "gathering sticks". The widow's name is not literally given here, other than she was a widow, meaning, of course, a woman who had lost her husband by death. There is no disclosure in the scriptures of her literal name. It will not be found there.

Elijah, being thirsty, tired and hungry from the hard journey, asked her for a little water, and a morsel (or small piece) of bread. Her reply to him was one of dismal hope, when she said, "I have no cake, but a hand full of meal in a barrel, and a little oil in a cruise." She continued, "I am gathering TWO STICKS that I may go in and dress it for me and my son, that we may eat it and die." Her little hope of any future survival could not have been more dismal under such meager circumstances, their lives being dependent upon these four things, viz: two sticks, a handful of meal and a little oil! Their outlook of what was coming, foodwise, was bleak at its best. It would appear that the hope of their future existence and survival could not have been more dire or hopeless from the standpoint of starvation. David experienced this most dismal feeling once, when he declared,

"Will the Lord cast me off forever? And will He be favorable no more? Is His mercy clean gone forever? Doth His promise fail for evermore. Hath He forgotten to be gracious?" (Psalms 77:7-8) The Lord God of Heaven at times tries His subjects of grace, as He did the widow woman and David, and if we be His, it will be coming to us, sooner or later. This is ours by HIS promise, and they are surely coming to us.

God's purpose in permanently withholding the anonymity of this widow woman's natural name is wonderful, indeed, in meaning, as it relates to its place in the true spiritual world of gospel worship and belief. The world of the carnal minds of men has never understood or comprehended it, nor will it ever.

Her identification by name, as withheld by the inspiration of God, has always been known only as THE WIDOW OF ZAREPHATH. She represents the true gospel Church of the living God in this time world. She is seen here in the *Old Testament* in figure, type and shadow, as revealed by the Holy Ghost and made known in the *New Testament*. All of this is seen only by the divine Revelation of God.

A widow by definition is a woman who has lost her husband by death. In this case it was her law-husband by which she was wedded and came into the world, as she was locked in the bond of iniquity and gall of bitterness, (See Acts 8:23), under the power of sin and death from the fall of Adam and Eve in the Garden of Eden in the morning of time. The widow-woman's law husband always dies in the quickening of the soul in the elect child of God, when "the law of the Spirit of life in Christ Jesus" slays his in-bred, corrupt, carnal nature, as Paul had experience this when he declared, "I was alive without the law once: but when the commandment came, sin revived, and I died." (Romans 7:9). The new, Spiritual Husband, the Lord Jesus Christ, raises the soul of this child of God from the horrible pit of

unbelief and delivers him from the curse and bondage of the law of sin and death. He then becomes a new creature in Christ and is made to know that it is the mighty Hand of God that did it.

Our great Physician removes the old heart of sin and unbelief from His child of Grace. The prophet, Ezekiel, better explains it this way: "I will give them one heart, and I will put a new spirit within you. I will TAKE THE STONY HEART out of their flesh, and will give them a HEART OF FLESH." (Ezekiel 111:19). Also, "I will cause you to walk in my statutes, and ye shall keep them and do them." (Ezekiel 36:27). This wonderful, surgical operation from the spiritual scalpel of that great Physician, THE LORD JESUS CHRIST, performs a heart-transplant replacement that the very best, natural surgeons in John Hopkins Hospital, Baltimore, Maryland, Duke (University) Hospital, Durham, North Carolina, and the Mayo Clinic, Rochester, Minnesota, cannot (and will never) be able to perform.

A beautiful, New Testament, portrayal of this same widow woman, setting forth the gospel Church of Christ Jesus, is found in John 4:17,18, in the Samaritan woman at the well. "Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said I HAVE NO HUSBAND. Jesus said unto her, Thou hast well said, I have no husband. For thou hast had five husbands; and He whom thou now hast IS NOT thy husband; in that saidst thou truly." The five husbands that Jesus told her she had had represents the law-husband. But, He said to her, He whom thou now hast is not thy husband. He was referring here to Himself, soon afterwards to be revealed to her, and then she told everybody, "Come see A MAN, which told me all things that ever I did: is not this THE CHRIST? (John 4:29). The five husbands represent the law-husband, and He said, "Thou hast had FIVE HUSBANDS". This is past tense, "hast had", but

now she has them no more.

The Apostle Paul so beautifully describes this widow woman in this scripture, as he spoke to the Roman brethren, "Wherefore, my brethren, ye also are become DEAD TO THE LAW BY THE BODY OF CHRIST, that YE SHOULD BE MARRIED TO ANOTHER, even TO HIM WHO IS RAISED FROM THE DEAD, that we should bring forth fruit unto God." (Romans 7:41). He simply told the Roman Church that their law husband had died and their marriage was now to her Gospel Husband, the Lord Jesus Christ, in Heaven.

After the new birth and the true reception of that lively hope in the child of Grace, God keeps him by that Spiritual tie, called in the scriptures, "the Spirit of Adoption." It is during this interim of time that the child of God is kept by His mighty power in faith and hope, even after his mortal body is in the grave and has been dissolved to dust, as David said, moreover "My flesh shall rest in hope." (Psalms 16:9). Job said, "All the days of my appointed time will I wait, till my change come." (Job 14:14). This interim of time during which Paul calls "the Spirit of Adoption" (some have referred to it by the words of (1) a betrothal or (2) and espousal) of the tie of marriage (See Romans 8:15, Romans 9:4), Galatians 4:5, and Ephesians 1:5), will culminate at the last day at the second coming of Christ at the first resurrection of the bodies of the just. Paul declared it "waiting for the adoption, to-wit, the redemption of our bodies" at the second coming of Christ. (Romans 8:23).

Following the first resurrection on which the second death shall have no power (See Revelation 20:6) "when corruption has put on incorruption" and "mortality has put on immortality", the bodies of the saints of God, will be carried away from a (burning up) world and universe. (See II Peter 3:10) Somewhere between here and yonder, the bodies of the just in Christ will be GLORI-

FIED, when Christ will open the gate of Heaven to receive them HOME in that glory-world. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and THE KING OF GLORY shall come in. Who is this KING OF GLORY? THE LORD strong and mighty, and THE LORD mighty in battle." (Psalms 24:7-8). This will be as described from John's inspired words, "These are thy which follow THE LAMB whithersoever HE goeth. These were redeemed from among men, being the first-fruits unto God and to THE LAMB." (Revelation 14:4).

Paul and David, both, are referring to that glorious day and hour when Christ will take all those glorified bodies with Him into that glory-world, where they will dwell with THE FATHER and THE SON in that home-coming that will never end. The old poet described it,

"When we've been there ten thousand years,
Bright, shining as the SUN;
We've no less days to sing
GOD's praise
Than when we first begun."

The widow woman, to whom God gave the "TWO STICKS" (And they represent her FAITH and HOPE) will have at last, finally, reached her last destination. And that is because of the predestination that was ordered and secured in that everlasting covenant that God made with His Son from and before the foundation of the world. She will not need her "hand full of meal" and her "little oil" any more. GOD's sufficiency of His perpetual Grace sustained her here, but she will not need them there. The glorious rain will have come and gone, as Samuel said, "He shall be as the light of the morning, when the sun riseth, even a morning without clouds." (II Samuel 23:4).

Then, this marriage will have been fully and finally consummated, as John said in Rev. 19:7-9, "Let us be glad and rejoice, and give honor TO HIM: For THE MARRIAGE OF THE LAMB is come, and His wife hath made herself ready." She will

not need her Robe of Righteousness, as worn in this time world anymore. Her clothing will be even better. It will last forever and ever. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." This is as close as the good Lord will let us see what the body of a glorified saint will look in Heaven and immortal glory.

J.M. Mewborn,
May 1, 2009

DEFINITION OF A HARDSHELL BAPTIST

What is a Hardshell Baptist? The term "hardshell" has been applied for many years to the God-fearing people that I have been blessed to hope are my brethren (brothers and sisters) in Christ Jesus. It is used by some as a term of derision. Over the years my experience has made me believe that this term is correctly applied to those I call brethren in hope. I have heard many good thoughts about what the word "hardshell" means. I would like to express my beliefs and why I believe that the word aptly describes the child of God.

A shell is a covering that gives protection. If the shell is soft, the more apt it is to be pierced. If it does not full cover the one it protects, the wearer may be wounded or killed.

In I Samuel: 17 and Ephesians 6, I believe the difference between a softshell and a hardshell is made clear. A shell with chinks in it, that affords little or no protection to the wearer, and a hardshell that affords total protection to the wearer, is made plain.

As Goliath of Gad stood in a valley between the encamped armies of Israel on one mountain, and the Philistines on a mountain on the other side, he fearlessly defied the armies of Israel saying, "I defy the armies of Israel this day." (I Sam. 17:10) Goliath was a champion of the Philistines, and he inspired dismay and fear in Israel. "When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid." (I

Sam. 17:10)

What a fearful sight this nine-foot giant must have been clad in his mighty shell of armour which weighed nearly 150 pounds! What great fear that mighty spear with its twenty pound head must have brought to the heart of even the most valiant warrior in Israel's army! Who could stand against its terrible thrust or face the great sword at close hand? For forty days this fearsome sight bragged before the armies of Israel.

Then we hear the voice of a stripling of a lad, a young, shepherd boy of the flock, the youngest of Jesse's sons saying, "Is there not a cause? Let no man's heart fail because of him; thy servant will go and fight with this Philistine." (I Sam. 17:29 and 32) But where is David's armour? He refused the offer of Saul's armour. "I cannot go with these; for I have not proved them. And David put them off him." (I Sam. 17:39)

The mystery of David's shell of armour begins to clear, as we see him standing before the Philistine and fearlessly declaring, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hands — And all this assembly shall know that the Lord slayeth not with sword and spear: for the battle is the Lord's and He will give you into our hands."

Yes, David came into battle in a shell made up of the whole armour of God. His feet were shod with the preparation of the gospel of peace shown when he said, "... for the battle is the Lord's." His loins were girt about with the truth. "I come in the name of the Lord of hosts, the God of the armies of Israel." King David was to go forth many times during his life in the name of the Lord of hosts, and he always gave God credit for the victory. In the twilight of his life he was to say, "Thine, O Lord, is the greatness, and the power, and the victory,

and the majesty: for all that is in heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all." (I Chron. 29:11) No wonder, King David was a man after God's own heart. (See Acts 13:22).

David's breastplate was not of mail, as was Goliath's, but it was the *breastplate of righteousness*, even the imputed righteousness of Almighty God that comes alone through the Lord Jesus Christ. "Blessed is the man to whom the Lord will not impute sin." (Rom. 4:8) Nathan, the prophet, was to tell King David that his sins of adultery and murder were forgiven by God and that he would not die under the penalty of the law. "The Lord also hath put away thy sin; thou shalt not die." (II Sam. 12:13) God's eternal grace and mercy bathed David, the son of Jesse, as it did David, the King of all Israel.

As he stood before Goliath, David had on the *helmet of salvation* for he was the anointed of the Lord to take Saul's place when he died before the Philistine Army. Was there any doubt about the outcome, when David's sword was the *sword of the Spirit* of the Lord? (See Eph. 6:17.) This was the same sword of Zion and of Gideon that has ever stood against the enemy of God's elect and people and always prevailed every time without fail.

David's shield was the shield of faith, for he had said unto Saul, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." (I Sam. 17:37).

Goliath's shell was the whole armour of man, and his trust was in the arm of the flesh of man. David's shell was the *armour of God*. His strength was of the Lord, so the stone went straight and true to Goliath's weakness. As it sank into his forehead, Goliath's body fell to the earth with the seat of its wisdom destroyed. When the Philistines saw their champion was dead, they fled, but to die. Is this not true today with men worshippers who

trust in man and make flesh their arm? When their champions fall into death of corruption, they flee to another, and another, in a restless search for that which cannot be sought out and found by man's wisdom. Their shell is as Goliath of Gad, and it will not protect them in the day of temptation.

Every manifested child of God has a shell so hard that it protects forever. Their feet are shod with the *preparation of the gospel of peace*, and their *loins are girt about with the Truth*. They have on the *breastplate of Righteousness* and the *helmet of Salvation*. In their hand is the sword of the Spirit with which they are enabled to withstand in the evil day, and having done all, to stand. (See Eph. 6:13.)

I believe that every Hardshell Baptist not only wears the whole armour of God, but they have been baptized with the Holy Ghost and with fire. As such, they have received the victory in Christ Jesus. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57) Young David in his day, and we in our day, must receive the victory over death as a gift of God. If not, we are as Goliath of Gad. No matter how long or how loud our boast, no matter how great or strong our armour of self-righteousness, sooner or later a young Man (Christ) slays us with the Truth right between the eyes.

If, however, our shell is the armour of God that David wore, it has been proven in the battle that is the Lord's, and the victory that is the Lord's. To be protected by this battle-tested shell of God's manifested grace and mercy is my need. It is the hard shell that can never fail its wearer.

Lynwood Jacobs
Jasper, Texas 75951-7380

(Note: The above article, DEFINITION OF HARDSHELL-BAPTIST, first appeared as an editorial in *Zion's Landmark* in the April, 1976 issue. It is being republished at this time by special request. Editor)

REMEMBERING AN
UNUSUAL CIRCUMSTANCE
OF THE ADMINISTRATION OF
THE SACRED ORDINANCE
OF TWO BAPTISMS IN A BOAT

Burlington, N.C.

October 8, 2008

Dear Elder Mewborn:

As I promised you recently, I am enclosing the article I mentioned to you about the baptism of an afflicted brother and his wife, both of whom were baptized in a boat, when it was carried into their home in Craven County, N.C., 92 years ago. This was a most extra-ordinary incident to occur or take place in the history of the Primitive Baptist Church. I believe the readers of *Zion's Landmark* will appreciate reading it.

It was first published by Elder W.J. Berry in the *Old Faith Contender* in 1948, and has since been published in other PB periodicals. Please use your good judgement as to its publication.

A lover of the truth in hope,
Ronald (Ronnie) E. Rudd,
Burlington, N.C. 27217

BAPTISM IN A BOAT

Grantsboro, N.C.

November 15, 1948

Dear Brother Berry:

At your request and the request of others, I will again try to give an account of the baptism of an aged, invalid brother and his wife in a boat, which was placed in their home for that purpose.

Saturday morning and fourth Sunday in March 1917, was my regular meeting time with the Church at Macedonia, near Ernul, Craven County, N.C. That Saturday morning appeared with rain and snow, which caused me to hesitate about going. My wife had said, "Nobody will meet you, for those members are old and live too far away from the church to go out in such weather as this."

Like Abraham's servant, called and bound under oath to seek a wife for his son Isaac, his servant did not like to take that oath, and, likely, all true servants hesitate to take such an oath. But such an obligation prompted me to go. So, I met the train, went to the meeting-house, kept a good fire going and truly, no one met me at the place that day. At five o'clock in the afternoon, I hurried through rain and snow, to the railroad station for my return home. There was in my heart a sense of quarrel with the Almighty for weather conditions and the prompting obligation to go at such a time, with a kind of resolve, not to go back the next day, even if the weather should be fair. I wrestled all night with these troublous thoughts. Next morning rain and snow con-

tinued to fall. All the time, I tried to be quiet, with nothing to say. Soon I heard the train whistle about three stations below. Here ended my quarrel and perplexing thoughts. I quickly moved to get ready for the train when it reached the Grantsboro (N.C.) station. My wife came and wanted to know what I was doing. I told her I was going back to Macedonia, for the obligation impressed me to go, whether the members met me or not. She said, "I think you are foolish, for you know no one will go there in weather like this, and you will be out your railroad fare for both days."

For the time being, I ceased to wrestle with flesh and blood and went. Upon my arrival at the church, I saw that the rain and snow had ceased in that section, though it was cold and cloudy. A lively congregation was in the building, sweetly singing and two young men were the first to meet me on the church ground. They introduced themselves as sons of Mr. Kelly Gaskins. They said, "Our father is 79 years old, very sick, and has been for a long time. He sent us to see if you would go and preach for him this afternoon." I said, "Yes, I will try to do so." The meeting in the meeting-house was excellent and the singing was with melody and power. I entered the stand and after a hymn of praise, and prayer, I attempted to speak about fifty minutes upon the great theme of the gospel as the true Bread, in every word, proceeding out of the mouth of God. At the close, we announced services at the home of Mr. Kelly Gaskins at two o'clock p.m. We then dismissed with a hymn, and our usual benediction.

The two young men took me to their home, and the bedside of their father. I found him very frail, thin and weak, could talk but little above a whisper and had to be turned in a sheet. To me, he seemed as one of only a few more days.

Soon after the noon lunch, a large crowd was standing on the porch, in the hall, and in the invalid's bedroom. Being placed near the foot of

his bed, I began the services with a hymn of praise and prayer to almighty God. Then for a text, I read, "Tell me, O Thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" Song of Solomon, chapter 1, verse 7. With unusual liberty, I spoke about thirty minutes. Then for conclusion, I turned to hymn No. 201 *Lloyd's Selection*. Deacon A. P. Whitford led the singing. At the end of the first stanza, he stopped and requested that the door of the Church be announced open for the reception of members, which was done. The deacon resumed his singing. Then we saw the invalid raise his hand. I stepped forward and took hold of it. In a low whisper, he said, "I want to be baptized and have a home with you all in the Church." The singing was again halted and I told the Church present what the brother had said. The deacon said, "I have had fellowship for him for a long time, and believe all the rest have perfect fellowship for him too; therefore, I move we receive him," to which all agreed. Then his wife, Rachel, offered herself, with about the same expressed desires, and was likewise received. The singing was again resumed and we all extended the right hand of fellowship to both as candidates for baptism. Every voice seemed so full of sweet melody. At the close of the hymn, I announced that I would be back next month and arrange for the baptism. Then the old Brother Gaskins strained up his voice and said, "I want to be baptized right now." Now what shall I say, for I could not believe he would live more than a week. Should we take him two miles to the creek and if he should not die on the way, he surely would die when dipped into the cold, snowy water. With these thoughts, I had to stand still for a moment.

At this juncture, one of his sons stepped up and in a low tone said to me: "I think I know how you feel. Should we start and Father lived to

reach the creek, he would die when dipped into the cold, icy water, but I would be glad if he could be baptized, for it has been his talk now for more than three months." He then suggested that a boat could be brought and placed in the hall, filled with water, and use it if that would do. I said, Yes, and explained to the Church and audience the suggestion of the boat and further said, "Any way just so a person can be buried beneath the water and raised up again is true baptism; for by this act every true believer declares his faith in the death, burial and resurrection of the Lord, which is the capstone of all the gospel."

All present agreed to this plan. Here, we adjourned the meeting until the boat and water could be provided. Everyone was quiet, with nothing to say, waiting for the final result. I stepped out in the backyard and saw two large water pots and requested some young men to fill both with water and rush a fire to heat them. The boat, which was a nice, clean skiff, was soon placed in the hall. I had its bow (front) lowered so as to force the water there, which would take less warm water and finish with cold water from the well. We then finished with hot water, drawn from pots and other vessels, for heating. Thus, we were able to raise the temperature of the water near blood heat. We then placed a sheet under the invalid brother. I took hold of one corner, the brother deacon the other, with other brethren holding the center and lower corners, then carried him and lowered all his body under the water except the top of his head and face, raised my right hand and said, "In obedience to the command of the Will of Heaven, I baptize this our brother in the name of the Father, the Son and the Holy Ghost," As I dipped and raised him up, I said, "Amen." The baptism was without a strangle and pleasant as any I ever saw. We took him back to his bedroom, placed him on a small cot for the exchange of clothing. Then Sis-

ter Rachel, his wife, stepped up and said, "Why can't I be baptized in that same water where my husband was baptized?" I said, "You can, if you so desire." She said, "I do." I said, "Get ready." She said, "I am ready." I had her step in the boat and sit down. Then after the same order, I baptized her in the name of the Father, the Son and the Holy Ghost, Amen. This also was a pleasant baptism.

When everything was cleared up in the hall, we entered the brother's room. He looked so pleasant, and wanted us to sing and we did so long as we could stay. Brother and Sister Gaskins were both filled with great joy and gladness at the passing events of the day, and their joy was full with them.

Upon my return home, I soon learned there had been no slackening of the rain and snow during the day in my county of Pamlico, North Carolina. On reaching home, my wife said, "I hope you are now satisfied with another long and lonely day." With a smile, I said, "We have had a good day, two lively congregations, preached twice, and baptized two." She could not believe the report, and turned away as though it was a dry joke. The smile on my face seemed, however, to increase her doubt. The next morning she said, "Tell me the truth, — did you have any meeting yesterday?" I said, "Sure! One at the church and one at the home of a sick man." I then had a chance to tell her the whole story, which I did.

I expected the next time I heard from dear old brother Gaskins, he would be dead, but not so. He recovered and was out again for some-time.

Therefore, we feel it was a remarkable Providence of God.

I am as ever, yours in hope,
(Elder) J. P. Tingle
Grantsboro, N.C.

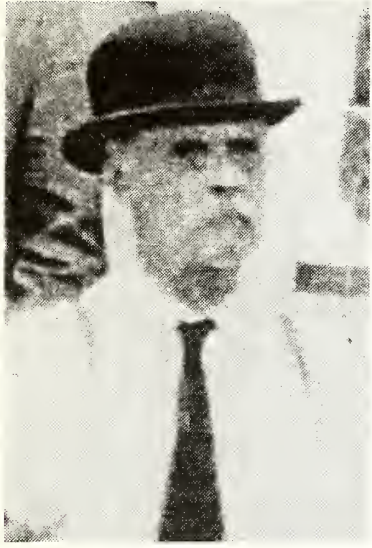
(Note: I remember so well in my boyhood days that Elder J. P. Tingle would always come to our home in the fall of each year, 2nd weekend in October, to attend our Contentnea Association. My father would meet him at the local bus station, as he always depended upon public conveyance for travel in his ministry. He served Macedonia and Bethel Churches in

the Contentnea Association, and Providence Church, (Kehukee Association), in Kitty Hawk, N.C. He was always interesting to talk with and I learned from him. I remember he was faithful to serve his churches. We appreciate our good friend, Mr. Ronald E. Rudd's, sharing with us this interesting article. It shows and proves, beyond any shadow of doubt, the difficult, hard road that true God-called ministers sometimes have to endure in this troublesome world. We are glad that such has been left on record. JMM. — Ed.)

WE SHALL BE LIKE HIM (I John 3:21)

It is well to be unsatisfied with anything less than the presence of our God, and that eternal perfection in His sight. How shall we, such sinful, frail mortals, attain to such happiness? There are moments, even now while on the earth, when the Holy Spirit, the Comforter, divinely discovers to us our perfection in Christ Jesus, the Head of the church, when in His blood and righteousness by that inwrought faith, which is the substance of things hoped for, the evidence of things not seen, we see we are "complete in Him," made "accepted in the beloved." In Him we shine forth in perfection and beauty, perfect through His comeliness, in His robe of righteousness, which He putteth upon us. (Ezek. 16:14), (Isa. 61:10), & Romans 3:33). And what is this? It is the earnest of our inheritance, the spirit of adoption, which in faith and hope is ours in Christ Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (I John 3:1-2).

Jehovah hath predestinated us at last to be conformed to the image of His Son. (Romans 8:29). Have we "this hope" within us? Now, to this we have not already attained. (Phillippians 3:10-14). Ah, we do not yet bear the image of the Heavenly One, our risen, ascended and glorified Jesus in Heaven. How very manifest this is to us as we groan, being burdened with the bondage of corruption, so sinful, tempted and afflicted we are now with pain and sickness, and mortality



ELDER
FREDERICK W. KEENE

He was born in London, England, in 1856, where he attended Zion Strict Baptist Church and immigrated to Ontario, Canada, in 1870, where he united with the Covenanted Baptist Church, later moving to New York where he was ordained in the Lexington O.S.B. Assn. He and his family later moved to Maine, where he served the Oak Woods O.S.B.Ch. at North Berwick. In 1919, he moved to Raleigh, North Carolina, placing his membership with Gilliam's Ch., near Reidsville, N.C. He died 1937, where his body was laid to rest in the Oakwood (Historic) Cemetery, Raleigh, N.C. Above photo was made in 1934, during Pigg River Dist. Assn., held with Church at Basham Meeting House, near Roanoke, Virginia. Ed.

wearing us. But, we are the Lord's body; our bodies are the members of Christ. (I Cor. 6: 15). We are not yet glorified together with Christ. We shall be all glorious, as His Father glorified Jesus, His Son, here, and as He is now all glorious with His Father in Heaven. (Romans 8:17).

He said and promised that one glorious day we shall be like Him for we shall see Him as He is; we shall awake with His likeness. We shall be raised in glory. (I Cor. 15:43). He shall change our vile body that it may be fashioned and glorified like unto His own glorious body. God hath called us, His chosen and ransomed ones, unto His eternal glory by Christ Jesus, and Christ is in us, the hope of glory. (Col. 1: 27). Oh! In this blessed hope we have (and are given) the precious foretastes of the glory that shall be revealed. (I Peter 5:1).

Yes, in the dissolution of our mortal bodies back to dust, as He promised, "dust thou art, and unto dust shalt

thou return", (Genesis 3:19), while *THE SOUL DOES NOT RETURN TO THE DUST WITH THE BODY, IT (THE SOUL) SHALL BE TRANSLATED TO THE REALMS OF GLORY, TO BE WITH CHRIST IN PARADISE. PROOF: (LUKE 23:43), (PHILLIPPIANS 1:23), (ACTS 7:59).* And when in "THAT DAY" (II TIMOTHY 1:18) OUR Lord Jesus Christ shall descend from Heaven (with the New Jerusalem, (see Revelation 21:2), to raise the ransomed bodies of His saints by His omnipotent Spirit, He shall quicken our mortal bodies, though they are dust, (Romans 8:11), and they (all of them) shall be raised spiritual bodies in power and glory, immortal and incorruptible, made like unto Christ's glorious, glorified body in Heaven. Then with both body and soul reunited again, we shall be like Him. Then in actual reality, (not in faith and hope in Christ Jesus, which at present is our earnest and foretaste of our inheritance), then actually and forever and ever we shall bear the Image of the Heavenly; to this we hope to come. (Acts 26:7). Now this is the one, final, crowning attainment of true believers in the Son of God. This is proven by the following scripture below:

"Behold I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised in corruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I Cor. 15:51-54).

When the above has been accomplished by the omnipotent, all powerful Spirit of the Almighty God, having such a hope within us by the Holy Ghost, we can say, "As for me, I will behold thy face in righteousness: *I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS.*"

(Psalms 17:15). Then shall be consummated our adoption, which will be that all glorious liberty and eternal manifestation of the children of God. (Romans 8:17-25).

The bondage of corruption (Read Romans 8:21) shall no more hold us: death shall no longer celebrate its power over our bodies and dust in the grave. *"The last enemy that shall be destroyed is death."* (1st Cor. 15:26). Christ Jesus, our risen, and ascended Head, reigns in Heaven today, triumphant over death, hell, and the grave, and all His ransomed people, His body, the Church, shall be at last triumphant, too (Hosea 13:14). The persevering Grace of God shall never fail: His saints will never fall finally away.

*"Triumphantly glorious, our Head has ascended
O'er death and the grave, all their power laying low;
This gains us a rising when time shall be ended,
Death no more shall hold us,
Ah! Never, Oh no!"*

Our precious Christ is the first fruits — afterwards they that are Christ's at His coming. Oh! then, (and not until then), shall be brought to pass the saying that is written, "Death is swallowed up in victory." This is the gospel which we have received, and wherein we stand, and by which we are saved. (I Cor. 15: 1-2). *"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as he is pure." (I John 3: 1-3).*

Now, only in part we know; then, when we are finally gathered home to glory in that glorified body and soul, we shall know then even as we are known.

*"Then shall I see, and hear, and know
All I desired and wished below;
And every power find sweet employ
In that eternal world of joy."*

Frederick W. Keene
North Berwick, Maine
August, 1908

(Editor's Note: Please see on page #8 of this issue of Z.L. the most recent, now available, republication of the choice writings of the late Elder F. W. Keene. A number of his articles have recently been reprinted and published. We are grateful to Janice K. Knight of SOUND PUBLICATIONS for making them possible to read again. They have long been out of print for many years. See page #8 of this issue of Z.L. for purchase of them at very reasonable cost. Editor.)

PAULINE REGISTER JACKSON
(1914-2008)

*"Precious In The Sight
of The Lord Is The Death Of His
Saints." — Psalms 116:15)*

It is with sadness and a feeling of unworthiness that we, the undersigned committee, appointed by Harnett Primitive Baptist Church, Sampson County, North Carolina, attempt to leave on record this obituary notice concerning the life of our deceased sister, Pauline Register Jackson, also the wife and mother of the committee.

She was born April 20, 1914, in Sampson County, N.C., to Christopher O. and Barbara Barefoot Register. On July 15, 2008, God in His tender mercy and compassion looked down on this precious jewel and called her home to paradise to dwell with Him forevermore. Her stay on earth was 94 years, two months and 25 days.

Left to mourn her passing is her husband, Graham Jackson, a son, Ronald, and his wife, Sadie, and daughter-in-law, Mary Anna Jackson. Survivors also include four grandchildren, namely, Gregory Dixon Jackson, Jeffrey Mitchell Jackson and wife, Tammy, Ronald Todd Jackson and Kenza Jackson Brechka and Husband, Joe; two great-grandchildren, Nina Darlene Jackson and Savannah Rae Jackson. Sister Pauline was preceded in death by her son, Graham Dixon Jackson, her parents, six brothers, and three sisters.

Sister Pauline asked for a home with Harnett Primitive Baptist Church on September 22, 1983. The church received her in sweet fellowship and she was baptized September 24, 1983, in the Jackson family pond by her pastor, Elder Delbert Carraway.

She loved the church family and was a role model of service and dedication to Harnett Church and the Seven Mile Association. She and her husband, Graham, traveled many, many miles, attending all the corresponding associations in several states for many years. Some of their happiest times and best memories were these meetings, and having the visiting ministers (elders), members, friends, and family in their home, where she always graciously welcomed as many as would come.

She was faithful to fill her seat as long as she was able and was an inspiration to all that knew her. She



PAULINE R. JACKSON
(Age: 94 yrs., 2 mos., 25 days)

was someone who was blest to walk a Godly walk and talked a Godly talk; she was beautiful inside and out, a person of great character and strong love for her Saviour, church and family, never wavering from the truth and true belief of salvation alone by Grace and the Old Baptist doctrine. She was blest to live her life for others, and was an inspiration to all who knew her, and was held in high esteem.

In declining health, when she could no longer serve, as she desired to do, her family was always sure to bring her to church. Her wheel chair had its special place during church service, and what a blessing it was to see this lovely lady sitting in her wheel chair, singing every word of the hymns in the *Lloyd's Hymn Book*.

During her shut-in years, she remained humble, loving and appreciative, when an outpouring of dedication, love, and special care was showered on her by her family. She was so wonderfully blest to live out her days in her home by the side of her husband, Brother Graham Jackson, of 71 years of married life.

Elder Virgil Davis conducted her funeral service on Thursday, July 17, 2008, at Harnett Primitive Baptist Church, and her body was laid to rest in the family cemetery near her home. The host of friends, flowers and memorials served as a tribute to her life of service to her family, church, and community. Sister Pauline Jackson was blest so wonderfully in fighting the good fight of faith and finished her course here. God richly blest her with that good hope of a sweet resting-place with her Redeemer beyond this mortal life in that better world.

Harnett Church extends its sympathy to the family and loved ones. We miss that sweet smile and the twinkle in those blue eyes, but we truly believe our loss is her eternal gain.

Be it, therefore, resolved that the church bows in humble submission to the purpose of the Almighty God who has ordained all things in this time world. This Resolution was read and approved in conference with a copy requested to be recorded in the books of Harnett Primitive Baptist Church, and copies being sent to her family; also that one copy be sent to *Zion's Landmark* for publication.

Done by the order of Harnett Primitive Baptist Church in conference on Saturday, November 15, 2008.

Virgil Davis, Moderator
Graham Jackson, Clerk
A. Brewer Jackson, Clerk pro. tem.

Ronald Jackson, Graham Jackson,
A. Brewer Jackson, Committee

(To the many friends of Brother Graham Jackson, we are glad to say that he is still able to attend his church meetings at age 95 years, and is receiving faithful, constant care from his family, while still residing at his home on Dunn Road, Godwin, N.C. Editor.)

MILDRED LEMONS MIDDLETON
(April 29, 1914 - June 7, 2008)

The members of Sardis Primitive Baptist Church, Rockingham County, North Carolina, bow in humbleness in the passing of a dear Sister, Mildred L. Middleton. "A precious one from us is gone; a voice we loved is still: a place is vacant in the church, which no one else can fill."

Sister Middleton was born on April 29, 1914, in Rockingham County to the late Samuel Roscoe and Liviah Daisy Enoch Lemons, and departed this life June 07, 2008, making her stay here 94 years, one month and eight days. On November 17, 1934, she married Jesse Aaron Middleton. To this union were born seven children. She was preceded in death by her dear husband, Brother Aaron Middleton, two beloved sons, David L. Middleton, Sr. and Charles S. Middleton, Sr., son-in-law James "Jay" Southern, sister, Ida Cleone Lemons, brothers Carl, Wade, Herbert and Taylor Lemons.

She leaves behind to cherish her memory and mourn her passing, two daughters, Marie Southern and Sarah Sidbury, three sons, Tommy, Allen, and Steve Middleton, 11 grandchildren, 12 great grandchildren, two sisters, Liviah Griffin and Mary Moseley, and a sister-in-law, Sarah L. Haynes. Twin great grandchildren were born the day after her passing.

Our Great Creator brought Brother and Sister Middleton before Sardis Primitive Baptist Church near Madison in Rockingham County, N.C., asking for a home on the fourth Sunday in July, 1965. They were gladly received and were baptized the following fourth Sunday in August, 1965, by their pastor, Elder James G. Gardner. Sister Middleton remained faithful and dedicated to her church, and was blessed to be able to attend until her passing. She served in the capacity of church clerk from 1984, at age 70 to 2005, at age 91. In the trail of handwritten verses of scripture she left behind, the one that was always visible, someplace in her kitchen, is taken from Proverbs 25:11: "A word fitly spoken is like ap-



MILDRED L. MIDDLETON
1914-2008
(Age: 94 yrs., 1 mo., 6 days)

ples of gold in pictures of silver." Soft-spoken, but staunch in her belief, most likely explains another handwritten verse, Psalm 95:1: "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation."

Sister Middleton was richly blessed with many talents. Her innate talent, as an excellent seamstress, allowed her to clothe her family. The beautiful dresses, worn by her to attend the weddings of her children and grandchildren, were made by her. She baked beautiful, delicious wedding cakes as well as yeast rolls, which she placed in a basket on the corner of her kitchen table for everyone to reach for as they passed by. She had a special connection with the soil and loved to watch a seed turn into a beautiful flower or food for her family and friends. She loved flowers and was always surrounded by them. Joy was derived from canning and preserving food for winter. Included in her repertory of crafts were quilts, afghans, doilies, baskets, chair bottoms, macrame, ceramics, needlepoint, and hand paintings. All were given to family and friends. She was indeed a "giving-from-the-heart" person. While providing for her family was of utmost importance to her, the most important aspect of her life was attending Sardis, her church; and oh, what joy she received when her children were with her!

Her Papa and her husband endured long periods of illnesses, and she served as a wonderful caretaker for both of them. After their passing, she wanted to travel. In 1984, the first of her two flights overseas was a Scandinavian tour with the Lee Kinard group. She loved to speak of her trips going to Holland, Denmark, Finland, and Sweden, the Scandinavian countries. Several bus tours saw her out West, also in Pennsylvania, Florida, Washington, DC, and a cruise to the Bahamas. She truly enjoyed being blessed to be able to travel.

Sister Middleton's funeral service, which was attended by a host of brethren, sisters, and friends, was held at Sardis Primitive Baptist Church on Tuesday, June 10, 2008. The service was conducted by her Pastor, Elder David Minter, assisted by Elders William Knight, Kenneth Hopkins, and Kenneth Key. Rose Mary Oakley sang "Hungry, and Faint, and Poor", "How Tedious and Tasteless the Hours", and "Amazing Grace", as her body was taken from the Church. Rose Mary also sang "Father, We'll Rest" at the gravesite. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. 22:1.)

Her body was laid to rest beneath a beautiful mound of flowers to await the resurrection when Jesus will call the jewels of His mercy together to live with Him forever and ever, where there will be no more sorrow, there to be like Him and be forever satisfied.

"Blessed are they that mourn; for they shall be comforted." Matthew 5:4

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

Done by order of the Sardis Primitive Baptist in conference, December 27, 2008.

Elder David Minter, Moderator
Julia Minter, Clerk

**MILL BRANCH UNION MEETING
TO BE HELD, FIFTH SUNDAY,
MAY 31, 2009,
AT PIREWAY CHURCH**

Dear Elder Mewborn,

It will be appreciated by us, if you will mention in the next issue of *Zion's Landmark*, that our fifth Sunday union meeting will meet with Pireway Church on Sunday only, May 31, 2009. We welcome all lovers of the truth and our friends to come and be with us.

Linwood Carroll, Clerk
Conway, South Carolina
1-843-602-2065
May 1, 2009

**FIFTH SATURDAY AND SUNDAY
MEETING SCHEDULED
TO BE HELD AT HISTORIC,
OLD SANDY CREEK CHURCH,
AUGUST 29TH & 30TH, 2009**

We, the members of Sandy Creek Primitive Baptist Church, Randolph County, North Carolina, hope to have a fifth Saturday and Sunday meeting, if the Lord will, on the above dates, this year, 2009. The Saturday service will begin at 2:00 p.m., and the Sunday service, following, will begin at 10:00 a.m., for the dates that are shown above. We welcome our friends and visitors to come and be with us.

From a brother in hope, I trust,
Hal Younts, Clerk
Climax, N.C. 27233
May 1, 2009

SOUND PUBLICATIONS
P.O. Box 2634
Thomasville, NC 27361
Phone or Fax: (336) 475-2990

April 14, 2009
Elder J.M. Mewborn
Zion's Landmark
P.O. Box 1358
Coats, NC 27521

Dear Elder Mewborn:

I just received a phone call from my dear friend and brother in the Lord, David Perez, who said that he spoke with you last night and that you requested that I send you a little note concerning the available material by Elder F.W. Keene which has been published. Following is a list of the titles currently available:

A Sweet Savor of Jesus Christ -
Part 1
40 pages, \$2.60

A Sweet Savor of Jesus Christ -
Part 2
40 pages, \$2.60

Epistles of Faith and Love
20 pages, \$1.60

A catalog of other sound, experimental publications, including Strict Baptist and Puritan authors, is available free of charge upon request. The Sound Publications address, telephone, and fax number is listed at the top of this letter.

I do humbly thank you for your willingness to reference the source of the Elder Keene material in the next issue of *Zion's Landmark* magazine; I desire to be truly thankful to the Lord for putting it into your heart to help with the distribution of these writings. May the Lord bless your labors and strengthen you in both body and soul; may He be pleased to spiritually edify the souls of His scattered remnant in our day, and may God receive all the glory.

Kind Christian Regards,
Janice K. Knight

ZION'S LANDMARK

Bapt.
2009

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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58 P8

And the way did disclose
To lift her from the vortex or flood.
His choice He has made,
And her debt He has paid,
Which alone could be done by His Blood.

He opened the road
To that Blessed abode
That leads to the mansions above.
Where the Bride may rejoice
That He made her His choice,
And accepted her in mercy and love.

May she sing of His love,
Till she is carried above
To the place prepared for the Blessed;
Where the Song "Free Grace"
will fill Heaven's space —
And the Bride be forever at rest!

(Elder) Thomas C. Hart (Dec'd.)



Elder Thomas C. Hart

((Elder Thomas C. Hart, (1842-1926), was called in his day and time, "the Primitive Baptist poetry preacher." In his preaching many times he spoke in poetry, as well as in conversation, and was highly gifted as such. He was a Confederate soldier; being wounded, captured, he was imprisoned at "Point Lookout", where he said "I came near dying, but God brought me out." He joined Mewborn's Church March 1878 and ordained to the ministry December 1893. He was greatly loved among the people of God. His home was in Lenoir Co. NC, near LaGrange, where he taught school. In his latter years he was totally (100%) blind. Editor.)

THE TRUE, BIBLICAL (DOCTRINAL)
ORDER OF THE OLD SCHOOL
(PRIMITIVE OR PRE-DESTINARIAN)
BAPTIST CHURCHES, THAT
PREVAILED IN THEM
PRIOR TO THE YEAR 1950,
THROUGHOUT THE UNITED STATES
OF AMERICA,
IS CLARIFIED AND STATED HERE BY
ELDER STANLEY C. PHILLIPS.

Quitman, Mississippi
1150 County Road 420
June 7, 2009

Dear Elder Mewborn,

Greetings in hope of eternal life through Jesus Christ, our Lord. Someone recently sent me a copy of last year's 2008th Mill Branch Association Minute of the 134th Session entitled "Restoration of Gospel Order." As I recall, it was sent to me by a member from that Association.

I am not familiar with the current issues of the Mill Branch Association and also the other associations in the Carolinas and Virginia, although just prior to moving to Mississippi some years ago, and having hands laid upon me by Elder Sanford A. Bradshaw, he, the Little Zion Association of Mississippi, the Western Primitive Association of South Alabama, and the New Hope Association of Arkansas, were affiliated with them.

But, I will comment on the principle that is set forth in this Mill Branch minute that was sent to me about to "restore," for our churches and the Little Zion Association consider that principle of greater importance to good order than (seemingly) others do today. Our churches, and our Little Zion Association of Mississippi, believe in doing "all things in peace and one accord," in "decency and in order", as established in the government of the King of Zion for His blood bought saints in their pilgrimage here in the visible (militant) church state. The churches of our Lord are not, as we see it, "democratic." His kingdom is an Absolute Monarchy, and the executive powers given to His church are theocratic — His laws rule the church, and as we see it, every member's conscience is a veto over all church actions. Elders and deacons notwithstanding, the unanimous consent of the total (or whole) membership are the sole "voice of the Church."

As of today, I've seen many, many churches depart from the New Testament teaching and the historical principles of Old School Baptists, and it has never been productive of good will among them and their sister churches. Invariably, every single departure has been preceded by a turning away from consensual agreement to Robert's

THE TRIALS, AFFLICTIONS AND SUFFERING OF THE TRUE, MILITANT CHURCH OF GOD IN THE EARTH

We'll speak of the Bride,
And tell how she's been tried
in her warfare, while here below;
Though sometimes we can't,
We feel so very faint,
When the bride is o'erwhelmed with woe.

Then again we can praise,
The Author of her days
For the unspeakable gift of His Son.
He has kept her from birth —
In both sorrow and mirth.
For the bride and Her Husband are ONE.

When she feels forsaken,
And by troubles overtaken
In her pilgrimage while here upon earth.
To her Advocate she will go,
Who can soothe every woe,
And will turn her sighing into mirth.

Then let her praises in the sweetest of lays,
Be to the One that has lifted her up;
That song that is sung, that no man can
ever learn,
To Jesus who drank all the cup.

That song may she sing,
In the praises she brings,
And the offerings she lays at His feet.
Oh! what a Blessed thought,
That with Blood He has bought
This Bride who at His table shall eat.

Christ died and arose

Rules of Order, i.e., "Majority Rule." That order may be good for the Congress of the United States (and that is questionable), but it is unscriptural for Christ's churches. The results have always been a departure from Gospel order. As long as this principle is held sacred, God will always have at least ONE in a church whose conscience will witness against a disorder, doctrinal departure, and/or misconduct of members. And as long as unanimous consent is held precious, that is how long a church will refrain from being rash, and blindly following the good intentions of carnal-minded men: or as can be said in a better way, perhaps, "the bad examples of good men."

Almost invariably, two things exist for the modification and altering of this form of true, correct Gospel order to accommodate the worldly "order" of conducting church business, viz:

(1) The church as a body has failed in being convinced of the Biblical standard mandated for their good order. Such a church has a dangerous vacuum, which can be used to destroy them, or their peace.

(2) Some "good intentional innovator," or some wicked character with a sinister agenda, will call for a vote on his favorite idea, and declare that "the majority have it." Right there, someone, if not all of them together, should call him up short. "Not here, it isn't! In

Washington, maybe; but not so in ZION!"

The minority rights are to be equally respected, and insisted on; even by THE MAJORITY! Do they not truly love each other? Do they not love the Lord more than a divided sentiment? Do they not desire the peace of their beloved Zion? Then let them "table" the issue until consent can be attained. Nothing is so important that it must be done "right now" — after 2,000 years of not doing it.

I offer one illustration: Palestine Primitive Baptist Church in Laurel, Mississippi, in the Little Zion Association, many years ago, wanted to wire the Meeting House so they could have night services during the Associational meetings. The issue was placed before the members, and one very old sister, who did not believe in speaking out in the church, but to be in silence, shook her head for a "no." The deacon saw the head shake, and immediately "tabled" the question. Months passed. Then one day the old sister recalled what sweet time they once had many years previously, when they all met in the Meeting House one night, and they took their Aladdin Lamps from their homes with them to the meeting, and what a gracious time they enjoyed. Suddenly, she saw the issue as the same. The following meeting, before services, she asked the deacon to take that motion off the table.

He did, and the Palestine Church voted unanimously to have electricity in their Meeting House. That, to me, is true Gospel order, not only in procedure, but also in loving spirit of mutual respect. No one was hurt by waiting for consensus.

I need not continue. The point is (now) made; I agree with that good Gospel order. Gospel order is NOT if a church is just simply in our fellowship (or "order"), but how it follows the commandments and teachings of her king in peace and one consent, in peace and one mind, in peace and one accord, in decency and in order. That is a cardinal, constitutional mandate of THE KING that rules in Zion. Thanks to whoever sent me the Minute from the Mill Branch brethren.

Yours in hope,
Stanley C. Phillips

A TRUE OCCURENCE

Reading Elder Stanley C. Phillips' article entitled, "The True, Biblical (Doctrinal) Order of the Old School (Primitive or Predestinarian) Baptist Churches That Prevailed In Them Everywhere Prior to The Year 1950 Throughout The United States" caused me to recall that special incident that took place in the old Nahunta Primitive Baptist Church, Wayne County, North Carolina, about the year 1911. Here, the old rule of gospel order, requiring unanimous consent for fellowship in the churches, was thoroughly tested and proven to be correct. My father, Elder Joshua E. Mewborn, who witnessed it, related the circumstances to me how it came about before his death in 1975.

Nahunta Church, according to Burkitt & Read's History of the Kehukee Association (published in the year 1801) was organized in the year 1791. (See page No. 296) This Church, Nahunta, according to the minutes of the 1911 session of the Contentnea Primitive Baptist Association, had a

total membership of 140 members on its roll. My Father told me that about 1/3 of them were black, many of whom were descendents of slaves who had lived in the area, including their descendents. It was a very prosperous, active church in the Saulston community and was said to have had one of the largest congregations of any church in Wayne County, N.C. Large crowds attended their meetings on third Saturdays and Sundays of each month at that time.

The narrative goes that a clever, local, neighborhood man, that had no true love for the church, but knew of its rigid rule for fellowship in requiring that an acceptable experience of grace be related to the church before the unanimous consent and right hand of fellowship would be given, wagered with a friend that he could fool these people by making up and telling a false tale or story to them and get into the church. His friend told the man that he could not do it. They agreed on the amount of money for the bet that would take place at the next meeting. "I can fool them", he said.

The old Nahunta Meeting House was large, possibly 40'x65' in size. It had five doors, two in the front, one on each side, and one in the center (back), or rear, for the entrance of the black members and congregation. The pulpit stood out at least 1/3 away from the back wall where the black congregation sat and heard preaching in that space. This was in the days of the segregation of races.

The narrative continues that the following third Sunday after the wager of these two carnally minded, unbelieving men, brought the usual large congregation. That day when the service closed, the pastor announced an open door of the church for reception of new members, when this man came forward. It was said that tears were rolling down his face, as he came before the Church. They ask him to

Zion's Landmark

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

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have a seat and begin telling where the Lord began with him. He related, what was not known at that time, his humanly made-up talk and so-called experience. Many in the congregation fell for it and were weeping with him. When he had finished, the old pastor asked, "What is the mind of the Church?" A motion was promptly made, and seconded to receive him, when the pastor asked for the usual rising (or standing) vote on all fellowship cases. The two deacons canvassed the white members in front of the pulpit and all were standing. Then, they went behind the pulpit and saw all black members standing, except one very old (white haired) sister sitting near the back corner. She was not standing.

The narrative goes on at this juncture that the two deacons went to her and asked, "Are you not going to stand and vote?" "She quietly replied, "I cannot." The deacons then turned and went back to face the white members. After some discussion, a motion was made with second to table the matter until next meeting, which was agreed upon by the church. It was said a cross-section of the membership of both races contained silent, quiet resentment against her when she did not go along with the majority.

It was said that during the following week, the two deacons took it upon themselves to visit the old black sister, quietly, in her home. They ask her for a reason for her non-vote of unwillingness to receive the man into the fellowship of the church. They later told she answered thusly by crisscrossing both arms and hands on her breast, and then took her right hand and finger and pointed straight to her heart, saying, "I jest can't fee! mi Jesus en dar." The deacons returned to their respective homes, intending to make their report at the next meeting to the church.

Two weeks later this man visited a bar-room in the City

of Goldsboro, where liquor was served. He was very high and boisterous in leaving, and once out on the street, the local police arrested him for public drunkenness. After this news became public, the problem, in so many words, solved itself. Godly Patience proved its power. That was the end of Nahunta Church's problem in that case. The good Lord took care of it.

This true incident reminds us of that scripture, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought, things that are; that no flesh should glory in His presence." (I Corinthians 1:26-29). If the above incident does not illustrate the meaning of Paul's writings here, and the unanimous consent in the churches, tell me what does?

The incident of the Old Nahunta Church reminds me of that old adage or saying, "You may fool part of the people part of the time, but you will never fool all the people all the time." This saying truly applies to the Old Baptist, as demonstrated here.

J. M. Mewborn
June 25, 2009

**"GO THY WAY FORTH BY
THE FOOTSTEPS OF THE
FLOCK."**

(S. of S. 1:7-8)

King Solomon in the above scripture mentions "the footsteps of the flock of God." This expression has direct reference to The Church of the living God and the way she has been kept and guided throughout her entire journey in this troublesome world. Solomon

counsels the Church of God in peace in these words, "Tell me, O thou whom my soul loveth, where Thou makest thy flock to rest at noon: for why should I be as one THAT TURNETH ASIDE by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth BY THE FOOTSTEPS of the flock, and feed thy kids beside the shepherds' tents." (S. of S. 1:7-8)

If not deceived, we understand that Solomon is saying to God's flock (the Church), if thou know not the way, look for "THE FOOTSTEPS OF THE FLOCK" How did the flocks (the Churches) travel in the past? What were their LANDMARKS (guide-markers or pointers) that told them the way? Notice that he said, "If thou know not," — "Go thy way forth by the footsteps of the flock."

It is our belief that Elder Stanley C. Phillips has been blessed to point out some of these footprints, as well as landmarks, in the lead (first) article of this issue of Zion's Landmark, for the flock of God. What he calls that Voice of unanimous consent or consensual agreement of the total (or whole) membership of the Church is surely one of those footprints. This Godly principle is also made manifest in the incident of the old Nahunta Church (article) almost 100 years ago. When we see the validity of these things made manifest and proven, we have to behold. As Solomon said, may God keep us from "turning aside" (or away) from the flock(s) of our companions, and will, one glorious day, lead them to that Crown of Glory.

That VOICE of our great, "chief Shepherd" of the sheep (flock) has ever been ONE, "My Sheep Hear My Voice (I Peter 5:4 & John 10:3), and the sheep (as one flock), reply back to Him with ONE voice, "and I am known of mine." It is that unanimous Voice in this flock, as ONE, that replies back to Him, and He says that He hears them, His little flock.

Here, one spoke the truth when he said,

"Yet with my GOD I leave my cause

And trust HIS promised grace;

HE RULES ME BY HIS

WELL-KNOWN LAWS,
Of Love and righteousness."

J. M. Mewborn

July 5, 2009

(WITNESSES OF THE TRUTH)
REQUEST FOR TIMELY RE-
PUBLICATION

Dear Elder Mewborn,

A friend recently loaned us a number of back issues of the Zion's Landmark embracing the year 1975, for our reading pleasure. In one of them we discovered the excellent editorial you were blessed to write at that time in reply to a request that was made to you by Elder Woodrow W. Hudson, Bastrop, Louisiana, entitled, "And How Shall They Hear Without A Preacher." It will be found on page Nos. 377-382, of that issue. We would be glad if you would consider republishing this good article in a future issue of the paper, as we feel it will be enjoyed and appreciated by the readers today. You wrote it about 35 years ago.

In reading the many good, recent articles, written by Elder Stanley C. Phillips, of Quitman, Mississippi, as well as his ones of correct historical information, we are made to feel there are few, true orthodox churches left any-where at this time, if any. Surely, we are now seeing the fulfillment of Timothy's words, "In the latter times many will depart from the faith." (I Timothy 4:11). It appears we are now living in the latter days and the bringing to pass of his prophecy.

Yours in a blessed hope,
Billy & Arlene Hole
Burlington, N.C.
February 5, 2009

(Note: As per Bill and Arlene Hole's request, I am republishing this editorial in this issue of Zion's Landmark. Through these many years that have past, I had forgotten about even writing it. My conviction to the answer of Elder Hudson's question at that time has not changed one iota. If anything, I am stronger today than I was when I wrote it 35 years ago.

J. M. Mewborn
June 30, 2009

A SPECIAL REQUEST

Dear Elder Mewborn:

If the Lord directs you, please write an article on Rom. 10:13-17. Notice this expression in the 14th verse: "And how shall they hear without a preacher?" If not deceived, I believe that Jesus Christ is the Preacher who gives His people the ear to hear.

As the Lord leads you, please comment on this expression: "And how shall they preach, except they be sent?" Does this have reference to the ministers that God calls and qualifies, and sends to the appointed places? Notice that the Spirit of God told Phillip to go and preach to just one man. (Read Acts 8:29-39).

"So then faith cometh by hearing, and hearing by the word of God." Some take this to mean that one must hear a sermon before he can first believe and receive faith, or that a sermon imparts faith to one. That sound is an uncertain one to me. (I Cor. 14:8). One must first be given the ear to hear, and I believe that the Spirit of Jesus preaches to one whether it is through the direct operation of God, or through the mouth of a minister.

Do you believe this Scripture has reference to Jesus preaching to one by the direct operation of God, Himself? "And came and preached peace to you which were afar off, and to them that were nigh." Eph 2:17.

What is the real purpose of preaching? What is the effect of preaching to God's people? Is it necessary for one to go to church before he can be fed? If so, what about the case of those who are not physically able to go? They are fed by the direct operation of God, are they not?

Yours in a blessed hope,
W. W. Hudson, Jr.
208 Frederick St.
Bastrop, La. 71220
July 20, 1975

MY REPLY

In an endeavor to answer Elder Hudson's request, or in making the attempt to comply with same, I shall quote the entire scripture from Romans 10:13-17: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

The ear is the vital organ of the body of any being. The ear receives the signals of sound so necessary in the body's guidance and well-being. The inability to hear leaves the body of that being in almost an incapacitated condition or state of being so that it cannot function without the assistance or help from some other source of power independent of same. The lack or inability to hear leaves that subject almost (and in some instances) completely dependent on another source of strength for its maintenance or continued existence. This proves that the elect children of God, who are yet unborn of the Spirit, and in their sins, are under the ever watchful eye of God Himself.

God's elect people are given a hearing ear just as they are given a seeing eye. These people in nature are born blind as to any spiritual understanding from the natural birth by reason of the transmittal of the sentence of death upon them from the fall of their fore-parents, Adam and Eve, in the Garden of Eden. We read in the New Testament of the man who was born blind. "And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

Jesus, according to the scripture, made a spittle from the clay, anointed his eyes, and after washing in the pool of Siloam, he received his sight. The Pharisees were not satisfied with the operation since the miracle of Jesus had been performed on the Sabbath day. They asked the man's parents, saying, "Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind." The parents feared the Jews for being put out of the synagogue, so they said, "he is of age, ask him?" This man, when asked of the Pharisees, responded by saying, "one thing I know, that, whereas I was blind now I see." Those that have had their deaf ears unstopped have identically the same experience as the man whose eyes were opened in the above instance. One has never seen the kingdom of God without the eye of faith. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3:3. Neither can a man hear of the things of this same kingdom unless he be given the "ear of faith." Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Job 42:5. The hearers and doers of the law have ever stumbled at this magnificent and glorious truth. To attempt to hear without THIS PREACHER (of which Elder Hudson has inquired) is as the Apostle said, "that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness. Wherefore? Because they sought it not by faith, but as it is written, Behold, I lay in Sion a stumblingstone and Rock of offence: and whosoever believeth on Him shall not be ashamed." Roms. 9:30-33. The prophet, Isaiah, prophe-

sied and also made manifest in the same prophecy that seeing is hearing and hearing is seeing, synonymous, if you please, as used in the above context. He said, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35:5. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Isa 29:18. All of these scriptures are sufficient evidence to show or prove that Jesus not only opens the blind eyes and unstops the deaf ears, but that, also, He is both the Eye and the Ear of faith in His people. Why they have the Eye to see, they also have the Ear to hear. Further proof of this truth is found in this scripture, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalms 89:15. The hearing and walking in this instance are both linked together.

"And how shall they preach, except they be sent?" Elder Hudson asks, "Does this have reference to the ministers that God calls and qualifies and sends to the appointed places?" We will all admit that the one and only Gift of eternal life, not only is in the Lord Jesus Christ, but He is the free gift Himself. Paul said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Hebs. 1:1-3. When He had sat down on the right hand of the Majesty on high, He had also "led captivity captive, and gave gifts unto men."

Eph. 4:8. Paul said, "But unto everyone of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things)" He is called by Timothy, the "only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light." I Timothy 6:15-16. This one, marvelous, glorious, and eternal Gift gave all gifts. They are enumerated as follows: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." Eph. 4:7-11. This is the giving of the above gifts to whom He calls "some", (and these can be none other than the various gifts (His servants) to the churches, and they are truly and surely sent of the Lord. "And He sent them to preach the kingdom of God." Luke 9:2. They are told by the one and only Preacher what to preach, for Jesus said, "What I tell you in darkness, that speak ye in light: and what ye HEAR IN THE EAR, that preach ye upon the housetops." Matt. 10:27. Those who do appear and are not sent by Jesus necessarily have to fall in the category that John outlined, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." I John 4:1. There is quite a difference in being "sent" and just "going out". The only way that the spirits are tried is by a Godly wrought experience of Grace. And this experience is exactly the same one that Jesus had reference to when He said, "An

evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:39. Those that have been with Jesus in His birth, life, death, burial and resurrection, surely know the route of Jonah, and with this experience (and it is truly a free, unmerited gift of God) can surely try the spirits without any mistake, for it is a precise and accurate measurement.

"So then faith cometh by hearing, and hearing by the word of God." Elder Hudson says, "Some take this to mean that one must hear a sermon before he can receive faith, or that a sermon (itself) imparts faith to one." May I answer this question by simply saying that nothing could be farther from the truth. To say that one can "receive faith in the delivery of a sermon" is the same thing as saying that man can exercise the spirit, or that we can reach out, pick up faith, get the Spirit, get the Holy Ghost, as they say, and then give it a good workout and get "saved", as they say. The idea or belief that a man could not have faith until he first heard a gospel sermon leads into the field where "God will, if you will." This doctrine or teaching is not of faith. And, "whatsoever is not of faith is sin." Roms. 14:23. This belief is surely found in the field of conditionalism where we have a limited or restricted god, who cannot do his will without the cooperation and assistance of some man to help him. In the true Gospel field He said, "I will be to them a God, and they shall be to ME a people." Hebs. 8:10. The true and living God does not operate in the Gospel of Grace with a contract or covenant filled with conditions as under the old law. As it was with Jacob, so it is true today that there is

no strange god to be found with the true Israel. Moses said, "they have forsakened God who made them," "and lightly esteemed the Rock of His salvation. They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; but to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that began thee thou art unmindful, and hast forgotten the God that formed thee. And when the Lord saw it, He abhorred them, because of the provoking of His sons, and of His daughters. And He said, I will hide my face from thee, I will see what their end shall be: for they are a very froward generation, children IN WHOM THERE IS NO FAITH." Deut. 32:15-20.

Where is the Word of God, and what is its origin? John said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1-2. Now here is a hint to the wise. The same ones that hear the wind that Jesus said, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit," are the same ones that hear by faith, and this hearing was foreordained, predestinated, and determined for them in THIS WORD, Jesus Christ, the Lord of Glory, before the foundation of the world, for the same was in the beginning with God. Their belief (as believers) was ordained before the foundation of the world, even as the apostle said, "as many as were ordained to eternal life believe." Acts 13:48.

If it is the mere, carnal, fleshly, outward excitement and manifestation of the enticing words of men's wisdom that imparts faith, then what the Apostle said, "For therein is the righteousness of God revealed from FAITH

TO FAITH: as it is written, the just shall live by faith," is all in vain. Faith could not be a true gift. See Roms. 1:17. Those who believe such doctrine are the ones of whom the same apostle said, "hold the truth in unrighteousness," for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. They are without excuse, he said, and professing themselves to be wise, they became fools. See Roms. 1:22. Like the foolish Galatians, they had been bewitched. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the HEARING OF FAITH? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gals. 3:1-3.

Our inquirer has said, "I believe that the Spirit of Jesus preaches to one whether it is through the direct operation of God, or through the mouth of a minister. Even yet in the remotest sense as Peter said, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." See I Peter 3:18,19. In this instance the Spirit of God comforted Noah, as he was seen as the only righteous man in this generation (the whole world at that time.) "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen 7:1. What a powerful God is this who can reach and com-

fort His children without the aid or assistance of any outward, fleshly ministry of men.

Preaching, in a sense, is comparative to the "wheel in the midst of a wheel." Ezek. 10:10. The outward wheel (the mere, spoken words of the elder or minister) are no more than foolishness to the unbeliever or carnal mind. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21. It is THE VOICE within a voice that reaches the inner man, the deep calling unto deep at the noise of thy waterspouts. This waterspout, the Lord Jesus Christ, is the well of water springing up into everlasting life. It reaches the inward Man in the heart. He then is made to rejoice in God His Saviour, and His praise redounds to Heaven. It is the inner man that hungers and thirsts after this righteousness.

In closing this article, I would like to attempt to answer the remaining portion of our brother's request by pointing out an incident that was very recently mentioned in our Zion's Landmark. I would ask that you readers go back and reread the July, 1975, issue, the first article (first one in paper) by Elder W. A. Little. Elder Hudson asked, "What is the purpose of preaching? What is the effect of preaching to God's people? Is it necessary for one to go to church before he can be fed? If so what about the case of those who are not physically able to go? They are fed by the direct operation of God, are they not?" Elder Little said to Mrs. Elizabeth Edwards, "I shall hope to hear from you again. I prize all of your letters, as well as the letters I receive from the brethren and sisters. These, together with my Zion's Landmark, are all my meeting. I attend those in my home (many times along with myself,) and occasionally the preaching that I have a chance to

feast on. These are all the company that I have so far as the Old Baptist are concerned. I am too old now, and my children will not allow me to go alone. Yours in bonds, W.A. Little, Ft Worth, Texas." So, the Holy Comforter is yet visiting the Lord's people, even the spirits in prison. If this is not the work of the Holy Comforter, then what purpose did Jesus have in sending Him (the Comforter) when He said, "Nevertheless I tell you the truth; it is expedient of you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

In my unworthy, unlearned and dependent feeling, I acknowledge that I have hardly scratched the surface of this wonderful subject matter at hand. It has been only as GOD has blessed me. He has the praise in all things.

J. M. Mewborn

HOPE

"Now the God of HOPE fill you with all joy and peace in believing, that ye may abound in HOPE, through the power of the Holy Ghost." (Romans 15:15). What joy and peace fills the souls of Saints who have been born of God, filled with HOPE, and made to believe according to the workings of His mighty Spirit. (See Eph. 1:19). Faith, HOPE, and charity, these three, but the greatest of these is charity. (See I Cor. 13:13). God's love in us works our God-given faith, and our faith gives substance to the things we HOPE for. (See Hebs. 11:1 & Gal. 5:6).

In nature, HOPE looks only forward! In the Spirit, HOPE looks not only forward, but also looks to the past and the present. What are some of the things God's children hope for? Through the Spirit, they HOPE that God chose them in Christ Jesus before the world began, and wrote their names in the Lamb's Book of Life. (See Eph. 1:4 and Rev. 20:15). They HOPE for that eternal life, which God who cannot

lie, promised in Christ Jesus before the world began. (See Titus 1:2).

They HOPE that they have been born again of the Spirit, yea, that they have been born of God! They HOPE for a thankful heart that they may ever be thankful to God from whom all blessings flow. (See James 1:17). They HOPE that God will forever reconcile them to His will as He did for His Son near the end of Christ's sojourn on earth. (See Mark 14:35-36). Also, they HOPE that they have Christ formed in them the HOPE of glory, for He is their HOPE. Above all else, they thank God for their HOPE that Christ died to take away their sins, and that He promised to return and carry His brethren home to be where He is now. (See John 14:1-4).

The writer of the Book of Hebrews described what HOPE means to the child of God, saying it is an anchor of the soul, both sure and steadfast. The writer said that the law made nothing perfect, but the bringing in of a better HOPE did, by the which we draw nigh unto God. (See Hebs. 7:19). The children of God have a desire, that through the new birth, a strong faith, and a lively HOPE, they may regain that closeness to God that they lost in the transgression of their parents, Adam and Eve, in the Garden of Eden in the morning of time.

The psalmist said, "Thou art my HOPE, O Lord." (Psalms 71:5). Titus looked for the Blessed HOPE and Glorious Appearing of our Lord and Saviour Jesus Christ. (See Titus 2:13). Peter HOPED to the end. Paul rejoiced in HOPE. Solomon said the Righteous have HOPE in His death. (See Prov. 14:3)

I believe that a Spirit of wisdom and revelation of God has taught me that when it comes to God and Godliness, without that Spirit, I know nothing as I ought. By that same Spirit, I believe I have been given a blessed HOPE, that I might praise God, and rejoice in Christ Jesus forever. God does not need me. I need God. I cannot atone for my sins — Christ alone atoned for all the sins of His

brethren and people. I believe that He has blessed me with a Spirit of repentance from dead works to serve the LIVING GOD. The Father, the Son, and the Holy Ghost, these three are my HOPE.

Also, in my FAITH, I am made to believe and know that my "tribulations" are working for my good, as Paul said, "knowing that tribulation worketh patience; and patience, experience, and experience, HOPE, and HOPE maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:3-5). Paul said by this faith "we rejoice in HOPE of the glory of God." The human, religious world out there says it does not need a hope. It already knows where it is going! This includes that eternal life beyond this natural world. They already have it, they say.

Lynwood Jacobs,
Jasper, Texas 75951
March 2008

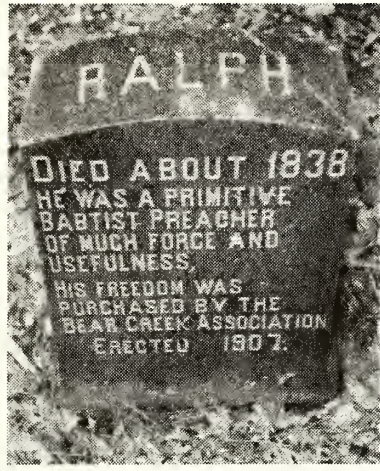
HISTORICAL

The following, excellent article recently appeared in the July, 2008, issue of The Gospel Appeal, as written by one of the paper's editors, Elder Bob Dickerson of Clarksville, Georgia. Feeling that it will be of interest to many of our subscribers and readers, we asked Elder Dickerson for his permission to publish it in the Zion's Landmark. He has so graciously and kindly granted us our request. It appears on pages 13-16 of the above issue of the Gospel Standard.

Editor

A LITTLE KNOWN ACCOUNT OF PRIMITIVE BAPTIST HISTORY. SLAVE FOLLOWED MASTER IN PULPIT AND CHURCH BOUGHT HIS FREEDOM.

Behind the monument erected to "Ralph" in the Anson County (NC), Bethlehem Cemetery, is the amazing story of an unusual character. Ralph, or Rafe, as he was sometimes called, who had no last name until the Bear Creek Primitive Baptist Association bought his freedom and called him



**"RALPH
DIED ABOUT 1838**

HE WAS A PRIMITIVE BAPTIST PREACHER OF MUCH FORCE AND USEFULNESS, HIS FREEDOM WAS PURCHASED BY THE BEAR CREEK ASSOCIATION. ERECTED 1907"

Grave-marker at Elder Ralph "Freeman's" grave in Rocky River Baptist Church Cemetery, Ansonville, Anson County, North Carolina.

"Freedman". Why this old slave's freedom was purchased forms this strange story.

In the early 1800's there lived in Anson County a man named John Culpepper, who was a great orator, a famed Baptist preacher. He acquired a slave named Ralph, who was born and raised on Culpepper's plantation in the shadow of the Rocky River Baptist Church, at that time located only as a stone's throw from that stream of water.

Ralph, or Rafe, was a devoted servant, and he absorbed from his master, not only his teaching, but, also his personality. The Primitive Baptists founded the Rocky River Church, with its various branches, in 1776, serving Anson, Montgomery, Moore, Randolph and Davidson Counties. Ralph apparently was baptized into the membership of Rocky River Baptist Church. Within a short time, when it was discovered that he had the gift to preach, he was licensed by the church. Soon afterward, he was ordained and began to preach in the counties of Moore, Randolph and

Davidson of North Carolina.

In 1806, an undesirable candidate for Congress was up for reelection. Elder John Culpepper and his friends were aroused to opposition, and John Culpepper entered the race for this office. The two candidates entered into a public debate, with Elder Culpepper seemingly undefeated. However, on this occasion and several others, Culpepper called for prayer. His prayer, it is said, lasted until midnight. Six weeks later, when the returns came in, Culpepper took the district with a landslide. He rode to Congress, Washington, D.C., on muleback, beginning a career that lasted 25 years.

When Culpepper rode off to Congress, he left the church and congregation in the hands of his faithful servant, Ralph. The slave rose to the occasion, and began his own years of service, walking in the footsteps of John Culpepper. His preaching was forceful and his faith was firm, as he led his true Master's flock with an unusual ability. Ralph officiated at baptisms and burials of both white and black; he made pastoral calls and attended to the numerous church duties, and came to be held in high esteem by all who knew him. His grace, his earnestness, and his humility won him friends over the entire Pee Dee section. Later, for his long and faithful service to the church, the Bear Creek Association bought his freedom.

Freeman served as a messenger from Rocky River Church to the Sandy Creek Baptist Association in the period 1807-1810. In 1809 he was listed as "Elder Ralf (a colored minister)". In 1811 he was a delegate from the Sandy Creek Baptist Association to the Raleigh Baptist Association. At this session he was listed as "Elder Ralf Freeman". Before then, he had been listed as "Ralf" with no surname. He continued to represent the church as a messenger through 1814. He preached the Sun-

day sermon at the Sandy Creek Association in 1809, and again in 1814. In 1828 he assisted in the establishment of the Brown Creek Baptist Church and in 1839 helped organize the Kendalls Baptist Church. Later that same year, he was appointed to attend to the constitution of the arm of the Fork of Little River Church at Suggs Creek Church in Montgomery County, N.C.

Freeman was described as being of common size, "perfectly black", with a smiling countenance, especially when conducting religious services. There was, it is said, a peculiar light in his face which shone while he administered a baptism or conducted a communion service. One writer recorded that "he would have no money for preaching: he only wanted food and clothing". At the session of the Pee Dee Baptist Association, held with the church at Elizabeth, a preacher from Charleston, South Carolina, recommended that Freeman give the Sunday sermon. He had heard of Ralf and had come to hear him preach. Freeman did preach on that Sunday, on the "Temptation of Christ". (Read Matt. 4:8). In the middle of the sermon he read the passage where Satan says, "All these things will I give thee", and then, smiling at the congregation, he said, "Poor devil, he didn't have a foot of land in the world."

An Old Baptist Almanac, printed in 1882, carried a brief sketch of Ralph and his friendship with Elder James McGee. The latter was so warmly attached to Ralph, so that the two made a pact, that the first to die should have his funeral preached by the survivor. Brother McGee moved westward into Tennessee, where he died after a few years. On his death bed, he bequeathed to his friend, Ralph, his riding horse, overcoat, Bible and fifty dollars in cash. He requested his family to send for Ralph Freeman to carry out the request of his friend.

At the conclusion of his sermon, the congregation contributed another fifty dollars to his support.

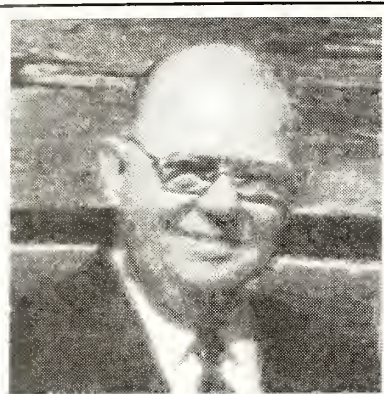
Freeman moved his membership to the arm of Rocky River Church (near Ansonville, NC) when it was constituted a regular Baptist church in March, 1831. Freeman died about 1838, and was buried in the church cemetery by his friends, and a small stone was placed at the head of his grave. In 1907, this was replaced by a more substantial memorial marker, which yet remains. Today, it simply reads, "Ralph, died about 1838; he was a Primitive Baptist Preacher of much force and usefulness. His freedom was purchased by the Bear Creek Association. Erected 1907."

Robert G. (Bob) Dickerson, Jr.,
Clarkesville, Georgia 30523

(Note: We are indebted to Brother Hal Younts of Climax, North Carolina, deacon of old Sandy Creek Primitive Baptist Church, for this interesting account of a slave who became an outstanding preacher, and was blessed to serve both black and white alike. The information Brother Younts sent us is in extracts from *The Dictionary of North Carolina Biography*, edited by William S. Powell, *A History of the Sandy Creek Baptist Association*, and from *Zion's Landmark*. Elder J.M. Mewborn, editor. All three of these publications had a good article about this dear brother who went from being a slave to being a beloved pastor. I have taken some parts from each of these documents and combined them into this article. Incidentally, Brother Younts informs us that his health is better and that he has thankfully completed his chemo treatments with a good report. May God continue to bless him. I also want to thank Elder J. M. Mewborn, editor of *Zion's Landmark*, who has probably done more work and research, than any person I know to trace, research, compile and make available the history of the Primitive Baptists, especially in North Carolina. — Bob Dickerson)

PAUL AMOS LAWSON, SR.

It is my desire to leave on record some of the honored and cherished memories of a dear



PAUL A. LAWSON, SR.
(AGE 71 YEARS)

friend, Brother Paul Amos Lawson, Sr., who was removed by the loving hand of God from this life on February 6, 2009.

He was born June 26, 1937, in Guilford County, North Carolina, a son of the late Jesse and Elsie Kirby Lawson. A resident of this area all his life, he had worked as a self-employed land surveyor. For a number of years he was a devoted member of the Laurel Springs Primitive Baptist Church, near Mount Airy, Surry County, N.C.

In 1955 he married the former Joyce Spencer who survives of the home. Also surviving him is a daughter, Joy L. Sparks and husband, Jim, of Archdale, N.C.; a son, Paul Lawson, Jr. and wife, Jane, of Archdale; a brother, Ed Lawson and wife, Marlene, of Georgia; six grandchildren, Paul Lawson III, Mikki Patseavouras and husband, Chris; Misty Wolfe and husband, John; Stephanie Hillard and husband, Jay; Jason Lawson and Jonathan Sparks and wife, Natasha; five great-grandchildren, Caleb Bellamy, Abigail Bellamy, Ryland Hillard, Claire Patseavouras and Jennifer Page Lawson.

His funeral service was held on Monday, February 9, 2009, at the Poplar Ridge Friends Meeting, with burial in the cemetery at this place. Officiating were Pastor, Randal A. Quate, Dr. John Lindswey, Elder Alvin Hill and Elder Elain Oakley.

The life of Brother Paul A. Lawson, Sr., bore many noble traits, but, perhaps, the greatest was his love for the church and the people of God. John said, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." (1st John 4:7).

Humbly submitted by one who loved him, I hope, for Christ's sake,

Hal Younts,
Climax, N.C.

REBA NEATHERY WHEELLEY

It has pleased the Lord to embrace in His loving arms our beloved sister in Christ, Reba Neathery Wheelley. She was born March 6, 1918, in Person County, North Carolina, and was the daughter of the late Henry and Martha Rimmer.

On July 2, 1938, She married Robert Neathery, who preceded her in death in May, 1966. To this union were born five children, namely, Betty N. Hamm, Cary, N.C., Linda N. Hall, Roxboro, N.C., Joann N. Holloway, Durham, N.C., John H. Neatherly, Green Acres, Florida, and one deceased brother, Robert Glen Neathery, who lived in Roxboro, N.C. She later married Mr. Thomas Wheelley on October 26, 1980, who also preceded her in death.

Reba Wheelley was a member of Flat River Primitive Baptist Church, Person County, N.C., and was baptized in the year 1944 by Elder L. P. Martin, her pastor. She remained a faithful member to her church as long as she was able to attend.

She passed away at the age of 90 years on Sunday, December 21, 2008, at the Roxboro Nursing Center. Her funeral service was held at Flat River Primitive Baptist Church December 23, 2008, and her body was laid to rest in the Flat River Church cemetery. Her beloved pastor, Elder Paul Clark, and Elder Pete Hendrix were in charge of her funeral.

We, the members of Flat River Primitive Baptist Church, extend our love and sincere sympathy to the family. We will miss her, but we feel our loss is her eternal gain and that her soul is now resting in the paradise of her Lord and Savior.

Be it, therefore, resolved that three copies of this obituary notice be made, one for the family, one for the Flat River Church record, and one for publication in Zion's Landmark.

Written by ones who loved her,

Katie R. Bowes,
Martha A. Rudder

ALICE B. BLALOCK

It is with a sad heart that I attempt to write the resolution of respect for our beloved, departed sister, Alice B. Blalock. Yet for her, we feel that it was a blissful day when it pleased God to call her from this low ground of sin and sorrow.

Sister Alice Blalock was

born January 31, 1924, to Lonnie and Jennie Painter Blalock. She married Victor Blalock in October, 1944. He preceded her in death by many years. To this union were born two children, son, Gary, and daughter, Mitzi.

She joined Surl Primitive Baptist Church, Person County, North Carolina, June 1, 1958, and was baptized on July 13, 1958, by her pastor, Elder L.P. Martin. She joined Flat River Primitive Baptist Church by letter March 22, 1997. She served as assistant clerk and clerk at the death of deacon and clerk, Brother Bernard Whitefield. She faithfully served the Church as long as her health permitted.

She was a firm believer in the doctrine of the predestination of all things. It was her life, and by the grace of God she manifested her love and devotion to the Church, even unto the end. Her desire to go and attend the meetings never left her. She loved her family dearly, and they in turn proved their love for her. They cared for her with loving faithfulness and devotion at home until almost the end, when it was no longer possible.

Sister Alice Blalock died February 28, 2009, at Person County Memorial Hospital, Roxboro, N.C. Her funeral service was held March 2, 2009, by Elder Bobby Daughtry. Her body was laid to rest beside the resting place of her husband in Surl Primitive Baptist Church Cemetery.

She is survived by her son, Gary, and wife, Kay, daughter, Mitzi Duncan, and her husband Neal. Also left behind to mourn her passing are one brother, Elmer; three sisters, Frankie Lunsford, Pallie Cothran and Willah Ree Satterfield; also one granddaughter, Stephanie Blalock. She was preceded in death by brothers, Coy, Bunnie, Lennie, and Earl.

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

Written by one who loved her and misses her so very much!

Elder Paul Clark, Moderator
Inez Hawkins Rogers — (Appointed by the Church March 2009)

DESIRES GOD'S BLESSING ON EDITOR AND ZION'S LANDMARK

Dear Brother Mewborn,
Please renew our subscrip-

tion to the Zion's Landmark for two years at \$31.00, as per our personal check enclosed.

It is our sincere hope that your health will be blessed of God to continue this publication. We believe the Zion's Landmark was ordained of GOD to bring His truth to those of us who have been made to know we are sinners, but at the same time, as taught in the scripture, we believe, although being made subject to vanity, not willingly, but God of the same cause and purpose "has subjected the same in HOPE." (Romans 8:20).

May we all be comforted by His Holy Spirit, as He enables us to contend always for that faith once delivered to His saints. (Jude 3).

Yours in Christ, we hope,
Max and Rhonda Nichols
Merryville, Louisiana 70653
February 16, 2009

MILL BRANCH UNION MEETING TO BE HELD FIFTH SUNDAY, AUGUST 30, 2009, WITH PLEASANT HILL CHURCH, MYRTLE BEACH, SOUTH CAROLINA

Dear Elder Mewborn,

It will be appreciated by us, if you will mention in the next issue of Zion's Landmark, that our fifth Sunday union meeting will meet with Pleasant Hill Church, Horry County, Myrtle Beach, South Carolina, on the fifth Sunday only in August, August 20, 2009. If the Lord will, the services will begin at 10:30 a.m., with preaching at 11:00 a.m. (Should any of our Primitive Baptist brethren and friends be vacationing in the Myrtle Beach area at that time, we would also welcome them to come and be with us in the service.) Directions to our church location are as follows, below:

Those coming on Highway #17 Bypass North or South, come to Highway 501 and turn South. Those coming on Highway 501 South, go under the overpass at Highway #17 Bypass and turn at second stop light to the right on Grissom Parkway for 1/2 mile. Turn left on Pine Island Road and go to stop sign at Highway #15. Pleasant Hill Church is two blocks on right.

Linwood Carroll,
Union Clerk
Conway, South Carolina
1-843-602-2065
June 29, 2009

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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S8 P8

A WAY-WORN TRAVELER

(The rough, rugged journey of trials and tribulations that the true child of God must travel in hope to his eternal home in this time world. If we be in that chosen number, it is ours, also. Editor.)

I saw a way-worn traveler
In tattered garments clad,
And struggling up the mountain,
It seemed that he was sad;
His back was laden heavy,
His strength was almost gone,
Yet, he shouted as he journeyed,
Deliverance will come.

The summer sun was shining,
The sweat was on his brow,
His garments worn and dusty,
His steps seemed very slow;
But he kept pressing onward
For he was wending home;
Still shouting as he journeyed,
Deliverance will come.

The songsters in the arbor
That stood beside the way
Attracted his attention,
Inviting his delay;
His watchword being, "Onward!"
He stopped his ears and ran,
Still shouting as he journeyed,
Deliverance will come.

I saw him in the evening,
The sun was bending low,
He'd overtopped the mountain,
And reached the vale below;

He saw that Golden City —
His everlasting home —
And shouted loud, Hosanna
Deliverance will come!

While gazing on that city,
Just o'er the narrow flood,
A band of holy angels
Came from the throne of God:
They bore him on their pinions
Safe o'er the dashing foam;
And joined him in his triumph —
Deliverance has come!

I heard that song of triumph
They sang upon that shore,
Saying, Jesus has redeemed us
To suffer nevermore;
Then casting his eyes backward
On the race which he had run,
He shouted loud, Hosanna,
Deliverance has come!

Anonymous

(Through the 142 years of the publication of *Zion's Landmark*, it has been the custom of the paper from time to time to occasionally publish the experiences and calls to the sacred ministry of the Lord's servants that edify and strengthen the hope of His people. In recent days and weeks we have been given the witness of Elder Robert E. Mayhorn, which we are now publishing below in this issue. Editor.)

EXPERIENCE, CALL TO THE MINISTRY AND AUTO-BIOGRAPHICAL INFORMATION OF THE LIFE OF ELDER ROBERT E. MAYHORN, NEWPORT, COCKE COUNTY, TENNESSEE.

"I was born on August 17, 1929, in Freeburn, Pike County, Kentucky, to Homer and Mable Mayhorn. I was the son of a coal miner, one of three children, having an older brother, Earl, and sister, Alleen. These were the very hard, depression years. There was no work anywhere and the mines were closed. So, in order to provide for his family, my father made and sold whiskey. This was a very illegal trade and he was arrested, convicted and sent to prison. My mother was left with three small children. She had no means of support and tried to keep us together by doing odd jobs. During this terrible time, my sister became ill and died. This nearly broke my mother's heart. Knowing that she could not pro-

vide for my brother and me much longer, she gave my brother, Earl, who was only four years old at the time, to her brother, and then she found a good Christian home for me. I was only six months old at the time. To show how God works in mysterious ways, His wonders to perform, my foster parents, Elder W. M. Stanley and his wife, Mary, were in their late 60's at this time, and he was an elder in the Primitive Baptist church. Their only income was a very small sum of old-age assistance from the government. To the best of my memory, it was ten dollars a month. They had already raised nine children of their own.

"I was a sickly child when they took me in, and having no transportation, they would walk me twenty miles to see the doctor, twice a week. I was raised by this wonderful couple and they taught me to love and respect all mankind. He pastored four churches, riding horseback through the rugged mountainous roads, paths and hollows of eastern Kentucky. He was faithful to the ministry until his death in 1947. He often would tell me of his wonderful experiences with God. My foster mother lived alone until her death in 1961.

"I entered the U.S. Army Air Force in 1945 and served my country until 1948. When I came home from the Army, I met the one girl of my dreams, my wife, Ann. On July 3, 1950, we were married in Pikeville, Pike County, Kentucky.

Shortly after our marriage, I became depressed and didn't know why. I went to a doctor, who could find nothing wrong with me. I found myself trying to pray to God to lift this heavy burden from me. Although I had always attended church with my parents, it didn't mean anything to me. Now I was finding that it meant everything to me. My wife probably thought I was losing my mind and going crazy, but she was so sweet through the whole thing. Thank God for her! In June 1951, I asked for a home and was received in the Samaria Primitive Baptist Church and was baptized by Elder Ted Ball and Elder Kit Ratcliff. My father-in-law, Bradley Hager, was also baptized on that day. This was the happiest day of my life. My burden was soon lifted.

Six months later, I felt, if not deceived, the burden to speak in public

and the call to the ministry and, that same year, I was ordained to the full work of the gospel ministry. Three years later, my wife and I moved to Michigan, serving a small church in Flatrock. I feel this was the purpose of God.

"In 1957, the church in Flatrock merged with, and we formed and organized what is now the Pontiac Primitive Baptist Church, in Farmington Hills, Michigan. The Lord has so richly blessed this little church to grow and prosper. I have been privileged and blessed to baptize over 200 people during my ministry, including my dear wife, and have helped to ordain ten young ministers in this church. I served with Elder Levi Saylor as assistant pastor for about three years and, in 1960, became pastor, and have since been trying to serve them to the best of my ability. In 1971, we felt the need of a church in Fenton, Michigan, and we formed and organized the Deerfield Primitive Baptist Church, which I served as pastor until 1981. Elder J. C. Hager and Elder Johnny Jacobs are the current pastors now. (We invite everyone to visit us at either of these churches.)

"Then in 1982, we moved to Florida, where I was called to serve the Hopewell Church as pastor. This church was on the west coast. I tried to serve them for 15 years. Then the Lone Pilgrim Church, Largo, Fla., called me to serve them. At the same time I was at Sarasota.

In 1997, Ann and I moved to Sevierville, Tennessee, where we now live. Then in 2000, I was called to pastor the Little Pigeon Church in Newport, Tenn., which at the time had only five members, two of whom were deacons. The good Lord has blessed our current membership to read a total of 43 members. Beside my unworthy self, we are blessed to have four ordained elders in our midst, including Elder Robert Thacker, Asst. Pastor, Ray Matthews and Terry Thacker. We lost this year our 5th Elder, a beloved man, Bro. Mike Hauser. We dearly love the members and congregation here. As the church, they create and make up our life of love at Little Pigeon.

"As to our wonderful, loving family, in 1955, the Lord blessed Ann and me with a son, and in 1958, a baby girl, making our family complete. We are humbly proud in a Godly way, as we hope, of our children. Our son, Ronald, is a practicing medical doctor. Both Pam and Ronald have made us humbly proud again of our 4 granddaughters. We love them so much! They are all beautiful girls.

"My, how time flies. In just two mos., Lord willing, I will be 80 years old. God has been so good to us. We try to thank Him every day for His love, kindness, and faithfulness to us.

"This is a brief sketch of my life and earthly sojourn in this old time world. I have had many trials, tribulations and testings, and by the grace of the Living God

through Him, I have overcome them. I was born poor here and am still poor, not rich, as far as worldly gain is concerned, but hope to fall in that category that the Apostle James gave in his Chapt. No. 2, verse No. 5, "Hath not God chosen the poor of this world, RICH in faith, and heirs of the kingdom which He hath promised to them that love Him?" I feel that I have been made RICH because of that work, I hope, of Christ in me in the sovereign power of His spirit and faith.

"As long as His mercy allows and permits me to live, I desire His blessing to serve Him and His little children. May He bless us to pray for our nation and country at this time, the United States of America, as He teaches us in the Holy Scriptures. (See Titus 3:1 and Hebs. 13:17.)

(Elder) Robert E. Mayhorn
Seiverville, Tennessee
July 30, 2009"

"WONDERS IN HEAVEN" AND "SIGNS IN THE EARTH." (Acts 2:19)

(It is left on record in the scripture concerning the Church of God that He (GOD) oftentimes identifies His people by extraordinary signs and wonders, as they are identified and pointed out here in the earth. We are citing below the beautiful, eyewitness account, now left on record by Sister Neetcie Buell, Livonia, Michigan when Elder Mayhorn was only a small boy. Ed.)

"Elder Mayhorn was very young, and once while his foster father, Elder Will Stanley, was preaching in the meeting-house, a beautiful, (bright-colored) red bird flew into the building and began circling over Elder Stanley's head, making the appearance of a brilliant red halo over it. Even though Elder Stanley was moving in quick steps here and there, in his highly spirited preaching delivery, the red bird kept pace with him as it continued to encircle over his head. Then, ever so quickly, the bird flew from Elder Stanley and lit so majestically on young Bob Mayborn's shoulder, as he was just sitting there so quietly. Bro. Bob has stated that he was sure that Elder Stanley

was never even aware of the presence of the lovely red bird. Yet, to Bro. Bob, the experience held a message, a sign, a wonder, a deep meaning. As Elisha received a double portion of the Spirit from Elijah, so Elder Mayhorn felt that the sign of the red bird was to show that he (Elder Mayhorn) would receive a similar gift of preaching like unto his foster father's.

Neetcie Buell
December, 1981"

THE OMNIPOTENT, DRAWING ATTRIBUTE OF GOD THAT IS SOMETIMES MADE MANIFEST IN HIS LOVE THROUGH THE POWER OF INSPIRATIONAL SINGING WITHIN THE HEARTS OF HIS LITTLE CHILDREN AND PEOPLE.

Recently, while visiting with Elder J. M. Mewborn, and his wife, Susie Mewborn, in their home in Coats, Harnett County, North Carolina, I mentioned to them about the burial site of Mr. Winfred Lewis (b. Feb. 2, 1858, d. August 30, 1937, age 79 years), at the southeast rear corner of the Little Pigeon Primitive Baptist Church, Newport, Cocke County, Tennessee, and the most unusual reason for it having been placed there over 72 years ago.

Elder and Mrs. Mewborn expressed interest in the wonderful circumstances and the historical aspect that created and brought about this wonderful demonstration of the power and mercy of God. They asked me to record or leave on record, something concerning it. At their request I shall endeavor to do so as follows.

First hand information today says that Mr. Winfred Lewis, apparently, had no known relatives at the time he lived and was born into the world, more or less, as an orphan. Also, he was raised by loving Old Baptists and grew up under their influence and in their area homes of Little Pigeon Church.

Information also, at hand

Zion's Landmark

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

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states from an early age, he always came regularly and faithfully to the meetings at Little Pigeon Church each meeting day, quietly entering through the front door, then taking a sharp right hand turn to the back bench, where he sat each time near the window. When the singing and preaching service would conclude, he would always take his hat and quietly exit the place, just as he had entered. There is no record or memory that he ever hinted any desire for membership in the church, or that he ever wanted a home in the militant body.

The narrative continues that at some point in his declining years, one Sunday at the meeting at the conclusion of the service, he made known his wish and desire to the church that, if they would allow him, he wished to be buried just outside the window from his seat of many times. This was the east (rear-side of our church building. When asked to state his reason, he humbly replied, "So I can continue to hear that beautiful singing on and on forever." Little Pigeon Church granted him his request, as will be seen from the photographs herein of his grave beside the window of our meeting-house, as it appears today. Mr. Winfred Lewis' grave is the only one on the church grounds.

All of us at Little Pigeon Church feel that his faithful attendance, as was the case with many of us, came about through the blessing of God's gift in the beautiful singing in our midst. The true melody from the hearts of God's children is powerful when it DRAWS those of His humble poor to His Kingdom.

Some years ago, when I was searching for a home in the church and was traveling in the area of Newport, Tenn., I stopped along side the highway and asked a person walking down the steep, long hill, if he attended that little church. He replied to me, "No, but I can tell you they have the prettiest singing there I have ever heard, and I live back up



WINFRED LEWIS
Born Feb. 2, 1858 - Died Aug. 30, 1937
(Age: 79 Years)



GRAVE-SITE of Mr. Winfred Lewis
at the south-east rear corner of Little Pigeon Primitive Baptist Church
(Meeting-House), Newport, Cocke County, Tennessee.

yonder at the top of the hill.”

Humbly submitted at the request of

Elder and Mrs. Mewborn,
Nancy Spivey
Timberlake, North Carolina
August 10, 2009

“DRAW ME, WE WILL RUN
AFTER THEE.”

(S. of S. 1:4)

There can be no doubt of the mighty DRAWING power in singing, as reflected by the Holy Spirit of God, in bringing His chosen, elect people to the Church. From memory, I will give two very vivid accounts here, as told me in the past by true Old Baptists, as follows:

(1) In the early part of the 20th century there lived in New York City, a beloved sister, Mariah Billings, who was a member of Ebenezer Old School Baptist Church. (Her father was John Berdan, a Dutch Reformer and minister.) The Ebenezer Old School Baptist Meeting House in those days was located in what is known today as the Bronx, at 1216 Intervale Avenue, upper Manhattan.

She left on record in her experience, as she was walking by the meeting house one late summer evening, she heard this beautiful singing wafting from that beautiful old brick and stone building. “It hit me so forcefully”, she said, “that it DREW me inside, where I heard my experience recounted as told by Elders McConnell and Slau-son. I could not stay away from these meetings, where my soul was fed from time to time. I later, although feeling altogether so unworthy and unfit, was made to asked them for membership and they received me.”

(2) Another beautiful evidence and incident, I now recall, took place in the early 1960's, nearly 50 years ago, when the Hancock Primitive Baptist Church, near Ayden, Pitt County, North Carolina, had a male member in their body by the name of Brother Jesse E. Lang. He lived in the Ayden (N.C.) area, but had close family members and ties, who at that time

resided in Carthage, Moore County, N.C. He often visited them and made many automobile trips, back and forth, from his home in eastern North Carolina to the piedmont area, a one way distance of about 150 miles. At the time he was unfamiliar with any Primitive Baptists in that particular area.

He told me on one occasion, as he was traveling U.S. Hwy. 15-501 from Sanford, N.C., to Carthage, N.C., he experienced an engine problem and had to pull off the main highway onto the shoulder near an intersecting, rural, paved road. After he had corrected the minor vehicle problem and had closed the hood of his car, prior to getting back into it, he heard this most melodious striking, positive-sounding singing that was coming from his left near the rural road. He said the sound and beauty of the music was so outstanding, it immediately caused him to make the left hand turn for only a few yards where he found Lamm's Grove Primitive Baptist Church and a yard filled with parked cars. He went inside where he met the pastor, Elder S.T. Atkinson, Sr., Brethren R.E. Bryant, Raymond Comer, Lee Comer, and A.D. Harward, with many others. Bro. Lang told them about having to stop by the wayside, and was DRAWN THERE, INTO THE BUILDING by the beautiful music. He repeated it several times, “the SINGING, the SINGING, it DREW ME, IT DREW ME!”, explaining to them.

As we bring this interesting article to a close, a beautiful hymn, No. 279 in Goble's Hymn Book now comes to mind that so adequately describes and applies to the wonderful experience of Mr. Winfred Lewis, as set forth herein. We dedicate it to his memory as follows below, viz:

“O Sing to me of heav'n
When I am called to die;
Sing songs of holy ecstasy
To waft my soul on high.

“When cold and sluggish
drops

Roll off my dying brow,
Break forth in songs of
joyfulness,
Let heavn' begin below.

“When the last moments
come,
O, smooth my dying face,
To catch the bright,
seraphic gleam
Which o'er my features
plays.

“Then to my raptured ear
Let one sweet song be
given;
LET MUSIC CHARM ME
LAST ON EARTH
AND GREET ME FIRST
IN HEAVEN.

CHORUS:

There'll be no sorrow there
There'll be no sorrow there
In heav'n above where all
is love,
There'll be no sorrow
there”

(Note: This article was compiled by J. M. Mewborn for publication in Zion's Landmark, August 15, 2009.)

A SPECIAL NOTE OF THANKS AND APPRECIATION

This little, special note of genuine thanks and gratitude is extended to Sister Mae V. Wofford, Dandridge, Tennessee, Brother Carvin Cornett, Morristown, Tennessee, deacon of Little Pigeon Church, his wife, Sister Pheobe Cornett, all three of them who made the long, extra miles trip for Zion's Landmark for us to have the good photograph of Mr. Winfred Lewis' grave-marker. It took place under these dire, hard, unusual circumstances as described herein.

Information at hand states that on May 9, 2009, at the little village of Belfry, Pike County, Kentucky, at approximately 3:00 a.m. (in the morning) a severe, powerful rain storm took place there which caused a flash flood of enormous water, out of the ordinary proportions. The water rose so quickly, filling the coal mines and mining gas wells with the water overflowing into the hollow where Sister Mae Wofford's daughter and family now reside.

Sister Mae Wofford was staying at the time in her daughter's home in Belfry, getting ready to attend her grandson's graduation from his five year's hard study at the University of Kentucky. The storm with the flash flooding took place so quickly, when the water rose to the dashboard in her car. The flood also destroyed her daughter and son-in-law's new car and truck, which was in their garage at the time.

Her grandson missed his long-sought graduation day, a very special event for him, as well as the entire family. He came home to help them under these extreme trials and circumstances. Sister Wofford said in her desperation she tried to beg the good Lord with a prayer in her heart, begging Him to please, just please, let it quit raining long enough, even for just a few minutes,

so the rising waters could recede or go down. He answered her prayer. The water subsided; however, they did not get out until the next day. They were locked into the hollow by voluminous mud and tremendous storm debris everywhere. The State Highway Dept. of Kentucky sent equipment and a bulldozer that cleared the road so they could finally get out. Sister Wofford told us that it was so bad that many septic systems were torn apart, causing difficult problems. Also, a large tree fell over the main, front door entrance of the town's local funeral home.

Sister Mae Wofford had no car in which travel at the time, yet made the hard, extra effort to get to Little Pigeon for the Landmark to have this photograph. It was through the kind hearts of Brother and Sister Cornett, who took her in their automobile for the trip of many miles to Little Pigeon, making it possible for us to have the wonderful picture with this unusual write-up in our paper.

Editor
August 25, 2009

CREMATION

As time moves on, the bodies of more, and more, people are being cremated after death, than they were years ago. The cost of cremation is a much lower one in many cases than the actual cost of burial of the bodies; however, the practice of cremation, according to the Bible, is entirely heathen. And those who do not possess the fear of God will follow this incorrect practice. “There is no fear of God before their eyes.” (Romans 3:18). “This know also, that in the last days perilous times shall come.” (2nd Timothy 3:1).

The following scriptures, taken directly from the BIBLE, show and prove the heathen practice of burning bodies after death, to-wit:

(1) “Then he took his eldest son that should have reigned in his stead, and OFFERED HIM FOR A BURNT OFFERING upon the wall.” (II Kings 3:27).

(2) “— for every abomination to the Lord, which He hateth, have they done unto their gods; for even their SONS AND THEIR DAUGHTERS THEY HAVE BURNT IN THE FIRE TO THEIR gods.” (Deut. 12:31).

(3) “Moreover he burnt increase in the valley of the son of Hinnom, and BURNT HIS CHILDREN IN THE FIRE, after abominations of the heathen whom the Lord had cast out before the chil-

dren of Israel." (II Chron. 28:3).

(4) "For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of To-phet, which is in the valley of the son of Hin-nom to BURN THEIR SONS AND THEIR DAUGHTERS IN THE FIRE, WHICH I COMMANDED THEM NOT, NEITHER CAME IT INTO MY HEART." (Jere. 7:30-31).

(5) "They have built also the high places of Ba-al, to BURN THEIR SONS WIHT FIRE FOR BURNT OFFERINGS UNTO BA-al, WHICH I COMMANDED NOT, NOR SPAKE IT, NEITHER CAME IT INTO MY MIND." (Amos 2:1).

(6) "For when ye offer your gifts, WHEN YE MAKE YOUR SONS TO PASS THROUGH THE FIRE, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you." (Ezekiel 20:31), (Also see Ezek. 23:37, Leviticus 18:21).

The following scriptures testify of the correct Christian practice of burying the dead, to-wit:

(1) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God detroy: for the temple of God is holy, which temple ye are." (I Cor. 3:16-17). If we allow men to burn our body after death, would we be defileing the temple of God?

The prophets of old buried their dead. "And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants, the physicians, to embalm his father: and the physians embalmed Israel." (Gen. 50:1-2). "My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Cannan, THERE SHALT THOU BURY me. Now, therefore, let me go up, I pray

thee, and BURY my father, and I will come again. And Pharaoh said, go up, and bury thy father, according as he made thee swear." (Genesis 50:5-6).

(2) "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swear to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him and he was put in a coffin in Egypt." (Gen. 50: 24-26).

(3) Ruth said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be BURIED: the Lord do so to me." (Ruth 1:16-17).

(4) "So Moses, the servant of the Lord, died there in the land of Moab, according to the Word of the Lord. And HE BURIED him in a valley in the land of Moab, over against Beth-pe or: but no man knoweth of his sepulchre unto this day." (Deut. 34:5-6). Please keep in mind that it was THE LORD who BURIED Moses.

In closing, I believe these Scriptures, as herein quoted, show that it is a heathen practice to burn or cremate our bodies after death, and the others also show the sacred, Christian practice to bury our bodies after death.

Woodrow W. Hudson, Jr.,
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August 3, 2009
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A MESSAGE TO ALL READERS OF ZIONS LANDMARK

In connection with Elder Woodrow W. Hudson, Jr.'s good article on the subject of Cremation, I have felt to leave on record my com-

ments on this subject as follows, below. I request that every reader understand that none of my comments, whatsoever, are made with any poignant or pungent motive against any one person, family, group of people, or Old Baptists anywhere. I leave them on record as being my concerned, collective feelings to apply only in a general sense, regardless.

J. M. Mewborn

September 8, 2009

EDITORIAL COMMENTS ON "CREMATION"

Back, when I was growing up as a young boy in the days of the great depression, (1932-1945), I remember so well there were two WORDS that were seldom, if ever, heard from known reality out there, nor were they ever spoken outwardly in the conversations of society in general. They were definitely known to exist, but never heard vocally. They were (1) DIVORCE, and (2) CREMATION. If either of them ever transpired, ere regardless, the news became the entire talk and conversation, not only from the area of origin, but it spread and extended far into neighboring communities and adjoining counties. In a sense the incidents became gossip everywhere.

I so well remember there was one divorce in our family by remote, collateral kinship, how it was frowned upon and looked at with much disdain. I heard it talked so much, even as a child, I thought they would never get through with it. Divorces were never heard taking place whatsoever in the Primitive Baptist church in those days, and, although the word "cremation" was out there, we never heard of one actually taking place. Such was possible in the world, but was "taboo" in the Church of the living God everywhere.

I am now well into my seventies, and by being able to remember so well how it was then, but by comparison on the other hand, seeing how it is now, confirms the fulfillment of that scrip-

ture, "In the last days perilous times shall come." (II Timothy 3:11) "Evil men and seducers shall WAX worse and worse deceiving and being deceived." (II Timothy 3:13). Today, it seems that divorces, whether in the church or out of it, also the same with cremations of our human bodies, are commonplace in every sense of the word. Having witnessed both sides of this scenario of a lifetime of change makes it so hard and difficult for me to realize that it is today's, acceptable, genuine reality. Anyone familiar with the scriptures has to feel the end cannot be far off.

Anytime when a question arises of a spiritual nature or meaning, we always go to the Bible to find the answer if possible. I hasten to say early on that Jesus Christ is our only example concerning the care of our bodies in life, as well as disposal thereof, in death. He is our only divine pattern and His substance is sufficient. The BURIAL of His body was not by coincident or accident. Here, I ask every reader of my article to read the four, following scriptures of what was done with Christ's body after His death.

(1) "And when Joseph had taken the Body, he wrapped it in a clean linen cloth, AND LAID it in his own new tomb." (Matthew 27: 59).

(2) "And he (Joseph) bought fine linen, and took Him down, and wrapped Him in the linen, AND LAID HIM in a sepulchre which was hewn out of a rock." (Mark 15:46).

(3) "And Joseph took it down, and wrapped it in linen, AND LAID IT in a sepulchre which was hewn out of a rock." (Luke 23:53).

(4) "Then Joseph and Nicodemus took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to BURY. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There LAID they Jesus therefore because of the

Jews' preparation day", etc. (John 19:40-42).

All four writers, Matthew, Mark, Luke, and John, as recorded above, give exactly, almost word for word, the identical same burial record, that the Body of the Lord Jesus Christ was "LAID" in the tomb, while John also uses the actual term "BURY" in connection with Jews' manner of burial. Not one time is there any inference from an infidel who said "cremate" Him. Old Herod, no doubt, had this in mind, when it was left on record concerning the dream from the Angel of God to Joseph, "that they should not return to him, "but flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him." (Matt. 2:12-13). Had the body of Jesus Christ been cremated, even destroyed, our hope of Salvation would have been gone, lost forever. Such was not possible in the sight of the living God! ALLELUIAH! (Rev. 19, 1, 3, 4, 6.)

We have proven by the above scriptures that the Body of the Lord Jesus Christ was buried, not cremated or destroyed, because the predestination of God's prophecy in Isaiah 53:9 had to be fulfilled, "And He made His grave with the wicked, and with the rich in death." He died with two malefactor's, one on each side of Him, as if He, Himself, had been one, and was buried in a rich man's grave, the sepulchre of Joseph of Arimathaea, a rich man, who also himself was Jesus' disciple. (See Matthew 27:57.) Isaiah's prophecy, hundreds of years earlier, came to pass here in divine perfection.

I am giving below for the benefit of any inquiring mind a description of what actually takes place with the human body, as it is being destroyed and dissolved by cremation. Today's modern crematories are highly, technologically constructed buildings erected for the sole purpose of the incineration of human bodies, having individual compartments

which are heated to an extreme temperature that so quickly reduces them to ashes. Much scientific research and effort have been put into their effective operation. I promise you here, the picture is not pretty.

After the usual, customary memorial service is held in the funeral home or crematory chapel, the friends and family depart. The casket is then placed in one of the compartments, the shape of an oversized coffin at which point the cremation process begins. The crematory chamber is heated to at least 2,000°F with the very hottest white heat from gas. When the heat becomes sufficiently intense, the body appears to come very much alive as it jumps about, jerks up and down, which is the result of the contraction, expansion and final vaporization of the human flesh and bones. Full accomplishment or completion of the process may require several hours, depending on the weight and size of the individual's body. In more recent instances with more modern equipment, it can be done in less than an hour. When cooled, the ashes are then put into an urn. The remains of a body, that once weighed about 140 lbs. would be no more than three or four pounds of ashes at the most when finally put in the urn.

When we lay away the body in the grave, according to the sentence of God, it soon returns to dust in the natural way, as we say, by the normal act of God, Himself, whereas cremation is the deviated act of man, or human operation. God said, "Out of it (the ground) wast thou taken for DUST thou art, and unto DUST shalt thou return." (Genesis 3:19). According to diving precept and example, there is only one Godly way to dispose of our dead and that is to bury their bodies. If such decision were to ever fall my lot to have to make for my dear wife, Susie, or any of my children, I could (no and) never, make such a one to be done to them. It is a most gruesome, unkind thing to

do to the body of a loved one. How horrible is the thought of the body of a friend or love one being treated like a beef-roast in an oven with all its running fats and sizzling tissues!

One of the most negative features that originate from cremations of human bodies, so far as I have observed and am also much concerned, is seeing what family members do with the ashes, when not put into a Columbarian. The no care attitude, even if the bodies of loved ones have been turned to ashes, in many cases, is very disgusting. I am going to quote a few here.

(1) "A friend of a family, who visited a crematory recently, noticed a pile of urns stacked one on top of the other. He said that he asked the attendant if they were his stock of empty urns? Reluctantly he said, 'they contain the ashes, all of them, of bodies that have been cremated, but the relatives never returned to claim them. It is hard to believe that anyone would use such a sorry cheap way of unloading the sacred responsibility of permanently, decently, burying their loved one's remains, regardless, whether normal burial or ashes.

(2) Another case of truthful existence is recorded here. "When the devoted wife of a certain citizen passed away, the husband had her body cremated. He was loath to part with her ashes, keeping the urn in the home with an expensive wreath over it. However, after awhile, the daughter became tired of having it in the home, so she had it buried in the backyard. The following year the property was sold, the family moved to another state and left the sacred remains of their precious mother in an unmarked spot in unconsecrated ground, perhaps down the road to be forgotten forever, except God. There can be no higher disrespect or lack of respect shown for beloved peoples' memories than such as this.

(3) In another instance I

have been informed by one who was in a position to know, that the remains of a certain family member who had been cremated were finally put out with the local garbage on the street and carried to the dump. How repulsive this is, even to tell of it!

(4) One of the most absurd, unbelievable, disgusting methods of disposing of human, cremated ashes was announced October 29, 1985, when a Florida company set out to offer above ground burials for frustrated astronauts who never made it to outer space in their life times. Average citizens were told they too could come along when their ashes or remains would be put into Earth orbit for \$3,900.00, or they would sell you a one-way ticket into deep outer space for \$4,600.00. This new Florida company advertised they would cremate your ashes twice (to reduce the quantity) and then place them in a gold-plated capsule about the size of a large lipstick tube. All of them would then be put into a four-stage, solid fuel 10,000, capsules payload rocket with a lift-off for outer space, probably from Wallops Island, Virginia, this announcement said. Also, this economy priced Earth-orbiting spacecraft will be visible from Earth with a telescope, a wonderful comfort for families and survivors on earth to look up there and see their love ones so close to Heaven. The Company said this Earth-orbiting spacecraft will fall back to earth in 63 million years, but the first-class voyage will take the spacecraft through deep space indefinitely with no hope of a return trip. This is one of the most ridiculous disgusting situations I ever heard in all my life for disposal of the human body, but wait until you read the next one.

(5) A recent article in a local newspaper read, "Ashes to ashes, dust to goo." (A new method excites funeral industry.) — Since they first walked the planet, humans have either buried or burned their dead. Now a

new option is generating interest — dissolving bodies in lye and flushing the brownish, syrupy residue down the drain.

This chemical process is called alkaline hydrolysis and was developed in this country of pressure per square inch to destroy bodies in big stainless-steel cylinders that are similar to pressure cookers. Alkaline hydrolysis is now legal in Minnesota and in New Hampshire, where a Manchester funeral director is pushing to offer it. But, he has yet to line up the necessary regulatory approvals, and some state lawmakers there want to repeal this 2006 state law legalizing it.

“In addition to the liquid this process leaves a dry bone residue similar in appearance and volume to cremated remains. It could be returned to the family in an urn or buried in a cemetery. The coffee-colored liquid has the consistency of motor oil and a strong ammonia smell. But proponents say it is sterile and can, in most cases, be safely poured down the drain, provided the operation is in accord with local ordinances and necessary permits.”

In describing these very weird, eerie, uncanny means of today's mankind's contemptible efforts to destroy the human, adamic, earthly bodies of the human race, I wish to leave behind (by relisting them here) some thoughts of man's limitations. My descriptions above showed the following, viz:

(1) Leaving the ashes behind in local funeral homes for its staff to make final decisions for permanent disposal, etc.

(2) Abandoning them already buried on private property in the hands of unknown property owners,

(3) Sending the urn that contains the ashes (after putting them out on the street) to the garbage,

(4) Placing the ashes in a space ship with the ashes of astronauts to be orbited around the earth for about 63 million years, (if time

should last that long — Ed.)

(5) Or shot into the deepest remotest realms of outer space, somewhere out there near the end of the natural world, just as far as the space ship can penetrate outer space with a guaranteed no-return trip.

This writer was greatly comforted by the expression of an Old Baptist Elder many years ago by the name of Elder A. L. Holloway, Durham, N.C. He said, “Man's extremity is GOD'S opportunity. All of the above is the end extremity of man's work, that will always fall short. Man's works will always end, and where they end, GOD'S Work begins. I will never forget his point here.

My mind was caused to search deeply for some scripture of comfort that would circumscribe and handle these indecorous scenes, when immediately I was led to these words: “It is HE that sitteth upon the circle of the earth.” (Isa. 40:22). Also, “Whither shall I go from thy spirit? or whither shall I flee from thy presence. If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy Hand lead me, and thy right Hand shall hold me.” (Psalms 139:7-10). “If I say, Surely, the darkness shall cover me, even the night shall be light about me. Yea, the darkness and the light are both alike to thee.” (Psalms 139:11-12). Since God has power over both natural light and natural darkness, knowing no difference between them. He certainly knows today where every grain of dust (both elect of God, as well as non-elect) is found of every human body ever conceived since the morning of time and born into this natural world.

Some of man's dust may be made up in mortar and is resting today in the top of the Empire State Building, Manhattan, New York City, or in the top of the Sears Tower, Chicago, Ill., two of

the tallest buildings in the world. The dust of some may rest and lie in the deepest caves of oceans and seas at the bottom of the world. Some may have been blown to bits and smithereens by the power of nuclear and hydrogen bombs, and some may exist from the feces and excrement of cannibals in the Congo of Africa.

My father told me once of two Mormon preachers who came through and visited him many years ago. He said they told him they could disprove the doctrine of the resurrection of our bodies at the last day on this wise. They told him that many bodies from the military and other sources, that were buried at sea were swallowed by huge sea whales, fish and sea mammals, and were ultimately absorbed into the fish's' alimentary, digestive canals and finally circulatory systems and that was the end of them FOREVER!

When he told what they said, it troubled me deeply because this human theory of man sounded so realistic, genuine and accurate. Inside of me was a little prayer, “Lord, bless me with true wisdom to put such false teaching and unbelief aside.” It was then that these comforting words of Job pervaded my troubled soul: “I know that my REDEEMER liveth, and that He shall stand at the latter day upon the earth: and though after MY SKIN WORMS DESTROY THIS BODY, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another.” (Job 19:25-27).

The powerful thought entered my mind that if Job's hope of eternal life still held firm and in place after his skin worms had destroyed his body, when it had been assimilated and absorbed into both the alimentary, digestive canals and circulatory systems of his skin worms, the two Mormon preachers were dead wrong when they said that many bodies of buried-at-sea service men, drowned pas-

sengers on sinking ships on the high seas and later swallowed by large sea whales, mammals, sharks and other large fish were gone forever. Job said, “After my skin worms destroy this body, yet IN MY FLESH SHALL I SEE GOD, Whom I shall see for myself, and mine eyes shall behold. AND NOT ANOTHER.” (Job 19:25-27). Job declared he would one day, although the skin worms had destroyed his body according to his perfect hope and faith, see His Redeemer God with his own eyes, see Him for himself, and not somebody else.

The wonderful lesson and meaning left behind here is to show that skin worms in the day and time of Job had no more power than large sea whales, mammals, sharks and other large fish in two Mormon preachers' times later in the 20th century, to permanently destroy a human body. God had a wonderful purpose in leaving these things on record, as He said, “for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4).

In closing this article I would like to say that I am not concerned in the least about the resurrection of both the elect bodies of the saints of God in the first rising, and the non-elect bodies of the wicked in the second rising, whether they have been cremated, for God can, and He will raise from the dead the bodies of all believers and unbelievers, whether burned to ashes, eaten by animals on cannibals, buried and eaten by skin worms, absorbed by large whales, fish, or those whose bodies have been blown to atoms, for since He is the *omnipresent*, *omnipotent* and *omniscient* God of both Heaven and earth forever, He eternally secures the existence of all things everywhere at the same time. Look up the meaning of the three italicized words in your dictionary. Collectively, they described THE

GOD in Whom, I hope, I have been made to believe and worship.

J. M. Mewborn

September 10, 2009

(Note: Please not that I have used some statistical information and other data in preparing this article from the excellent, little booklet, Cremation, is it Christian? J. M. Mewborn).

THE ELECT OF GOD

The Apostle Peter spoke of the "elect according to the foreknowledge of God the Father." (See I Peter 1:2.) The Apostle Paul said that whom God did foreknow, (the elect) He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. (See Rom. 8:29.) Christ's brethren are the elect that God predestinated to be conformed to the image of His Son. The elect were chosen in Christ by God before the foundation of the world. (See Eph. 1:4-5.) God made the choice of the elect according to the good pleasure of His will. All this tells me that the election was held in the ancients of eternity and that it was God, the Father, who chose and ordained them unto eternal life every one of His children. Does the child choose eternal life? No! God, who cannot lie, promised eternal life in Christ to His elect before the world began.

The Apostle Paul asked, "Who shall lay anything to the charge of God's elect?" He answered his question by adding, it is God that justifieth. How are the elect justified in this sin cursed world? "Being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 4:24) Therefore, being justified by faith we have peace with God through Jesus Christ. Faith in God and Christ through grace is a free gift of God that justifies the elect only. The elect are born again, born of God, born of the Holy Spirit and come forth as manifest children of the King.

Christ warned, "For false Christs and false prophets

shall rise. And shall shew signs and wonders, to seduce, if it were possible, event the elect." (Mark. 13:22) Christ's blood and the Holy Spirit are the only two components that can save a soul from eternal death. Others claiming to be able to do this are the false Christs spoken of here. To deny the power of the Holy Spirit in the new birth is blasphemy, and will not be forgiven, neither in this world, neither in the world to come. God's elect are the sheep that are known to Christ and hear His voice and follow Him and no other.

Christ said, "And then shall they see the Son of man coming in the clouds with great power and glory, And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (Mark 13:26-27) When all of the elect have been gathered together, they will see Christ fulfill this wonderful promise, "Come ye blessed of our Father, inherit the Kingdom prepared for you from the foundation of the world." Then cometh the end when Christ shall deliver up the Kingdom to the Father. Christ will then put down all rule and all authority and power that God the Father may again be all in all. (See I Cor. 15:26-28 and John 14:1-3) Death is conquered and every Saint is perfected and delivered up to praise and glorify the Father and the Son in that bright land that shall never end. I hope to be there with you.

Lynwood Jacobs,
Orange, Texas 75951
August, 2009

B. WADE TURLINGTON, SR.
Our dear brother, Brother B. Wade Turlington, Sr., age 92 years, was the second child and oldest son of Mr. Henry A. Turlington, Sr., and his wife, Sister Laylon Parrish Turlington. He was born near Coats, Harnett County, North Carolina, November 28, 1916, and passed from this life, December 31, 2008, at E. Carlton Powell Hospice Center, Lillington, North Carolina.

When he grew up, he married the former Lela Pope, Dunn, N.C., December 24, 1943, at the residence of



B. WADE TURLINGTON, SR.
1916 - 2008
(Age: 92 Years)

the late Elder Luther W. Turner, an all-most next door neighbor of the Primitive Baptists, who had known Bro. Wade all his life. The fruits of this marriage were three children, one daughter, Mrs. Martha T. Parrish, (Keith), Benson, N.C., two sons, B. Wade Turlington, Jr., (Sonny), Coats, N.C., (Judy) and Dennis Pope Turlington, Coats, N.C., who preceded his Father in death in 2007.

Brother Turlington was employed with the Gulf Oil Company in his early working years. He later engaged in farming for the major part of his life. During his retirement years he worked with Powell Livestock in Smithfield because of his experience and excellent knowledge of livestock and the swine industry. He was a U.S. Army Veteran of World War II, and a member of the Banner Post No. 109, American Legion, Benson, N.C.

He left behind to survive him his beloved, faithful wife, (of 65 years) Mrs. Lela P. Turlington, son, B. W. (Sonny) Turlington, Jr., and daughter, Mrs. Martha T. Parrish, eight grandchildren and nine great grandchildren. Four sisters, Mrs. Alease T. Barbee, Winston-Salem, N.C., Mrs. Mabel T. Hayes, Dunn, N.C., Mrs. Bobbie T. Adams, Raleigh, N.C., and Mrs. Susan (Susie) T. Mewborn, Coats, N.C., also one brother, Mr. Henry A. Turlington Jr., Dunn, N.C.

I had personally known Brother Turlington for over 50 years, first meeting him early in life, just prior to the time when Susie and I married March 29, 1958. As brothers-in-law by close family ties, the good Lord blessed us to have a close, wonderful friendship of mutual trust and confidence in many ways. I first observed back in those days that he leaned in his religious conviction towards the Old Baptist people, because when the church (meeting) house doors were opened on Sundays, he would, more than apt, be found sitting under the sound of good preaching at one of our local churches. This was a certain trait that followed his walk until March 22, 1986, when he offered to Primitive Zion Church, Aversboro Township, Harnett County, N.C., and was received in full fellowship. On Sunday, April 26, 1986, he was baptized by his pastor, Elder Woodrow C. Lake, assisted by the unworthy writer, at Elder Lake's request due to Elder Lake's feebleness at the time. (It is worthy to mention here that Bro. Turlington offered to the church on the same date, March 22, 1986,

when Primitive Zion Church called him (Elder Lake) to serve as their pastor.)

Brother Turlington was a kind, honorable man, a good citizen, a gentle father and husband and provided well for many years for his family, working often with his own hands in hard, manual labor. I never saw any person anywhere that their greatest joy was experiencing attending his church meetings on fourth Sundays and the joy of hope of going back next time. As we would leave the meetings to come home, he would always tell me, "I can't wait until next fourth Sunday to do this all over again." God blessed him with that acute, discerning gift to his sharp hearing ear that would always catch the unsound, if it appeared. He was blessed in knowing the truth and dearly loved it!

When Primitive Zion Church closed in the latter 1990's, Brother Turlington made known his desire to ask for a home and membership with Willow Spring Church which was made manifest on Sunday, April 23, 2000, by his coming forward. He was received on Confession of Faith since his baptism of April 26, 1986, was adjudged as being in order. During his almost 10 years of membership at Willow Spring Church, he was always very punctual in attendance, and missed only few, if any, of the meetings. He loved his church which was proven over and over many times by his faithfulness. We miss him greatly!

His funeral service was held January 2, 2009, at Rose & Graham Funeral Home, Coats, North Carolina. The family requested a life-time, next door neighbor and friend, Pastor Ronnie Byrd, with the unworthy writer to conduct the service, which was well carried out in a fitting manner of respect for him. His body was laid to rest in the Coats Cemetery with his grand-parents, parents and other family members to await the second, personal coming of the Lord Jesus Christ, in that glorious day without sin unto Salvation.

Humbly submitted in behalf of the members of

Willow Spring Primitive Baptist Church, by

J. M. Mewborn
September 5, 2009

MILL BRANCH ASSOCIATION

The 135th session of the Mill Branch Primitive Baptist Association will be held with the church at Pireway on October 30, 31, and November 1, 2009. Service will begin at 11:00 o'clock on Friday, the Lord willing.

Pireway Primitive Baptist Church is located at 15879 Swamp Fox Highway, 17 miles east of Tabor City, Columbus County, North Carolina. From Tabor City take Swamp Fox Highway (Highway 904) and the church site will be on your left. From Whiteville, take Highway 130 to Highway 904. Follow 904 to the intersection of Highways 904 and 905. Turn right and the church site will be immediately on your right.

For further information and directions, you may call Elder Ernest Duncan at 843-756-1626 or Brother Linwood Carroll at 843-602-2065. We invite and hope that our brothers, sisters, and friends will come and be with us at this 135th session.

Respectfully,
Rachel Gore, Clerk
Tabor City, North Carolina 28463
September 5, 2009

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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S8 P8

THE CHILD OF GOD — A PARADOX TO HIMSELF

A MYST'RY to myself am I!

I live, and yet I daily die;
Profess to be divinely taught,
And yet know nothing as I ought.

I earnest long to grow in grace,
Yet sometimes cannot seek HIS face.
I love HIM, yet I love HIM not
The thousandth part of what I ought.

I'm poor, - and rich; am blind, - can see;
From Jesus go; to Jesus flee.
I'm wrong and right all in one day;
I'm sad, - then glad that I can pray.

I stand, - and yet I often fall;
I'm nothing, - yet possessed of all;
I sink, and yet I am not drown'd;
I'm in the mire, yet on firm ground.

I'm naked, yet I have a dress;
Am fruitless, and still great guilt confess;
A feeble one in Jesus' flock,
Yet built upon the solid Rock.

SELECTED

THE REAL EXPERIENCE OF A CHILD OF GOD DESIRING BAPTISM

My dear Friend for Christ's Sake, — I have taken the liberty of writing these few lines to you, which I have some time thought of making the attempt to tell you something of the feelings of my

mind, that I may know your opinion of me as a candidate for baptism, as I feel a desire to go through that ordinance the next time there is an opportunity. And I pray that the blessed Lord may give me faithfulness in writing, and you in deciding, that we may do according to His most holy will; for I believe unless a man is born again of the Spirit of God, he has no more right to be baptized than Satan.

My dear friend, I feel myself to be one of the most sinful, vile, unworthy, unlikely-to-be-saved poor sinners on the earth. I feel that I was not only born in sin, but that I have gone completely astray from the womb, and that I am so far sunk that I cannot frame a good desire any more that I could raise the dead. I feel I am utterly helpless, poor, needy, and vile, and a hell-deserving wretch. O, the iniquity there is in my heart. I trust the Lord has been teaching me my helpless, ruined, undone state for the last ten years; and out of that time not many hours have passed at a time, when awake, without exercises of soul about its eternal state. I feel astonished, at times, at the long-suffering forbearance of God, that He has not cut me off and sent me to that place where hope never comes. Bless the Lord, O my soul, for His long-suffering goodness to one so vile as I am. I trust I know something of Mr. Hart's experience where he says:

"Needy, and naked, and unclean;
Empty of good, and full of ill;
A lifeless lump of loathsome sin,
Without the power to act or will."

Yet, under all this sink of iniquity I trust I do, at times, feel such a spirit of prayer and supplication that I can no more help praying than I can help breathing. I trust I feel such longing desires after the blessed Jesus and His salvation to be realized in my soul that it raises a hope in my soul that one day I shall find all my desires fulfilled, all my longings and cravings satisfied with that bread that cometh down from Heaven; for I feel I never can be satisfied without knowing that the blood of Christ was shed for me. But Satan and my wicked heart often tell me I shall never know anything about it, and that I am nothing but a hypocrite and deceived, and deceiving others. Still, the

Lord knows I do not want to be thought anything of if I am nothing; and I have tried to pray to the Lord many times, if He has no mercy for my poor soul, that He will not suffer me to take His holy name within my sin polluted lips; for I feel what an awful thing it is to make a profession without life in the soul. May the Lord grant that we may know something more than a mere profession.

I seem, at times, to get almost into despair, and am ready to give it all up for lost; and this makes me cry, from the bottom of my heart, with the poor publican, "God be merciful to me, a sinner." And, "If thou, O Lord, canst be merciful unto me, O that thou wouldst, for the Redeemer's sake."

In this way I go on, sometimes a little hope, here and there, and then again despairing. I feel these exercises of soul my constant companions, in bed and up, day and night, and I do not want to lose them, but in a right way and manner, by the blood of a precious Saviour, and to know what that peace is that passeth all understanding. O how my soul longeth for this blessed gift.

I was in a very low place all the Saturday night before Easter Sunday, and towards morning I sank deeper and deeper towards despair. O the wrestling of soul I had to the Lord for His mercy! I told the Lord I had sinned against His holy name in every way possible — in thought, word, and deed; and if He cut me off, and sent me to hell, I must justify His holy name. And I told Him I renounced both all my good works and all my bad works, and desired to come unto Him just as I was, a poor, lost, ruined, and undone sinner, to beg of Him if He could, — O that He would show mercy upon me; and I said, "If I perish, dear Lord, it shall be at thy feet." At this instant, it being about seven o'clock in the morning, I saw, my blessed Saviour at a distance from me, seemingly drawing gently towards me; and O the feelings of my poor soul! O how I cried unto Him, in all the endearing names I could think of, to come and deliver my poor soul; and, as it were, stretching forth my hands to reach Him; but I had no power to go to Him. But, alas! The vision departed gradually away from my sight, and left me gasping for breath with expectation, for I was in hopes of my soul being delivered. And most of the day after, how my

soul groaned and sighed after the Object of my affections; for all my affections seemed fixed on Him who is the chiefest among ten thousand, and the ONE altogether lovely. And what zeal I felt for His cause and people! You, my dear friend, can tell the feeling better than I can describe it. I believe when the soul feels anything of the preciousness of the Saviour, it desires to know nothing else but Christ; and what humbling feelings it produces. O how I hated the very name of sin! It appeared more hateful to me than ever.

O to have a hope that I shall one day, not only see the blessed Jesus, but that He will embrace me in His everlasting arms forever! But these things seem too great for me ever to expect; but may I, if one at all, be the least of all saints.

And now I must conclude, praying the Lord to ever be with you, to keep you in all places to the glory and honour of His great and holy name, for Christ's sake. Amen!

Thomas Hicks

Note: Mr. Tiptaft being out, Mr. Kay came and preached for me. I had to give out the hymns. How I wished there was some one else to give them out instead of me. But after my vision, if I may call it, with what difference feelings I went to the Chapel, and could, feelingly, I hope, give out those blessed hymns of Mr. Hart's for Easter day. My burden was gone. I felt a little, I believe, like poor John Bunyan at

the sight of the cross.

T. H.

Abingdon, England
March 30, 1842

GOD IS SUPREME

This is written by one, and for those, that, I hope, worships the one, only living, and true God who is before all things and by whom all things consist. He is God and hath made this world and all things therein. He is Lord of heaven and of earth, and hath created all things for His pleasure, whether they be in heaven or in earth, whether they be visible or invisible, whether they be thrones, dominions, principalities or powers. To me that means that this world and all therein are the perfect creation of God for the purpose that He has in them! He is the Rock, His work is perfect! See Deut. 32:4. "I have made the earth and created man upon it: I, even my hands have stretched out the heavens, and all their host have I commanded." Isa. 45:12.

To try to understand our God through feeble sense alone is folly. If God has ordained for one to walk in darkness and have no light, that one will walk in darkness. If God has ordained for one to walk in the light, God will make the light to shine out of darkness and that one will walk in the light. It is the Lord that flips the ON switch, not man. See II Sam. 22:29, Job 29:2-3, Psa. 27:1.

I don't believe this world is here for one generation to live and die off just to be re-

placed by another generation to live and die off. I believe that God had two main purposes for creating this world. One, it was a place for Jesus Christ to come down to earth to learn obedience and make His bride perfect by the things He suffered. Two, it is a place for God to bring forth His children, one by one, and prepare them for that world to come. It is called the perfecting of the Saints. See Eph. 4th Chapter. When the last little child of God has been born again and fully prepared and made ready for that home on high, there will be no further need for this world. Christ will return and call forth His brethren and carry them home to dwell in the house of the Lord forever. See John 14:1-4 and Rev. 21:1-5.

"For He bringeth down them that dwell on high; the lofty city, He layeth it low; He bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy." Isa. 26:5-6. ON 9/11/2001 God showed forth His power again to His children by bringing down 2 tall buildings with the inhabitants therein whose time had come to die. See Eccl. 3:1-2. IN 1945 using the ordained genius of Einstein and the Enola Gay and Bachscar, He destroyed two Japanese cities. Poof! They were gone. During WWII, He brought down other great European cities to the dust to show forth His power and make His name to be called upon for mercy and deliverance. Ancient cities, such as Sodom and Gomorrah, and Empires are no more, having been brought low by God, and the feet of the poor and needy walk thereon. He has brought forth plagues as He did to the Egyptians to show forth His power and make His name known throughout the earth. Are we any better than those who have known the wrath of God in the past, or will our great cities know it today again? Rom. 9:22-24, Eph. 2:3, I The. 1:10, Rom. 1:18-20, Psa. 78:31-33.

"Thou hast set our iniquities before thee, our secret sins in the light of thy coun-

tenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told." Psa. 90:8-9. God afore ordained that every human would come forth on earth sinners by nature. See Rom. 3:23, Gal. 3:22 God afore ordained that the Elect's sins and iniquities would be imputed to Christ and that God's righteousness would be imputed to the elect through Christ. See II Cor. 5:21. God's righteousness is the only righteousness acceptable to Him. If we are blessed to walk in the way that leads unto life everlasting, it is because God's Spirit has directed our steps on that path. If we walk in the way that leads unto destruction, it is because God has NOT ordained for us to walk on paths of righteousness for His Name's sake. See Prov, 16:9. God's children don't accept Christ, they were already made accepted unto to God in the Beloved. See Eph. 1:5-6. "Lord, thou wilt ordain peace for us: for thou hast wrought all our works in us." Isa. 26:12." Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5-6.

"But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to nought the things that are: That no flesh should glory in His presence." I Cor. 1:27-29. "Not many wise men after the flesh are called." Solomon, said by some to be the wisest man who ever lived, in his latter days followed after the gods of his wives. Worldly wisdom is not enough. See I Cor. 1:26. There is nothing more foolish to the world than the preaching of the cross. See I Cor. 1:23. There is no greater weakness to the world than to turn the other cheek, or to love your enemies.

Many today would not fellowship King David, who

Zion's Landmark

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

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though a murderer and adulterer, was a man after God's own heart. See Acts 13:22. Many say to believe in someone that can't be seen is madness. Christ told Thomas that blessed are they who haven't seen Me, or put their hand into the nail prints, or into My riven side, yet believe that I am the Son of God. See John 20:29. There are those that believe that baptism in the water of this world by man replaces baptism of the Holy Ghost in the River of Life by the High Priest. Water baptism has meaning only when it is in conjunction with true baptism, which is baptism with the Holy Ghost and with fire. Matt. 3:11, Luke 3:16, Acts 1:5.

"I form the light, and create darkness: I make peace and create evil: I the Lord do all these things." Isa. 45:7. Spiritual darkness is the absence of Spiritual light. Only God can make the Light to shine out of darkness. See II Cor. 4:6. True peace is a gift of God and belongs only to those that God ordained to be made reconciled to His will.

God said that He created evil and I am not going to call Him a liar as long as I am in my present mind. God has created all things for Himself; yea, even the wicked for the day of evil. See Proverb 16:4. I believe that God created evil when, with His own hand, He formed the crooked serpent. See Job 26:13. God ordained that man would be tempted of evil from the beginning or temptation would not have occurred. The Truth does not tempt. See James 1:13-15. It takes a liar to lie and tempt. No part of the triune Godhead could lie or tempt with evil so with His own hand God formed the crooked serpent, which has lied and tempted from the beginning. The serpent told Eve that God was a liar, and the old devil has been testifying to such lies ever since. Eve's actions and Adams reaction were ordained of God or they could have eaten of the Tree of Life, which was there in the Garden, and lived forever. Then we would not be here. See Gen. 3:1-4. The re-

sult is that they that are in the flesh cannot please God, which makes manifest every child of God's need for a new birth, and the predetermined saving grace in the Lord and Savior Jesus Christ. From personal experience, I know the same evil Spirit from the Lord that entered into the mouth of Ahab's prophets. From a greater experience, I believe that I have received a blessed Spirit that has given me a lively hope that I have been delivered into the family of God.

"Thine, O Lord, is the greatness, and the power, and the victory, and the majesty: for all that is in heaven and in the earth is thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all." I Chron. 29:11.

Lynwood Jacobs
Jasper, Texas 75951
January, 2009

**BACK SLIDING
CHRISTIANS?
OR
CHRISTIANS FALLEN
FROM GRACE?
OR
CHRISTIANS
ETERNALLY LOST?**

"For if after THEY have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." II Peter 2:20.

At a recent morning service the speaker arose to greet the congregants and assembly, expressing thankfulness to GOD for giving them a mind to assemble this day.

After singing an introductory hymn and prayer he read II Peter 2:20, and then enthusiastically, with all confidence, commenced to proclaim that those written about in this passage of Scripture are children of GOD who have been Spiritually born, escaped the pollutions of the world, but once again have become entangled with the pollutions of this world and are overcome. And since these born again

children of GOD have gone back to become entangled with the pollutions of this world, this passage of Scripture ought to be a warning to present-day children of God that they can misuse their free will GOD allows every child of GOD who has been born again by the Spirit of Christ.

Is his interpretation of II Peter 2:20, along with his proclamation that a born again child of GOD can fall away (or back into) to the pollutions of the world due to a misuse of the free will allowed or granted a born again child of GOD, or any other process, true? With simplicity of speech, we are compelled, due to a rightly dividing of Scripture, to declare that his free will interpretations and proclamations on the Scriptures are dead wrong!

In reading and understanding II Peter 2:20 we must not take it out of context or isolate it in trying to manufacture a private interpretation. Not taking Scripture out of context for separate view and translation gives emphatic meaning to II Peter 1:20: "Knowing this first that no prophecy of scripture is of any private interpretation". And we can assert, without fear of wrongfulness, that not only is it wrong to privately interpret prophecy of scripture, it is also wrong to privately (take out of context) any scripture.

With the thought of looking at II Peter 2:20 within context, we must go back to at least the beginning of II Peter 2 to understand who the "THEY" are in II Peter 2:20. II Peter 2:1 sets the theme or understanding of what and who are written about: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies," etc. This then identifies the "THEY" in the first line of II Peter 2:20. False prophets and teachers have always been among GOD's chosen people, and they will continue to be among them as long as there are humans

upon the face of this earth. Please meditate on all of II Peter 2, and notice particularly:

II Peter 2:2: "And many shall follow their pernicious ways". The "many" here are GOD's elect children who are led off by the pernicious ways of unsound teaching of the false teachers in today's congregations. Congregants assembled should never (take for granted), never believe and follow a teacher in their assembly simply because the speaker-teacher proclaimed something to be of a truth. Any who believe anything simply because the speaker-teacher said it was the truth are shirking their accountability to GOD and clearly violating the Scripture which teaches that a born again child of GOD is to study to show they are approved of GOD, endeavoring to not be ashamed, rightly dividing the word of truth, II Timothy 2:14. If a born again child of GOD does not meditate and study the Scriptures to learn and affirm what is taught by a speaker-teacher, then they are led off by every wind of doctrine; but once we are blessed to freely meditate for ourselves, we will no longer be led astray, tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Ephesians 4:14.

II Peter 2:3: "And through covetousness shall THEY (there that word "they" is again) with feigned words make merchandise of you". False teachers may not always or only have in mind to covet the attention and approval of a child of GOD for filthy lucre (money), but also for their fellowship in agreeing with their false teachings. (Such is a very dangerous situation.)

II Peter 2:10: "Presumptuous are THEY (there that word "they" is again), self-willed, THEY (there that word "they" is again) are not afraid to speak evil of dignities". Assuredly, false speakers-teachers are not afraid to enthusiastically and confidently proclaim that what they are speaking is the

truth. However, when we spiritually comprehend and rightly divide the word of truth, we must always have the thought in mind to beware lest any man spoil you through philosophy and vain deceit, after the rudiments of men, after the rudiments of the world, and not after Christ, Colossians 2:8.

II Peter 2:17: "These are wells without water, clouds that are carried about with a tempest; to whom the mist of darkness is reserved forever". ALL false speakers-teachers are those who have not been born from above but have learned through their human nature how to appear on the outside (exterior), as if they contain the Spirit of Christ within (wells with water and calm clouds providing shade and rain). But these so-called speakers-teachers are merely wolves in sheep's clothing: beware of such falseness, Matthew 7:15.

II Peter 2:18: "For when THEY (there that word "they" is again) speak great swelling words of vanity, THEY (there that word "they" is again) allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error". False prophets and teachers are not different in their demeanor in "speaking great swelling words" than a confidence man hawking their wares which do not accomplish in use what the unethical salesman touted in order to make a sale, e.g., snake oil medicine, used car salesman, and politicians. Paul put it very plainly when referring to those who have glib tongues in wrongfully teaching on things of Christ: "Though I speak with the tongues of men and angels and have not charity, I am become as sounding brass, or a tinkling cymbal", I Corinthians 13:1. False teachers do not have charity: they are there to promote their own man-made and self-serving ideals, and, therefore, to the Spiritual ear their false teachings do not ring in harmony with a thus sayeth the Lord, that is, does not feed the hungry soul and

has the ring of beaten brass or cymbals which the sound only echoes or bounces around without accomplishing any thing other than to make an unpleasant sound or racket. Jude also wrote about these false teachers and declared that the Lord would come and confront those individuals to make it plain to them concerning their ungodly deeds and hard speeches, and these murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. These are THEY (there that word "they" is again) who separate themselves, sensual, having not the Spirit, Jude 14-19.

II Peter 2:19: "While THEY (there that word "they" is again) promise them liberty, THEY (there that word "they" is again) themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage". This is very plainly written and brings out that the false teachers are the servants of corruption, who do not have or possess the true Spirit.

II Peter 2:20: We now return to the text shown in the beginning of this writing. Let's look at it with some depth. The first sentence is a continuation of who has been written about in the first nineteen verses of II Peter 2: "For if after THEY" ... (here we see that the "they" in II Peter 2:20 are the same "they" as shown in all the previous portion of II Peter 2). "They" being the false teachers. And what does II Peter 2:20 say about these false teachers who do not have the Spirit? "If" (mark this "if" well and please keep it uppermost in your mind) after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein (entangled with the worldly elements), and overcome, the latter end is worse with them than the beginning. This Scripture does not say nor infer that these false teachers were ever

born again children of GOD. It is written here that "if" after they have escaped the pollution of the world ..." The "if" makes it plain that they have not escaped the pollution of the world, and have always been in their natural nature, never having the Spirit. Peter writes that "if" they escaped the pollution of the world, and then again became entangled in the pollutions of the world, they are in worse shape in the latter end than they were in the beginning. In fact, Peter goes on to write that in such a supposed case they would have been better off to never have known any righteousness. (Please keep in mind that when it is written that they would have been better off to have never know any righteousness, it is speaking only of head-knowledge, law knowledge, not true Spiritual (or grace) knowledge in the heart and soul which has been superadded to the individual child of GOD by the operation of the Holy Spirit.)

Such a thought is repulsive to an enlightened child of GOD: to think that a born again child of GOD, who has been enlightened and converted to the way of Christ, can become again entangled in worldly elements and overcome. Paul wrote in Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of GOD, and the powers of the world to come, if they shall fall away, to renew them again upon repentance; seeing they crucify to themselves the Son of God afresh, and put Him to open shame". This passage of Scripture clearly sets forth that it is "impossible" for a truly born again child of God to fall away and then at a later date be renewed (back) again to the precepts of Christ, because if they could be renewed, it would be to incorrectly proclaim that the individual can of themselves crucify Christ again. Jesus Christ was crucified once and irrespective of how much an individual thinks,

wishes, or professes to believe in the crucifixion of Christ more than once, He was crucified only once, and only once for His elect children and will never be crucified again, neither mentally in the thought of any human nor physically on a wooden tree. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (this "all" applies to the children of GOD only, and not to all humans), Hebrews 10:10. Also, in this the apostle Paul does not make a distinction as to whether or not a person is deliberately wrong or sincerely believe they are correct, but yet are they wrong? Paul blankly says they are wrong.

When Peter writes in II Peter 2:20 of a hypothetical "if", it is understandable that he is not saying this actually happened, but is only demonstration (or illustration) of a point. The manner in which Paul used the word "if" in demonstration of a hypothetical in Hebrews 6:6 which reads: "If they shall fall away ...", clearly shows Paul is not saying that a born again child of GOD can or will fall away, but, instead, writes to plainly show the contrary, that is, Christ said He would never leave thee, nor forsake thee (Genesis 28:15; Deuteronomy 31:6; Joshua 1:5; I Chronicles 28:20; Isaiah 54:10; Hebrews 13:5).

How is it possible for one person (a slave) to promise another slave freedom (liberty) if they (these false teachers) are themselves already in bondage (enslaved)? Humanly by nature we discern that one slave cannot promise someone else, who is also enslaved, freedom, II Peter 2:19.

Contrary to the adamant railings and insistence of the free-willers and Arminians, these false teachers in II Peter 2 were never born again by the Spirit. However, these false teachers have the outward, facetious appearance that they fled the pollutions of the world, but it is only a mere, deceitful appearance. (They would have us believe this.) Such out-

ward appearance was the case of Judas, and those condemned by Christ in Matthew 7:21-23. Christ said that every one that saith unto Me, Lord, Lord shall not enter the kingdom of heaven; many will say to Me we have prophesied and cast out devils in Thy name, along with many wonderful works; but He will profess to them that He never knew them, and they must (and will) depart from Him because they worked iniquity. No matter how professedly, sincere a false teacher proclaims to be, if they do not have the Spirit, have not been born from above, that is, born again, then it will not profit them any thing Spiritually, in time or eternity.

If there remains any doubt as to whether or not the "they" in II Peter 2:20 are false teachers and of the non-elect, II Peter 2:21-22 solidifies correctness in declaring "they" are false teachers and non-elect. If "they" had been born again and then fall away to be lost, it would have been better for them to not have been born again. But "they" were never actually, truly born again, as it is stated, after being washed externally only, as a dog returns to his own vomit and the sow returns to her mud wallow (also see Proverbs 26:11). Even though you may clean a dog and sow externally every whitt, you do not change their nature, and so it is with these false teachers: they may look good on the outside (a good clean, physical appearance) (they make clean the outside of the cup and platter) but "they" have never inwardly been a true Christian or believer. Emphatically, a truly born again child of GOD cannot subsequently become undone and not be a born again child of GOD!

In ending, I feel that a quotation by Gordon H. Clark, a deceased Presbyterian preacher and writer, is in order: "False teachers are a real and present danger. Their sins are numerous and serious, God will surely destroy them, for their deficient knowledge and understand-

ing of Christianity makes them all the more culpable".

God bless,
Hoyt D. F. Sparks
486 Choate Dairy Road
Sparta, North Carolina
28675
336-372-6289
August 22, 2009

GIVEN A DESIRE TO WRITE

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

It is with hope that I will be blessed to write, and if so, that in its entirety it will be sound and found to uphold the blessed truth. I realize if I have not yet been enlightened by the Spirit of God and been made a recipient of the blessed truth, it will be only of myself. In that event it would be better to never have been written, nor that I made the attempt.

However, for sometime I have lain in my bed and pondered over and over as to who I am and where do I stand? It is with hope I have been given some understanding or knowledge that I might know the blessed truth. Fully realizing, that unless it be that God has ordained and placed in my inward parts that I be given to know this blessed truth, it is that I could never know anything about this true and living God of Heaven.

Yes, there are times when I have so many doubts and fears and find myself even questioning myself as to why the Lord would put these questions of so many things in my mind, that I have been made to see and feel, as I live. I have found we have a suffering here, if we are caused and made to stand for the blessed truth, for without the suffering that goes along with it, we cannot reign with Him.

However, I still at times find that I am sad and have a desire to pray that I be given strength to uphold the true order in the Church. I even have the thoughts to ask that my cup be changed, realizing that I, or no other human, can escape the contents of that cup that was given us in the mind and purpose of

God before we were ever born. And this includes all things, everything that GOD has set forth according to His Will, for it shall come to pass and the gates of hell shall not prevail against it.

Then, where do I stand? I am like every one else that has ever been or will ever be, and specifically that is to be exactly according as to what God has set forth that we do. We are all sinners, all of us are exactly alike as far as having the power to change in any manner what has been set and laid out in our lives that we shall do. I am reminded it was foretold in prophecy we would deny Him, and Peter fulfilled it to perfection. If it be the will of God for one to do that, it will take place. Therefore, no man has power over the Spirit. He can only fulfill that which God has placed IN HIS CUP.

I pray I will be given to write, also be understood, as to what I have been burdened to do and that it will be found to be a faithful witness to the blessed truth and cause.

Before there was anything ever created, there was GOD and HE foreknew everything and He declared that His council shall stand. He did this according to the good pleasure of His Will. He did know and declared the end from the beginning, and there has never been, or will there ever be, anything that He did not foreknow. It reads, "In the beginning was the Word, and the Word was with God. The same was in the beginning with God. ALL THINGS WERE MADE BY HIM; AND WITHOUT HIM WAS NOT ANY THING MADE THAT WAS MADE." (John 1:1-3). All things were spoken into existence by Him and there has never been or will there ever be anything to take place that was not foreknown in His will, mind and purpose. It was foreknown to be and will surely take place for the Word states and tells us, without any doubt, that He saw the end from the beginning; further, that He has fixed all things and they shall come to pass exactly at the appointed time.

From the very instant of conception God, who created all men and women, gives each of them a soul and that soul is either to be saved or lost. The souls in Christ shall never die. The bodies go back to the dust from whence they came. Yes, there is death to the body, but the soul of His elect lives on forever. Where God has declared those souls in Him, every sin of every one of them was forgiven, paid for by the Lamb of God, Jesus, in his mind and purpose as He was slain before the foundation of the world. It was done alone by His shed blood on Calvary. That Lamb was the Son on God and He paid the full price for every one of their sins because they are His Elect. One day they will be made perfect as one and will be satisfied forever and ever in Heaven.

Satan and all his angels are guilty of denying the very works the Body and Blood of God, which is blasphemy and one day both of them will be cast in the lake of fire that burneth forever and ever.

I have lived to see and hear recently that God wants everybody in heaven and He wants to give everybody a chance to get saved, and that He would be an unjust God to send even one soul doomed to hell. The Word of God is clear. It is Satan and his angels that deny the very works of God. It is recorded in the scripture that God has prepared a lake of fire for them where one day they shall burn forever and ever and both of them will be cast into it. Christ tells us what He will say to them, "And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." (Matt. 7:23). This is coming to them on that day that God has appointed already set to be.

I have stated I do not like the things I see going on. However, I have been given to know that everything He has declared shall come to pass and there is no one that shall prevent it. There was given to those that GOD appointed to write of things soon to come to pass, and

as written there in His Word. It tells of what is to be of the things that are yet to come. I wish to make it clear that I do not know the WILLS and SHALLS of GOD as to what will take place for I do not even know if I will live from one second to the next. However, what was written and foretold concerning the destruction of the TWIN-TOWERS on 9/11/2001 was in the terrible anti-Christ movement, to destroy His Kingdom, and the coming to pass of all the earth-quakes, famines, terrible fires and storms, that includes today's falling away of the Churches and the movement of unsound doctrine and practice in them. I am not the judge. I cannot bring GOD to me, but He came to me when I could not go to Him. I cannot bring HIM to any other for that too has always been and will forever be THE WORK OF GOD.

I have heard a lot of people say they know when they got saved. To this all I have to say it was done, the salvation of every soul from eternity, when He said IT IS FINISHED and He bowed His Head and gave up the ghost. There has not been one single soul saved since when the Lamb of God on the cross uttered those Words many hundreds of years ago. These souls are His elect children. In my life I have heard many people say they know exactly the day and hour they were saved. Such has always bothered me. For if they had just said — I know when I was stirred in my being and made to see myself a poor, lost, condemned, hell-deserving sinner, undone in every sense and that God came to me and has done a great work, allowed me to have eyes to see, an ear to hear and an heart of understanding. Had that been the case I would not have been distressed in my being, as described.

But, since God has showed me the poor lost sinner that I am, undone, sometimes feeling I have no hope, God came to me, when I could not go to Him. I have hope He has done that great work, giving me eyes to see and a heart of understand-

ing. To those that are saying that God is saving souls every day are blinded and have not been given to know the truth. The truth is they are serving a weak god, which has yet to finish his work in the forgiveness of sin. He may have to come back down here again to start over and begin anew to rebuild Heaven and re-establish hell for there will be those He missed out on and did not foreknow in His first attempt. I realize until GOD opens their blind eyes, spiritually speaking, and allows them to be made aware as to those things of their lost condition, also concerning them before they were ever born, they will keep right on supporting this weak god. This god is man's god, not the true One of His chosen people.

Those that preach this weak god and weak doctrine have only gone to the school of man's teaching. They have never been truly called of God to preach. They (never have and) never will preach the blessed truth for there is only ONE SCHOOL that can give this learning to them and that is the one where GOD enrolled Jonah, and he came out a full-fledged graduate. On the seals of all the diplomas of all the graduates will always be found these words, "Salvation is of The Lord."

I have heard these same people say that the Church today is growing, or increasing in size and that preachers here are doing this. Bible says, the true Church of God has never grown. I suggest that those who believe this lie read II Samuel 2:25 to learn and find out the truth.

May I say a word here more about a man's true call to preach with reference to Jonah's call I've already mentioned. A man will never preach a lick until it pleases God to call him with that high and Holy calling, according to God's purpose and grace given him in Christ before the world began. When he receives that Call, he will not have any trouble preaching. That man will be made to go without gold, silver in his

purse, NO SCRIP (notes on paper) for his journey. Christ said, "no scrip, no bread, no money." Read it. It is there. And when they returned, He asked them did they lack anything, and they replied to Him, "Nothing." He commanded — Take no thought what ye shall speak, for it shall be given you in that same hour what ye shall speak. Just as sure as God puts His Words in that man's mouth, He has already ordained that someone on the other end of the line will hear them because He said His words did not go out from Him in vain nor return unto Him void. A man cannot create or bring about his call to preach. GOD will put those words in his mouth, and make no mistake, somebody will be blessed in hearing them, every time without failure.

Yes, I will say with others, that God so loved the world, speaking of "the whosoever will, let him take the water of life freely" — these are those drawn by the Spirit and given the understanding of the truth. They are made to wait until the understanding is revealed by the Spirit that has been placed in one's inward parts. They will never have an understanding of the truth for it has been hidden from the wise and prudent.

Elder Mewborn, there is one thing, I believe, I've been made to understand. I have never been my own keeper or a keeper of another. However, I have been spared thus far for 70 years and have seen I will live just as long as God has purposed. I will fill the cup that He has given me and my soul will be where He chose it to be. Yes, I have been spared to fulfill that cup, and as long as I have a cup unfilled, I will continue to live. It says — if there come any unto you and bring not this doctrine, receive him not into your house, neither bid Him God speed.

It says — And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but

as thou wilt. — God has not and never will forsake not one of His little ones and His going here a little farther, when His disciples were all asleep, was to secure and reach the last one of His little ones from the depths of hell, to raise him from the power of sin, death and the grave.

Elder Mewborn, God has blessed you to print the blessed truth all of these years, and many are saddened, including myself, to see your health not good any longer. I still am given to believe that your cup, as well as mine, has been appointed to be. There can be no doubt that your life as editor of Zion's Landmark has not been easy. I hope you will continue to stand for the blessed truth and never, never give in or support unsound doctrine.

And to the ones that add to or take away, it has been recorded what God said shall be their reward. The last page of the King James Bible says if any man take away from the words of the book of life of this prophecy, GOD shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Elder Mewborn, before I close this writing, may I mention two things to you that are causing me much concern, not only in our nation and government, but in the Church today, as well.

(1) I do not understand our courts and authorities disallowing prayer in public places. I believe this is wrong and our nation will suffer and pay dearly somewhere along the way for not granting the people this privilege. (2) Also, it is plainly recorded in the breaking of bread and partaking of the cup in our communion, — whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. — He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. — He said to them there, — THIS DO IN REMEMBRANCE OF ME. — I take this to mean

that it is damnation to our soul to partake of the Holy rite where there is an issue out there that has not been cleared up of mis-understanding within the flock. The problem has been hidden and has not been dealt with as recorded and outlined in the Bible to get it cleared up and the problem continues unchecked that means more trouble.

When man controls the Church and the written Word is allowed to be over-ridden, our troubles will not only continue, but will further increase to be many.

May the grace of God be with all of us and give us what it takes to endure our cup, realizing the blessed faith that — all things work together for good to them that love God, to them who are the called according to His purpose. It is my humble prayer, I hope and trust, that the merciful God be with us all. It is true that — the letter killeth, but the Spirit giveth life.

Written by an unworthy brother, in need of much mercy, I hope, in the electing Grace of God,

Paul Brim

Burlington, North Carolina
27215

September 20, 2009

MINNIE BATCHELOR JONES

This beloved sister in Christ, whose unblemished, shining life stands out today to be readily perceived and noted, not only from within of the Lord's people who belong to Him, (I Cor. 5:12), but also those who are from without (the world), (I Tim. 3:7, I Thess. 4:12, Col. 4:5), was a daughter of the late John Batchelor and Lucy (Marshburn) Batchelor of Duplin County, North Carolina, and was born January 27, 1912. She died July 22, 2008, at age 96 years, 5 months and 26 days.

In January, 1947, she was married to the late Brother Isaac Jones, Sr. and to them were born two children, one daughter, Mrs. Frances Riggins, Franklin, N.C., and Isaac Jones, Jr. Jacksonville, N.C. Her late husband,



MINNIE B. JONES
1912 - 2008
(Age: 96 Yrs., 5 Mos., 26 Days)

"A true soldier
who marched in the army
of the living God."

Brother Isaac Jones, Sr. died in August, 1963.

According to Sister Jones' experience, (herein re-published below), she experienced a conviction of sin and received a good hope of salvation through the atoning blood and death of the Lord Jesus Christ, and united with Cypress Creek Primitive Baptist Church in October, 1932. She was baptized November 2, 1932, by Elder R.W. Gurganus, and had been a true member for over 76 years.

All the days of her long pilgrimage, the reality of her Godly conversation and clean character in life was proven over and over, many times, adorning her Christian profession with a most godly walk. Sister Jones' character was of the highest order — it was Christ-like. She dearly loved her Lord and His holy law and precious gospel, His blessed Word, His house and ordinances, and God's dear people.

One event in her wonderful life, that will never cease not to be forgotten, took place in the early 1970's, when there was a man-takeover in many churches in the old White Oak Association. When the disorder and confusion came to the Cypress Creek Church, Sister Minnie Jones with several other faithful members there were activated by the great Spirit of God and put into full force and action in Cypress Creek

Church these words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you." II Thess. 3:6-7. These faithful ones took action, while being in the minority and losing the old meeting house property and land, relocated the site of the Church at another location and continued on with the godly meetings that are still on-going today.

She was a most spiritual-minded person. I never heard her speak evil of anyone, nor heard of her doing harm to anyone, always desiring to benefit everyone.

We are so blessed today to have Sister Minnie Jones' experience that she wrote and was published in the November, 1974, issue of Zion's Landmark at page nos. 9-11. I hope every reader and subscriber will read it, just to note what the strict order of the Old School Baptist church was nearly 80 years, in receiving members into fellowship of the Church. The strict order of those days has past and gone. Cypress Creek Church in 1932 had about 75 (or more) members and the Church there thrived because the deacons' watchful eye kept the world out of the body. It is quite a different thing today!

Her funeral service was held July 25, 2008, at the Community Funeral Home, Beulaville, N.C., by Elder Johnnie Carrol and Elder Virgil Davis. Interment followed in the A.H. Batchelor Cemetery.

I shall always carry the wonderful memory of Sister Minnie B. Jones "as a true soldier who marched in the Army of the Living God in this time world."

J. M. Mewborn

November 3, 2009

GOOD ASSOCIATIONAL MEETING

Dear Elder Mewborn,

I truly hope you are all well. We are about as usual.

We missed you so much at our Association, the old White Oak. I hope you can come at some other time. We did have good preaching, never to be forgotten. There are no earthly words to describe the sweetness, power and glory that we felt.

I am sending \$5.00 for my Landmark renewal as it is a little past due. The other dollar is for you to use as your judgment deems best.

The enclosed article is for you to do with as you deem best, also. I hope your faithful parents are doing well. Come to visit with us as soon as you can.

Yours I hope, in loving,
sweet fellowship,

Minnie Jones

Richlands, North Carolina
October 30, 1974

SOUND ORDER AND PRACTICE

Now that I am settled, after a day of usual labor, or work, I am at a loss as to what I shall write. I have had a lingering reminder for the past two days to write for the benefit of myself and, I hope, for others. May it please God, upon whom we must depend, for the preparation of the heart and the answer of the tongue, to drop the dew of refreshing grace upon (us) the grass, that we may behold the lifting up and reaching up of our spirit in praise to the gentle Giver of all good things.

For these last two days I am given to reflect back when I was younger, and was very inexperienced, pondering, and with much wishful thinking. As I went along life's journey among the different religious denominations that I had previously visited, on one occasion, I was asked a very solemn question on that memorial day as I tremblingly stood before those aged, qualified deacons, Brother Bob Brown and Brother Needham Brown. The question rectified my entire being for I doubted myself as to being able to answer such an unexpected, yet serious, solemn question by the deacons of Cypress Creek Church.

These fruitful pillars have

long since gone from this time world, but sweet memories with me still stand out clearly and distinctly. Great fear exceedingly filled my being as I was dumbfounded and did quake within before these gray haired, wisdom born, established and qualified brethren. Those Fathers-in-Israel were to give the sentence of life or death to a timid, young, trembling sinner who, at that time, felt that I knew not what a true hope in Jesus Christ readily did mean. This was the question they asked me, "Are you willing to forsake all other denominations and orders for this one church only, and all worldly amusements?" Oh! What searching of self I was given to feel that I might give a true and proper answer because I was afraid to lie to these brethren who looked so kindly, even with looks of pity to this poor sinner who sat dumbfounded before them. I had considered the primitive faith different from all others, but the difference at that time I could not define for I knew so very little of any. So, at this bar, I halted for a brief moment, then slowly my feeble answer was a timid, "Yes."

This experience has never left me as of yet, for my conscience has been grieved so many times since that day because of my every subjection to sin, seemingly at hand on every corner.

Getting back now to the worldly denominations for a moment, I feel some of them, it seemed, took, or tried to take, advantage of me; maybe because I was younger and inexperienced, or there may have been other reasons. I only knew I dreaded them because I knew not what to answer when they asked why the Primitive Baptist held close communion and would not visit, or fellowship with other denominations.

My dear uncle, Elder R.B. Batchelor, who was a Primitive Baptist minister, lived nearby, and as I came from a neighborhood store one afternoon, I met him. We both were on foot. After we had talked for a little while, I eagerly asked him the rea-

son why Primitive Baptist held so close together and would not yield to visit, nor claim fellowship with the worldly churches. Never will I forget the answer he gave me, for it was no problem for him to answer the question that I had pondered seriously in my heart for sometime. It made sense to me then and there, and from that day, I never have had any trouble with myself or anyone else on this subject.

He said, "Sister Minnie, you are not a married woman now, but when you do marry you will be satisfied with the husband of your choice." I caught his inference quickly that the Church is married to Christ, as her only true husband. Oh! How beautifully true were these glorious revealing words. To this present day, I have never had any more desire to go among sundry religious denominations, and there is no problem in my excuse to not go when I am asked, which is often the case.

I have no desire to hurt anyone's feelings, but I am quite sure I have unintentionally often done so. If a frank, honest, true, excuse hurts then, I cannot help that, and I have no condemnation. I think it would be otherwise if I pretended to enjoy something that I dislike so very much. I am most happy for others to attend church services where I go, but I never relish the begging of another to go along with them. The reason worldly denominations beg and persist is of the flesh, and such is unprofitable in the Great Kingdom of the true and living God.

Submitted, I hope, in the love of Christ and for His Cause,

Minnie Jones

Richlands, North Carolina
October 28, 1974

MAMIE MESSER (ROBERTS) MISHOE

It is the mind of the members of the Pleasant Hill Primitive Baptist Church, Horry County, South Carolina, to leave on record this obituary of one of our recently, deceased members, Sister Mamie Messer (Roberts) Mishoe, who died June 21, 2009, at Waccamaw Community Hospital, Murrell's Inlet, S.C. She

was born February 16, 1921, and was age 88 years at the time of her passing.

Mamie Roberts Mishoe was born in the Erwin area of Harnett County, North Carolina, the daughter of the late Ozzie James and Mary Tart Messer. For many years she was employed at AVX and in school lunchrooms. She loved spending times with her family and friends, making special cornbread dressing for the holidays. She enjoyed watching the Atlanta Braves and loved her bingo sessions with her granddaughter, Suzanne, when she could take her.

Sister Mamie Roberts Mishoe asked for a home and membership in the Pleasant Hill Primitive Baptist Church, in Myrtle Beach, S.C., on Sunday, August 1, 1971, and was baptized by her brother-in-law, Elder L. G. Mishoe and Elder H.G. Cox. Her first husband, Johnny Roberts, died during the time when he was serving in the military. Later she was married to Brother Dennis Paul Mishoe, and their families joined together to make "ours". Three sisters and two brothers proceed her in death.

Surviving are her daughters, Connie Bama and husband, Mike, and Alda Mishoe of Socastee, S.C.; sons, John Roberts, Jimmy Roberts and Sam Mishoe and wife, Connie, all of Myrtle Beach; Jim Mishoe and wife, Theresa, Annapolis, Maryland; 13 grandchildren, 27 great grandchildren, 16 great-great grandchildren, and her last living sister, Ridley Mason, with many nieces and nephews.

Note: Sister Mamie Mishoe was the sister of Sister Armathey Mishoe and daughter of Sister Mary E. Messer who were also members of Pleasant Hill Church. She lost her last husband, Bro. Dennis Paul Mishoe, one day before the Mill Branch Association in 1973. Bro. Paul Mishoe, brother of my father, Elder L. G. Mishoe, was our faithful, true deacon at Pleasant Hill Church til his death. Aunt Mamie then moved with her daughter, Connie and her family to Louisiana in 1990, where she lived for nine years before returning here to local Socastee, S.C., in 1999, where she lived until her death.

Linwood Carroll,
Ethel Carroll,
Committee

Brother Mewborn, the members of Pleasant Hill Church have approved this obituary, and we would appreciate it if you will have it published in the Zion's Landmark.

Ernest Duncan, Pastor
Loris, South Carolina

GEORGIA ALTA (LEE) DUNN

It has pleased our Heavenly Father to remove from our midst, as well as from all her cares, pains, sorrows, and suffering of this time world to a better home in Heaven, where she will live forever, according to our hope.

Sister Georgia Alta (Lee) Dunn was born August 13, 1917, and passed away August 16, 2009, in Orange County, North Carolina, at age 92 years.

She was married to our deacon, Brother Robert Lewis Dunn, for many years and always proved to be a true deacon's wife, being at his side to the very end. They both united with the Church at Wheelers, Person County, N.C., the second Saturday of July 1977, and were

baptized the following Sunday morning in the baptismal pool of the Roxboro Primitive Baptist Church by their pastor, Elder Burch Wray.

To this union were born two children, a daughter, Janie Lee Dunn Oakes, who she made her home after the death of Brother Dunn on August 14, 2002; one son, Marshall, (Rose), 7500 High Rock Road, Efland, N.C. 27243. Other survivors are eight grandchildren, eleven great-grandchildren and two great-great grandchildren. All were so mindful to her needs along with her faithful caretakers.

Being the last female member on the church roll here at Wheelers, she shall surely be missed; yet, we still have hope that others will follow her example in that love for their Maker and Savior.

Funeral services were held on Tuesday, August 8, 2009, at 4:00 p.m. in Wheeler's Primitive Baptist Church by Elder Pete Hendrix with interment in the church cemetery beside the resting-place of her dear husband.

Written by Reuben Bowes and approved by Wheelers Church on Sunday, September 13, 2009.

Elder Pete Hendrix, Moderator
Reuben Bowes, Clerk

ILLNESS OF EDITOR

On September 19, 2009, I sustained a bowel resection caused by a lysis of an adhesion in my upper small intestine, requiring the removal of 18 inches of it. I was in the Betsy Johnson Regional Hospital, Dunn, N.C., until the 28th of September, a period of ten days. My recovery has been very slow, but with the good Lord's blessing, I think He is slowly bringing me around. The pain was excruciating!

Susie and I want all of our dear friends to know that we deeply appreciate every card, telephone call(s) and inquiries more than mere words can ever say THANK YOU! This has not been an easy situation with me. Our paper is late, but I am doing the best I can right now.

May it be the good Lord's will to remember each of you in His sovereign mercy and power.

J. M. Mewborn
November 4, 2009

MILL BRANCH UNION MEETING

Dear Brother Mewborn,

Would you be kind enough to mention in the Landmark that our Mill Branch Union meeting will meet on Sunday only, November 29, 2009, with Pireway Church? We are always glad to have our brethren come and visit with us.

Linwood Carroll,
Conway, South Carolina
1-843-602-2065

AN UNINTENTIONAL OVERSIGHT

In the obituary of Brother B. Wade Turlington, that was published in the last (July-August 2009) issue of Zion's Landmark, the name of his beloved sister, Mrs. Joyce T. Ogburn, was unintentionally left out as a survivor. This was my fault. Joyce is living today at Brookfield Manor, Lillington, North Carolina, is doing well, and likes living in her new home. I apologize to the family and hope they will forgive me. Joyce and Susie were always very close as sisters. Thanks to everyone for their understanding.

J. M. Mewborn
November 6, 2009

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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NEW YEAR'S DAY

The year is gone! How quickly past!
And peradventure 'tis the last
That I shall spend on earth.
With swift-wing'd flight time flies away;
And shall I spend a new year's day
In empty, sensual mirth?

The year is gone! My soul, reflect
On numerous sins and sad neglect,
Which in each day appear;
How rich the grace thy God has shown,
Such a vile sinner not cut down,
But spared another year!

The year is gone! Just like a dream,
Or as some rapid-flowing stream,
That suffers no delay.
New year is come! Lord give me grace
To run anew the Christian race,
And reach eternal day.

IRONS
(England)

REQUEST FOR THE RE-READING OF AN ARTICLE FROM A PAST ISSUE OF ZION'S LANDMARK.

Dear Elder Mewborn,
Approximately four or five years ago,
you published in an issue of Zion's
Landmark the prophecy of an Old
School (Primitive) Baptist Elder, who
in the early 1900's experienced a vision,
shown to him by the Lord with re-

gard to the latter times (the times, I believe, in which we are now living in the United States of America and the world at large), concerning the terrible war with Terrorism that now plagues the entire world; also the disastrous effect and result it is bringing to bear on both our national and international economies, and worse, the human bloodshed and loss of life from it.

I have misplaced my copy of that issue of the paper, and, after having searched high and low, cannot find it. I do not recall the month or year of that issue.

Would you mind at your convenience researching your records and files to see if you can find for me a copy of this specific issue that contains this article? I have thought so much about what was shown to that Old Baptist Elder that I am now convinced it has to be of the Lord and is the truth!

Your help in accomodating my request will be greatly appreciated very much, as I surely would like to read this splendid article again. Thank you so very much for your help and consideration to me in finding this issue of Z.L.

Sincerely and gratefully yours,
Douglas (Doug) Whaley
Durham, North Carolina 27705
December 12, 2009

(Note: The article to which Mr. Douglas Whaley has made inquiry was first published in the "September-October, 2004" issue of Zion's Landmark. Since the War with Terrorism in Iraq and Afghanistan is still on-going at this time and has not decreased in this time period of five years, we are republishing it in this issue of the paper. Please read my comments, made at the end of our republication, as to the staggering, overwhelming cost to the financial debt of our country, that has so greatly worsened in this five-year period of time. Editor.)

THE EAGLE AND THE WEASEL (IS THE PROPHECY OF ELDER J. E. (JOSEPH ELDRIDGE) ADAMS, MADE OVER ONE HUNDRED YEARS AGO, NOW BEING FULFILLED?)

Elder J. E. (Joseph Eldridge) Adams was born January 13, 1834, and died in Angier, Harnett County, North Carolina, March 17, 1924. I am told today that he was a faithful soldier, a true defender of the faith in his generation in the army of the living God, the Church. He was a school teacher by natural profession, and the excellent record

that God blessed him to leave behind states that "he was of the Old School, true predestinarian Baptist faith and order of his generation and time." According to this record, God blessed him to live an orderly, Godly life of faith and sobriety.

Elder T. Floyd Adams, Willow Spring, Wake County, N.C. (the two Elders were not related by natural kin) once told me over 35 years ago of a vision that Elder Joseph E. Adams experienced about the year 1900 and had told it to him sometime prior to his (Elder Joseph E. Adam's) death in the year 1924. I will quote his words from Elder T. Floyd Adams as told to him by Elder Joseph E. Adams, as follows (Note: Elder Floyd Adams died in May, 1973):

"In his vision Elder Joseph E. Adams said, 'I saw a weasel attack an eagle, catching it, the eagle's body by the throat, and it sucked the blood from its (the eagle's) body, until it died.'"

"Elder Joseph E. Adams continued by saying, 'I feel my vision has great meaning and to do with the future of our country and nation, the United States of America, in the latter dispensation of time.'" (End of quote.)

I have pondered and meditated many times over the past several years, especially since 9/11/2001, if the weasel in Elder Joseph E. Adams' vision represents the Islamic world and faith with its war of Terrorism on our country, the USA? Islam is the religious faith of Muslims, including their belief in Allah as the sole deity, and in Muhammed as his (Allah's) prophet. The Muslim world of many countries today consists of a gigantic civilization erected upon the Islamic faith. Their creed or belief is found recorded in what they call the Koran, the book composed of writings accepted by Muslims as revelations made to Muhammad by Allah, their god. In a sense of the word, the Koran is their Bible. Islam is their belief that includes both the al-Qaida and Taliban organizations. They are very willing to die for their cause, suicide. They are violent extremists.

Now the eagle here in Elder Joseph E. Adams' vision could represent our great country, the USA, and if so, it would appear that we are headed for great trouble since we are **already**

(now in the year 2004) over 430 billion dollars in debt because of the war with Terrorism in Iraq and Afghanistan. If so, the future outlook of our country is bleak and not very optimistic.

Weasels have keen smell and sharp vision. (The animal is a sharp-shooter in his skill in mastering his kill, as a skilled marksman.) They are amazingly strong for their size and pray on birds, mice and squirrels. They usually grab and bite their victims viciously on the neck or at the base of the skull, where they puncture the main artery in the neck that leads from the heart to the brain, sucking the blood from its throat, and because of the loss of blood, the strength of its victim is annihilated and it dies a slow, but sure, death.

The weasel has a tough camouflage and disguise, like the terrorist, when it makes its attack, or capture. In winter months the weasel in cold climates has a change in color in its fur from brownish to almost pure white, except for a very small, black-tipped tail. The white fur conceals the animal in the snow, where it is hardly detectable, when it makes its deadly attack. The moving, small black-tipped tail will catch the eye of its prey, such as an eagle, hawk or owl and causes the prey to move quickly away in order to miss the weasel's premeditated, deadly attack.

Let us not forget that the several terrorists, who flew

the large, jet airliners into the World Trade Center Towers in New York, Pennsylvania, and the Pentagon Building in Washington, D.C., on 9/11/2001, and were able to allude and deceive all air-line security personnel everywhere and accomplished their purpose so successfully. Later with the FBI's help, they were able to catch and arrest in 2001 the "shoe-bomber" on flight from England to America who had hidden enough powerful explosives in his shoes and socks to have blown that large air-liner to bits and pieces, killing all passengers and crew aboard.

Such evil destructive traits and characteristics of the weasel, as I have tried to outline above, are comparative to those of the sly, shrewd malicious maneuvering of Ishmael and his nephew, Esau. In the scripture Ishmael is referred to as a "wild man." (Genesis 16:12). Esau is referred in the scripture as a "cunning hunter." (Genesis 25:27). The terrorists today are the ethnological descendents of both Ishmael and Esau. Ishmael was the son of Abraham by Hager, the bondwoman, (and half brother of Isaac). Esau was the son of Isaac and "Rebekah", and also the twin brother to Jacob. When we blend the two characteristics, "a wild man" and "cunning hunter" together, the two qualities equal or yield "TERRORISM." Remember, God loved Jacob and hated Esau. (Proof: Read Romans

9:13).

The TERRORISTS today are the Biblical descendents, ethnologically, of both Ishmael and Esau. Their lifestyle to destroy the innocent lives of blameless, human beings and their properties stem from these ungodly principles that reach back to their forbears of almost 6,000 years ago. They hate the United States because our nation recognizes the existence and state of ISRAEL, which name came from God to Jacob after his experience with him at Ford Jabbock. (Read Genesis 32:31).

Our God only knows the outcome of this deadly conflict, while the United States of America is at war with the descendancy of Islam, TERRORISM. The numerical count of Islam (all countries everywhere) is infinitude. Will the cost of this war become insurmountable? We are paying dearly with the heavy price, both in numerical billions of dollars and in the cost of lives and shedding of blood.

It appears that Elder Joseph E. Adams' vision of one hundred years ago is on track, correct, and has divine merit to it. All of these things point to the fulfillment of the scripture and the end-time.

J. M. Mewborn
November 9, 2004

\$106,405,934,496,857.00
DOLLARS

Ten Trillion, 540 Billion, 593 Million, 496 Thousand, 857 Dollars and no cents. I freely admit that I cannot fathom this astronomical amount of money when it comes to such a figure. This was the amount of the United States of America's national debt as of January 12, 2009. On November 29, 2009, Congress voted to raise the ceiling of the national debt to the above figure, which at that time was approximately \$12 Trillion. Then, again, on Christmas Eve, December 24, 2009, the Senate, voted to raise the ceiling on the government debt to \$12.4 Trillion, a massive increase over the cur-

rent limit. It had already been passed in the House of Representatives.

That \$12,000,000,000,000.00 (12 Trillion Dollars) figure from recent government Treasury reports and research had more than doubled since 2002, and in the past two years, it has been rising at a clip of more than \$3.8 billion (dollars) a day. The U.S. Treasury is now saying that every citizen's share (on an across the board average) works out to be just a little bit over \$39,000 per person, if each of us were called upon to "pay up." At this time this works out to roughly \$39,000 for each man, woman and child in America.

As my reader will observe, our national debt was just over 430 Billion Dollars, when I first wrote my article in September, 2004. Now it is \$12 Trillion plus. A very big, large percentage of this \$12 Trillion has been caused by the Wars in Iraq that started in 2003, and in Afghanistan since. In early December, 2009, President Barack Obama signed an executive order to begin sending 30,000 more troops to Afghanistan, which will call for unknown billions more to be added to this awful deflict or debt.

I would like to mention in closing this article two very recent incidents and occurrences of TERRORISM that clearly manifest the terrible, mean principles that began in Ishmael, as a wild man, (Genesis 16:12) and Esau his nephew, a cunning hunter, (Genesis 25:27):

(1) On December 25, 2009, less than a month ago, one of these Terrorists, a Nigerian man, Abdul Farouk Abdulmutallab, age 23 years, managed to get aboard an Airbus A330, wide-body jet plane carrying 278 passengers, not including the crew, that had originated in Nigeria, flying to Detroit, Michigan, via Amsterdam, Holland. He had hidden some of the most powerful explosives in his underwear, (shorts or briefs) on his body that the airport security failed to detect and find. The explo-

Zion's Landmark

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

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sives malfunctioned and failed to fully ignite upon approach to the Detroit Airport and this Terrorist was subdued and captured. Can you detect the principle of a "Wildman" and a "cunning hunter", that would do such a thing? If his attempt to blow up and destroy that plane with nearly 300 people aboard had succeeded, GOD only knows the human suffering and cost in money that would have come out of it.

(2) On December 30, 2009, five days later from the above plane incident, a Terrorist, suicide bomber killed seven (United States) CIA officers and contractors, wounding six others at an isolated CIA base in Eastern Afghanistan. He was a Taliban (Terrorist) infiltrator, dressed and disguised in an Afghan army uniform, originally thought to have been friendly to our government. He fooled these CIA personnel and officers completely, when he got inside their headquarters and blew himself up.

If the weasel represents the al-Qaida and Taliban organizations of Islam in both Iraq and Afghanistan and the eagle represents the United States of America, both of which Elder Joseph E. Adams saw in his vision about one hundred years ago, when the eagle died, and the 12.4 Trillion Dollar debt represents the amount of blood that the weasel sucked out of the body of the eagle (and this does not include the amount of interest on this figure with every citizen, man, woman, and child, each, now owing the government \$39,000 per head, I ask this question, "How much longer can our nation, the USA endure and survive under such pressure?

If George Washington, Thomas Jefferson, Benjamin Franklin, Alexander Hamilton, James Madison, and others, could come back today, what would they think and say? (I believe this is a good question.)"

J. M. Mewborn

January 10, 2010

SLEEP

"But I would not have you to be ignorant, brethren, concerning them which are ASLEEP, that ye sorrow not, even as others which have no hope." (See Thessalonians 4:13). One that is asleep will wake up. Lazarus was ASLEEP. He woke up, and arose at the command of his Savior and the grave clothes were removed from him. (See John 11:43-44). Lazarus' sickness was unto natural death, for the glory of God, that the Son of God might be glorified thereby. Men thought Lazarus was eternally perished because there is a sickness unto death. Martha, his sister, grieved until Christ proved, "Thy brother shall rise again." (John 11:23).

I believe that every one of the Children of God, who are now "asleep" in Jesus, will one glorious day, rise again. Now, who are they? "He that believeth in Me, though he were dead, yet shall he live." (John 11:25). "As many as were ordained unto eternal life believed." (See Acts 13:48). "Whosoever liveth and BELIEVETH in Me shall never die." (John 11:26). Sleep, yes, though a 1,000 years' rest on top of the highest mountain, or in the deepest cave in the bottom of the deepest ocean, yet, they will rise at His command. He gives unto BELIEVERS the hope for eternal life, and they shall never perish. The Biblical account of Lazarus shows Christ's power over all flesh to give eternal life to as many as God gave to Him. This verifies and assures by actual demonstration Christ's Words, "As thou hast given Me power over all flesh, that I should give eternal life to as many as thou hast given me." (John 17:2).

Lazarus had both a natural existence and a Spiritual existence. When Christ said Lazarus is dead, it mean't his natural existence only had ended upon this earth. That will eventually, at God's appointed time, take place with all of us. When Christ said that Lazarus sleepeth, it mean't that,

though his natural life was ended, his Spiritual existence was eternally, forever. SLEEP in Jesus will occur or take place to some of us. Death is the absence of life. Christ restored natural life to Lazarus to show forth (or demonstrate) His power over all flesh, just as He did for a young woman. (See Matthew 4: 24-25).

I believe that Lazarus and this maid no longer have a natural existence. When their natural life here finally ended, their Spirit returned to God who gave it, waiting for the glorious resurrection, to-wit: the redemption of their vile bodies. When their incorruptible, glorified Spiritual bodies come forth at the last day united with the Holy Spirit of God on that great resurrection morning, then they and all of God's blessed saints will follow Christ into that glorious place of eternal rapture. The family of God will dwell there in the house of the Lord forever and ever. Their eyes will then see, as promised by our Heavenly Father through the inspired Word of His prophet, Isaiah, "Thine eyes shall see the King in His beauty; they shall behold Him in that land that is very far off." (Isaiah 33:17). Wonderful!

Lynwood Jacobs,
Jasper, Texas
February, 2009

(Editor's note: Elder Jacobs penned the following closing sentence after signing his name to this good article. He wrote: "I believe the above with every fiber of my being. Lynwood." — JMM.)

SHEEP AND GOATS — IS THERE A DIFFERENCE IN THEM FROM BOTH A NATURAL MEANING VS THE SPIRITUAL MEANING, AND, IF SO, WHAT IS IT?

Under the law dispensation both these animals were clean, and both were often used in divine worship. But in the gospel dispensation, a decided preference is given to sheep which are used as an emblem of God's people. Sheep are never employed or used to represent any-

thing wrong — always the allusions are the most favorable and sweet. Ah!, what would I not give to be assured that I am one of His little lambs or sheep: "My sheep hear my Voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my Hand. My Father, which gave them Me, is greater than all; and none is able to pluck them out of my Father's Hand. I and my Father are One." (John 10:27-30).

What better words (above) could you desire the dear Saviour to say to you? Did He ever say anything against a sheep, scripturally speaking? Did He ever condemn a sheep? What animal, Biblicy speaking, so often mentioned, is never reproached?

But few animals are so often named without a blush or blemish throughout the whole Bible, nor do we find another animal so universally regarded by all mankind as a synonym for piety, harmlessness, innocence, and meekness, as the sheep.

On the other hand, many animals are used in scripture, and in parabolic writing, to portray vicious and hurtful traits of character, or false principles; for instance, we have the fox for craftiness, the hog for filthiness, the lion for devouring strength, the viper (poisonous) serpent for quick death, &c.

The goat in the New Testament is employed to shadow forth the character of a class of people that in the end of the world, shall be found on the left hand, to whom Jesus shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41).

Now let us look briefly and trace some of the tracks of both the sheep and the goats in the scriptures.

SHEEP do not climb, but always seek low places, or level ground, also safe places to live and abide, like the humble in spirit that avoid high places just to be seen of men. The children of

God are an humble people, meek, as Jesus called them, whom the Lord loves.

But **GOATS** are most proverbial as being great climbers, and for climbing difficult, daring places: and being quite free and easy in such places. Climbers (and climbing) are spoken of negatively in the scriptures. Jesus said, "Verily, verily, I say unto you, 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 sought to get to Jesus by **CLIMBING** a sycamore tree. This was the wrong approach for Jesus told him, "make haste, and come down; for to-day I must abide at thy house." Jesus must go to Zacchaeus, not Zacchaeus to Jesus. The prophet, Amos, spoke of those, though they dig into hell, thence shall mine Hand take them; though they **CLIMB** up to Heaven, thence will I bring them down." (Amos 9:2).

How mischievous **GOATS** often become! If a rail is aslant on the farm, or a weak place in the metal fence, any deficiency in an enclosing wall, how quickly the goats will **CLIMB** over and get through such places and destroy crops, &c., like trespassers in the vineyard, when they get into the militant church, who are always sure to offend whenever there is a breach, or will take advantage of all opportunities to do wrong. How readily do they break over the limits and bounds of God's law and of His Kingdom.

Many times, when farmers' fences are not too well kept up, the metes and bounds are not too well defined. The sheep, like the righteous, in hope, God's flock, are careful, lest they offend, while the wicked, the **GOATS**, seem uneasy unless they can find some place to break over and out, and are pretty apt to find such places. They are smart in this respect.

Sheep are very patient, **steady** and enduring. They are **dumb** and quiet in suf-

fering, resisting not. They do not fear natural displays of power as goats, &c. But, the goat is very easily frightened by rain, thunderstorms with lightning. The child of God feels that the Lord sends these things; hence, he is meek and quiet under them. The false professor, many times, is greatly alarmed by such displays as this. Nor will a goat, as a bear, endure pain as a sheep does. The former (goat) under such heavy duress will become hostile, angry, and will attack, if pushed to the point.

I know of no animal that makes more fuss and noise, and seems to me more distressed, when cornered, than a goat does. Like a hypocrite, when detected or exposed, who sheds tears, sometimes the "crocodile kind", cries and professes to be so sorrowful! Nor has the goat true courage to endure and to suffer. The "true-born" child of God, sheeplike, if he is oppressed and distressed, will not make his appeals to men so much, nor make much noise before mortals, but it is with him an inward groaning and cry to His God. He also endures and waits on the Lord for His time of relief. This is manifested willingly, without deceit or a put-on, as they call it.

Goats can go through very rough places, briers, thorns, &c. Farmers use flocks and herds of goats today to clear the roughest kind of new ground. They can do this without getting hurt, can mingle with all sorts of dangers in the woods or deep forests, and not suffer but little. Sheep cannot do this. They cannot go through brier thickets in new ground, brambles, without being hung by their wool, or torn in body. Nor are they well fitted at all for fusses and broils. So, the children of Grace in the Kingdom of God, do not enjoy strife, nor can they go into forbidden ground without much damage and loss. Always, when the children of God go into bad places, they will leave some sign of

it, and carry off stains and blemishes.

Goats can carry much more of the world, typically speaking, than sheep. They can pull or tote much more, while sheep have enough turn of their own to carry. The dear child of God has load and burden enough to carry without multiplying worldly cares of carrying extra turns. Sheep naturally have a heavy burden in the weight of their wool, especially just before shearing time, and constitutionally speaking, are weaker than goats.

So, the dear children of God by faith, the Sheep of His pasture, today follow their great Shepherd, "THAT GREAT SHEPHERD OF THE SHEEP, through the blood of the everlasting covenant," (Hebrews 13:20).. (They will),

"Through floods
and flames,
if Jesus lead,
They'll follow
where He goes;
Hinder me not,
shall be their cry,
Though earth
and hell oppose."

The children of God, if not kept by that great Shepherd of the Sheep, sometimes become overloaded with worldly burdens. Sheep will always follow their great Shepherd, both naturally and spiritually speaking, much better than goats do. Note: Sheep **FOLLOW**: Goats have to be **DRIVEN**! Whatever is a goat's bondage is liberty to a sheep. What is life to a goat is death to a sheep. The Children of God, the flock of the living God upon earth, are **LED** by the **TRUTH**. Hypocrites are **DRIVEN** by their corrupt fears and sinful lusts.

P. D. GOLD

(The above article appeared as an editorial in *Zion's Landmark* in the September 15, 1878, issue. Elder P. D. Gold was editor of the *Landmark* from 1870 to 1920, a period of fifty years. J. M. Mewborn, Ed., Nov. 28, 2009.)

QUESTIONS — ANSWERS

(Note: The following is a recorded interview of a series of twenty-one (21) questions that took place between an Old School, Predestinarian (Primitive) Baptist and an Arminian in this locale. Interesting! The questions were posed by the Old School, Predestinarian (Primitive) Baptist to the Arminian. Please read with interest the Arminian's answers to the Old Baptist's questions. Editor.)

(1) What is grace? **Arminian answer:** A free offer of salvation to all men everywhere, just leaving it to them to accept Christ to be saved or not, as they have to decide or make the choice to live for Him.

(2) Can a man come to Christ of himself? **Arminian answer:** What is the use to bid him come, if he cannot come? He needs to be saved and should come forward.

(3) If Christ died in the same sense for all men, everywhere, why, then, will not all men be saved? **Arminian answer:** Because some will believe, and some will not believe because of their own obduracy.

(4) Then, why is it that some will believe and others will not? **Arminian answer:** Because they do.

(5) If God did not love a certain, chosen people from the foundation of the world, and did not choose and elect them to salvation, why do the scriptures so often speak of His elect people throughout the Bible? **Arminian answer:** God did foresee that certain ones would believe, and He chose or elected those people that He foresaw would believe. But, He has to wait and see if they will believe.

(6) Then is not election according to the good works of the creature? **Arminian answer:** No.

(7) Why is it not? **Arminian answer:** Because it is not.

(8) Is faith the gift of God, or is it not? **Arminian answer:** Faith is not the gift of God.

(9) Is repentance the gift of God or not? **Arminian answer:** Repentance is not the gift of God; but both faith and repentance together are conditions or terms to be performed by the creature, man, and if he performs

them, he will most certainly be saved without doubt. If he chooses not to perform them, he will not be saved!

(10) Why is it then that some perform them, and others do not? Arminian answer: Because they do. They make the decision to do it.

(11) Did you perform them? Arminian answer: Yes, I prayed.

(12) Do you believe that all men want to be saved through Christ? Arminian answer: God's spirit is always continually striving with them. Its up to them to make the first step. They must decide and make the choice. He will act only after they decide.

(13) Why is the gospel preached? Arminian answer: It is to give all a chance to be saved. All that comply with its terms will be saved, and those that do not, will not be saved.

(14) Do you not believe in a special, holy and effectual call made to some, while others are left out and blinded? Arminian answer: No, God would be unjust to do that.

(15) Is God under obligations to save all men? Arminian answer: He would be partial if He did not give all the same chance.

(16) Did God love Jacob and hate Esau before either of them was born, or had done any good or evil? Arminian answer: Now, that is another thing.

(17) Does the death of Christ save any body? Arminian answer: Not unless they humble themselves and accept Christ as their Saviour. It is up to the individual to make the first step.

(18) An example: If Christ certainly loved A, and gave himself for A, will A be certain to become a true believer? Arminian answer: I do not know.

(19) If you believe that your sending the gospel, as you say, to the heathen to save them that otherwise would not be saved and that you can help God by giving your money, why do not you give more money to save more; and why do you put

so much money in your fine meeting houses, &c. Arminian answer: I tell our folks we are not doing right about that. That we should be doing more and giving more money to help save the unsaved or lost, as well as have nicer buildings in which to worship.

(20) Well, if you are to be saved by your good works, how then will you come out in all of this? Arminian answer: We are doing so much more than you! You are sitting on the stool of do-nothing!

(21) Did you obtain your religion in the way you thought you would? Arminian answer: Yes, I got it by the way I always thought I would when I made the decision (first) for Christ, as well as (second) for myself. (End of interview).

(Note: The above series of twenty-one questions between the Old School Baptist and an Arminian Baptist first appeared as an editorial of the September 15, 1878, issue of *Zion's Landmark*, when Elder P. D. Gold was editor. In publishing the questions and answers Elder Gold did not identify either party. I believe it can be easily said that the belief of the Arminian was 100% in believing in salvation by the works of man and the Old Baptist was a 100% believer in the doctrine of Salvation alone by the Grace of God. Editor.)

**“THOU HAST REDEEMED
US TO GOD
BY THY BLOOD
OUT OF EVERY KINDRED,
AND TONGUE, AND
PEOPLE, AND NATION.”
(Rev 5:9)**

Dear Elder Mewborn:

I recently found the following article from the pen of Elder John Leland. He recorded it during the period of time frame of what was known as “The Great Awakening and Revival” that took place during the latter part of the 18th century, or 1700's in the United States. It appears that he had the experience in dealing with those who thought they could attain a state of sinless perfection in their natural lives through efforts of their own in what is known as the “whole-man doctrine.” It concerns the experience of an old Indian with whom the Lord dealt with in giving him a saving knowledge of the truth. In reading it we can see how applicable the comparisons and conclusions were then, as they are now, with the people of God in this day and time. I send it to you as follows. (From Hoyt D. F. Sparks, Sparta, North Carolina.)

LOST AND MADE HUMBLE

“About sixty years past, 1780-1790, a very considerable revival of religion took place on the east end of Long-Island, State of New York. Some of the local Indians of that place were made partakers of the grace of life. Several years afterwards, one of the natives gave the following account of himself, here, in his own way of speaking. It follows thusly,

‘When me first converted, me was a poor, vile, black Indian, but me love all the Christians and all the ministers like my own soul. Then, afterwards, me grow, grow, grow, but me no love Christians and ministers. Then, me grow, grow, grow very big. Then me no more love Christians and the ministers. But, since one day, I was in the swamp after broomsticks. I heard a Voice saying, ‘Indian, how comes it to pass that you no love Christians and ministers?’ My answer, ‘because I know more than all of them. On this, I began to look, and behold, my humble was gone! I then go back, back, back, but I no find my humble; and, when me find my humble, I was poor, vile, black Indian again. Then me love all the Christians and all the ministers, just as I love my own soul.’ (End of quote).

“Now, this simple narrative of the old American Indian reminds me of the sayings of some of those illustrious worthies, and their respective experiences, whose names and characters shine with dazzling refulgence in the *sacred Volume*.

“Job, according to scripture, was a perfect and upright man, who excelled all men on earth in his day; yet, he *experienced* a great affliction. In defending himself against the illiberal charges of his three friends, Eliphaz, Bildad, and Zophar, (his miserable comforters), he lost sight of his wretchedness before God. But, when the Almighty summoned his attention to behold the marvelous works of his Creator, and drew his

mind near the immaculate throne of divine glory, he cried out, ‘Behold, I am vile.’ ‘I abhor myself, and repent in dust and ashes.’ (Job 40:4 & 42:6).

“After *ISAIAH*, the sublime prophet, saw the Lord on a throne of glory, and the Heavenly host adoring Him, from a deep sense of his own sinful pollution, this pensive confession flowed from his lips: “Wo is me, for I am undone; for I am a man of unclean lips.” (Isaiah 6:5).

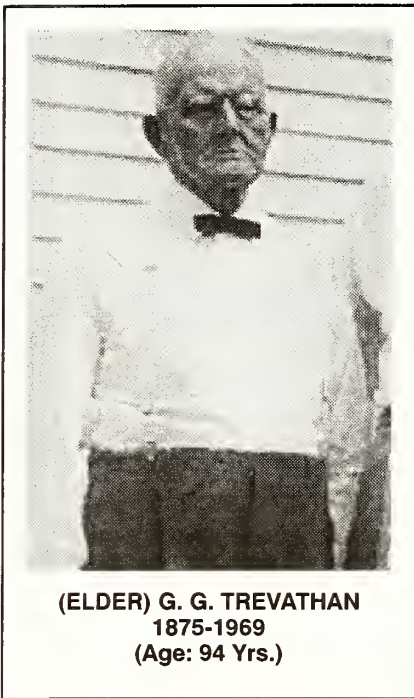
“The God-given knowledge and understanding, revealed to the *APOSTLE PAUL*, yielded the wonderful insight and comprehension of some of His greatest mysteries. It was most exquisite — (1) his sufferings for Christ's sake above measure, (2) his tour to the third Heaven that was very friendly for the health of his own soul — and, yet, long after this, a number of years, we hear him lamenting in piteous groans, ‘O, wretched man that I am! Who shall deliver me from the body of this death? — I yet find a law in my members, bringing me into captivity to the law of sin.’ (See Romans 7: 24 & 23).

“How very different these confessions are from the protestation of some now in these days, who affirm that they live in such great obedience to the laws of God. They tell us they exist fully in the divine Light at all times and have attained to the state of sinless perfection in their walk here in order to reach their heavenly abode after this life.”

(Elder) John Leland
(Dec'd.)

EDITORIAL COMMENTS

No doubt, we still have a few subscribers and readers of *Zion's Landmark*, yet living today, who remember Elder George Gold (G.G.) Trevathan, who lived in Pinetops, Edgecomb County, North Carolina, for many years. He died June 29, 1969, at age 94 years. He was a faithful member and ordained Elder of Lower Town Creek Primitive Bap-



(ELDER) G. G. TREVATHAN
1875-1969
(Age: 94 Yrs.)

tist Church (not closed) that belonged to the Contentnea Association. He was for many years a rural mail carrier in that area.

Like the old converted Indian, who lived on Long Island, New York, many years ago, whose divine faith in the living God is told about here by Elder John Leland, Elder Trevathan once related to me another Indian's interesting experience, this Indian, perhaps, lived somewhere in eastern North Carolina many, many years ago. This Indian's experience also proves beyond any shadow of doubt, that God does have an elect, chosen people "in every kindred and tongue, and people, and nation", (Rev. 5:9), who alone are taught by the reigning Power of His sovereign grace.

The local people had noticed from his actions and few understandable words, especially a few members of the Church, that he believed in a higher Power than man. The few members of the Church were able to communicate with him for him to sufficiently explain what he believed and why, as he did. He related and explained it to them this way according to the testimony of Elder Trevathan to me as follows:

"The old Indian reached inside a nearby, outbuilding shed, picking up a fuel oil can and poured a circle of oil with a diameter about 1 ft. wide on the ground. He then took a straw, lit it (the straw) from the fire in the close-by fireplace, and then

took the burning straw and lit the circle of oil on the ground with the burning straw. The result was a burning, round circle. He then placed a worm from a nearby bush in the middle of the burning circle of fire. The worm tried to escape, but was unable. He then took the can of oil and poured more oil around the circle, strengthening it, making it hotter. The worm began to twist and turn for relief, but no way of escape. The old Indian, the third time, applied more oil, making the fire even hotter and more intense, when it appeared the worm was about to expire from the heat.

"At this point the old Indian reached down with his fingers, took hold of the worm, removed it from the burning, hot circle of fire and laid it on the ground outside of the fire, where it revived in a number of minutes and then crawled away. Then, the old Indian took his right hand with his finger and right arm, pointed straight up to heaven saying, "HIM, HIM, DONE THIS! By his sign language, his spectators, who knew the truth, understood exactly what he meant and was trying so hard to say. "Only God", he implied, delivers from "a burning hell." They knew God had been with him somewhere along the way."

(From memory of a conversation I had with Elder Trevathan about the year 1948.)

J. M. Mewborn

January 11, 2010

THE RAINBOW (A Figure and Type of Christ)

*The rainbow round the throne
Proclaims this truth to me,
That Jesus Christ alone,
Brings our salvation free.
His covenant of grace
and love,
Is like an angel from above.*

*All covenant blessings flow
From God's right hand
on high;
Through the refulgent bow
That circles half the sky.
When we behold the
beauteous bow,*

*May praises from our
hearts o'erflow.*

*"And there was a rainbow
round about the throne, in
sight like unto an emerald."
— Rev. IV. 3.*

The rainbow is set in the cloud to bring to our remembrance the covenant God made with Noah that He would no more destroy the earth with water. And the rainbow spoken of in the above words is also the rainbow of the covenant that God has made with His own dear people.

This covenant is only made with a certain people. These people are dead in sins, as others, before their call by grace; and are sometimes worse in a natural sense than worldly people. But what a sweet mercy it is that God does not look on these people as regards their outward standing; but He first looks on them through that sweet rainbow of the covenant that is round about HIS throne, and remembers that He was engaged to save them. He first convinces these people of sin, and brings them to feel that without an interest in this covenant, they must perish eternally. Sometimes, this storm lasts long, and the poor sinner feels he shall perish in it, though he may have a hope he shall not. Nothing short of a sight of Christ will suit the poor thing in this case. And as the natural rainbow appears after a storm, so it is in this case. Though the storm may last long, being tumultuous and alarming, but this sweet rainbow appears after a storm, so it is in this case. Though the storm may last long, this sweet rainbow appears at last. And what is the consequence? Why, the storm abates at once, and the soul feels that he has an interest in that covenant. He is favored by precious faith to look on that rainbow, and to feel that it is set there to show him that God will not destroy him, and that God is well pleased with him through Jesus.

When he first gets a sight of this sweet rainbow, he often feels that he shall al-

ways see it, and that he shall never have another storm to go through. But, alas! How soon the rainbow is gone, and the soul is in another storm. He feels, sometimes, that the storms that come after the first one are longer and stronger than the first.

Just as God sets the natural bow in the cloud to remind us of His covenant from time to time, so it is with the poor child of God. He feels that this first sight of this rainbow of the covenant will not suffice him in after storms. He must have another sight of this rainbow of the covenant, or he feels he shall perish. Again and again, he has to cry to the Lord for another sweet evidence of his interest in this everlasting covenant; and the dear Lord will appear again for those poor seeking souls that long to know that they have an interest in it. How sweet it is to the poor child of God, when he can get a sight of this rainbow from time to time! It makes him forget all the storms he has had to go through. He feels that one day he shall be landed in that blissful country where there will be no more storms, and where he will no more need this sweet rainbow. There he will

*"Bathe his weary soul
In seas of Heavenly rest."*

There is one more remarkable feature of this rainbow. It is round about God's throne, to remind His dear people of the impossibility of His ever forgetting them. The bow is found about the throne where He is always sitting; and, therefore, He is always looking on this rainbow of His everlasting covenant, and is continually thinking of His people.

Another sweet feature in this rainbow is that it is in sight like unto an emerald, which is a beautiful green. This is to remind God's own dear people of the everlasting freshness of this covenant, and that, though all earthly covenants wax old and decay, yet this everlasting covenant is always

as fresh to God as when he made it. And so this rainbow of the covenant is always green and fresh, though the poor child of God may not always realize it. And though he may have many storms to go through, yet, if ever he has seen this sweet bow of the covenant, and realized his interest in it, he is

"In ev'ry state secure;
Kept as Jehovah's eye.
'Tis well with him
while life endures,
And well
when call'd to die."

A. BOORMAN
(England)

FOOLISHNESS and FOLLY

Both "foolishness" and "folly" are Biblical terms, and I will give below both Soloman's and the Apostle Paul's references to them as follows:

Soloman said "The thought of foolishness is sin." (Proverbs 24:9.) Yet, the Apostle Paul said, "Would to God ye could bear with me a little in my folly: and indeed bear with me." (II Corinthians 11:11.) According to our Dictionary's definitions for both foolishness and folly, they are synonymous in meaning. They both mean the same thing. The meaning of both words are one and the same.

The Apostle Paul said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1st Timothy 1:15.) Paul had a little foolishness along the pathway of his life and begged his brethren to bear with him in it. He also said, "For what I would, that do I not, but what I hate, that do I." Here, he is saying that he had been made to hate his sins and iniquities.

In the publication of the following article in its original dialect, I beg our reader's forgiveness in having a little folly and foolishness, as the Apostle said in the publication of the problems of the Lickskillet Bap-

tist Church, a black congregation that existed near Magnolia, Duplin County, North Carolina, back in the years 1937-1938. Like all Baptist congregations wherever, it had its problems too. As my 8th grade teacher back in 1946 said to our class one time (and I will never forget it), "A little foolishness now and then, is relished by the wisest men."

J. M. Mewborn
November 1, 2009

LICKSKILLET CHURCH CLEANING

North Carolina citizens are grateful today for its black citizenship. There are many blacks who are outstanding in the business and professional worlds, to-wit: like insurance executive, C. C. Spaulding in Durham; college presidents, like Dr. J. E. Shepard, president of North Carolina College, and many others we could name. There are many hundreds who are in business for themselves and are making a success along various lines.

And then, there are many field-hands, laborers, honorable employees, in many walks of life, the vast majority of them being good, respected citizens. Sometimes they get into difficulties through no fault of their own — like the affair of the Lickskillet Church Cleaning, the letters in connection with which were furnished us some time ago by William Polk. Compiled by Carl Goerch. Here they are:

Lickskill n.c.
June 15rd, 1938
Mr. Lawyer Muffin Wind
Magnolia n c
Lawyer Wind:

You mout not know me but yo paw wood, he done all my law work caus of me ust to belong to his maw Miss mary hoo learnt me howe to rite.

Now Lawyer you is boun to hope me. I don no what to do. I is de Section (sic sexton) of Possum Quarter Baptist Church cultured and I kin not git to see you count my feets they fails me so I kin not walk all day thoust dey gives out on me dat fur.

Now Lawyer dis is what I wants to no. is dar any law for a treshurer of a church and de Banking Commity what is pinto to watch de Treshurer dat lets them git in cahoots and steel de chuuch money theyselves.

Here is what dey dun dun. Last fall nigh to hawg killing time we razed \$76. And 40 sents fur to git a seeling fer Possum Quarter church house. We razed \$12.51 at a feast seling iced crem and \$10.43 a nuther time and \$9.19 a nuther time and \$14.11 a nuther time. Hit was all got up afore Crismus and I seen all de money when hit wuz laid out on de table, and Brer Wheelhoss Jinkins he de Treashurer tuk it and pot it in his pocket but I sot it down in ritein on a peace of paper. Brer Jinkins say we got to have 30 mo dollars and 25 sents fer to pay for de seeling and I taken dat mutch outn my own pocket and gin it to dem to pay for de seeling.

And den I ast Brer Saint Lawrence Stanback he de preacher to pint a Banking Commity to see Brer jinkins reposit dat money but Brer Saint Lawrence he pints hisself and Brer Posh Perry on de commity. So Here it is de middle of June and yit and still der aint no money in de bank and no seeling in de chuuch house and dey wont give me no ancer.

Dis from
ANDERSON HAWKINS,
Section, Possom Quarter
Baptist Church

LAW OFFICES
J. MURPHY WYNNE
Magnolia, North Carolina
June 17, 1938
Anderson Hawkins, Sexton
Lickskillet, North Carolina
Re: Ceiling-Possum Quarter
Baptist Church
Dear Sir:

Your communication of the 15th instant has been duly received. The matter hardly involves enough to justify taking it to court. I would advise that you bring up the question yourself at the next meeting of the congregation and see if you cannot get them *TO TAKE STEPS* to settle the matter

out of court.

Yours very truly,
J. MURPHY WYNNE,
Attorney

IN JAIL
July 30rd, 1938
Honorbel Lawyer Wyn:

I dun what you sayed do and dey dun pot me in jail fer it. dey got me under a \$400.00 barn and I cant raze it. They gwyne tri me in August coat. Fer God's sake look out fur me and pot me on the ground agin like yo paw would a dun. *I TUK STEPS* like you sayed.

Most Expectfully
ANDERSON HAWKINS,
section

LAW OFFICES
J. MURPHY WYNNE
Magnolia, North Carolina
August 1, 1938
Anderson Hawkins, Sexton
Lickskillet, North Carolina
Re: Ceiling-Possum Quarter
Baptist Church
Dear Sir:

Your letter of the 30th ultimo was received. I have gone on your bond. You must be in court on August 15th. Please let me know what you were indicted for, what was the trouble, and all the details.

Yours very truly,
J. MURPHY WYNNE,
Attorney

Lickskillets n.c.
Awgust 3rst, 1938
Lawyer Wynn
Magnolia n.c.
O Nobel Lawyer:
You shore gotten me outn jail and God will shore bless you and I will be at coat.

De letter was received to day and in replyin I will ancer it. Dey say I is indited for shootin up a church. It wont no troubel hit were a pleshur. You axed me for de de tails. I don't know what tails de other blacks will tell but dis hyare is mine fo God.

Dat nite we had our big meetin I stuck my gun in my pocket and I went to it. Brothren and sisters was in de church house thickern hops and Brer Saint Lawrence was a preyin in up der in de pull pit and liftin his eyes to the rooffe where der aint no seeling. *Time he*

got de prayer outn his mouth I up and sayed Brer Saint Lawrence how bout dat money you got fer dat seeling. And he says Sit Down Brer Hawkins and well tend to dat in jes a lil while. So I sets down. Den Brer Jinkins red a vurse outn de bibel. Den I gits up and I says Brer Wheelhoss tell us what you dun dun with dat seeling money how come you aint reposit it in de white folks bank? Brer Wheelhoss say weel git to dat layter Brer Hawkins. Less us all sing.

And heays what dey sung. Standing in de Need of Prayer. Sister summervill will you histe the chune? So dey sung me down! and when dey finished dat him I riz up again and I says lookyhear Bro. Saint Lawrence I dun gin you de last warning, is you gwynne TAKE STEPS right now to git dat money? And Brer Wheelhoss says Les all sing Joshaway Fite de Battle of Jeriko and dey started to sing me down agin. But I pulled out my gun outn my pocket and I shot it about a yard over Brer Wheelhoss head. You know. And he taken steps outn a side winder. And I shot agin oer Brer Saint Lawrence head abt a yard and he taken steps outn de back winder behind de book bode and de next time I shot I had a kleen howse.

From
ANDERSON HAWKINS,
Section

WASHINGTON DUKE
HOTEL

Durham, North Carolina
August 14, 1938

Hon. A. J. Blanton (Judge)
Kenansville, North Carolina
Dear Judge Blanton:

I had expected to attend your court tomorrow in Kenansville, North Carolina, to defend a very old black man named Anderson Hawkins who also used to belong to my people in the antebellum days, and who is indicted for assaulting a congregation. In view of the fact that his conduct seems to have been due to a misinterpretation of some early advice I gave him, I hope you will not

be too hard on him.

With highest, personal regards, I am,

Your friend,
J. MURPHY WYNNE,
Attorney

Licksillet n c
Awgust 16rd 1938
Lawyer Wynn

Yo Honor:

Dey had mi case up yis-tiddy and de judge say he blegged hed let hit go to de jury so he dun it and dey taken it out into a room width dem and den dey come back in de coat room de Jedge he rit out a paper and gin hit to me and say send hit to you so hyare hit tis.

"State vs Anderson
Hawkins

Re: Copy of Judgement

It appearing to the court, that due to the Defendant's exertions, the sum of \$76.49 has been replaced by the Banking Committee in the Treasury of the Possum Quarter Bapitst Church, and it appearing that said defendant has been tried and found 'not guilty' by a jury — It is now by the Court adjudged that said Anderson Hawkins be gloriously acquitted, and his services are hereby recommended to any church or other organization which is under the necessity of TAKING STEPS to obtain a clean house."

Now, de Jedge say fer me to tell you dat wuz de most ritchusest verdik he ever had in his COAT.

From the same Said
ANDERSON HAWKINS,
Section

(Editorial Comment: From reading the things that Anderson Hawkins said about himself, as well as those by his lawyer, Mr. J. Murphy Wynne, it appears that he was just a lad of a boy, a slave, prior to the Civil War, the signing of the Emancipation Proclamation in 1862 by President Abraham Lincoln, and the adoption of the 13th amendment to the Constitution of the United States in December, 1865, that ended slavery everywhere in our country.

A careful reading of this narrative tells us there were three sets of TAKING STEPS in solving Anderson Hawkins' problems with his church. (1) when his lawyer advised him to take them first in his church before going to court, (2) when he took them through a misinterpretation of his lawyer's advice, and (3) WHEN

THE TREASURER, Brother Wheelhorse Jenkins, took them through a side window and the preacher, Brother Saint Lawrence Standback, took them through the back window behind the pulpit of the meeting house. The court honored him, if he did stick to his guns, to get the church's money back in its treasury, that ended the conflict. Anderson Hawkins was an honest man. Editor)

JEANNETTE CURTIS
ROBERTSON

I have been asked by Durham Primitive Baptist Church, Durham, North Carolina, to write the obituary for my dear wife, companion, closest friend and sister in the church. Jeannette was born October 2, 1942, and departed this world of trials and afflictions March 30, 2009. Her parents were Eugene H. and Mildred King Curtis, both of whom preceded her in death. Her mother died just eleven weeks before Jeannette and was only two rooms apart from her at the same time in the same hospital. I took Jeannette directly from the hospital to the funeral.

There was no one in her parent's families who believed as she did, but that never bothered Jeannette. She knew what she believed and by WHOM it came. She never wavered.

Those of us who remain with sad hearts to mourn her passing are her husband, Elder Cleo Robertson; son, William A. Robertson; daughter, Kay Sokolovic and husband, Dan; grandchildren, Conner and Casey Sokolovic; brother, Eugene H. Curtis, Jr. and wife, Sally; sister, Kathy Blackley and husband, Gary; and sister, Ann Lewis.

Jeannette had many wonderful dreams and experiences before she was made willing to ask for a home with Durham Primitive Baptist Church. The Lord blessed the writer to baptize her the 3rd Sunday in May, 1991. She continued to be given many dreams and experiences that gave her much comfort and peace until her death. She wrote several articles published in the Signs of the Times on the understanding she was given of different scriptures, as well as relating her experiences. The Lord gave her great faith for she had great trials to endure. Her faith failed not as she remained optimistic and joyful to the very end. Her hope was "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Hebrews 6:19). She was blessed to touch many people in different areas of the country as people who had never met her, but had heard of her, would call just to talk with her and receive some words of encouragement for their own condition. She and I were blessed with almost 47 years of wonderful, precious discussions of scriptures and experiences.

The last church service that she attended was at Durham Church the 3rd Sunday in February, 2009. It was a rainy day and I asked her if she would prefer not going, as she was in a wheelchair and her condition was not good. She insisted that she was going and I believe she felt it would be the last time. It was.

Over the past 10 years, she had endured much pain and suffering due to ovarian cancer. The last 90 days of her life were so severely painful, but as the Lord told the Apostle Paul, "My grace is sufficient for thee: for my strength is made



JEANNETTE CURTIS
ROBERTSON
1942-2008
(Age: 66 Yrs.)

perfect in weakness." (II Cor. 12:9) During the last couple of days of her life, the doctors increased her pain medication to the extent that her eyes were closed and she could not communicate. Her mouth was open, laboring for breath and groaning from the pain. Her left arm was bent and immovable against her face. A few minutes past midnight on March 30, 2009, the nurse woke us and said that Jeannette did not seem to be breathing. The nurse had not touched her. We got up and found that she was not breathing, but she had the most beautiful, pleasant, peaceful look on her face. There seemed to be a trace of a smile on her lips. Her arm was down and both arms were folded on her stomach as though she was resting. There was no trace of any pain. The Lord surely was with her that night for "Precious in the sight of the Lord is the death of his saints." (Psalms 116:15). At the midnight hour, she was set free from the prison of her earthly tabernacle and freed from all her pain and suffering. Sin was finished. Her soul had entered into that Kingdom reserved for the children of the heavenly King. "Weeping may endure for a night, but joy cometh in the morning." (Psalms 30:5).

At the funeral home, a dear elder left me a hand-written note that read, "She was beautiful in life and she was beautiful in death." Her funeral service was conducted by Elders Kenneth Key, Larry Hollandsworth and Jerry Farmer at Brown-Wynne Funeral Home in Cary, N.C. on April 2, 2009.

Written by one who loved her and misses her.

Elder Cleo Robertson, Moderator
Catherine Humbarger, Clerk

MILL BRANCH UNION MEETING
Dear Brother Mewborn,

Would you be kind enough to mention in the Landmark that our Mill Branch Union meeting will be held with Tabor Church, January 31st, 2010, but will meet, the Lord willing, at Pireway Meeting House, for convenience on that fifth Sunday only. We are always glad, and hope thankful, to have our brethren and friends come and visit with us.

Linwood Carroll, Clerk
Conway, South Carolina
1-543-602-2065

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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NOTICE TO ALL OUR SUBSCRIBERS AND READERS OF ZIONS LANDMARK.

Beginning with this current issue of Zion's Landmark, the January, February and March, 2010, number, due to my present state of health at this time, we will be publishing, if the Lord will, the paper on a quarterly (or seasonal) frequency, as follows, WINTER, SPRING, SUMMER and FALL for the time being. I deeply regret this circumstance, over which I have no control, and beg for your understanding of my situation. (Occasionally, we hope to be adding additional pages to help compensate for the reduction of size and space due to this change.)

J. M. Mewborn, Editor
March 12, 2010

A SINNER DESIRING GOD'S GRACE

Oft have I thought I never was
called by God's Almighty Grace;
If so, why am I thus? So hard,
So sinful and so base.

Why do I feel corruptions rise
And dash my very hope?
Why am I prone to every sin,
A slave to Satan's yoke?

Ah, sure, said I, I am deceived,
I never was set right;
"Tis Satan has deceived my soul
With a delusive light!"

O that I never had profess'd
Thy gracious name to know;
For now I fear I have deceived
Thy children here below.

O let me not deceive thy church,
Decide this doubtful case;
Speak, Lord, and tell me if I am
A sinner saved by grace.

As thus I cried, then came the Word
(How precious was the sound!),
"Your life is hid with Christ in God;
In Him you shall be found."

Then, O my soul, look not at self,
Nor think to find help there;
Trust not to what you feel within,
For that will work despair.

Think not that you will ever see
Old Adam chang'd by grace;
For nature will be nature still,
Till thou hast run thy race.

(Note: This poem was taken from
the October 21, 1881, issue of Zion's

Landmark. Ed.)

A GOOD WORD FROM NEW ENGLAND

January 11, 2010

Dear Zion's Landmark readers:

Christian greetings from the State of
Maine.

I was in North Berwick, Maine, a few
months ago, in September, 2009, and
took a tour through the old Oak
Woods Old School Baptist Meeting-
House, where Elder Frederick W.
Keene preached and served as pas-
tor for a period of 25 years, back in
the early 1900's.

The old meeting-house is now
owned by the town of North Berwick
and the care and maintenance are en-
trusted to the local historical society.
At the time the historical society took
over the care of the old building, it
was in horrible condition and in des-
perate need of paint, repairs, etc.
They did a splended job, getting all
the repairs done. The Old School Bap-
tists held their last meeting in that
building in the year 1973.

Perhaps, some of you have heard of
Elder Frederick W. Keene. He was
born at Charles Place, Kentish Town,
London, England, March 28, 1856. In



1852
OAKWOODS (OLD SCHOOL) BAPTIST MEETING HOUSE
(North Berwick, Maine)
FOUNDED 1803

1870 his parents came to America, settling in London, Ontario, Canada. He united with the Covenanted (Primitive or Old School) Baptist Church at that place, later moving to serve a church at Kelly Corners, New York state, and was ordained at the Second Roxbury Church. In October, 1893, he moved to Maine to become the pastor of the Oak Woods Church, as shown in the photograph herein. He later moved to Raleigh, North Carolina, in the year 1919. He, his wife, Mrs. Ellen Wright Keene, and their daughter, Mrs. Irene K. Houlder, placed their church memberships with Gilliam's Primitive Baptist Church, in Elon, N.C.

My reason for writing this letter to you is to say that I would be happy to hear from anyone who has any recollections or memories, whatsoever, to share with me of Elder Frederick Keene and his life. He died November 15, 1937, in Raleigh, N.C., where his body is interred (and rests today) in the Historic Oakwood Cemetery. He was 81 years of age at the time of his death.

Please let me hear from you, and thank you greatly for your help.

Jim Cote

P.O. Box 391

Westbrook, ME 04098

Tele 1-207-856-2146

P.S. Please leave your name and telephone number on my answering machine in the event I do not answer and I will get back with you. J.C.

SOME COMMENTS AND VIEWS SUBMITTED ON MARK 10:21-22.

In the teaching of Jesus, He states that the rich man shall hardly enter the kingdom of heaven. Please read Matthew 19:16-26, Mark 10:17-27.

Matt:19:21-23, (please read verses 16 thru 26). "Jesus said unto him, if thou wilt be perfect, go and sell that

thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, verily I say unto you, that a rich man shall hardly enter the kingdom of heaven". This Scripture shows that this man trusted in his own riches and self-righteousness and his heart was not set upon Heavenly things.

Mark 10:21-23, (please read verses 17-27). "Then Jesus beholding him loved him, (I do not believe this shows the same love that God has for His chosen people. Read the evidence that shows in these Scriptures and the text in this subject). "And Jesus said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus look around about, and said unto His disciples, how hardly shall they that have riches enter into the kingdom of God." Again, this Scripture shows that this man had his heart set on his own riches instead of the kingdom of God. In all these things, he did not show evidence of being a child of God.

Luke 18:22-23, (please read verses 18-27). "Now when Jesus heard these things, He said unto him, yet lackest thou one thing, sell that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful: for he was very rich." Again, this Scripture shows that this man trusted in his own riches and does not show evidence that he was a child of God. Anyone who says this is the true experience of a child of grace or the children of God is not being blessed to rightly divide the word of truth.

Think of the riches that Jesus said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." (Col. 3:1-2).

Also, think of this expression: "Come, take up the cross and follow me." (Mark 10:21). He means to take up the cross of trials and afflictions. In one place it is written, "In this world you shall have tribulations." (John 16:33). Notice the expression in Mark 10:22, "And he was sad at that saying, and went away grieved for had great possessions." That man was not blessed to follow this Scripture: "Every man according as he purposeth in his heart, so let him give, not grudgingly, for God loveth a cheerful giver." (Cor. 9:7). Let us ask ourselves this question, Are we blessed to give cheerfully?

At this point, we quote from John Gill: Mark 10:21, "Then Jesus, beholding him, loved him", etc., not as God, with that special love with which He loves His people, who were given Him by the Father, are redeemed by His blood, whom He calls by His grace, justified by His righteousness, forgives their iniquities, and at last glorifies, but only as man, He had a human affection for as there was any appearance of moral good in him."

In closing, may the Lord bless us to rightly divide the word of truth and to set our affection upon heavenly things and not on things of this earth.

Woodrow W. Hudson, Jr.

105 Watson Circle

West Monroe, LA 71291

February 23, 2010

AN OPINION EXPRESSED ON "THE RICH, YOUNG RULER" WHO IS MENTIONED IN MATT. 19:16-24, MARK 10:17-27, AND LUKE 18:18-27.

Greetings, Brother Mewborn,

Being asked recently to consider the account of the rich young ruler (Matt. 19:16-24; Mark 10:17-27; Luke 18:18-27), I will, if the Lord will, attempt to set down a few thoughts for consideration. It is my understanding that the issue is not whether the rich young ruler is an elect of God and redeemed by Christ, but whether this record gives clear evidence that, indeed, he was. As we set forth our thoughts, may the Spirit direct us and may the Lord be honored and glorified through the dissemination of truth. This is my hope and prayer.

First, let me begin by stating emphatically that no man has the ability to determine the final estate of this

Zion's Landmark

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

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man or any other, so long as he may live. God does not only manifest His grace at an early age, but is sovereign in determining the time and season of the individual elect's experience of grace. Surely, our times are in His Hand (Psa. 31:15). God, if He so chooses, can manifest Himself to a man of 70 as easily as a boy of 17. We are told that this one was "a young" man and he may have enjoyed long life. If God so predetermined, it is possible that he could have been an elect, beloved, and converted at a latter time in life. Equally as possible, however, he might have died without a faith and hope in Christ that very day or the next as far as we are capable of determining. It is not fitting to speculate regarding the eternal state of this or any other man; such speculation is unprofitable and would attempt to invade the jurisdiction of God who "knoweth them that are His" (Tim. 2:19).

The question to be considered is: "Does the sacred record give any evidence that the rich young ruler was beloved of God?" Since we know nothing more of this rich young ruler than what is here recorded, I emphatically deny that there is any convincing evidence of grace manifested in the scriptural account regarding this rich, young ruler.

Evidently, there exists today among those claiming to be purveyors of truth that are pleased to attach the label of Baptist in their connections that believe and adamantly argue that the rich young ruler was clearly an elect of God. Two of their arguments are as follows:

1. The genuine humility and expressed desire evidences God's grace:

Mark's gospel account informs us that this young ruler "came running, and kneeled to him (Christ), and asked him, Good Master, what shall I do that I may inherit eternal life?" (10:17). Since when has an outward display of fleshly activity and an emotional inquiry become a sure evidence of God's grace? If such were the case, using the same criteria, King Saul equally or with greater credibility evidenced God's grace. (1 Sam. 15:13) "And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD." In this account after being reprimanded by Samuel, Saul cried, "I have sinned for I have transgressed the word of the Lord" not once, but twice which excels the testimony of the rich young ruler; for here we have a verbal con-

fession of sin also. Did not King Saul beg Samuel to pardon his sin and join him in worshipping the Lord (v. 25)? King Saul was so animated in his desire that he laid hold of Samuel's skirt and rent it. What a confession! What a display of earnest desire! Yet, Samuel said, the Lord "hath rejected thee." Indeed, if what is revealed in the account of the rich young ruler is a clear indication of divine grace, I submit there is greater evidence in the actions of King Saul. Let's be clear: Fleshly activity and an emotional inquiry are not indications of God's grace.

Further, the rich young ruler manifests a heart in that moment void of spiritual understanding; his heart was not right before God. All the young man's inquiry is indicative of works as a means to eternal life. If we combine the parallel gospels, we might fully read his question in these words: "Good Master, what good thing shall or must I DO to have or inherit eternal life?" There is not a flicker of evidence that this one grasped the truth of free grace. Does he not reveal the condition of his heart when he stated in reply to Christ, "All these things have I kept from my youth up." Not only during my youth, but from that point in life up to now. The heart affected by grace cries, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). This young man cries, "What lack I yet" after being less than truthful about keeping God's law. I get the sense reading the accounts that the young man is saying, If there is anything lacking and it is hard to comprehend there is, tell me what it is and I will DO it. Anything!" And again, when hearing, "sell whatsoever thou has, and give to the poor ... take up thy cross, and follow Me ... he went away grieved: for he had great possessions" (v.21-22). Ah, does this not reveal that his heart (affections) was inseparably attached to his material goods? It appears that to forfeit all his riches and follow a poor, humble carpenter, no matter how good He might be, was more than he could or would DO? This rich young ruler thought he wanted eternal life, but not at all cost!

2. Since the record declares that Jesus loved him, surely this is an evidence of grace:

Mark's gospel informs us that "The Jesus beholding him loved him" (v.21). The argument of some is that if Jesus loved this rich young ruler as is stated, he must be an object of divine

and saving grace because God's loves His children "from everlasting" (Jer. 31:3), and Christ "loved His own ... unto the end" (Jn. 13:1). We are humbled that we are identified with those earlier saints who believed unequivocally that God's sovereign, eternal choice of His people secures their eternal life and that God's choice originates from His eternal love in Christ toward them. I admit that on the surface this argument sounds reasonable. But is it true or is there another explanation? I think there is.

When the eternal Word partook of flesh and blood (Jn. 1:14), He was "made under the law" (Gal. 4:4) and was subject to all its Holy demands. Christ Jesus kept that law impeccably for the blessing of His people with righteousness. What then was the essence of the Law's demands? Christ provided the answer. When Christ was asked by a particular scribe, "Which is the first commandment?" He answered, (Mark 12:29-31) "The first of all the commandments is, Hear, O Israel; The lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this; Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." If we grasp these words and realize that Christ fulfilled them, then it is no mystery the Spirit informs us that Christ, beholding the rich young ruler, loved him; Also that he was tender and compassionate toward him, as his neighbor and so fulfilled the law in every particular.

What would you and your assembly do if such a man should come before you and he gave such a testimony? Let me illustrate by parodying the profession of this young man before a meretricious, Christian church or assembly:

Rich young ruler's profession: (Hurrying forward and falling on his knees cries) Good sirs! Tell me what I MUST DO to have or inherit eternal life. I KNOW I MUST DO something so if you will tell me what it is, I will DO it. Folks, since I was a very young child, I have kept God's law without failure. I have refrained from stealing and lying. I have never killed anyone or committed adultery. I have always honored my father and mother and if there is any one who loves his neighbor as himself, surely it is I. Do I need something more? I can't comprehend anything more would be required, and, if not, I would like to become a

member of your church.

New School (Missionary) Baptist response: This young man shows great zeal and a sincere desire to have eternal life, Brethren. Did you notice how he rushed forward and prostrated himself before us? He manifests that he will do whatever it takes. Surely, no one can deny this is the kind of member we want and need in our church or assembly. We know his reputation in the community and his business acumen. He is quite a respectable and influential citizen and God has blessed him with great personal wealth. This young man's potential, as such, is almost unlimited, and we best not offend him. Just imagine what we might do, if we can convince him to support all our endeavors. We can support more missionaries, and you might even consider giving me a salary increase. Brethren, we not only need to receive this young man, we need to give him a place of honor and service among us. Why don't we consider appointing him as our Sunday school superintendent and see if he would possibly teach the adult Bible class. Maybe we could make him the director of our Tract Society. Brethren, I am thrilled and overjoyed that God has so richly blessed us today. Seeing there is no objection, we will gladly receive this young man as a member in full fellowship right now.

If any person ascribes to this spurious profession and the fallacious reception related above by the New School Baptist assembly, I have no further instructions to offer. Fare thee well! Sadly, such a scene often occurs today in many assemblies who stain the honored and revered name of Baptist by such actions. Such a church is void of the first or primary principles of the Lord Jesus Christ and the doctrine and teaching alone by the sovereign Grace of God, and seeks the honor that comes from man, but not from God.

I think a similar confession before an orthodox assembly of Christ would require a very different response. It might emulate the following:

Old School Baptist response: (Addressing the young man), Friend, we are honor-bound to tell you, there is nothing you can do to have eternal life. Eternal life is given and bestowed only by the sovereign, eternal and free grace of God and not by law-works. If you really believe that you have kept the law from your youth up, it's clear you do not know what the law is, or its purpose. Young man, we tell you frankly that your profession does not fit our understanding of the

scriptures or any of our experiences. We have found that when we hope and were made to believe that God worked within us by His Spirit, He revealed how sinful we are and how unworthy we were to ask for a place among the household of saints. We will pray for you as God directs, but we cannot receive you into our fellowship and assembly upon such a testimony.

In conclusion, we reaffirm that the sacred record provides no clear evidence that the rich, young ruler was beloved of God. It is my hope that he, indeed, was, but what is revealed does not lend to inspiring great hope. If we had read that he had cried, "*God be merciful to me, a sinner*" instead of "*all these things have I observed from my youth*", we would have rejoiced with him, having had a kindred, like experience. Brethren, although many times God is pleased to bring His elect before the thunder, fire, and lighting of Mt. Sinai's law and leave them trembling there for a while, they find no comfort in the demands of the law. We are made to sing with the hymn writer,

Indignant Justice stood in view;
To Sinai's fiery mount I flew;
But Justice cried with frowning face,
"This mountain is no hiding-place!"

Salvation is all of grace without any works of the law. Christ is the trembling saints' hiding place. We close with the words of John Newton:

Now may the Lord reveal His face,
And teach our stammering tongues
To make His sovereign, reigning
grace
The subject of our songs.

No sweeter subject can invite
A sinner's heart to sing,
Or more display the glorious right
Of our exalted King.

Grace reigns to pardon crimson sins,
To melt the hardest hearts;
And from the work it once begins
It never once departs.

"Twas grace that called our souls
at first;
By grace thus far we're come;
And grace will help us through
the worst,
And lead us safely home.

An unprofitable servant,
Wayne Gregory,
Morrisville, N.C. 27560
February 28, 2010

**LAW AND GOSPEL
AN INQUIRY FOR THE MEANING
OF SCRIPTURE, SENT
TO ZION'S LANDMARK RECENTLY,
FOUND IN MARK 10:17.
(A DISTINCTION IS MADE BETWEEN
THE LAW-WORSHIPPER AND THE
TRUE GOSPEL-WORSHIPPER.)**

One of our subscribers, a reader of Zion's Landmark from another state, recently wrote to me, wanting to know my views concerning the rich man in Mark 10:17, who came to Jesus saying, "Good Master, what shall I do that I may inherit eternal life?" Also, quoting my inquirer, "Was this rich man or was he not, a true believer who was numbered in that elect, chosen church that was given by God, the Father, to His Son, the Lord Jesus Christ in that Covenant of Agreement and Salvation made between the two of them, from and before the foundation of the world?" He continued, "Would you kindly give me your views to my question in the Landmark? Do you believe that he was in this Covenant?" The dear Lord, being our only source of divine wisdom, I shall endeavor to comply with our reader's request, letting the scriptures answer the question.

(Let me say in the outset that the text of this inquiry, concerning the conversation that went on between this rich man and Jesus, is recorded in the following three books in the Bible, viz: (1) Matthew 19:16-26, (2) Mark 10:17-27 and (3) Luke 18:18-27. The wording in each instance of these three scriptures is almost identical with only slight variations between them. Mark 10:17 records, "there came ONE and kneeled to Him"; Luke 18:18 records, "A certain RULER asked Him"; Matthew 19:16 records, "And, behold, ONE came and said unto Him, Good Master". Both Mark and Matthew refer to him as just a person, while Luke calls him "a certain ruler.")

All the inspired writers of the sundry books of the New Testament make a vast, refined distinction between the law-worshipper and the true gospel-worshipper, and they give (or cite) many cases throughout the scriptures to prove the point. At the time the encounter took place between the young ruler and Jesus, based upon the evidence from the scriptures, strictly speaking, he was a law-worshipper. When Jesus asked him concerning the commandments, he replied in Matthew, "All these things have I kept from my youth up." (Matt. 19:20). Mark records him, "All these have I observed from my youth."

(Mark 10:21). Luke records him, "All these things have I kept from my youth up." (Luke 18:20). There is no evidence whatsoever in these three, recorded statements from the three writers, that he ever felt in his heart and soul any spiritual condemnation of his sins and transgressions. He never said anything to convince the reader that he knew he was a sinner, much less that he had ever sinned. Christ knew all things, and He knew, being "a discernor of the thoughts and intent of the heart" of all men everywhere. (See Hebrews 4:12).

One of the most outstanding scenarios of a genuine law-worshiper is found in the testimony of the Pharisee. It is recorded, "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He continued with a declaration of his works as follows in Luke 18:12, "I fast twice in the week, I give tithes of all that I possess, etc." (Luke 18:11-12). Was there any difference between the rich Ruler's testimony and the Pharisee's? It appears there was none, They were both law-worshippers.

If you will go back and re-read the testimony of the Pharisee, concerning his works to get saved, he used the personal pronoun "I" five (5) times. "I", "I", "I", "I", and "I". Please count them. The number five in the scripture(s) represents THE LAW. The poor Publican was begging at the same time for mercy at the Hand of God. The Pharisee was declaring his works and self-righteousness, while the poor Publican was crying his unworthiness. What a difference!

The Apostle taught that "By the DEEDS of the law there shall no flesh be justified in God's sight." (Read Romans 3:20). Titus declared, "It is not by works of righteousness which we have done, but according to His mercy He saved us." (Titus 3:1). The Apostle Paul said, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by THE LAW in the sight of God, it is evident: for the JUST shall live BY FAITH", (Galatians 3:10-12), and not by the works of the law. He also declared, "Ye are no longer under the law, but under grace". (Rom. 6:14).

James, the Apostle of God, told us, "For whosoever shall keep THE WHOLE LAW, and yet offend IN ONE POINT, he is guilty of all." (James 2:10). The testimony of the rich Ruler,

that came to Christ with his works, and the testimony of James, the Apostle, do not corroborate. According to the testimony of James, the testimony of the of the rich Ruler in keeping the whole Mosaic law, or ten commandments, will not hold water. How wonderful it would have been if he had said. "Lord, I have done all the sinning and YOU have done all the saving." But, he did not say that.

The law is good, just and holy, requiring human, natural perfection, but there is one thing it cannot do. What is that one thing? Answer: It cannot save a poor, hell-deserving sinner. Only God's grace in Christ can do that.

I close this writing with the sacred words of two saints of God (hymn-writers) that we have used many times today in our worship services, viz:

SELF-RIGHTEOUS souls on works
rely,
And boast their moral dignity;
But, if I lisp a song of praise,
Each note shall echo, GRACE,
FREE GRACE,
and
So by experience do I know,
There's nothing good that I can do;
I cannot satisfy THE LAW,
Nor hope, nor comfort, from it draw!

My nature is so prone to sin
Which makes my duty so unclean,
That when I count up all the cost,
Without free grace, I know I'm lost,
and
NOT THE LABORS OF MY HAND
Can fulfill thy LAW'S demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, AND THOU ALONE.

J. M. Mewborn
Sunday, March 7, 2010

THE TWO BAPTISMS OF THE SCRIPTURES

- (1) The Baptism of John The Baptist of Water Unto Repentance (Matthew 3:11 and Luke 20:4)
- (2) The Baptism of the Lord Jesus Christ with the Holy Ghost, and with Fire. (Matthew 3:11)

When I try to describe the indescribable or explain the imponderable with man's words, I can only hope to wind up telling the truth. Recognizing this established fact, my need is to preface my remarks with — "I believe, or I don't believe." If what I have been given to believe is the truth, it needs no defending, and, if it is a lie, it can't

be defended. This is my belief about the two baptisms, as given above, and set forth in the above scriptures.

The inspired writer of the book of Hebrews actually said that one of the foundation principles of the doctrine of Christ was the doctrine of baptisms. (Hebrews 6:2). There are two distinct baptisms mentioned in the Bible. I believe they are the ones that apply here. They are the baptism of Christ, "He shall baptize you with the Holy Ghost, and with fire." (Matt. 3:14), and the baptism of John, "I indeed baptize you with water unto repentance." (Matt. 3:11). They are totally different in purpose, substance and effect.

Simply stated, John's baptism is a baptism of hope, while Christ's baptism is a baptism of hope fulfilled. Baptism in water only by man does not save a soul, nor will it ever save one. Baptism of the Holy Ghost and with Fire by the Lord Jesus Christ only saves a soul. Christ's baptism comes first, or John's baptism is a waste of time. John's baptism does not reveal the things that are of God. Christ's baptism only reveals the things that are of God.

If blessed, let us first go to the bank of the river Jordan, where John is baptizing believers. A man, called Jesus, comes to be baptized, but as He steps into the water, John tries to forbid him, saying, "I have need to be baptized of thee." The man, called Jesus, tells John, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." We see John then immerse Jesus in the river Jordan. As Jesus comes up out of the water, a marvelous thing occurs. The heavens open up and the Spirit of God, like a dove, lights upon Jesus, and a Voice from Heaven says, "This is my beloved Son, in whom I am well pleased." Overwhelmed, those of us standing there on the bank of the river, are left to ponder, what does all this mean?

The above makes one wonder, who was this man, called John, who was the first, as far as we know, "to baptize in the name of THE FATHER, THE SON, and THE HOLY GHOST. Surely, the crowning event of his life was to baptize Christ in the river Jordan. It will be interesting to learn more about him to help us with the question, what hath God wrought?

John's appearance was foreordained of God to prepare the way of the Lord. (Isaiah 40:3-5, Luke 3:4). He was a preacher. (Matthew 3:1). He preached baptism of repentance for the remission of sins. (Luke 3:3). He baptized those who confessed their sins.

Matt.3:6). He did not baptize all that came to him, but sent many away to bring forth fruits meet for repentance. (Matt.3: 7-9). His statement of his purpose was, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." (Matt. 3:11). The dove from above assured John that Jesus was the promised Lamb of God who came into the world to take away sin. (John 1:29 & 34). He knew that he needed to be baptized of Him. To summarize: John was a preacher, sent forth by God, to publicly immerse believers unto repentance for the remission of their confessed sins. Today, as then, those who immerse, and those who are immersed, must believe that Jesus Christ is the beloved Son of God. They that truly believe that Jesus Christ is the Son of God are born of God. One of the first things a manifested child of God learns is his need to confess and be forgiven for his sins. So, John was baptizing those who were ordained unto eternal life, those who had already been baptized by the Holy Ghost and with fire.

Remittance of sin here means the transmittance of sin from the sinner to Christ. Remission of sin means forgiveness of sin for the elect that Christ died for. The psalmist, David, said, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psalms 32:2). The Apostle Paul, speaking of the same thing, said, "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom God will not impute sin." (Romans 4:6-8). These blessed of God are those He chose in Christ before the world began, the very elect of God. They are those whose sins were imputed to Christ before the world began in that everlasting covenant of promise that Christ would die for His brethren on Calvary to fulfill that promise that He would put their sins as far away as the east is from the west.

John said, "Christ shall baptize you with the Holy Ghost, and with fire." (Matthew 3:11). Christ's baptism only makes one a manifested child of God for it is one with the new birth. It must **come first**, the baptism with the Holy Ghost, and with fire, or John's bap-

tism (as we have already said) is nothing more than an empty gesture. Christ's baptism is for those who were ordained unto eternal life, those who are made to believe according to the workings of God's mighty power, those children of promise called out of nature's darkness into His marvelous light by the gift of the Holy Spirit. Christ's baptism is a consuming fire that soon destroys our self righteousness, trust in man, free-willism, hatred, judgement, legalism, head knowledge, and any (and all) other confidence in the flesh.

What are some of the differences between the two baptisms? One is temporal; the other is eternal. One is natural; the other is Spiritual. One is a hope of immortality; the other is a gift of immortality. One is a confession of faith; the other is a gift of faith. One is administered by man; the other is administered by Christ. One may gain access to the visible church; the other gives access to the general assembly and church of the first born which are written in Heaven. (Hebrews 12:23). Is John's baptism sufficient unto itself to save a soul? NO, ONLY CHRIST'S BAPTISM can be sufficient unto itself to save a soul.

Examples of the latter are King David and the thief on the cross, both confessed sinners. Water baptism is a public confession that one is a sinner and that one believes that Jesus Christ is the Son of the Living God, who came to take away sin. It is for those whose souls have already been saved by the administration of the baptism of the Holy Ghost and with fire, by the Lord Jesus Christ.

LYNWOOD JACOBS,
Jasper, Texas
February, 2010

WORDS OF COUNSEL AND WISDOM FROM THE PAST.

Dear Elder Mewborn,

I recently found this good article in the Primitive Monitor from the February 1903, issue, as written by one L. J. H. Mewborn. I thought you might like to read it. This man must be some of your family. Is he?

I hope that your health has improved and that you are feeling better. May the good Lord continue to bless you.

Sincerely,
Keith Hiatt
Reidsville, N.C. 27320
December 22, 2008

ENVY POINTED OUT

Envy, hatred, and malice are triple-brothers that proceed from the devil.

Loveliness, gentleness, and kindness are three sisters that come from the Lord. The devil with envy moved Cain to slay Abel without cause because Abel's offering was more acceptable than his. We have to believe that the Lord had His holy and divine purpose in each one, Cain and Abel, making the specific offering that they did. Each one has its wonderful meaning.

Abel brought of the firstling of the flock — a lamb — and offered it, and God accepted it of Abel. Cain brought, as an offering, the fruit of the ground, (we do not definitely know what it consisted of), but the ground had already been cursed by God for man's (Adam's) disobedience, and that which proceeded from the ground was earthy; therefore, it bore the same condemnation as the earth; it was all cursed. Therefore, Cain's offering could not be accepted with God, for man was cursed, the ground was cursed, and the fruit of the ground, likewise, was cursed that Cain had produced and offered by the toiling of his hands. Everything pertaining to Cain and his offering, all of it, was cursed.

Today, we see this same envy — a malicious spirit — manifest in many things. All the way, throughout the whole Bible, it was manifested. We see it confronting Moses and Aaron by some of the Israelites in complaining that they (Moses and Aaron) were taking too much authority upon themselves, etc., and that God had not chosen them for the office they claimed. We see it in the sons of Jacob towards their brother, Joseph, and it moved them to sell him, Joseph, to destroy him and see what would become of his dreams; but, the love of God over-ruled their envious, malicious designs and took care of and preserved the life of Joseph for a blessed purpose. Joseph was a child of love, a godly child.

Jacob served fourteen years for Rachel, and they seemed to Jacob only a very short time, his (Jacob's) love was so great for her. He never served for Leah at all, and we have no account from the scripture that he loved her. When Rachel died, Jacob mourned for her.

This same envious spirit moved Saul to cast the javelin at David to slay him after he (David) had done all he could to save the armies of the living God, by slaying the great giant, Goliath, of the Philistines. David even played for Saul while this evil spirit was upon him, but in all of it, the Lord took care of David. Yet, when David had the opportunity to retaliate and

slay Saul, he would not do it, his love was so great for the Lord. This same hateful, malicious spirit had Jeremiah cast into the caldron of oil, Daniel thrown into a den of lions, the three Hebrew boys into the burning, fiery furnace, John the Baptist, the fore-runner of Christ, beheaded, Stephen, the true servant of God, stoned to death, John by whom God gave the great Revelation, cast in the lonely isle of Patmos, but the **BLESSED JESUS** was there with John and revealed to him the blessed truth, as given in the Book of Revelation.

This same envious, malicious spirit has torn families apart, rent churches asunder, destroying their blessed fellowship. It is as powerful as the electric flashes of lightning on a hot summer day, tearing everything to pieces it comes in contact with, until the foul impurities of the atmosphere are all consumed. So long as the atmosphere is pure and lovely, we do not see much display of these frictional, electric sparks.

We are made to try and pray, also beg the good Lord, to cause us to steer far away from the company of these high-headed brothers, to-wit: *envy, hatred and malice*, and seek the company of these three lovely sisters, to-wit: *loveliness, gentleness and kindness*, for they are never found in the company of these purer, lovely sisters, where peace, purity, and loveliness reign. May it be God's will to keep the triple-brothers under subjection, for they are all (their evil principles) in every one of us, and not let them get the slack reign of us. May He keep them well haltered and curbed down, for they are powerfully strong and can, as the sandfiddler, run in any or every direction, all at the same time, to take the advantage.

When the great Love of God dwells in us, as it did in Abel, causing him to offer a lamb, which is a type or figure of Christ, then will our service be acceptable to Him. This great Love for the Lord caused Abraham to offer his son, Isaac, as a sacrifice. Daniel dared not to regard the decree of King Darius, but went to his house to the window of his chamber in Babylon, being open towards Jerusalem, and there he poured out his petitions to the living God, One that was able and did save him in the den of lions, the Hebrew children in the burning, fiery furnace, opened the windows of Heaven to Stephen, and enabled Paul and Silas to sing praises at the hour of midnight in the prisons of the city. May God bless all of us to walk in humble obedience before Him and

keep us from all harm and destruction!

Yours in afflictions,
L. J. H. Mewborn
Arba, Greene County, N.C.

(L. J. H. Mewborn was my great-great uncle. He was born in 1842 and died in March, 1926, at the age of 83 years. He was a Confederate soldier and a member of Mewborn's Church, Greene County, N.C., where he served as deacon and clerk for approximately 44 years. He represented Greene County in the State Legislature for several sessions, and was the father of ten children. His oldest son, Sidney G. Mewborn, was a founding director and the 6th president of Branch Banking & Trust Company (well known today as BB&T, headquartered in Wilson, N.C.). In his day and time, he was greatly loved by the Primitive Baptists and citizenry of his state, county and nation. We appreciate Bro. Hiatt's sending us this good article and for his godly concern about my health. Editor.)

A SOUND, GOSPEL SERMON THAT WAS PREACHED IN ENGLAND 127 YEARS AGO.

(This sermon was preached by a Mr. Prince at Cranbrook, August 17th, 1882, on the occasion of the Jubilee of Mr. Smart's ministry. To our readers, may we suggest that due to its length you may want to take a break at mid-point and resume reading again. In our humble judgment it is sound in doctrine in every respect. Editor.)

THE GOSPEL TRUMPET

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." — Isa. 27:13

It was the law ordained by God in Israel, that every fiftieth year should be called the year of jubilee, and that it should be ushered in by the blowing of the great trumpet which was set apart for that occasion. In that year, at that time, every insolvent was freed from his debts, every bondman was set at liberty, and all that had their property mortgaged would be returned to their inheritance. So, we think every insolvent, and every poor bondslave, and every eager desire longed for that memorable day to come when the great trumpet should

be blown, and they would experience a discharge and liberty.

The prophet, who knew well the customs of his own country, evidently had the future gospel dispensation in view when He gave utterance to these words I have read as a text; when the great trumpet of the gospel should be blown in the last days; when it should be blown, not only in the Jewish nation, but to the four corners, the uttermost parts of the earth; when salvation should be proclaimed through the blood and obedience also the death and the resurrection of the dear Son of God. And as God had chosen from all eternity a multitude that no man can number, out of every nation, kindred, country, tribe, tongue, and people, to dwell with Him, and sing His blessed praise in a never-ending eternity, He was pleased to ordain the preaching of the gospel for this end, that they might be gathered. And He has not only ordained the gospel to be preached, but He has ordained men, not angels, to be the publishers of the same, men chosen and appointed by God, men that are called especially to this office; for "no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb.v.4.)

The gospel which He teaches them, and which it is their delight and their pleasure to proclaim, is the gospel of the grace of God. The trumpet, which they blow, always gives that certain sound. If the trumpet giveth an uncertain sound, who shall prepare himself for the battle? We read that God's servants in all ages, from the beginning to the end of time, will all preach the one, same gospel, a Yea and Amen gospel; the gospel that gives all the glory to God the Father in saving poor, hell-deserving sinners by His eternal purpose and love; and gives all the glory to the Son in dying for all whom the Father had loved and saved in Him from eternity, according to His purpose; and gives all the glory to the Holy Ghost in calling those whom the Father had loved and saved, and Christ redeemed with His love, and in preserving the weakest saints by His mighty power put forth in their souls.

But no sooner had the Lord sent His servants to proclaim this blessed gospel, to blow this gospel trumpet, than the devil sends his. In all ages of the world, and to the end of time, there will continue to be men who say that they are called by God to preach His gospel, and yet they are sent by the devil; and the gospel they preach is not the gospel of God, and **not the** gospel of the grace of God. **It is a**

false gospel; as Paul says they preach another gospel, which is not the gospel of Christ. (Gal. 1 6,7.) So, we find that men preach a gospel, a Yea and Nay gospel, (a yes and no gospel), that God will if man will, that men can and God shall, that Christ died for all mankind, for souls in hell, and that man of himself has ability of himself to turn to God, to give his heart to God, to repent at once upon the spot where he is, and it is his own fault if he is not saved. I hesitate not to say that it is a lie; that this man was not sent of God to preach any such man's preaching, and that He never sent one man to preach free-grace, and another to preach free-will. Free-will preaching, free-will doctrine, or human merit is a dangerous trap which the devil hath laid to catch all (goats) in but the sheep of Christ; so that all but the sheep of Christ will believe the lie, that they may be damned who believe not the truth.

And while I am here on this point, I hesitate not to say that there are today many good men, men with good experiences of grace, men that will get to heaven, who preach, and who are not sent of God to preach. I believed this is a temptation to most of the Lord's people; for when the Lord blesses their souls, they feel their hearts so warm with His love, they feel that they can speak for Christ, that they must speak for Christ, and that they will speak for Christ; yet, they are not sent of God to preach. They may preach their own experience, and it may be a good one too, but this is not the point. The Lord has fixed upon certain individuals to preach His gospel, to proclaim His gospel; and they shall go whether they will or not. If he has ordained a man to proclaim His truth, that man he will have to preach, that man shall go; God will make him go. And the man ordained of God to preach will feel his unfitness; he will be the one that will want to draw back, and would rather do anything in the world than preach His Word. He dreads running if he is not sent. "Send whom thou wilt, but not me;" but God has chosen him to preach His truth. These men must do it; and these will not be a plague to the church. Other good men are unintentionally a plague to the church of God, and to themselves; because when they have told their experiences, that is the end of it. For a man to go on in the work of the ministry, the Lord will make him feel his own unworthiness, his own insufficiency, and bring him into spots and places where the Bible is a sealed Book. He

gets nothing, and has only the understanding of a man; and the Lord instructs him to know whence his help cometh, and brings him to lean hard upon Him. And the Lord will honour him, bless him, and make him faithful to the trust which He has put into his hands.

Now, our aged friend here today, who has laboured between 17 and 18 years, has blown the gospel trumpet for over 50 years; and God has honoured him with seals to his ministry, and souls for his hire. God's true labourers are very few. "The harvest truly is great," Christ said; "but the labourers are few;" and our aged friend, I hesitate not to say, is a true, honest, faithful labourer in the Lord's vineyard; and may God keep him to the end. But, I am not here to exalt the man; for what he is, or what he has been, there is no praise due to him; it is alone to the grace of God.

But to come to the words of our text. None but those that were in trouble and distress would hail the day when the great trumpet, the jubilee trumpet, should be blown. Those that were at ease in Zion, those that had plenty, those not in trouble, they might come, and they might go; for they would not be on the look out; they would not be counting the ways and the hours when they knew they should be free and at liberty. No. And as it was then, so it is now. Man by nature has no love to Christ, no heart for Christ, no desires for Christ. There is no room in his heart for Christ; and he cries, "Depart from us; for we desire not the knowledge of thy ways." "We will not have this man to reign over us." This is the language of every man's heart in a state of nature. He sees no beauty in Christ that he should desire Him. Christ is to him as a root out of a dry ground, without form or comeliness. But the gospel is made the power of God in them that are saved by God's eternal purpose, and whom Christ has saved by His blood-shedding and death, and to none else. "As many as were ordained to eternal life believed," and no more. To the rest the gospel may come in word only. A man may sit under the sound of it all his life, and yet go from under the realms of the gospel to the regions of the damned with only the letter of truth in his judgement; but that gospel never became the power of God to his soul. But to the sheep of Christ, the election of grace, God's sons and daughters that lay in the ruins of the fall, that are dead in sin, and wholly under the power of the devil, to them the gospel becomes the power of God. "The prey shall be taken

from the mighty" in the day of God's power, "and the lawful captive shall be delivered; " and the soul shall be brought from death to life.

Then, my friend, and not till then, is the day of trouble that overtakes every vessel of mercy in this time state. Then it is the day of trouble, the day of distress; and there is no trouble like soul-trouble. It is the time of Jacob's trouble; and he is brought to have to do with God, brought out to meet God. God has to do with him, and he has to do with God. This solemn work, this day of power, comes upon every soul that will ever enter Heaven; and if that day of power never comes upon you before you quit this earth, you will never rise to hear, "Come, ye blessed of my Father." A man cannot bring this power about in his own soul; it must be put forth, as in the resurrection of Christ, to raise him from sin to life in Christ. When God takes hold of a poor sinner, he is delivered from the power of darkness, and plucked as a brand from the burning. That soul shall never go into the region of "blackness of darkness forever." (Jude 13). Estranged from his first birth, delivered from the power of the devil, he is brought feelingly to seek after God, and feels he has a soul to be saved or lost. And it is, "My soul! My soul! How is my soul to escape the wrath of God, the curse of the law, and the damnation of hell?" Christ was bruised for sin; for so it pleased God to bruise His Son; and every soul shall be bruised with sin. They shall taste the gall and bitterness of sin. What a bitter thing it is to sin against God!

And, my friends, when a soul is brought from the sleep of death, and has to do with a holy God, that soul will want to know what it must do to escape the wrath to come. It is not the lazy soul, the half-hearted soul, the once-a-day-hearing soul; it is not the going through a form that will satisfy. The soul is aroused, and is anxious to know how it can escape the wrath to come; and, therefore, it is, "What shall I do? Whither shall I flee from the eye of Him that searcheth me through and through?" When it is a life and death matter, the poor soul will attempt or try to see by reason of necessity what it can do. And God lets them work till they have worked all their strength out. Look at the text. The man to come to Christ must be in a perishing, dying condition. A man will never truly come to Christ till he is 100% stripped. A man will never come to Christ till down-right necessity compels him to come. Christ is the last shift; and as

long as he can do without Him, he will; and he will cleave to every rag and fragment of his self-righteousness. But, God will strip him of every rag, and will bring him in His own time to die to all hope in self, good deeds, good tempers, or frames. He is brought to be a destitute sinner, standing helpless before the Eye of his God; and thus, my friends, when he is brought to feel he can do nothing to save his soul, then he is anxious to know about the Saviour. Have you been in this plight yourself? Right here is the beginning of real religion.

**"A wounded soul, and not a whole,
Becomes a true believer."**

**"To see sin smarts but slightly,
To only own with lip confession
Is easier still,
But O to feel,
Cuts deep beyond expression."**

Some people say, "O, I was drawn by love." I admit it is love that quickens a soul. "When I passed by thee, and looked upon thee, behold, thy time was a time of love." (See Ezekiel 16:8). But do not be deceived. I would not deceive you for the world. True religion begins in the soul with deep sorrow, with heavy trouble, and with much distress. It is the love of the heart of Christ and the love of the Spirit that bring the soul into distress; but it is not time for that love to be manifested to thy soul. It will come; and Christ will be a whole Saviour. You see when a man is sinking down in his feelings, cut up and cut off from all claims upon God, and lies sinking into despair at hell's dark door, he will cry out for help. And he has got ears for Christ, and a heart for Christ; and that soul will never perish. If there is a soul here in this spot, I say that you will never perish; you will never die till you have seen the Lord's Christ. But you must be brought to the ends of the earth; you must be brought to the end before you can be lifted up; you must be made to feel the need of the Saviour before He can be found. The lofty, high looks of man shall vanish, and his haughtiness brought to the ground, and his soul brought into the dust before God, with his mouth shut; and that blessed Spirit, who has been teaching you these lessons, humbling your proud heart, will show you the way of escape. The malady of sin must be felt, and the Spirit will show the cure. It is not by works of righteousness which we have done. It is in the Lamb, the Man Christ Jesus, the Man that was crucified as the vilest of creatures upon a cross between two

thieves, died an ignominious death, held up before heaven and earth, and before the eyes of a poor sinner. Then, and not till then, you will be on the stretch for Christ. Then, there will be desires in thy soul after Christ, heart-felt longings in thy soul after Christ, if thou mightest touch Him. The woman after she had spent all her living, and death was staring her in the face, to Christ she came with, "If I may but touch the hem of His garment, I shall be made whole; if I cannot, I shall die." So with the soul. Thy soul must be made to venture upon Him, sink or swim.

I know what I am talking about. It is the way the Lord has led me. He brought me to die to all hope in myself, and then showed me the way to the Saviour. Didn't I long, pant, desire, and find nothing to satisfy my soul, till I was enabled to embrace this Christ as mine? This is the religion; and my dear friends, "in that day," the appointed time, that day, "the great trumpet shall be blown," and speak liberty in the souls for those poor sinners that long for Christ. There is a set time to favor Zion. This soul is in distress, in debt and in bondage, and cannot shake it off. He has nothing with which to pay his debts. He feels that God will be just if He sends him to hell. The law declares him guilty before God. Who knows mercy but the guilty? And who will prize the Surety like the debtor that has nothing with which to pay?

"In that day the great trumpet shall be blown," Christ shall be revealed to the poor sinner's soul. The gospel is good news, indeed, to sinners in distress; and the gospel sounds in this poor sinner's heart, and Christ comes with a word that enters into his mind with living power; and he feels enabled to cast himself into the arms of Christ, to venture upon Him, sink or swim. And when enabled to lay hold on Christ by the hands of faith, — for faith is given to believe it, to lay hold of it, to venture on it, to trust in Him, — it brings pardon and peace in the conscience, and liberty through the blood and righteousness of Jesus Christ. This poor soul feels he is at last a free man; sin is gone, which he thought would sink him into hell; the curse is gone; the devil is gone; and conscience that accused him is silent. It is a purged conscience, through the blood of Christ, a good conscience by the application of Christ's blood. It is a time never to be forgotten, a jubilee time; to be brought up out of thy distresses, brought out of the mire and clay, thy feet set upon a rock, thy go-

ings established, and a new song put into thy mouth: "Bless the Lord, O my soul, and all that is within me, bless His holy name," that Christ should die for poor sinners, and for me. He shed His blood to cleanse the very, most, blackest soul. My black and guilty soul is pardoned; and that through the mercy, love, and blood of Christ, the son of God." Do you know anything of this religion?

"And in that day the great trumpet shall be blown, and they shall come which were ready to perish." It is sensible sinners that come to Christ. "All that the Father giveth me shall come to me." They shall. The devil will tell them they are too big of sinners to be saved; but it says they "shall come," and they cannot do without Him. The cry is, "Give me Christ, or else I die." You do not find much of this religion about now. It is a day of profession with no possession. Much light, but little life. You have to look twice when they talk of the gospel of the grace of God, and speak of it better, perhaps, than many of His servants can. Many have clear heads, sound judgements, but no life in the soul. Everything they have but life. O, my friends, look to it. Have you had a beginning to your religion?

"They shall come which were ready to perish." If God has put this religion into your heart, if He has taught you these blessed things, it has made you A SPECKLED BIRD. "Blessed are they that know the joyful sound. They shall walk, O Lord, in the light of thy countenance." And they do when this blessed sound is sounded in their souls; they walk in the light of God's countenance, and are exalted from the dunghill to inherit a throne of glory, justified by the righteousness of Christ. These blessed souls know the exact spot of ground where they first saw that Jesus died for them. Have you a spot, anything that you can look back upon in your experience as a spot,

**"Where Jesus did thee meet?
And how he got thy heart and hand?
Thy Husband then was sweet."**

Hold it fast, blessed soul; God will enable thee. Thou wilt be brought safely through the trials of life, and you will be made able in the strength of Christ to stand every storm and live and die at last with this religion. They shall never perish.

If you truly possess this religion, the world will cast you out. You cannot have the religion of Christ and at the same time go with the world; **you cannot have the grace of God in your**

heart and soul and be of the spirit of the world, or be one with the world. If the world does not cast you out, I should doubt everything (all) you say. It would be a mark against you. If you can be the same as the world, go with the world, enjoy the world, and then tell me you know and love this religion, I should say, "I do not believe you." Wherever the grace and fear of God is in the soul, there is a SPECKLED BIRD. He cannot be the same with the world as he was before the grace of God reached his heart. "How can two walk together, except they be agreed?" As it was in the beginning, so it is now, and shall be. The soul that is blessed with a knowledge of Christ, a knowledge of salvation through the remission of sins, that soul will be cast out by the world, by this human relation, and by the professing world. That man will be only a by-word. He will be treated with contempt; reproach will be cast upon him; and blessed soul to have reproach cast upon thee for Christ's sake, on account of thy religion. Tiptaft used to say, "Living fish swim against the stream, and dead fish go with it." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (II Corinthians 6:17). "As for this sect, it is everywhere spoken against." (See Acts 28:22).

"And they shall come which were ready to perish." This poor sinner that has faith, that has been made to lay hold of Christ, receive Christ, venture upon Christ, that is satisfied with Christ, that believes Christ is the Son of God, his faith will be assailed by the devil and unbelief. When the soul is blessed with this faith in Christ to receive the Son of God, this enrages the devil. Yes, this enrages the devil, and thou wilt be a mark for him; thou wilt be shot at by him; thou wilt have many doubts, ifs, and buts, cast into thy soul to shake thy confidence and faith in Christ. This has been going on in my soul for many years. The enmity of the devil has been stirred up in my heart against the work of the Son of God, so that I have rolled in my feelings like a drunken man. His aim has been to lower Christ in my soul's estimation; and for this end he has shot into my soul such blasphemies against the Son of God that I have been afraid I should have given utterance to them; though I would not for ten thousand worlds. How I have staggered in my soul, fearing that such would be the case, that I should be left to give utterance to them, and left to sin the sin unto death. But, God will never let His people do that. The

devil's aim is to push them into what will stir up enmity against Christ, to do all he can to shake our confidence in Christ; and it is a poor faith, I would not give a rush for it, if it is not tried with unbelief, because unbelief will work against faith. The apostle speaks of the work of faith. And what has it to work against but unbelief, an evil heart of unbelief, prone to depart from the living God? The days of darkness, which are many, overtake the saints of God, the soul favoured of God, and blessed of Christ. The days of darkness, which are many, will overtake him, when, instead of his heart full of love to Christ, he is brought to feel no love at all, to see no way-mark, no high heap, no confidence. Everything is out of sight, God at a distance, the throne of grace shut up, his heart as hard as the very stones he walks on, no more love to God than Satan himself according to his feelings, no hope in the mercy of God. Every hope is removed like a tree; he feels forsaken of God, and given up to the devil.

"And the outcasts in the land of Egypt." This is the spot. I know what I am speaking about. "I am forsaken" one saith, "and alone; the lord hath forsaken me. I feel forsaken, an abandoned wretch; I feel given over to a reprobate mind. I feel I am sealed over unto eternal despair." What can a man do in this place? This will cut up all his fleshly religion. This is the spot where a man is brought to learn his helplessness; and to learn it experimentally is very different from talking about it. To feel he has no love to God. His truth, His people; and to feel he has no hope, but is given over by God, and sealed to eternal despair, as a reprobate; and to think it is all over with him. God must help this wretch. God must work in the heart of such a wretch, if ever he is to get out of this dreadful place, this belly of hell. This is what it is to be an outcast. Not only forsaken by man, but by God; and perhaps, at this very time, even by his brothers and sisters in the Lord. God will bring a man out of trusting in the Church. It is hard work when we are brought into spots and places to cut off all our dependence upon the Church of God. It is hard work to lean only upon Christ.

"To trust in Christ alone,
By thousand dangers scared,
And righteousness have none,
Is something very hard."

This is an outcast. Now, I know what it is to be in this place; when, if the

saints of God came into the house, I did not want to see them; when I felt I had no religion. After knowing what I have been talking to you about, I have felt I had no more religion in me than the stones out there in the street; a heart as hard and unfeeling also as the stones in the street. But, the outcast shall come. "In the day the great trumpet shall be blown," and the outcasts shall hear that glorious sound of the gospel. The sound of the gospel, mercy through shed-blood, shall be dropped into this poor sinner's soul; and it will break his heart all to pieces, bring him up from the jaws of despair, from things of earth into the felt kingdom of His grace. "They shall come with weeping, and with supplications will I lead them." And this outcast wretch shall be brought to feel his union with Christ, that he is bound up in the bundle of life and love with Christ, that sin, death, hell, the grave, and the devil can never dissolve that eternal union between Christ and his soul.

"Once in Christ, in Him for ever,
Thus th' eternal cov'nant stands."

And if that soul is brought to venture upon Christ, to receive Christ, wherever he may wander (and who can measure God's uttermost?), God can reach him even if at the very uttermost; and only that uttermost is known to God. He will bring them back; and when the gospel of the grace of God sounds in that poor sinner's soul, it overwhelms his feelings, and he falls at the feet of Christ, adoring and wondering at the mercy of God to such a wretch.

"His tender mercies to His sheep
No bottom know, nor bound."

This will bring a man to worship the Lord in the beauty of holiness, and brings him with a broken spirit and godly contrition at the feet of Christ; and like the poor woman that was spoken of this morning, to wash them with her tears. These tears are tears of godly sorrow, with which she washes the feet of Christ, yet wondering the Lord should come to such a wretch as she. "And they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Look at the outcast, the poor backslider, lying half dead. The good Samaritan came that way, and saw at once that it was His child. We do not read that He said a word of reproof to

him. He did not say, "You should cultivate grace;" and this and that and the other. He did not ask him how he came from Jerusalem towards Jericho. No, he was going down to Jericho; and the good Samaritan was touched with compassion, came where he was, dropped in His blood and mercy; and that killed him quite. That poor wretch could not save himself.

These are those people, and none but these, that adhere and will stick to the doctrine of Salvation alone by God's grace; these are the people that will stand to and uphold this doctrine of the gospel of the free grace of God; these people have been given ears to hear the gospel of the grace of God, and will do so to the end of time. Though people say this religion is fast dying out, it never will so long as there is a child of God upon this earth. This religion never can die out for it is the teaching of God to the souls of men, "the vessels of mercy that were afore prepared unto glory."

May the Lord continue His blessing upon us.

ACKNOWLEDGEMENT FOR CONTRIBUTIONS TO FUND FOR THOSE UNABLE TO PAY AND FOR SUPPORT AND MAINTENANCE OF ZION'S LANDMARK

(January 1, 2009, to December 31, 2009)

May we, as we have done many times in the past, take this opportunity to thank our friends, each and every one of you, for your kindness and assistance in supporting our paper. Your support and help in this manner are of great importance in keeping the paper in circulation, as well as all of you that have sent me new subscribers from time to time. We need new subscribers to replace the names of those who have died and left us.

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 the paper will continue to be published, as it has for over the past 140 years. The dear Lord has blessed me with somewhat improved health to continue publication, as He has for the past nearly 40 years. It could not have been possible had it not have been for the blessing of my dear wife, Susie, who through all of these years has done all the clerical, records, bookkeeping matters for me. Through the years, we have been blest to receive sufficient funds to pay all the printing expenses, postage, etc., on a break-even basis,

with our personal contribution as a labor of love for the cause that both of so dearly love.

Again, thank God, and thank you, our dear friends, for your support in helping us to keep this old paper, Zion's Landmark, in circulation, as you have been doing for so long a period of time.

J. M. Mewborn, Editor
January 23, 2010

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In memory of Mr. Liston T. Hardee, formerly of Loris, S.C., a faithful attendant of area Primitive Baptist

churches by Pleasant Hill, Tabor City and Pireway Churches (Mill Branch Association) - \$50.00

In memory of Mrs. Annie S. Cartret, Whiteville, N.C., mother of Bro. Jefferson (Jeff) Cartret by Pireway, Tabor City and Pleasant Hill Churches, Linwood Carroll, (S.C.) Clerk - \$50.00

In memory of Sister Mamie M. Mishoe (Dec'd), member of Pleasant Hill P. B. Church, Myrtle Beach, S.C., from Pireway, Pleasant Hill and Tabor City, N.C., P. B. Churches, Bro. Linwood Carroll, (S.C.), Clerk - \$50.00

In memory of Mrs. Cleo Johnson Cannady, Four Oaks, N.C., (Dec'd), by her Daughter, Mrs. Larue D. Caudle, of Smithfield, N.C. - \$50.00

In memory of Sister Leona L. Stanley (Dec'd), member of Pireway P. B. Church, Columbus County, N.C., by Pireway, Tabor City, N.C. and Pleasant Hill, P. B. Churches (Mill Branch Assn.) - \$60.00

A donation (gift) for the expenses of publication, ZL, Sister Foye W. Cole, Timberlake, N.C. - \$500.00

EVA MAE (CASSELL) CRUISE

Eva Mae (Cassell) Cruise was born in April 16, 1913, in Portsmouth, Ohio. Her parents were John Henry Cassell, Sr, and Penceanna Conner. It was not long until they moved back to Patrick County, Virginia. This was where her father was born and raised. Her mother was born and raised in nearby Floyd County, Va. Eva grew up in Patrick County, Va.

Eva grew up knowing and admiring a young man in the neighborhood by the name of Gordon Cruise. Gordon was a few years older, but they were married on March 31, 1934. This marriage lasted 37 years and 9 months until his death. To this union were born two sons, Paul Melvin Cruise, the writer of this notice, and Jerry Anthony Cruise.

Times were very hard in those days, and work was hard to find. Gordon had worked in the coal mines, and he knew that he could find work there. So, they moved to the coal fields of Virginia. Paul Melvin was born there in the year 1941.

On the third weekend in June, 1945, Eva caught a bus and went to a communion meeting at Bluefield Primitive Baptist Church (Bluefield, W. Va.), now called Glenwood Park Primitive Baptist Church. There, she asked for



EVA MAE (CASSELL) CRUISE
1913-2010
96 Yrs., 9 Mos., 3 Days

a home in the Church and was received a member with them. Her father's cousin, Elder Noel B. Gilbert, was visiting the church at Glenwood Park that day, so she requested that he baptize her the following third Sunday. Elder Gilbert went back to Patrick County, Va., and told her parents that she had joined the Church. He also said that "Gordon Cruise will join the Church and be baptized with her." As he predicted, Gordon did join the Church at the water and was baptized with her on the third Sunday in July, 1945. Elder Gilbert told later that he had a dream where he saw himself baptize a couple in West Virginia. He did not know who the couple was at the time, but when Eva joined the Church, it became very clear to him that she was the lady who he had seen in his dream.

About the year 1946, Eva and Gordon moved back to Patrick County, Va., and moved their memberships, respectively, to New Dan River Primitive Baptist Church, located at Vesta, Va., where they remained until death. It was in the year, 1947, that their son, Jerry Anthony Cruise, was born.

In 1956, they left Patrick County and moved to Stoneville, North Carolina, where they both found jobs, employment, in a local cotton mill. Gordon loved to go to church, but he did not like traveling. Eva, on the other hand, loved to go to church, and she also liked to travel. So, she and her brother, James L. Cassell, years before he joined the church and started to preach, would travel near and far to attend all the communion meetings and associations that they could.

In 1972, Gordon died at the age of 73 years, just short of their 38th wedding anniversary. She would live 38 years and 4 days more. She lived alone and drove herself by automo-

bile wherever she wanted to go until she was 90. With the help of her two sons, she continued to attend church meetings on a regular basis until her health deteriorated, when it was hard for her to get around. Dementia robbed her of her memory to where she could not remember where she had gone when she got back home.

On January 19, 2010, she made a peaceful departure from this life at the age of 96 years, 9 months and 3 days.

Written and submitted to Zion's Landmark for publication by her son, Paul Melvin Cruise
Ridgeway, Virginia 24148
February 2, 2010

MILL BRANCH UNION MEETING

Dear Brother Mewborn,

Due to the inclement weather on the fifth Sunday in January, January 31st, 2010, our churches could not hold our Mill Branch Union Meeting on that date, as scheduled to meet with Pireway Church. If the Lord will, the Churches hope to resume our Union Meetings again the fifth Sunday only in May, May 30th, 2010, at Pireway Church, Columbus County, North Carolina.

Our brothers, and sisters and friends are invited to meet with us on that above date. Pireway Church is located on N.C. Route Hwy. 904 (better known as "Swamp Fox Highway") about 17 miles east of Tabor City, N.C.

Thank you for your kind help and assistance to us, we beg to remain,

Unworthily, yours in hope,
Linwood Carroll
Conway, South Carolina
Tele 1-543-602-2065

FIFTH SATURDAY MEETING ONLY, THE LORD WILLING, WILL BE HELD AT NEW DAN RIVER PRIMITIVE BAPTIST CHURCH, VESTA, PATRICK COUNTY, VA., MAY 29, 2010.

New Dan River Primitive Baptist Church, located in Patrick County, Vesta, Virginia, purposes to hold a fifth Saturday meeting, the Lord willing, on May 29, 2010. The meeting will start with singing at 9:30 a.m. and preaching at 10:00 a.m. The Meeting-House is located on State Road 636 (State Shed Road) off US 58, approximately 3 miles east of the Blue Ridge Parkway and 12 miles west of Stuart, Virginia. We extend a welcome to all lovers of the truth, and especially we 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

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S9 P1

THE TRUE CHURCH OF THE LIVING GOD DESCRIBED IN THIS TIME WORLD (*"A Garden Enclosed Is My Sister, My Spouse; A Spring Shut Up, A Fountain Sealed."* S. of S. 4:12.)

We are a garden walled around,
Chosen and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness.

Like trees of myrrh and spice we stand,
Planted by God, the Father's Hand;
And all His springs in Zion flow
To make the young plantation grow.

Awake, O heavenly wind, and come,
Blow on this garden of perfume;
Spirit divine, descend and breathe
A gracious gale on plants beneath.

Our Lord into His garden comes,
Well pleased to smell our poor perfumes,
And calls us to a feast divine,
Sweeter than honey, milk, or wine.

(Selected)

THE SONG OF SOLOMON (COMMENTARY)

"The Song of Solomon is a love song written by Solomon from the inspiration of God and abounding in metaphors and figurative language. Historically, it depicts the wooing and wedding of a shepherdess by King Solomon, and the joys and heartaches of wedded love.

"Allegorically, it pictures Israel as God's betrothed bride. (See Hosea 2:19-20), and the Church as the bride of Christ. As our human life finds its highest fulfillment in the love of man and woman, spiritual life truly finds its highest fulfillment in the Love of God for His people and Christ for His Church here upon earth.

"The book reads like scenes in a drama with three main speakers: (1) the bride (Shulamite), (2) the king, Solomon, and (3) a chorus (daughters) of Jerusalem.

"The Hebrew title Shir Hashirim comes from S. of S. 1:1, "The song of songs." This is in the superlative and speaks of Solomon's most exquisite song. The Greek title Asma Asmaton and the Latin Canticum Canticorum also mean "Song of Songs" or "The Best Song." The name Canticles ("Songs") is derived from the Latin title. Because Solomon is mentioned in S. or S. 1:1, the book is also known as the Song of Solomon." (End of quote.)

(Editor's note: This good, descriptive, brief commentary on the Song of Solomon is taken from my personal Thomas Nelson Bible. In my humble judgement the compiler of this commentary aptly and adequately describes the meaning, spiritually speaking, of the book of the Song of Solomon in just a few words; also as it relates to the above poem of the true Church of the living God in this time world. JMM.)

ELDER FREDERICK W. KEENE (A Partial Autobiography)

I was born March 28, 1856, in London, England. I was by nature a child of wrath, even as others, and from my earliest memory, I walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. (See Ephs. 2:2).

Thus, I lived and walked in the dire lusts of the flesh, fulfilling the desires of the flesh and of the mind. I was trained up with every attention on the part of my dear parents, who sought continually to direct me in the right way I should go. Yet, from my earliest recollections, I was addicted to many open sins, and as I increased in years, so the open manifestations of my corrupt nature increased also; so desperate was my enmity to God that as an eager reader of all kinds of books, I would scan the pages of all before reading, lest they should contain the name God. In the year of 1870, my parents emigrated to Canada, and settled for a short time in the city of Montreal. Here, I went to work in a tobacco store, and became acquainted with a number of young men, companions of my employer. If there ever was a den of iniquity, it was the association together of these young gentlemen (such, no doubt, many of them were thought to be of good character in the estimation of many) who assembled in that parlor

adjoining the store. Being but a lad, and ever ready (when in bad company) to give vent to all manner of vileness, I was most readily admitted to their fellowship, and grew in vice with rapidity. I could soon blaspheme as fluently as anyone, including them, to excel all others in filthy conversation. Oh! What wickedness did I conceive, and practice; yes, the very members of my body were enslaved, and gladly yielded up to the gratification of the flesh and of the mind. I forebare to say more, for it is with great shame even to speak of those things, "which had been done by us in secret." But ye people of God, ye ransomed of the Lord, I should not have written even this much of so dark a picture, but "I am a miracle of God's wondrous grace." Often have I wondered if any of God's elect were at my age suffered to plunge so deeply into all vileness. Oh! How I longed to be free from all constraint, how I wished the years to fly by, that I might attain unto manhood. What revelings and banquetings and abominable vices I promised myself, and attain them I would, let the cost be what it would! Often, do I shudder at the thought of what I might have become had not God and His almighty, sovereign grace, arrested me. Thus, I continued until my sixteenth year, when the predestinated time drew near in which it pleased God to call me, I trust, by His grace, and to reveal His Son, Jesus Christ, in me.

"For thus the eternal counsel ran,
Almighty grace, arrest that man;
I felt the arrows of distress,
And found I had no hiding place."

On the first Sunday in April, 1871, I went to the First Baptist meeting house in Montreal, Canada. Being somewhat early, I sat in the pew contemplating all manner of evil which I intended to delight myself in the coming week. While thus occupied, the preacher came in, and gave out his text, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." (Pro. 27:1). In a moment, all my schemes were frustrated; all my sinful anticipations blasted, and the terrors of the Almighty made me afraid. What the preacher said in his sermon, I have not the slightest remembrance, but in my inmost soul, that awful voice I heard saying

again and again. "Boast not thyself of tomorrow." How I conducted myself during the service, I know not; this I do know, I felt myself to be in the very belly of hell. All the day, I was in misery, and when night drew nigh, my trouble increased, I dared not sleep lest I should awaken in hell for those wondrous words were sent with crushing power to my poor, guilty soul, "Boast not thyself of tomorrow." (Proverbs 27:1).

The following Monday morning at length, dawned, and I felt a little relief that I was yet alive upon the earth. I went to my occupation, and thought to banish my fears in the companionship of devils, but I could not mingle with them. I was afraid the earth would open and swallow us up. The Holy, righteous demands of the powerful law of God came upon me, sin revived, my sins stared me in the face, and I felt that upon me was poured forth the awful curse and condemnations of God.

I could no longer run to the same excess of riot with my associates, and they thought it strange of me. They judged I was sick. Indeed, I was, and beyond all and before tomorrow, I would next be in hell. Oh! what creature power to heal. Next Sunday, I went to this same, fashionable church building expecting to hear some dreadful message, for everything, in the Bible I felt was against me. The preacher came in and announced his text, "God is Love." I felt — can it be so? A little ray of hope shone in. I wished it might be so, but in a moment, all was dashed away, for I felt it could not be that God loved unworthy me, and I felt, oh so distressed! Yet, again, the still small Voice said, "God is Love," at which my enmity was slain. Here, I felt drawn to God to seek the Lord, to yearn for His mercy. I could hold out no longer.

My heart commenced to break, and my eyes with tears to flow, and all the while I felt my vileness to increase tenfold more. Oh how loathsome I saw and felt wrath burned within me against the Holy One of Israel. I felt He was an awful tyrant. Why could not God let me

alone? Oh that I could tear Him from His throne. Oh, that there was a no God! Though in my wicked heart I thought these things, yet no comfort did it give me. Of Mercy, I scarcely thought. I felt beyond that. I was too vile; my sins too great. Therefore, God had come to cut me off and damn me forever. All that week, despair and wrath possessed me. Truly, "the law worketh wrath."

"Law and terrors do but harden,
All the while they work alone."

I bowed my head to hide my emotions from those sitting by, and poured forth my cries to God; here, for the first time in my life, I believe that I prayed. I spent the rest of the day in secret for I was afraid to let others see me. Oh, what sorrow filled my soul! When night came, I retired to my bedroom with bitter cries and tears, poured forth from my poor soul before the Most High. I felt the Lord must come and save me or I must quickly perish in my dreadful guilt.

"God be merciful to me a sinner," was my fervent cry. Then the thought would come, "I have been so wicked." I am only adding to my guilt in thus presumptuously asking for mercy; but still that sweet declaration, "God is Love," buoyed up my soul amidst the rolling billows of distress, and drew forth from my perishing soul the cry, "Have mercy upon me, O Lord, save me or I perish." While thus crying to the Almighty God, there came before me a vision of Jesus upon the cross. I saw One hanging on the tree in agonies and blood, and a Voice seemed to say to me, "Salvation is in My dear Son." Then, for the first time, it dawned upon my soul, the way of God's salvation. I did, indeed, feel my need of Salvation, for fully convinced was I that I could not save myself. I thought He looked so pityingly upon me, saying in my sin-bruised heart, "Look unto me." Yes, it was revealed in my heart that in some blessed, mysterious way that Jesus

bore our sins in His own body on the tree. He was smitten of God and afflicted. "For the transgressions of my people was He stricken." Oh, what a sacred, yet awful sight to view Christ crucified, while the Holy Ghost opens up in our souls the unfathomable depths of Jehovah's justice and grace declared in the atonement made by Christ's precious blood. While thus at the feet of the crucified One, agonizing cries imploring the forgiveness of my sins, longing for some word from His lips, some glance to heal my painful wounds, to save me from my sins, and misery. I thought the dear Redeemer looked down upon me from the cross with such compassion and tender love in His countenance and said, "I suffered for thee, I died for thee." Immediately, my burden was gone, sweet joy and peace flowed into my soul, and I wept with joy. Yes, I wept aloud in my blessedness. This awakened my brother, who was sleeping in the same room, who told me to get quiet and stop my noise. I tried to be quiet, but could not. Weep and bless the name of the Lord, I must, for He had put the new song in my mouth, and sing it I must. Still, the vision of the suffering Emmanuel was before me. Oh, how I loved Him!

"Was it for crimes that I had done
He groaned upon the tree?"

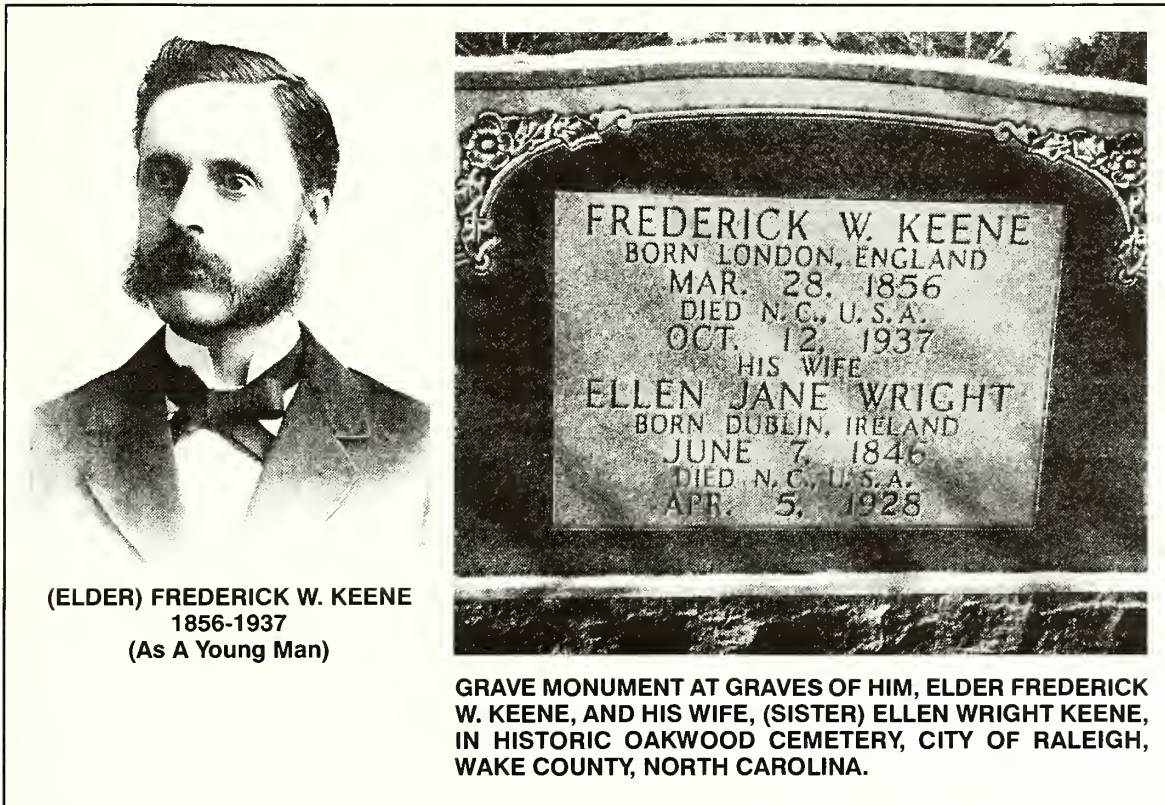
Oh, how my heart was pained for Him! How I pitied and mourned over Him; and Oh, what a poor, vile sinner did I see myself to be! Never till then, did I see such blackness such horribleness in sin, and I felt, I was the vilest of the whole human race. But, He had said, "I suffered for thee and I died for thee." I wept for joy, lost in wonder, love, and praise. Thus, I spent the night. While at my breakfast in the morning, a cloud came over me, for I dreaded the thought of going to that store to work. My heart went up to the Lord to go with me and sustain me. I avoided all intercourse with my former associates, but they noticed that I was so changed. They were satisfied that I was sick, and wondered what could have come over me that I did not anymore enter into their filthy conversation and practices. The pressed me so hard to know the reason that I was made willing to tell them the reason, and warned them of the fearful state they were in. At this, they mocked and burst out into roars of laughter, making fun of me, and said, "See! Fred has got religion!" And they began to tell their experiences with religion, how they had numbers of times got religion, and then got rid of it, and that I would soon be glad to get rid of mine. I left off talking with them. Temptations to indulge in my

Zion's Landmark

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

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(ELDER) FREDERICK W. KEENE
1856-1937
(As A Young Man)

GRAVE MONUMENT AT GRAVES OF HIM, ELDER FREDERICK W. KEENE, AND HIS WIFE, (SISTER) ELLEN WRIGHT KEENE, IN HISTORIC OAKWOOD CEMETERY, CITY OF RALEIGH, WAKE COUNTY, NORTH CAROLINA.

former vile practices came upon me with awful power, so that I shuddered for I feared lest I should fall. I cried night and day to the Lord to preserve and keep me, for I felt I had no strength to stand against such floods of temptations. I found some very precious moments on reading the New Testament, which I had taken to the store, for I frequently had leisure moments to read. Every precious thing I read, I felt to be mine. What comforting and glorious things I found in the scripture, and wonderful things that I did not understand, yet I felt it was all mine, for Jesus is mine!

In the beginning of the month of May, 1871, my parents removed from the city of Montreal to Ingersol, Ontario. This pleased me well, for I dreaded to continue to live in Montreal. We had been living in Ingersol but a few weeks when returning home from preaching at a Baptist place of meeting, a certain number of that church overtook us, and entering into conversation with my father, he asked how he liked the preaching. My father told him he did not like it, for it was not the truth; it was false doctrine; that it was free-will trash. This man adamantly contended for it. He said Christ died to save the whole world, everybody, and even now there are thousands in hell for whom Christ died. That God wanted so badly to save them, if they would just let Him. My father replied that this could not be true for it was written of Christ that *"He shall see of the travail of His soul, and shall be satisfied."* (Isa. 53:11). That it was completely impossible that any of Christ's loved ones, for whom He shed His precious blood, to ransom them from the grave, to redeem them from hell, from the curses of the law, could be in hell. How could He be satisfied, and have them damned in hell? No, He gave Himself a sacrifice for their sins,

and they were so dear and precious to Him that for them He shed His precious blood. My father continued, that Christ died to redeem His people, his elect, the Church, and they only. He also contended that His elect were the subjects of His sovereign, electing grace, they are, when it pleases God, born again, of the Spirit and called of God. My father in contending for the truth against this man, uttered again and again, Isaiah 53:11. *"He shall see the travail of His soul and be satisfied."* Oh, the travail of His soul! He was a man of sorrows, acquainted with grief. He was wounded for our transgressions, bruised for our iniquities. Oh, this whole 53rd of Isaiah is comfortingly wonderful. His soul's travail. His sacrifice of Himself brought forth His elect from under the curse and condemnation of the law to present her to Himself, a glorious Church, without spot or wrinkle, or blemish or any such thing. He did see of the travail of His soul, and was satisfied. The travail of His soul was not a failure; it was to the eternal satisfaction of Jehovah-God, the Father, Son, and Holy Ghost.

When he arrived home, my father took the Bible and began reading some of it to me, and all my foolish utterances against what my father was contending for was stopped, for I could not reply against God. I was astonished, and darkness enshrouded me. I went to the Lord with my trouble, and besought Him to teach me, to guide me into the truth, and not to suffer my parents to lead me astray. The next morning, as soon as I was dressed, I took up the Bible and turned to some of the texts my father had read to me; for I felt he surely read them wrong; but there was the doctrine of God our Saviour, staring me in the face, "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." I Pet.1:2. I was sorely troubled. This doctrine seemed to change the face of God to me, or rather I had hard thoughts of my God. Yet, I could not rest. I must know if this doctrine is the truth, or not the truth. So every night, on returning home from my work, I read the Bible, and in great anxiety cried to the Lord to teach me. My parents, seeing me study the word, said nothing to me. In a few days, I was astonished but fully convinced that Jehovah has a people according to His eternal election of them in Christ Jesus, before the foundation of the world that they should be holy and without blame before Him in love. (Eph. 1:317). Very soon, I was led to see some of the beauty and glory therein, and then was I troubled, really, indeed, for I felt unless I am one of God's chosen, I am lost, and all that I have experienced is vain. Oh! Such temptations set in, such tossings to and fro! The adversary told me I was too vile, I had gone too far. Oh, how wretched I became! I felt indeed I had no claim upon God, and yet at times, I felt my only hope was in this "Election of grace"; for I was so unworthy. I thought surely what lately I have known of the kindness and love of God, my Saviour, is because of His eternal delight in me in Christ Jesus, that He had chosen me unto salvation; but, then I would sink into the depths again. Thus, I went on so distressed with continual cries to the Lord to assure me whether I were His or not. At length the Lord answered my cries, and I was made to know "the election hath obtained it (Rom. 11:5)." For the Comforter, the Holy Ghost, spoke in my soul the gracious words, saying "Yea, I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." Jer. 31:3.

"O wondrous grace, and mystery profound,
In God's eternal purpose I was found;
His sovereign love, His grace and deep decree;
In some mysterious way included me."

How my heart leaped for joy, and I raised the Lord with joyful lips!

"How happy are we, our election who see,
And venture, O Lord, for salvation on Thee!
In Jesus approved, eternally loved,
Upheld by the power, we cannot be moved."

There, I have penned a sketch of the first divine and gracious dealings of the

Lord with one who is, I trust and hope, one of the election of grace. At future times, the Lord willing, I will pen for publication matters concerning my ministry in the gospel of Christ.

Frederick W. Keene
501 Cleveland St.
Raleigh, NC

(Note: This initial portion of the written autobiography of Elder Frederick W. Keene was published in the "March-April, 1937," issue of the Sovereign Grace and Pilgrim. The reader will note it was his intention to have continued writing concerning his ministry in the gospel of Christ; however, he passed from this life just six months later on October 12, 1937, in Raleigh, North Carolina, where he had resided since the year 1919. As of this date, April 19, 2010, we have been unable to determine if he did complete writing it, and, if so, that it was ever published. If any of our readers should have this remaining, unpublished portion of the experience of Elder Keene in their possession, or know of its whereabouts, we would appreciate it if you would contact us immediately. Do you know if it was ever published? Thank you for your kind assistance and attention.)

The rough, wild, vile life that Elder Frederick W. Keene lived in his state of unregeneracy, beyond any shadow of doubt, proves the sovereign words and language of Christ to His disciples when He declared to them, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said, WITH MEN THIS IS IMPOSSIBLE, BUT WITH GOD ALL THINGS ARE POSSIBLE." (Matthew 19:24-26.) Only the omnipotent, marvellous HAND OF GOD brought Elder Keene (go back and read it again) him from that awful state of lost, total, depraved unbelief into the marvellous light of that glorious kingdom of God that houses the children of Grace, the Church of the living God in this time world. I know these things from my own experience. J. M. Mewborn.

**JESUS SAID TO HIS DISCIPLES,
MARVEL NOT,
"IF THE WORLD HATE YOU,
YE KNOW THAT IT HATED ME
BEFORE IT HATED YOU."
(John 15:18)**

If anything is truly hated in this time world by Arminians, it is the sound declaration of a genuine, gospel sermon of the free, grace of God, especially if those unwanted words, "Unconditional Election" and "Sovereignty" are mentioned with them. We alert you up front, dare you to say, "He will have mercy on whom He will have mercy, and He will have compassion on whom He will have compassion." (Romans 9:15).

Today's hard critics will revile you without stint. The modern religionist not only hates the doctrine of free, sovereign grace, he will rave and rage at the mention of it. He would just soon as hear you blaspheme than preach full election by God the Father, complete atonement by the Son and specific regeneration by the Holy Spirit. If you want to see a man disturbed and worked up till the Satanic power in him is clearly uppermost, let some of the new divines today hear you preach a free, sovereign-grace sermon. A gospel sermon which contains any works,

whatsoever, of the creature is after men and will be welcomed by men. A poor, fallen, Adamic sinner, an elect of God, must first have that divine operation made upon his heart and mind to enable him to believe and receive it. The faith must be put into his inmost soul, this unwanted gospel of the grace of God, (as declared to the unregenerated sinner), and man cannot do this.

My dear brethren, do not try to sugar-coat it or make it tasteful to the carnal minds of men. Hide not the offence of the cross, lest it is made of none effect. The stakes and corners of the gospel tract are its strength. To remove any of them is to deprive it of power. Toning it down is not the increase of strength, but the beginning of the death of it. Why, even among many true believing sects today, as scattered from place to place, we have noticed that their distinguishing points are the horns of their power. And when these are toned down or practically omitted, the true meaning of the Church is effete. Learn, then, that that the absence of the true doctrine of the free, sovereign grace of God weakens greatly the true meaning of the Church, and sooner, not later, there is no more gospel or church.

If the people do not like the doctrine of salvation alone by the grace and mercy of God, stand faithfully and continue to declare it, even the more of it. Do not shirk, pull back, or away. **STAND, REGARDLESS. BE NOT SWAYED!** God called ministers will never do this.

(Whenever an enemy rails at the use of a certain kind of gun, a wise military power will provide more of such artillery. A great general, once going before the king, stumbled over his own sword inside the royal court. "I see", said the king, "your own sword is in the way." The warrior answered, "Your majesty's enemies have often felt the same." That our (gospel) sword offends the King's (Jesus') enemies is no regret to us.)

A case at point and also excellent example of the above will be found in the history of the Tarborough (Tarboro) Primitive Baptist Church, St. James Street, Tarboro, Edgecombe County, North Carolina, that took place 180 years ago, (1829), of the faithfulness and steadfastness of her pastor, Elder Joshua Lawrence, (1778-1843), as follows. Please read accordingly.

**ELDER JOSHUA LAWRENCE
AND THE TARBORO, N.C.,
PRIMITIVE BAPTIST CHURCH.**

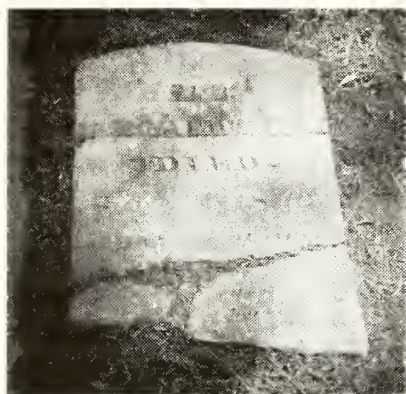
The Tarboro Primitive Baptist Church, situate in the beautiful town of Tarboro, Edgecombe County, North Carolina, is clothed in historic beauty that we shall endeavor to give some of it here.

For a number of years before the con-

stitution of this church, the people of this place were much blessed with the preaching of the gospel by ministers of several denominations. A few Baptist resided here and an attempt was made by that eminent servant of Christ, Elder Nathan Gilbert, to form a church, but he failed in consequence of only procuring the consent of three members to leaving their respective churches, where they belonged. Subsequently, Elder Joshua Lawrence frequently visited this place and preached. About two years before the constitution of this church, Elder Lawrence had been heard to say that he was powerfully led with this passage of scripture: "And God is able of these stones to raise up children unto Abraham." (Matt. 3:9) He renewed his ministerial exertions and commenced preaching here monthly, and shortly after this, the church was formed. She was constituted with only six members, on the 7th of February, 1819, by Elders Joshua Lawrence, Martin Ross, Thomas Billings, and Thomas Meredith. Elder Lawrence consented to preach for them, and in a few years by letters of dismissal from other churches and baptisms, her number increased to about 40 members. The church enjoyed great peace and harmony, mutual love and fellowship within her body. When Elder Lawrence first preached at this place, he found some difficulty in procuring a house for public worship, frequently having to preach in a joiner's shop belonging to Mr. McWilliams, and at other times in the local Academy building.

This, however, was obviated by the liberality of the brethren and citizens of the place, who contributed to the erection of a new meeting house. The brotherly love of this church was, however, subjected to an unhappy concussion, which the peace and fellowship were feared would never again be restored among the members composing her at the time. About 1826 or 1827, very serious threats were made against Elder Lawrence's life, and he was warned by two or three messages just in one week not to come back to town the succeeding Saturday to his appointment, as his life would be in danger. This message carried the connotation, if you do, we will kill you. He returned to the church and people, speaking his mind freely, and followed the direction of Jesus, "When they persecute you in this city, flee you into another," and Paul and Barnabas shook off the dust of their feet, and departed." (Matt. 10:14, Matt. 10:23 and Acts 13:51).

Elder Joshua Lawrence's biographer states that his first efforts at preaching were very awkward, as he could scarcely read, but his natural God-given gifts and talents, as a powerful orator in providing his points, com-



Broken Tombstone of Elder Joshua Lawrence in Tarboro P.B.Ch. Cemetery With Chiseled Removal Of Title, "REV." From It. The Date Of Death Is Jan. 23, 1843, Not Jan. 23, 1842, As Shown On Tombstone.

JOSHUA LAWRENCE
DIED
Jan. 23, 1842
Age 63 Years
(Remaining Portion Of Epitaph Unreadable)



(HISTORIC) TARBORO PRIMITIVE BAPTIST CHURCH (MEETING-HOUSE) WAS BUILT ABOUT THE YEAR 1851 AND IS LOCATED ON ST. JAMES STREET IN THE CITY WITH ADJACENT CEMETERY. (Church is still active today, meeting on first Sundays of each month, and is served by Elder Marvin Brumfield, Hurt, Va., current pastor. Ed.)

bined with an application to self-education and a retentive memory, soon overcame this handicap. He soon became, according to contemporary accounts, a very forceful, powerful speaker, possessed of a pleasant voice, a great flow of words, and a commanding appearance. It was told many times by contemporary brethren and churches in whose homes where he stayed and visited in his ministry that he could sing, pray and preach long sermons while asleep, without any knowledge of it himself. Within two year's time the records show that over one hundred persons were baptized by him and added to his church.

In 1803 Elder Lawrence was sent by his church as a messenger to the Kehukee Association, which in that year (1803) saw the first step of churches in the Kehukee Association in a positive direction toward the missionary cause. Dissension over that and other sectarian differences grew for the next twenty-four years, resulting finally in total disunion and a very hostile, bitter feeling and enmity among the members and congregation.

During the intervening years from 1817, when meetings first began of the Baptists in Tarboro, N.C., the controversy within the Kehukee Association grew more intense in severity. Elder Lawrence assumed, as divinely led, the leadership of the opposition to the Missionary Baptist. He powerfully inveighed against them from both pulpit and from the press with all his considerable ability of oratory and pen. Beginning in 1825 he authored The American Telescope by "a Clodhopper of North Carolina", printed in Philadelphia in that same year. This was the first of his writings, that he produced intermittently throughout his career, expressing forthrightly his religious and political convictions. He opposed the

Missionary Baptist, and for that matter, all other church (and religious) organizations for what he called a man-made "CRAFT", concluding in one of his sermons: "We shall next notice the established Christian religion, now turned from its original simplicity and virgin beauty, into a worldly "craft."

He adamantly believed that the true ministry of God's calling without exception was divinely inspired, and, therefore, not to be used for material (or moneterial) gain. As a strong believer in religious and civil liberty, he also denounced all meddling in politics by any church, anywhere. "For proof", he said, "Read Matthew 22:17-22."

Among other books and writings, beside the one already mentioned above, he authored The North Carolina Whig's Apology (1830), A Basket of Fragments for the Children (1833), The Mouse Trying to Gnaw out of the Catholic Trap and Teeth to Teeth — (Tom Thumb Tugging with the Wolves for the Sheep-skin.)

It was Elder Joshua Lawrence who wrote the "Declaration of Principles" that the Kehukee Association submitted to the churches of the association in 1826 and considered during its session the next year. By this declaration the association agreed to "Discard all Missionary Societies, Bible Societies and Theological Seminaries." It objected to seminaries not because it disapproved of the dissemination of knowledge, but because "preaching would thereby become a lucrative employment, (moneterial gain), like the human, natural laws of society in general for worldly gain and profit," etc.

The vehemence with which Elder Joshua Lawrence expressed his diametrically opposed views to the new, (as they called them), "modern day things", culminated in the threats against his life, as already mentioned

in the text. These terrible threats, that "his enemies would kill him", only indicate the depth of hostile, bellicose, belligerent feeling of animosities held against him by his advesaries.

In the building up of the hatred against him also included, along with other timely, faithful stalwarts (and colleagues) and that was his stand against Secret Orders that upon adoption by the Kehukee Churches, read as follows: "We will not hold in our churches any member who is in the practice of visiting the Masonic Lodges, or who on any occasion conforms to their customs of parades; nor will we countenance any such individual who may reside or come among us in the character of a preacher", etc.

The uncompromising convictions with which Elder Lawrence continued to express his views evoked seething responses in kind from the opposite party, as we have already said, in threats against his life. In the year 1829 after the serious threats were made against him, the dislike reached the point, that he withdrew from the pulpit of the Tarboro Church for several months, during which times it was filled by the The Rev. (Elder) P. W. Dowd from Raleigh, N.C., who came out so strongly for the missionary cause. The Church and congregation then divided into two very hostile factions or groups. Later, when Elder Lawrence was invited back by his loyal members and supporters, Rev. (Elder) Dowd seized the keys to the new meeting house and locked Elder Lawrence and his supporters out of the building and in the cold. Elder Lawrence tehn seized all the church records, roll books and minute books and together with a large majority of the congregation went back to the old meeting-house nearby and reopened it where they excommunicated from membership and fellowship all who followed the Rev. Dowd.

Elder Joshua Lawrence died January 23, 1843, at the age of 65 years, 4 months and 13 days on his farm located on the north side of the Tar River (just north of the Town of Tarboro, N.C.), where his body was laid to rest. His persecution did not die with him, when God took him from this time world. After his wife's death in 1851, identical tombstones were erected to mark their graves.

On his tombstone the stone-cutter, or engraver, erroneously, whether intentional or unintentional, carved the title "Rev." before his name. Knowing just how resentful he would have been of this incident, as he had said and written so many times, that the appellation or title, REVEREND, belonged only to the God of Heaven and preempted by no man, "HOLY and REVEREND is HIS NAME", (Psalms 111:9), had he known

this in his grave, he would have turned over in it.

It was told, sometime in the 1850's, that his family members went to this cemetery and chiseled the three letters, REV. from his stone. The highly, controversial character of Elder Lawrence inspired the rumor or tale throughout the land that vandals did this, but the neat, though amateurish removal, belies the tale. The tombstones, the only ones in the cemetery, were moved in 1970 to the Primitive Baptist Church yard in Tarboro, where they can be seen today, with the top, three letters, REV. now cut away.

As a young boy, growing up in the middle and latter 1930's, there were always two ministers' names that stood out as very bright stars within the universal world of the Old School Baptists, (1) ELDER GILBERT BEEBE in the north, and (2) ELDER JOSHUA LAWRENCE in the south. They were always regarded as genuine standard-bearers of the faith. The Apostle Paul declared, "There is only ONE NAME that is far above all principality, and power, and might, and dominion, AND EVERY NAME THAT IS NAMED", (Eph. 1:21), but these two names will be forever remembered as true soldiers who marched in the Army of the living and true God, who never compromised the doctrine and teaching of their Lord and Master, whose NAME is above every name.

The Lord Jesus Christ, when upon this sin-cured earth, promised a wonderful blessing upon the persecuted of His flock, when He said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake." (Matt. 5:10-11). REJOICE, and be exceeding glad: for great is your reward in heaven. For so persecuted they, the prophets which were before you." (Matt. 5:11-12).

J. M. Mewborn,
May 17, 2010

(Note: Sources used in the compilation of this article are: (1) A Concise History Of the Kehukee (Primitive) Baptist Association by Elder Joseph Biggs, and (2) Dictionary Of North Carolina Biography by William S. Powell. Editor)

"THE LORD IS MY ROCK" (II Samuel 22:2)

In Psalm sixty-two and verse two, David wrote, "He only is my Rock and my salvation". Once, I overheard a discussion between two men concerning the church of which both were members. One said to the other, "The problem with the Old Baptist is they are always "splitting up". The other replied, "That is true but they are the only rock

capable and solid enough to split. The bottom line of all men's stone(s), they just crumble." Every rock mentioned in the scriptures is not reference to the rock that David is speaking of. There is mention of a rock that is not the Rock of our salvation, but I would like to address the Rock that Samuel spoke of when he wrote, "The God of my Rock; in Him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, my Savior, thou savest me from violence" (II Sam. 22:3). We know what happens when we build a house upon the sand and the winds come and blow. Great will be its fall. A wise man always builds on a rock and when the winds come and the rain beats down, it will not fall because he dug deep and laid its foundation upon a rock. The true Church of the Lord Jesus Christ is built upon that Rock which is Christ Himself.

The Old Testament scriptures point to the sure foundation when the Church would be manifest in its magnificent beauty as the body of Christ. Solomon wrote, "Who is this that cometh up from the wilderness, learning on her beloved" (Sgs. 8:5). Solomon was blessed of God to view the beauty of the Church for he said we have a little sister and she has no breasts, what shall we do in the day she be spoken for. If she be a wall, we will build upon her a palace of silver, and if she be a door, we will inclose her with boards of cedar (Sgs. 8:8-9). She is now beautiful in the eyes of the beholder. She is no longer the children, dimly seen, in the wilderness as a little sister which has no breasts, but full grown with breasts as towers, as a fountain sealed and a garden walled; and the Rock and the Horn of our salvation. "I am a wall, and my breasts like towers: then was I in his eyes as ONE that found favor." (S. of S. 8:10). The little sister is the bride of Christ and is nourished from the breasts of Mother Jerusalem, the Church of the living God. Moses wrote their rock is not our Rock; their vine is the vine of Sodom and the fields of Gomorrah. Their grapes are as gall and their clusters are bitter with the poison of dragons and the venom of asps (Deut. 32:32-33). There is a false church and a false belief that is not our rock. We are nourished only from Mother Jerusalem where there is no bitterness, gall or poison.

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, and my high Tower" (Psa. 18:2). He is our Rock and the high Tower that looks over His garden, the Church, which is sealed, sanctified, preserved and called by His name. When fleeing from the enemy, we would never find refuge in the sand; rather, we would look for a rock for a fortress to

shield us from the enemy. That holds true for the child of God. When spiritual troubles compass us about, we desire to find shelter in a secure place and that place is the Rock of our salvation. "Unto thee will I cry, O Lord my Rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit". (Psa. 28:1). A fortress is a fortified place such as the rock of Gibraltar which is a place of security. We are in a safe place when hid in the cleft of the rock. The Lord told Moses, "And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen" (Ex. 33:22-23). The beauty of the Rock, the Horn of our salvation, the body of Christ, is when, He passes by and gives us that spiritual food and revelations we desire to press on toward the mark of the high calling which is in Him. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (Cor. 13:12). We get a spiritual glimpse of His glory when He passes by to water His garden with the spiritual spices and sweet smelling aroma when His spirit beareth witness with our spirit that we are the sons of God.

When we are raised in His likeness in the resurrection, then we will be known, not as earthly, struggling, carnal creatures, but rather as redeemed Heavenly creatures; for we bear in our bodies the eternal work of the Holy Spirit which is Christ (formed) in you the hope of glory. Here, we are known as sinners, saved by the grace of God, but if blessed to reach that Heavenly country, we will be known as the glorified family of God.

This is the secure evidence that we find in His fortress and are made to cry, "He only is my Rock and my Salvation; He is my defense; I shall not be greatly moved" (Psa. 62:2). Moses did not see His face, nor will we see His face in this body of death, but it makes THE HOPE within us come to spiritual life which will do until His second return. When He returns and our vile bodies are raised in His glorious likeness, then we will receive that blessed assurance spoken in Matthew, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8). It is then that we will see Him for ourselves and not for another. So many have the notion that our purpose in the church is to defend God. We should always be ready to give a reason for the hope that is within us and stand firm in the defense of the truth. God will defend us for He is our Deliverer and our BUCKLER.

I struggled with the word BUCKLER until I found its original meaning in an old English dictionary. It was a kind of shield or defensive armor used in ancient warfare. Sticks were woven together and covered with leather, then overlaid with brass or other strong metals. The buckler was worn on the left arm and was tall enough to shield the whole body. This would ward off the enemies' darts and arrows and protect the body in battle. What a joy it is to know that Christ is not only our Rock, but also our Fortress, our Deliverer, our Strength, and our BUCKLER.

We can see what Isaiah meant when he said her warfare is accomplished, her iniquity pardoned, and she has received of the Lord's hand, double for all her sins: Isaiah cried, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and CRY unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins". (Isa. 40:1-2). There is great spiritual comfort when we can cry as David, "the Lord is, my defense and my God is the Rock of my refuge." Let the world's kingdom builders lay their miserable stones and boast of all their accomplishments and preach the free-will doctrine of man to the spiritually unborn, while building their carnal fortresses on shifting sands, whose fall will be great when the rains come and the winds blow upon them. Those to whom God has revealed His truth will find, indeed, wonderful comfort in the finished work of our Saviour; they will rejoice in this work; they will rest securely as hidden in the Rock which is Christ Jesus — the hope of Glory.

(Elder) Eddie Lyle
West Jefferson, NC

(Note: This excellent article, titled, THE LORD IS MY ROCK, was written and published as an editorial, at pgs. 101-104, in the Gospel Appeal, November and December, issue, 2009. Elder Eddie Lyle serves as a Corresponding Editor of this paper. He most willingly and gladly gave his permission and consent for re-publication in the Zion's Landmark at this time, at our request. JMM. Editor.)

YOUNG MAN (Mark 10:17-22)

His own words condemned him to hell. He was a self-righteous hypocrite, because he claimed to be without sin. This made him a liar because he claimed to have kept the law to a jot and tittle. He believed in the age of accountability as though chronological age has anything to do with the gift of eternal life. (See Luke 1:41) He was a

work monger because he wanted to know what he could do to inherit life. He was sorry when all his worldly possessions were taken from him. Recent articles in Zion's Landmark ably pointed out what his own words had already shown. There seems to be no reason for me to say I believe he is a child of God, but I do, based not on what he did, but what Christ did for him.

Christ's command took away all the young man's earthly possessions. Christ didn't say you ought to sell them. He said sell them and give the proceeds to the poor. The young man sorrowed because he would have nothing left after the sale and gift. He was being prepared to do what Christ commanded him to do next, take up the cross and FOLLOW ME. Christ has never commanded a child of the devil to follow Him. I believe He loved him with everlasting love and with loving kindness. He was calling him out of nature's darkness into the glorious light and liberty of the children of God.

The most important thing the young man needed was cross, and Christ was soon to provide that. In the meantime he received a temporary cross, the Holy Spirit warring against the flesh. The young man was now a disciple of Christ prepared to follow Him according to His commandment. His desires were no longer for the things of the world, but the things that be of God. He was now a manifested child of the King with a God given desire to follow his Saviour. Oh Lord, may I be one with this young man and his Saviour is my hope.

Lynwood Jacobs,
Jasper, Texas 75951.
April 15, 2010.

EDITORIAL COMMENTS ON MARK 10:17-22

When Christ was upon earth, He said to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but, if I depart, I will send Him unto you." (John 16:7). "He shall glorify Me, for He shall shew it unto you." "All things that the Father hath are mine: therefore, said I, that He shall take of mine, and shall SHEW IT UNTO YOU." (John 16:15).

I fail to find any scripture anywhere in Holy Writ where it is recorded that the Holy COMFORTER ever revealed to His Church and people anything, whatsoever, that was of a surmising, assumptive, speculative or imaginal, human nature. The Apostle Paul steadfastly confirmed in Galatians 1:12, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by THE REVELATION of Jesus Christ."

I ask that we go back again and re-

read Mark 10:17-22. There is nothing in these verses that says,

(1) That Christ ever took away the young man's earthly possessions,

(2) That Christ prepared him to take up his cross and follow Him,

(3) That Christ declared that He loved the young man with His everlasting Love.

(4) That with His loving kindness He was calling him (or had called him) out of nature's darkness into the glorious light and liberty of the children of God, also.

(5) There is nothing here that implies, whatsoever, that the young man needed a cross, or that he ever received one from Christ, whether permanent, temporary, or otherwise, nor did he receive the stripping of the eye of the needle, which points to the new birth or regeneration, or that his carnal desires of the things of this world were no longer in him. And lastingly, and most importantly, that he ever became a manifested child of the King with a Godly desire to follow Him as His Lord and Savior.

Again, repeating, that any surmising, assumptive, speculative or imaginative, human (or carnal) attempts by anyone to understand and comprehend the meaning of the scriptures are entirely in vain and will always end in total failure.

My grandfather told me one time, many years ago, that "imagination is the greatest nation in all the world, and its usage, as such, did not belong in the gospel pulpit in a positive way."

The last we heard of this young man in the scriptures, after the conversation was completed between him and Christ, "he went away SORROWFUL." (Matt.19:22), Mark records, "And he was sad at that saying, and went away GRIEVED." (Mark 10:22); finally, Luke says, "And when he heard this, he was SORROWFUL", etc. (Luke 18:24). I have attempted to scrutinizingly read Mark 10:17-27 a number of times and fail to find anywhere where Christ ever in a spiritual way ever did anything for this Young Man, whatsoever.

May the Lord bless all of us to remember and uphold that axiom and postulate of truth that is written in every Old School Baptist Church Covenant (and recorded in every church record book throughout the land and country,) everywhere, that reads, to-wit:

"We believe that the Scriptures of the Old and New Testaments are the written Word of God and the only complete and unerring rule of faith and practice."

J. M. Mewborn,
April 30, 2010.

COMMENTS SENT TO
ZION'S LANDMARK CONCERNING

**THE YOUNG MAN
MENTIONED IN MARK 10:17-22**

By Hoyt D.F. Sparks

Dear Elder Mewborn,

It is with sadness to learn you are feeling poorly, and, I hope, it is God's providence for you to once again be restored to your good health to enable you to continue in His service to His afflicted and poor people.

I recently read from my e-mail, web site comments that have been made concerning the "Young Man" mentioned in Mark 10:17-22. May it be God's will that I attempt to write to you some of my thoughts on this subject, hoping it is by truth which comes only from His grace. Please see the enclosed which contains some of my thoughts that I have interlaced in heavy, bold, black print with the recent writing of Elder Lynwood Jacobs.

Again, may it be His will, that you regain your working health, is, I hope, my humble prayer. Kindly remember Mary and me to your dear wife, Susie.

God Bless,

Hoyt. D.F. Sparks,

Sparta, Alleghany County,

North Carolina

May 7, 2010

**YOUNG MAN
(Mark 10:17-22)**

17: And When he was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? (Hoyt Sparks writes: This young man did not recognize Christ as the Messiah, because he addressed Him as "Good Master", (a preacher or Jewish rabbi). Addressing Christ in such a way showed only natural respect, but not a righteousness of godly respect to the Son of God. Others also addressed Him with respect as a rabbi; they knew He was a great teacher; but did not recognize Him as the Messiah. Even today, the Jews recognize Him as a great teacher who made good, but they do not at all recognize Him as the Messiah.)

18: And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. (Hoyt Sparks writes: Christ corrected this young man, since this young man had addressed Him with respect due in nature to just rabbi, and the young man did not show any evidence of knowing He was the promised Messiah.)

19: Thou knowest the commandments, Do not commit adultery, Do no kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20: And he answered and said unto him, Master, all these things have I observed from my youth. (Hoyt Sparks writes: It was common for the Sadducees and

the Pharisees in those days to state that because they were the literal, direct, natural descendents of Abraham, made themselves to be the children of God); they had perfectly kept and observed the whole law of Moses, as they thought, and openly condemned all others who did not believe as they did. But, we know, they were wrong. This young man was in all probability a Pharisee (not a Sadducee) because he appeared to believe in a life hereafter, even though his belief was that of the law of Moses in terms of eternal life and not of Grace, as it is in Christ.)

21: Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. (Hoyt Sparks writes: It appears to me that John Gill here explains it well: Gill says: (Mark 10:21, Then Jesus, beholding him, loved him ... "Not as God, with that special eternal love, with which He loves His people, who were given Him by the Father, are redeemed by His blood, whom He calls by His grace, justifies by His righteousness, forgives their iniquities, and, at last, glorifies: But as man, He had an human affection for him; so far there was any appearance of moral good in him. It was agreeable to Him, who loves righteousness, and hates iniquity; and though the young man displayed much vanity, pride, and conceit, He did not use him roughly, but kindly, and tenderly; He beheld him and looked wistly upon him, when He said the above words, which look intimated, that he could not believe he had perfectly, and completely kept all the commandments; however, He did not choose to reproach him with a lie, and charged him with pride and arrogance, but gave him good words, and spoke friendly and kindly to him; and, as far as he could, commended him for his diligence in observing the commands: in this sense the word is observed to be used by the Septuagint interpreters, as when it is said of Arab, (II Chronicles 18:2), that he "persuaded him" (Jehoshaphat), they render it, (hgapa), "he loved him to go up to Ramonth Gilead": He gave him good words, He spake friendly and kindly to him, and by fair speeches prevailed upon him: and so when it said of the Israelites, (Psalms 78:36); "they did flatter him", (God,) they render it, (hgaphsan), "they loved him with their mouth", spoke very well to him, and of him, praised him, and his works, and in this way expressed affection to him, strictly speaking, it was only with their mouths. Moreover, Christ might not only speak kindly to this young man, but He might make use of some external gesture, which showed an human affection to him, and respect for him. Dr. Lightfoot conjectures it might be by kissing his head, which might be conveniently

done, as he was now on his knees; and since this was frequently used by the Jewish doctors, as an expression of respect, of which he gives various instances; and more might be added, especially out of the book of Zohar, where we often read of one Rabbi kissing the head of another, or of his pupil. But the sense of this phrase, which pleases me best of all, is what may be collected from the use of it among the "seventy" interpreters, who often render the Hebrew (Mxr), which signifies to "have compassion", or "show pity", by the word here used: so (Proverbs 28:13), "whoso confesseth and forsaketh, shall have mercy", they interpret (agaphyhsetai), "shall be loved" and (Hosea 2:23), "I will have mercy on her that had not obtained mercy", they render (agaphsw), "I will love her that was not beloved", once more, (Zechariah 10:6). "I will bring them again to place them, for I have mercy upon them", they translate (oti hgaphsa autouv), "because I have loved them", see also (Isaiah 60:10) and then, according to this use of the word, the sense is, that Jesus looked upon him when he expressed himself in such a pert manner, and had a compassionate concern for him; He pitied him for his ignorance of the law, in its spirituality and large extent; for his pride and vanity, his conceit of, and glorying in himself: wherefore, in order to mortify him, and abate these swelling thoughts of himself;

"He said unto him, one thing thou lackest ...

before which last clause the Ethiopic version puts this, "If thou wilt be perfect", out of (Matthew 19:21), see the note there: and the Coptic version, and two of Stephens's copies read it before the following,

"go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me ...

"This young man's reigning sin seems to have been an overweening affection for the things of this world; his riches were his idol, on which his heart was set, and in which he trusted: wherefore he was so far from keeping all the commandments, that he had not kept the first; "thou shalt have no other gods before me": there was more than one thing wanting in him, but Christ takes notice of this as the first: and there was no need to mention any other; this touched him sensibly, and fully tried, and sufficiently exposed the vanity of his boasted perfection. That clause, "take up the cross", is omitted in the Vulgate Latin version, as it is not mentioned by Matthew. The Ethiopic version reads it, "the cross of thy death", and places it before, "come and follow me"; as do also the Syriac and Persic versions; but the Arabic reads it last of all: (See Gill on

Matthew 19:21). **END OF QUOTE BY JOHN GILL.**

22: And he was sad at that saying, and went away grieved: for he had great possessions. (Hoyt Sparks writes: **There is no evidence he was made willing to give up his possessions.**)

BEGINNING OF THE COMMENTARY BY ELDER LYNWOOD JACOBS

His own words condemned him to hell. (Hoyt Sparks writes: **The young man's words did not condemn him to hell. He was already either one of the elect or of the non-elect, and was so established accordingly before the foundation of the world. Any words spoken by the young man only made manifest as to whether or not he was of the elect: and his words do not prove him to be an elect of God.**) He was a self-righteous hypocrite, because he claimed to be without sin. This made him a liar because he claimed to have kept the law to a jot and tittle. He believed in the age of accountability as though chronological age has anything to do with the gift of eternal life. (See Luke 1:41) (Hoyt Sparks writes: **I'm not sure what Elder Jacobs is trying to prove here referencing Luke 1:41. "And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost".**) He was a work monger because he wanted to know what he could do to inherit eternal life. He was sorry when all his worldly possessions were taken from him. (Hoyt Sparks writes: **There is no evidence the possessions of the young man were taken from him. Such an assumption is mere speculation, and an incorrect speculation.**) Recent articles in Zion's Landmark ably pointed out what his own words had already shown. There seems to be no reason for me to say I believe he is a child of God, but I Do, based not on what he did, but what Christ did for him.

Christ's command took away all the young man's earthly possessions. Christ didn't say you ought to sell them. He said sell them and give the proceeds to the poor. The young man sorrowed because he would have nothing left after the sale and gift. He was being prepared to do what Christ commanded him to do next, take up the cross and FOLLOW ME. Christ has never commanded a child of the devil to follow Him. I believe He loved him with everlasting love and with loving kindness He was calling him out of nature's darkness into the glorious light and liberty of the children of God. (Hoyt Sparks writes: **It does not appear to me that if this young man was a child of God, that Christ would have sent this young man away without Christ making the young man aware of him being a child of God, that is, one of the elect of God. To speculate that Christ was going to do all these things for him, as**

Elder Jacobs indicates, does not follow any precept or pattern of the previous (or prior) actions of Christ in other similar circumstances when Christ spoke or did things.)

The most important thing the young man needed was a cross, and Christ was soon to provide that. In the meantime he received a temporary cross, the Holy Spirit warring against the flesh. The young man was now a disciple of Christ prepared to follow Him according to His commandment. His desires were no longer for the things of the world but the things that be of God. He was now a manifested child of the King with a God-given desire to follow his Saviour. (Hoyt Sparks writes: **I have never before in all my life heard of a "temporary cross" until now. Again, there is no evidence to indicate the young man was "afflicted" with the Holy Spirit warring against his flesh; nor a single glimmer to evidence he was a child of God prepared to follow Christ.**)

Oh Lord, may I be one with this young man and his Saviour is my hope.

Lynwood Jacobs,
Jasper, Texas
April 15, 2010

SECRET ORDERS AND SOCIETIES

Through the ensuing 182 years that have followed the churches of the old Kehukee Association's adamant, unanimous stand in 1827 against all secret orders and societies, the Zion's Landmark is herein publishing a Circular Letter that was written in the year 1856 by Elder Parrott Mewborn (1799-1864), (he was my great, great grandfather), on this subject. The Contentnea Association, the prior year 1855, had appointed and requested him to write it.

Since I began trying to edit and publish this paper, Zion's Landmark, in the year of 1973, 37 years ago, numerous requests over these many years have come to me from many people wanting to know the Biblical (scriptural) reasons for the Primitive or Old School Baptist' rigid opposition to these organizations. The answers to these questions, we believe, are given here, written 153 years ago and left on record. The Association's committee that year, 1856, upon examination, recommended that the churches adopt it. The Contentnea Association that year, 1856, had 28 churches and almost 1,000 members. It was unanimously adopted and ordered to be published with the minutes of that year. The Circular Letter carries great depth in its context and requires the revelation of the Holy Ghost to comprehend and understand the metaphors and figures of speech that John used many times in the Book of Revelation as they relate to the worlds of Catholicism and Protestantism that surround us.

Also following the publication of this Circular Letter, you will find the minutes of the March, 1854, conference of Mewborn's Church that shows the great price that Elder Parrott Mewborn paid in those days when he rose up and opposed the entrance of the secret orders and societies into the true Church of the living God. We have to say that he was a faithful man of God.

That year, 1856, the Contentnea Association was held with the Church called Rose of Sharon in Lenoir County, North Carolina, on the 25th, 26th and 27th days of October.

J. M. Mewborn
May 20, 2010

1856 CONTENTNEA PRIMITIVE BAPTIST ASSOCIATION CIRCULAR LETTER
By (Elder) Parrott Mewborn
(1799-1864)

(Associations seated at this session were: Little River Association, Kehukee, Country Line Association, Abbot's Creek Union, and White Oak.)

Ministers seated were: Elders Jesse Baker, Shadrach Pate, Burwell Temple (editor of the Primitive Baptist paper), Joseph R. Croom, William A. Ross, A. B. Peacock, David House, Josiah Smith, Josiah Coats, Parrott Mewborn, and John S. Brinson. Twenty-seven churches were represented at this session.

THE WORLD OF CATHOLICISM AND THE REALM OF FREE-MASONRY, "THE DAUGHTERS OF MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," (REV. 17:5), ARE DISCUSSED HEREIN 153 YEARS AGO.

Beloved:

Since it is our custom to address you by way of a Circular Letter, we hope that we have been made thankful that it is as well with us as it is, although we do not boast as some other associate bodies do, of great revivals and increase of members, great colleges and fine seminaries, costly meeting houses, Sunday schools, Missionary Boards, and Union Societies, with the fine arts, crafts, popular religious works and fashions, and religious customs of the day. Yet, we feel blessed that we have one religion — and we hope only one — and, if it be the true religion of the Lord Jesus Christ, we feel assured that it is the best of all "religions." Why should we want to mix or connect it with the religion of human inventions to provoke our God to jealousy? Was not Jerusalem, the city of the living God, the blossom and beauty of the world? And as long as she had only **one religion**, she was as the queen of cities;

but with two, her light became darkened, the image of jealousy was there, and that abomination of human-invented religion made its appearance in Jerusalem to provoke the living God to jealousy that He might go from His sanctuary.

The Lord by His prophet, Ezekiel, 8th ch., informs us of these things, to-wit: At the door of the inner gate was the seat of the Image of Jealousy in the entry. "He said furthermore unto me, Son of man, seest thou what they do? Even the great abomination that the house of Israel committed here, that I should go far off from My sanctuary? But turn thee yet again, and thou shalt see greater abominations." "And He brought me to the door of the court, and when I looked, behold a hole in the wall." "Then said He unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door!" "And He said unto me, Go in, and behold the wicked abominations that they do here." "So I went in and saw; and behold the wicked abominations that they do here." "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about." "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up." (Ezekiel 8:11).

See, beloved, this wicked secret of idolatry carried on in Jerusalem, and at the temple in different places, and in the wall, the hole of darkness; seventy men of the ancients, leaders of the people, doing that which God had plainly forbidden in His holy Law, that He might go far from His sanctuary.

"Then said He unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth." (Ezekiel 8:12). Is not the same doctrine now preached up, that the Lord has done His work, and they, the preachers and the people, are to carry on the work of evangelizing the world and bring about the Millenium, which has been tried before and proved a failure? And this is to be the last effort of the wicked inventions of man; for the Lord will remove them and do the great work Himself.

"He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do." "Then He brought me to the door of the gate of the Lord's house which was towards the north; and, behold, there sat women weeping for Tammuz." (Ezekiel 8:14) (Such as needle-work or other

fine arts to idolize.) How full is the world of these things at this day!

"Then said He unto me, Hast thou seen this, O Son of man? Turn thee yet again, and thou shalt see greater abominations than these." "And He brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." (Ezekiel 8:16).

Are not such things now in the world, and worse? Do not men professing the Christian religion go into their lodges and secret places and there bow before man, called "Worshipful Master," or most worshipful master, and by other such like names? And there take a solemn oath or oaths and obligations, which are all positively forbidden by our Lord and Master, and the danger of it plainly told in the Holy Bible? ["Be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ". (Matt. 23: 8-10).]

"Then He said unto me, Hast thou seen this, O Son of man? Is it a light thing to the house of Judah that they commit the abominations, which they commit here? For they have filled the land with violence, and have returned to provoke Me to anger: and lo, they put the branch to their nose." Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and thou they cry in Mine ears with a loud voice yet will I not hear them." (Jere. 7:16 & Ezekiel 5:11).

Here, beloved, see why this people was carried away into Babylon and remained there for so many years, and Jerusalem made desolate, and though they cry with a loud voice, yet the living God, the God of all grace, would not hear them. Now if the living God, the God of all grace, dealt thus with His chosen people, a vine of His own planting, what may others expect but to find Him without change — a God of justice!

See the word of the Lord against the prince of Tyrus, (Ezekiel 28:2) "The word of the lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord: Because thy heart is lifted up, and thou hast said, I am God, I sit in the seat of God, in the midst of the sea; yet, thou art a man and not God, though thou set thy heart as the heart of God; Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into they treas-

uries; By thy great wisdom and by thy traffic has thou increased thy riches and thy heart is lifted up because of thy riches: Therefore, thus saith the Lord God: Because thou hast set thy heart as the heart of God; Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hand of Him that slayeth thee. Thou shalt die in the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God." (Ezekiel 28: 10).

See, beloved, the danger of a man sitting himself up as a God, though he be wiser than Daniel, even as wise as the prince of Tyrus in all his wisdom, beauty, and riches: yet he is no God, but must come down and die the same deaths of them that die in the seas, the deaths of the uncircumcised. See the danger of idolatry, if it be to idolize one's self-however great he may be, the word of the Lord has gone out against it and will accomplish whereunto it is sent; and no god or idolater or idolatress can stand before Him in judgment.

Beloved, though you have the supplies of the common blessings of life taken from you by the craft of wicked men, as has been done in Kansas, and the sword bathed in your blood or have to go through the water and fire, as some that have gone before us, yet have no god but the Living God, who is able to save your souls alive; see the word of the Lord by His prophet Daniel, which is now fulfilling, See 11 ch.: "And the king shall do according to his will: and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the god of forces, and a god whom his fathers know not shall he honor with gold and silver, and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory, and he shall cause them to rule over many, and shall divide the land for gain." (Daniel 11:39).

Have not these things been fulfilling for the last twelve hundred and fifty years? And has not the Pope thus exalted himself, as above described,

claiming to be the head of the church, making himself as God, sitting in the temple of God, and divided the world for gain? [The Line of Demarcation referred to here, between Spain and Portugal of the new world of the Americas. JMM.] And has not the Protestant church also risen in like power, connecting Church and State, or "Church" and national power, dividing the land for gain, made merchandise of the people, and shed the blood of God's dear children? And are they not striving for power and carrying on the wicked craft at this very time in different parts of the world — also in these United States? Opposed Congress, disregarded the Constitution, causing disunion [note: 1857 was the time of the separating of the Northern and Southern States just prior to the cession of the Confederate States of America. JMM], and the shedding of the blood of the innocent? But in every place it is shown that this wickedness is to be brought down, and as he is now doing some of his last work, we have reason to believe that his time is drawing near. His end we shall show when we have noted a few other passages concerning this idol god, who is under the influence of the dragon, and causes those that are under his power to worship both himself and the dragon or the beast, as it is called.

In several other places and this, is not only carried on by the Pope and his clergy, but also by the Protestant beast in his priests-craft to the destruction of human souls, making merchandise of the people and ruining governments, as he is trying to do in the United States at this time, deceiving thousands, binding them in secret craft with signs, grips, and pass-words, as is shown in the Holy Word. See Revelation 13th ch., 1st to the 10th verses. This scripture describes the first beast, which is believed to be a description of the Pope and his "church," or the Pope and his "church" is believed to have come up to the description here given, as well as Daniel's fourth beast. And by Daniel the two beasts are described in connection, as they are in other places in the Holy Bible, as in this 13th chapter of Revelation. The last part of which we will take some notice, as it is now fulfilling and that in these United States, and shown to be very dangerous, not only to the government but to human souls; and if possible, worse and more dangerous than the first beast, which is shown in the Holy Word. And as we desire that these things may be understood and guarded against, we wish to write a part of the verses and trace it in some other chapters; as there is a distinction made in some of the passages by which we may know which beast is alluded to, though they be connected (see in the eighth, last verse of this 13th chapter,

wherein is described the second beast).

As the limits of a Circular Letter do not admit of our views on each of these verses at length, we must content ourselves at present by noticing a few particulars which we hope, beloved, you will think of being as the views of men, and not as the pure Word of God. But we give such as we have, hoping you will try them by the Holy Book. 11th verse: "Beast coming up out of the earth." Our views: Such as brutish men void of the Christian religion, embodying themselves together in human-invented religions. "Two horns" meaning a "Twofold power" to rule Church and State, or Governments. "Like a lamb," professing to be innocent. "Spake as a dragon," As Satan, to deceive and to draw after him into ruin.

Rev. 13:12, "And he exercised all the power of the first beast before him." If Popery be the first beast, this second beast exerciseth all the power of Popery. "And causeth the earth and them which dwell therein, to worship the first beast." (Rev. 13:12). Popery or the same spirit. "Whose deadly wound was headed." Bringing together the religious power that was separated from the church of Rome and from the Popish power, and uniting them in Protestantism with the secret orders.

13th, v: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of man." (Rev. 13:13) Such as ministers professing to be ministers of the Gospel, brought down into the secret orders and lodges in the sight of men. (See the seventy and twenty-five, and eighth chapter of Ezekiel, though they were not of this beast.)

11th v.: "And deceiveth them that dwell on the earth by the means of those miracles; which he had powered to do in the sight of the beast." (Rev. 13:14). By ministers and other wise and able men going into these things — it tends to deceive others that have gone in, and cause them to remain and be contented, and cause some to go in that might not. "Saying to them that dwell on the earth, that they should make one image to the beast, which had the wound by a sword and did live." (Rev. 13:14). An image to the first beast alike power to prophesy. One has his Holy Father to confess to, the other has his Worshipful Master to bow down to, and the other such like names to submit to. There is but one Holy Father, He is God. There is but one Worshipful Master, that is, Jesus Christ. He that sitteth as a "Holy Father," or acts as such, is a god, which is an idol god, whether it be Pope, Bishop, or Priest: and they that bow down to any such in confession of sins, in hope of having them forgiven, are idolaters; and he that sets or acts as a Worshipful Master, sets or



GRAVE-MARKERS OF (ELDER) PARROTT MEWBORN and his wife, MARY (ALDRIDGE) MEWBORN, IN MEWBORN CEMETERY, Jason, Greene Co., N.C.

PARROTT MEWBORN

BORN
Jan. 1, 1799
DIED
Apr. 20, 1864

MARY MEWBORN

BORN
Mar. 17, 1802
DIED
July 10, 1881

acts as a god, which is and idol god. And they that go before any such by whatever name they may be called, and takes oaths or obligations, binding themselves in such "religious," idolatrous bodies, are joined to idolatry or Anti-Christianity. For proof, see the 8th and 28th chapters of Ezekiel, Daniel 7th and 11th chapters, 2nd Thess. 2nd chapter, and Matt. xxiii. 8,9,19,11.

"And he had power to give life unto the image of the beast." (Rev. 13:15) Law-power to the Worshipful Master, and such like officers of the second beast. "That the image of the beast should both speak," (command, act,) (Rev. 13:15), "And cause that as many as would not worship the image of the beast, should be killed." (Rev. 13:15). Submit, to worship the rulers in power of the second beast, if not, should be killed. See the danger of worshipping this image! See Rev. Chap. 14. Such is the danger described.

We will write out a few verses here.

Rev. 14:9, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark on his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever, and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Rev. 13:16 speaks of "A Mark in their right hand or in their foreheads," a sign by which they know one another — such as signs, grips, and pass-words. Verse 17th, "And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." (Rev. 13:17). First, might buy or sell the craft: second, be deprived by their law-power of the temporal blessings, forcing them to submit to the powers of the beast, as in the case of Kansas. Notice this beast, and the image, in some other passages where you find the image annexed; it shows it to be the second beast, which is worse, or a degree worse in idolatry, than the first; for those, under the influence of the first, worshipping two things, the best and the dragon. But those under the influence of the second worshipped three things: the image, the beast, and the dragon.

We will refer to a few more passages, where you can see some notice of the danger of being in with this second beast.

(Revelation 15th Chapter, 2nd verse, "And I saw as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Revelation 16th chapter and second v., "And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Revelation 19th chapter, and 19th v. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone." Revelation 20th chapter, and 10th v. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.")

Beloved, you see in these last mentioned verses, is described or shown the second beast, and how he is to be brought down, and the place of his confinement. Rev. 13th chapter and 18th v. "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred three-score and six." (6 6 6)

These things are here so wisely set forth. It requires Divine Revelation and understanding of these deep mysteries of GOD to know what is meant by them.

"Number of the beast" — the number of a man — the same beast — man of sin — son of perdition — first and second beasts joined in one with the image by the secret orders. The Popish church is connected with the Protestants, making one great church with its many divisions or one great vine with its many branches: "vine of the earth." Human-invented religion — "six hundred three-score and six." We believe there will be that many degrees or signs of its secrets. See 2nd Thess. 2nd ch., Rev. 14th chap, 19th v. We could refer to many other passages, such as Dan. ii., Dan. vii, 11, Dan. xii., and Ezekiel and others, but the limits of a circular will not admit it.

Keep out of these dangers, beloved, that originate in MYSTERY BABYLON THE GREAT, the Mother of Harlots and Abominations of the EARTH. THE Lord's people have gone into them. Let them hear His Word and obey Him.

"And I heard another voice from Heaven, saying, Come out of her, My people; that ye be not partaker of her sins, and that ye receive not of her plagues." (Revelation 18:4).

MARCH CONFERENCE — 1854

The Church proceeded to business.

The question being put, shall this Church decide today, whether or not, she will cede from the Pamlico Association. It was decided in the affirmative and she ceded from said Association because she (said church) does not fellowship members of secret societies, Freemasons, Odfellows and Sons of Temperance. James Bartlett asked for a letter of dismissal from this Church in the following manner. He said he wanted a letter, if the Church would give him one. If they would not, he wanted them to permit him to withdraw, and if the Church would not permit him to withdraw, he wanted the Church to exclude him. And he further said, he would not go with the Church any further IF HE WENT TO HELL. The question being put, can the Church give Brother Bartlett a letter or not? It was answered in the negative. Only one member voted in the affirmative. Brother Bartlett immediately left the meeting house and remarked as he left the door, "the Church may watch." The Church took no further action, but considered him a self-excluded member.

The conference closed by praise and prayer.

Geo. Mewborn, Clerk

From Church Book No. 1, page nos. 32 and 33)

(Mewborn Primitive Baptist Church, Greene County, North Carolina)

(Editor's note: The firm stand that Mewborn's Church took that day back in the year 1854, only brings out the true meaning of John's words in the 1st John 2:19, "They went out from us, but they

were not of us; for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest that they were not all of us." David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." James Bartlett was not aware that God had a purpose in his wrath to fulfill the meaning of 1st John 2:19. Nor was he aware of Christ's mighty promise to Peter concerning His Church, when He said, "Upon this Rock I will build my Church, and the GATES OF HELL shall not prevail against it." (Matt. 16:18). I believe the true Church of God was being tried, right here, that day. GOD kept it by His mighty Hand.)

ANNOUNCEMENT

Availability of new publication: "Thomas P. Dudley and the Golden Age of Particular Baptist in America, 1792-1886" is now available for shipment.

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88 P1

I won't know when it's the last time
I celebrate Jesus' birth,
But what a blessing that He came,
Bringing Heaven closer to earth.

When will be the last time
I sing a hymn to Him,
Jesus, Savior, Son of God,
Before Whom all glories dim?

When will be the last time
I bow my head to pray?
Some things we just aren't meant to know.
I think it's best that way!

Perhaps, this is the last time
That I shall write a poem.
I know my days are numbered
Till God shall call me home.

I know there'll be a last time
For everything I do —
A simple fact, which must be faced
When the years one's left are few.

I won't know when it's the last time
That on this earth I trod.
But there'll be that joyous first time,
When I hope to see my God!

Elizabeth Daws Sturns

DEATH IN ADAM, ALIVE IN CHRIST (I COR. 15-22)

At the fifth Sunday Meeting at Hermitage, Arkansas, May 30, 2010, Elder Joe Evans stepped into the stand, and his first words were a quotation of I Cor. 15: 22: "For as in Adam all die, even so in Christ shall all be made alive." The first part of his discourse was on the first leg of that sacred axiom, as he proved conclusively that all of the seed of Adam's race were fallen in him, and come forth in his likeness, "dead in trespasses and in sins." (Ephesians 2:1)

Having firmly established this doctrinally and biblical sound fact, he proceeded on to the second leg of that axiom: "even so in Christ shall all be made alive." The Lord lifted him up above his nature to proclaim the Truth as it is in Christ Jesus, and I, for one, was sweetly edified with the sermon given in the power and demonstration of the Holy Spirit. He practically, experimentally made application of the second part of the axiom to the praise of the glory of God's grace.

Today, two days later, June 2, 2010, his words are now faded from my memory, but the sweetness and glory of the text yet remains. Hence, while I write nothing

of what Elder Evans preached, my mind is yet upon the text, in particular the second leg of the sacred axiom. But as he, I will first deal with the first leg of the axiom to use it as it was designed — to wit, to compare this "as in Adam all die," with the comparative leg of the axiom, "even so IN Christ shall all be made alive." Whether one can see it or not, the second deals with those in eternal, vital (living) union in Christ, and the text clearly indicates this to be correct.

I think no truly experienced child of God with his suffering will dispute the awful condition in which he is born in the fallen generations of Adam. As David, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psalm 51:5. Or as Moses, "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." (Genesis 6:5), and even after the catastrophe of the deluge, nothing in Adam's offspring changed, for Moses testified, "... for the imagination of man heart is evil from his youth." (Genesis 8: 21). Thus Paul agrees, when he writes, "And you who were dead in trespasses and sins ..." "Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved:)" (Ephesians 2:1 and 2:5). While Arminians may have no light on the terrible, fallen condition the race of Adam inherited, those who are "Calvinistic" in their understanding, and experimental in their travel, would never deny this as indicating a totality of depravity on the part of Adam's seed. And the first leg of that axiom is vindicated, in that they all die. That point, I suppose, no true Christian (or child of God) will dispute — and, in fact, they will all fully understand it. It not only is a condition deserving the just penalty ascribed to it, but it is so fraught with experience within God's people, that they all without exception deplore their own very nature, and mourn because they cannot change it to a better and more honorable trait.

When we are young, we are likely to wistfully embrace a notion of progressive sanctification, and in the absence of those trials of faith, temptations, and stumbles of the Christian pathway, may assume a false notion of immediate and continuous full assurance of faith (of which the Bible does not teach — it teaches an assurance of hope, and this they each understand experimentally.)

(Note from the editor: The following poem, titled "The Last Time," is being published in this issue of Zion's Landmark in memory of Mr. Kenneth Dalton and his wife, Mrs. Cindy Dalton, also their cousin, Mrs. Jane (Puckett) Jenks, all three of them from Meadows of Dan, Virginia, who left us recently in very sudden, tragical deaths during the month of June, 2010. The three deaths occurred within just a few days apart. Jane (Puckett) Jenks' death took place when returning to their home after attending the funeral service of Cindy Dalton with her husband in an automobile accident. Mr. Kenneth Dalton was, a grandson, and Mrs. Jane (Puckett) Jenks, a niece, of the late Elder Sam Terry, who was a beloved minister in the Smith River Association in his lifetime in the middle 1900's. My father and I spent a night in his gracious home 62 years ago that left me with treasured memories of that family. Our prayers and sympathy go out to them at this time in behalf of these dear ones whose grief has been very heavy and hard to bear! J. M. Mewborn.)

THE LAST TIME

I didn't know it was the last time
I'd tell my friends goodbye.
We talked and laughed — there was no hint
That soon they were to die.

I didn't know it was the last time
My spouse could speak my name.
I hope he knew I held his hand
Before the angels came.

I won't know when it's the last time
I help a friend in need.
To live each day as though my last
Should really be my creed.

I won't know when it's the last time
I see apple blossoms bloom,
Or watch spring flowers poking through,
Dispelling winter's gloom.

But the travel of a quickened child of God is through a "strait" and narrow road, and they understand eventually that it "is through much tribulation they must enter the kingdom of God." Acts 14:22. As a youth beguiled by an assumption of an instantaneous and continuous full assurance, we are more likely to put a little article, "the" in front of the word "tribulation," in Revelation 7:14, and follow keenly the Arminian enthusiasts' "tribulation period" in prophesy. However, experience will soon show them that all the saints are those that "come out of great tribulation," [and find the article "the" is not in that text!] for each of them suffer the selfsame trials of their faith as the saints of God throughout all ages of the church. Sometimes their faith is strong, and sometimes it is so little, that hope wells up in its place for their comfort.

ONCE I thought my mountain strong,
Firmly fixed, no more to move;
Then my Savior was my song,
And my soul was filled with love;
Those were happy, golden days,
Sweetly spent in prayer and praise.

Little then myself I knew,
Little thought of Satan's power;
Now I feel my sins anew;
Now I feel the stormy hour!
Sin has put my joys to flight;
Sin has turned my day to night.

Savior, shine and cheer my soul,
Bid my dying hopes revive;
Make my wounded spirit whole,
Far away the tempter drive;
Speak the Word and set me free,
Let me live alone to Thee.

(From The Sectarian Hymnal)

Again, Paul tells us, and by experience we do know it, that we "were by nature the children of wrath, even as others." Eph. 2:3. They, by experience, come to know in an increasing measure more and more of the corruptions in their Adamic flesh and nature. As their understanding increases, so too, the wretchedness of their fleshly nature is exposed. As they age, the span of time

allows them to see sins they never suspected were latent in their own bosom, and they can certainly relate to the words of the poet, John Newton, as follows:

"FOR THE GOOD
THAT I WOULD, I DO NOT".
(Romans 7:19).

I WOULD but cannot sing,
Guilt has untuned my voice;
The serpent's sin-venomed sting
Has poisoned all my joys.

I know the Lord is nigh,
And would but cannot pray;
For Satan meets me when I try,
And frights my soul away.

I would but can't repent,
Though I endeavor oft;
My stony heart can ne'er relent,
'Till Jesus take it away.

I would but cannot love,
Though loved by Love divine,
No arguments have power to move,
So base a heart as mine.

I would, but cannot rest,
In God's most holy will;
I know what He appoints is best,
Yet murmur at it still.

O could I but believe!
Then all would easy be;
I would, but cannot — Lord relieve;
My help must come from Thee.

By nature prone to ill,
'Till Thine appointed hour,
I was as destitute of will,
As now I am of power.

Wilt Thou not crown at length
The work Thou hast begun?
And with a will afford me strength,
In all Thy ways to run?

How gracious is the blessed Lord to show us exactly what we are in our fallen nature. Christ came only to call sinners to repentance; and the sick are the ones that need the Physician.

With the baggage of sinfulness and corruption in our bodies, we are brought to understand that these bodies of God's elect, are "vessels afore prepared unto

glory." As such, a gracious work is done by our Redeemer God for that body antecedent to implanting spiritual and everlasting life within.

The "afore preparing," includes all the gracious work in their behalf by their blessed Lord, who took upon Him all their sins and bore the penalty due them. This necessitates a close relationship between God and them. And this necessity is seen in the second leg of the axiom in this text.

"Even so IN Christ shall all be made alive." To the consternation of some, perhaps, we have already pointed out that this part of the axiom refers to eternal vital union of Christ with His body, the Church. Note carefully, [before saying we have no Bible for our thoughts herein,] that this is a comparative statement. "As IN Adam" "even so IN Christ." Two very distinct families are referenced here — Adam's and Christ's. Both groups of offspring are observed IN their respective parentage - Adam and those IN him; Christ and those that are IN Him. This is indisputable. Note too, that even as those in Adam die; even so those in Christ shall be made alive. The words "shall be," can only denote either (1) a determinate statement, or (2) a future event, or, (3) both. I take it to be both — in the most absolute sense. ALL that are IN Christ shall, without fail, be eventually made alive. But it is also indisputable that they are referenced IN CHRIST antecedently to their being made alive. They are already in Christ, but they are not already made alive. But they shall be! No ifs, buts, or maybes.

The certainty of their being begotten from above, the certainty of their effectual call, the certainty of their being filled by this precious treasure in their earthen vessels, are, by Paul, expressed in the future and in the certainty of that birth that is borne from above.

We often express the truth that this heavenly birth is the commencement of their warfare. If the Adam body, or flesh, is what is born over again, there is no vehicle for a conflict; but there surely would be sinless perfection! And this we know from experience is not so.

WHEN God from sin's captivity
Sent His afflicted people free,
Lost in a maze, their mercies seem
The transient raptures of a dream.

But soon their ransomed minds rejoiced,
And mirth and music swell their voice,
'Till foes confess, nor dare condemn,
'The Lord hath done great things for them.'

They catch the strain and answer thus,
'The Lord hath done great things for us,
Whence gladness fills our heart and songs,
Sweet and spontaneous, wake our tongues.'

Who sow in tears shall reap in joy,
Naught shall the precious seed destroy,
Nor long the weeping exiles roam,

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

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But bring their sheaves rejoicing home.

As surely as one is IN Christ, that one shall be regenerated, called, converted, justified and glorified. The Georgia Baptist Article of Faith expresses it in that manner, and I think it is fully scriptural. There is no "chance" (or possibility) of failure on the part of Christ to secure to Himself those that are His.

Yours,
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JEHOVAH, THE GOD OF ORDER.

("Let all things be done decently and in order". I Cor. 14:40)

The Apostle Paul in writing under the inspiration of the Spirit of God to the churches of Corinth (and to all the churches of God in all time) admonishes them that "all things" in the service of the church be done "decently and in order". (I Cor. 14:40.) The same apostle, as he writes to the churches at Colosse under the inspiration of the Spirit of God, says "For though I be absent in the flesh, yet am I with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ" (Col. 2:5). From Acts 18:23 we read, "And after he had spent some time there (Antioch), he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples".

So the Apostle taught the need of good order and was pleased with good order in the churches, and he himself in his journeys among the churches, went not in a haphazard fashion, but in order. And this is so because the true God whom he served, and whom we try to serve today, is a God of order. God does not work haphazardly or wander about willy-nilly, but there is an order in all that He does. Let us begin where the scriptures begin with the creation of the universe. It was (all) done in order. Surely God, who possesses all power, all knowledge and all wisdom, could have as easily spoken the whole universe into existence in a fraction of a second, had He so purposed to do! He did not exceed six days to bring His creation to pass. And yet, He takes six days to complete this work because He has an order in which He will do it. In the first day He gives light where only darkness had reigned before (Gen.1:2). That light shone from God, Himself, as the sun, moon and the stars are not created until the 4th day of creation. So is God's order in the spiritual creation; God Himself shines in the darkness of the hearts of His chosen ones and begets a new creature, a living, spiritual creature, and it is only later that the light of the gospel touches them. They may have

heard the gospel outwardly proclaimed or read the teachings of the Bible before God touched inwardly their hearts in the new birth; but it never brought the joy or carried the meaning that it does after God Himself has shined in our hearts. "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). The firmament was brought forth the second day; the dry land the third day; the trees and plants the third day; the fish and the fowls the fifth day; and animals and creeping things and lastly on the 6th day. So, we see His order here. He did not purpose that every thing be made in an instant, but spaced them out over a period of time. So, the heavens are older than the earth, the earth is older than the trees or animals that live upon it; and the very, very last thing God made was man. Had Adam been made any earlier, he would, no doubt, have said, "Look at what the Lord and I have done". Today, the religious world of Adam's posterity claims eternal salvation from their actions which they say are needful in order to make God's sacrifice of His Son a fruitful work. What blasphemy!

So, God's creation was done "in order". So was the true placement of the tribes of Israel in their forty years' travel in the wilderness. When they camped, they did not just pitch their tents anywhere; and when they journeyed, they did not just straggle along in confusion. There was a particular, set place for each tribe to camp; and within that encampment particular, set spots for each family within the tribe; and when they marched, they marched in a prescribed order. (See Numbers 2). And among the Levites, God gives the order within the tribe of Levi in Numbers chapter 3 and 4, and also the responsibilities and placement of each individual family within the tribe (see Numbers 3:35-36). This order even continues after they (the Children of Israel) had crossed the Jordan River and left the wilderness, entering into the land of Canaan. In the 6th chapter of Joshua we are told of their march around the city of Jericho. It was not a hodge-podge of Jews jostling for a position in the line of march; but each family knew their place within the tribe, and each tribe in order; six days they marched silently around Jericho; the seventh day they marched seven times around the city and then at God's command the priests blew the trumpets and when these two to three million Israelites shouted, the wall came tumbling down and fell flat. Would it have worked if they had only done it five times? Or if they had tried it after the third day and just shouted then? No, God is a God of order, and His order must be followed specifically.

Naaman, the captain of the host (army)

of Syria, learned this when he came seeking healing from his leprosy (II Kings chapter 5). He thought the old prophet Elisha would come out of his hut and touch him and speak words that would cause the leprosy to vanish. Instead, Elisha never saw the man. He told his servant to tell Naaman to dip in the Jordan River seven times and he would be clean. Naaman was insulted; he was an important man in Syria and thought surely the prophet would come out and heal him instantly. Besides, he reasoned, there were bigger and better rivers at home in Syria. But one of his men said, if the prophet had given you something hard to do, you would have done it. So, he went into the river, dipped six times and still came out a leper and was the same as when he went in. But he goes down the seventh time and comes up with skin as clear as a newborn. God is a God of order and His order must be followed.

The tabernacle and the vessels placed therein were all prescribed by God and were to be set "in order". Exodus 39:37: "the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light". And in Exodus 40:4 we read "and thou shalt bring in the table, and set in order the things that are to be set in order upon it ..." Now that is plain — God says to Aaron, as High Priest, you are to set up the tabernacle exactly as I instructed you; you are "TO SET IN ORDER THE THINGS THAT ARE TO BE SET IN ORDER"; in other words, see that you do it in accordance with the instructions I have given you. So in the temple in Jerusalem and in the temple that Ezekiel saw, we read that all things were in order.

But long (ere) before the creation of the universe, before the foundation of the world, much less of the construction of the tabernacle and the temple, there was an eternal covenant made between the Father and Son and Holy Spirit to save God's chosen people from their sins and the punishment thereof, and it was made in order. Now David in his last testimony, left on record here of his hope in God, as follows:

"Although my house be not so with God, yet He hath made with me an everlasting covenant, ORDERED in all things, and sure; for this is all my salvation, and all my desire, although He make it not to grow"
(II Sam. 23:5).

Thank God that He is a God of order and that covenant is, indeed, "ordered in all things and sure"; had God overlooked any enemy of His people or had He not placed things in the proper order in His decree, then we would have nowhere else to turn. And speaking of that eternal

covenant, which includes the resurrection of the saints of God on that final morning when time shall be no more, and the resurrection is declared to be in order. "But every man in his own order: Christ, the first fruits; afterward they that are Christ's at His coming" (I Cor. 5:23).

So, the true and living God is a God of order, and through the ages of time His servants have sought to follow His Order. Witness these words of testimonies from the word of God: the priests "lay the wood in order upon the fire" and "lay the parts, the head, and the fat, in order upon the wood" (Lev.1:7-8,12; Lev. 6:12); when Abraham offered Isaac, we are told that Abraham "built an altar there, and laid the wood in order" (Gen. 22:9); Elijah, meeting the prophets of Baal on Mt. Carmel, in preparing the altar for the sacrifice to the Lord "put the wood in order." (I Kings 18:33). In Acts 11:4 we read where Peter "rehearsed the matter from the beginning, and expounded it by order unto them". Luke, the author of the gospel bearing his name and also the book of Acts, begins his gospel "to write unto thee in order" (Luke 1:3).

King David, when he brings up the ark from the land of the Philistines, tells Israel "because ye (the priests) did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order" (I Chron.15:13). I wonder how many times we have experienced troubles and divisions in the church because we just sought God to bless us only in our way of doing things, instead of following after God's due order according to the scriptures and His word. I am reminded again and again that God said plainly that "my thoughts are not your thoughts, neither are your ways my ways, saith the LORD" (Isa. 55:8). As we have let today's modernism drift into our churches, I wonder how much we (our selves) stand needing to be put in order. Hezekiah was told to put his house in order (I Kings 20:1; Isa. 38:1); and we all need and desire to heed that admonition; and many churches also need to be set in order. God said "I will reprove thee, and set them in order before thine eyes" (Psalm 50:21). The Apostle Paul writes to the church at Corinth, a church guilty of worshipping preachers and man instead of worshipping God, ignoring needed discipline among their membership, and desecrating the communion service, and after condemning all this, he says "and the rest I will set in order when I come" (I Cor.11:34). Paul writes to Titus (whom he calls "mine own son after the common faith") that "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting ..." (Titus1:4,5). How about it, preacher brethren, have we "set in order the things that are wanting" or have we overlooked the waywardness of the churches and

declared "peace, peace where there is no peace" (Jer. 6:14; 8:11)?

How beautiful is the dear, old Church when she is kept and blest to walk in God's order; each one respectively in the membership with the desire and blessing God has given him or her; filling their place always, and laboring, working harmoniously together in love; when conference is held where "all things are done decently and in order"; when no one person or family runs or wants to run the church; where the members are all accounted as equal, for we are all the same — poor, needy, hell-deserving sinners, and saved only by the grace of God. I have seen ministers who thought they had an imperial ministry over the Church and deacons who likewise thought theirs' was an imperial deaconship, and all the other members were to just sit back quietly, ask no questions and do as they were told. But both the pastor and the deacons are only servants to the church and not bosses.

It is not my church or your church; it is God's church; and He has set forth the order of His church in the pages of His Word, both in doctrine and in practice. May the Lord keep us and bless us to carefully and prayerfully seek to walk in that order.

Bob Dickerson

EDITORIAL COMMENTS

Elder Bob Dickerson in his good article above, titled, "JEHOVAH, THE GOD OF ORDER", has pointed out and defined two age-old maladies, or plagues, that many, many times have afflicted the Church in the past, namely, (1) an imperial ministry, and (2) an imperial deaconship. Those two terms, (1) imperial ministry, and (2) imperial deaconship, directly translate scripturally into the language of Christ as recorded in Mark 10:42-43: Christ said to the Church, "Ye know that they which are accounted to rule over the Gentiles EXERCISE LORDSHIP over them; and their great ones EXERCISE AUTHORITY upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."

Men who are not kept and set themselves up to rule the Church, as Christ calls them "great ones", attempting to exercise their LORDSHIP and so-called AUTHORITY over the Church are sheep and flock scatterers. I have heard all my life that true ministers and true deacons are only servants to the Church, not dictators and rulers. Christ said, "whosoever will be great among you, shall be your minister, and whosoever of you will be the chiefest, SHALL BE SERVANT OF ALL." So many, many times, when we hear of dissent and trouble in the membership of our churches today, it originates from preachers and deacons EXERCISING THEIR LORDSHIP over the flock, as well as EXERCISING THEIR AUTHORITY over the members. So many times, such causes great pain and suffering among the sheep and lambs of God when "patience is not allowed to do her perfect work", and the end result is confusion, conflict and trouble in such places. (See James 1:4).

A beloved Elder amongst us once said that the true hierarchy of the Church is "the elder is at the bottom, the deacon is next, the Church is over both elders and deacons, and CHRIST is over all of it, THE HEAD". Then he said, "Look at the results of turning this order around. If the elder is at the top, Christ is at the bottom." Then he said, "This, the latter, is not in keeping with my beliefs or understanding", end of quote.

The Apostle Paul admonished the Church in the time of conflict and dissent, saying "Set them to judge who are least esteemed in the Church". (I Corinthians 6:4). Any church can never go wrong in that direction. May God ever keep us from this

dilemma, "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he be drowned in the depth of the sea", said Christ to the Church. (Read Matthew 18:6).

May God ever keep the preacher at the bottom of the totem pole, not as the great, chiefest one at the top. Enough afflictions upon our heads will keep us from offending our precious brethren, and God will surely send them. It is truly as Christ said far better to first be exalted that we may then be abased (cut down) for in the abasement is the true exalting that Paul said "that we may abound." (Read Matthew 23:11-12 and Phillipians 4:11-12). If not deceived, Elder Dickerson has been blest to expound the wonderful truth in his good article above that, we feel, is very timely".

J. M. Mewborn
August 12, 2010.

A SPECIAL REQUEST

By a recent, special request, *Zion's Landmark* in this issue is republishing the Experience of Grace of Sister Ellen Wright Keene that was first published in the March 1st, 1924, issue. She was the faithful wife of the late Elder Frederick W. Keene; she was born June 7, 1846, in Dublin, Ireland, later moving to London, England, where she met her Husband, Elder Frederick W. Keene. The couple lived in Raleigh, Wake County, North Carolina, where she died April 5, 1928. They were dearly loved by our churches of this area from 1919 until their respective years of death(s). Sister Keene first united with the Strict (Gospel Standard) Baptist Church of England before coming to America. Elder Frederick W. Keene later united with the Covenanted Baptist Church of Canada where they immigrated to live in their early lives.

J. M. Mewborn

EXPERIENCE OF ELLEN JANE (WRIGHT) KEENE

Samuel L. Douglas
(England)

Dear Cousin:

For some time past I have been feeling very much ashamed of myself for not having answered your good letter, but I am a delinquent in letter writing, as I am in many other things.

Your account of the occasion of the laying of the corner-stone in the new church building (or meeting-house) there was very interesting. I have never witnessed one. It is strange that your name will probably be read therefrom a hundred years hence. But, as you say, it were far better that your name be written in the Lamb's Book of life than in that man-made, man-engraved corner-stone. If in your new church Jesus Christ be preached as that chief corner-stone, elect and precious, as recorded in the scripture, then all will be well, and those who believe on His Name shall not be confounded.

You speak of being "sorry that one so lovable and gifted as my dear husband, Frederick W. Keene, should be shackled by the narrow rules of church order and discipline." Well, I certainly cannot blame you for I, myself, once thought the same thing regarding the Church. I know it is the general opinion of all the denominations of the world. I shall not try to answer for him for I have not the ability to do so, but he, himself, is "ready always to give an answer to every man that asketh a reason of the hope that is in you, etc." (I Peter 3:15). When you make your

long, promised visit to our home here, I know he will be willing to do so.

Now, I thought it might, perhaps, be interesting to you to know why I am a Baptist. Well, as you doubtless know, my parents attended the Church of England (Episcopalian) to which, of course, we children went also to the Sunday School, where I was taught that "in my baptism, I was made a member of Christ's body, a child of God, and an inheritor of the kingdom of Heaven." This, of course, like many other things in my childhood, was learned as a parrot might learn, neither understanding nor caring what I was repeating. But, somehow, as I grew older, I began to think that this could not be exactly true. I had often seen little babies christened in the church and I wondered how that minister, sprinkling a little water on the child's face, could make it a new member of Christ, a child of God, and an inheritor of the kingdom of Heaven.

Also, my mother used to tell me if I would be a good girl and obey my parents, and not do any bad things, I would go to Heaven when I died; but, if a naughty girl and did not do as I was told, I would go to the bad place. Now, I thought it was strange how I might, possibly, go to the "bad place", if in my baptism I was made a member of Christ, a child of God, and an inheritor of the "kingdom of Heaven." But, it said so in the prayer-book, which book I had always thought was akin to the Bible, and was correct. So, I did not know what to believe or think. This was confusing to me.

However, at the time these things did not lie very heavily upon me. As time went on, I was told I was "getting old enough to be confirmed", and the next time it was given out in church that there was to be a "confirmation", at such a time, that those who wished to be confirmed would meet in the vestry for instruction on certain afternoons. My mother told me I had better go, as I might not have another chance for sometime, and she said, "You are now quite old enough."

Even then, I had my own ideas about confirmation, but as some of my companions were going, and as there was a prospect of a nice, new dress for the occasion, I did not object, but went to the classes.

Now after the confirmation was over, we were told it was now our "privilege" to partake of the communion, but as I felt that too sacred a thing to be treated lightly, I would not do so. I had yielded to confirmation, and thought that was bad enough, because I looked upon that ceremony as joining the church, which I felt should not be done by any except those who had been really "converted", or had truly experienced "the change".

Now, what that mean't was to me very vague. I knew the significance of the

word "changed," but changed in what way I did not know. I had heard people of other denominations speaking of some who had been converted and joined the church, so I felt it was something about which I knew nothing.

I was a lively girl, while growing up, and like most young people, fond of fun and all sorts of amusements, going to parties and dances, of which I was particularly fond, though always taking care to keep, strictly speaking, in respectable society.

There came a time when all these things became the vanity of the vanities to me. I shall here relate how all of this about came about. One day, one of my girl-hood friends and companions said to me: "O Nellie, do you know that there is a great Evangelist preaching in the city here?" She continued, "and they say there are such crowds going there where there is often no standing room. I would like to hear him, what difference there can be in his preaching to be able to draw such crowds, would not you?" I said, Yes, indeed, I would."

So, we attended the service that evening. After the preliminary exercises were over, he took his text from Romans 5:8: "For scarcely for a righteous man will one die; yet peradventure for a good man some would dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." It seemed as though one of the Lord's arrows pierced my soul then and there. Before that time I had been made to know that I was a sinner, but then, I truly felt it for sure. I was entranced, spellbound, conscious of nothing but the sermon, until it was over. I felt that almost every word he said condemned me.

I went home from that meeting with a heavy heart, the burden of all my sins resting upon my shoulders. I was Christian in Bunyun's *Pilgrim's Progress*: my burden was too heavy to bear. I felt that if I did not get rid of it, it would sink me to the ground, to hell, but how to get rid of it, I could not tell.

I went to every meeting, hoping that in some way or the other relief would come. At almost every meeting there were those who came forward at the closing invitation who professed to be converted, and then afterwards would go on their way rejoicing. But no, not I; I felt that I must be more wicked than they, too wicked for the good Lord to hear my prayers, sighs, and groanings. The question came to me, continuously, "What must I do to be saved?" I knew that the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." I thought that I did believe. I had always believed there was a God, a Heaven, a hell, and a Jesus who once lived on this earth, and that everything in the Bible was true, but I knew that "believe" must mean something different.

I tried to pray to God to show me what

it mean't to truly "believe." If not deceived, I was made to pray earnestly. I even was made bold enough to ask GOD to show me before the year was out (this was in the month of December).

It was on the 29th day of December, as I retired for the evening to rest, feeling heartsick, weary, discouraged and well-nigh in despair, feeling that God had turned a deaf ear to my prayers, and that there was no forgiveness for me. I lay down and began thinking of our meetings and the preaching, etc. Then by memory I repeated some of the hymns we used to sing. There were many that I loved, but it seemed to me there were two that I loved best, one of them of which seemed to be an answer to my soul's longing to know, "What must I do to be saved?" I did not know it then, but I have since learned that nothing, or no one, can give that answer to the weary, longing soul but God, Himself. Let me quote that hymn here:

"Nothing either great or small,
Nothing, sinner no;
Jesus did it, did it all,
Long, long ago.

When He from His lofty throne
Stooped to do and die.
Everything was fully done;
Hearken to His cry;

It is finished, yes, indeed,
Finished every jot;
Sinner, this is all you need,
Tell me, is it not?

Weary, working, plodding one,
Wherefore toil ye so?
Everything was fully done;
Long, long ago.

Still to Jesus' work you cling
By a simple faith,
Doing is a deadly thing;
Doing ends in death.

Cast your deadly doing down,
Down at Jesus's feet;
Stand in Him, in Him alone,
Gloriously complete.

It is finished, yes, indeed,
Finished every jot;
Sinner, this is all you need,
Tell me, is it not?"

When I had finished repeating that hymn to myself, I was amazed. I suppose I had sung it hundreds of times, but I had never before seen in it what I saw then, as follows: a complete salvation through the finished work of the Lord Jesus Christ, and Him alone. I seemed to see Him with the eye of my soul, hanging there on that cross, bleeding and dying. I felt that He was my Savior, and that He was there dying for my sins. I said, O Lord, is this what it is to believe on thee? Thou hast said, "It is finished." (I knew these were the last words of Jesus on the cross, when "He bowed His head,

and gave up the Ghost." (John 19:39). I said, I do, I do believe it, my trust is in thee, in thee, I felt like Esther when she went in unto the king: "If I perish, I will perish", trusting in thy Word. A calm, restful frame of mind came over me. I seemed to forget about my sins and repeated that other beautiful hymn of which I have spoken earlier. It is just as dear to me today:

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee.
O lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!

Just as I am — poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!

Just as I am — thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

Just as I am — thy love unknown
Hath broken every barrier down;
Now, to be thine, yea thine alone
O Lamb of God, I come!

I said to myself, Yes, I have learned by bitter experience that it must be just as I am or not at all. While thinking of those things, I fell asleep.

In the morning, when I awoke, the blessed sunshine was flooding my room and everything seemed different. I had a beautiful, sweet sleep such as I had not had for a long time, and I felt refreshed and happy. My mind instantly went back to the night before, and I thought, can it be possible that God has answered my prayer, and that this is conversion? I hoped so, but was afraid to dare say it was.

I then looked for the burden of sin that I had with me when I lay down, but could not find it; it was gone, gone I hope into the wilderness, a land not inhabited, where no human eyes can find it, carried there by our Scapegoat, our precious Jesus. O then what a delightful time I had praising, loving and trusting my dear Savior. I looked forward to those meetings as I had never done to my worldly pleasures.

"Twas a heaven below,
The Redeemer to know,
And the angels could do nothing more
Than to fall at His feet,
And the story repeat,
And the Saviour of sinners adore.

"On the wings of His love,
I was carried above,
All sin and temptation and pain;
And I could not believe,
That I ever should grieve,
That I ever should suffer again."

I supposed that this wonderful state of mind, that I was experiencing, was to always be mine, but I was soon disillusioned. I found sin and sorrow, doubts and fears, temptations and persecutions, were mine instead.

I had a Sunday School class for some time in the English Strict Baptist Church (England), which I faithfully attended, although I did not attend any of the other services, since I had begun to go to those meetings. When they learned I was attending the latter church instead of their church, several of the officials called on me at different times and remonstrated with me, but when they saw they could not deter me, I soon found I was given the "cold shoulder." If I met any of them on the street, they would look the other way, or were generally very busily engaged, or occupied, looking at a shop window, or looking over at the other side of the street, always away from me. It was not in my direction that they looked. It was not scarcely a teacher in the school would speak to or even look at me, so that I gave up my class. After those meetings were all over, I felt like a sheep having no fold and no shepherd.

Here, I longed to cast in my lot with the people of God, but my trouble was to know who they were. I went from one denomination to another, one Sunday to one place, and the next Sunday to another. I read the Bible and studied to try and find which was the nearest to the church of Christ in the days of the apostles. The more I read the more I felt that this one above all others, which I did not really want to ask a home with, or join, was the nearest; and that one was the Strict Baptist Church.

Now I had heard many strange things about them, and when they were spoken of in my presence, it was always in a slighting, sneering, belittling manner. Therefore, from my childhood I had been prejudiced against them, and even after I had been to their meetings very many times and saw nothing either strange or wrong, I thought, surely there must be something which they are keeping back from me.

I liked the Congregational minister very much, and went to their meetings quite often. Sometimes, my mind was almost made up to ask them for membership and join them, but when I did there would be a misgiving of conscience. On one occasion I was there on their communion Sunday, and when the minister invited "all who loved the Lord Jesus Christ to remain and partake with them

of the emblems of His death", I kept my seat, remaining in it, intending to accept the invitation. However, by the time almost all of the congregation had gone out, I felt I could not stay, and I went out, too. Inwardly that feeling was there, saying to me, "these are not your people."

After that, I attended a Bible class in the (Strict) Baptist Sunday School — (England) — and occasionally went to their meetings. This was not regularly by any means for I had not yet been "fully persuaded", and did not want them by my attendance to cause them to have any suspicion of my thoughts. But the time came when I felt I could stay away no longer. I told the Bible class teacher, who was a deacon, and I believe a truly gracious man, that I wanted to have a home with the people whom I had been made to love and believe were the people of God. He said, "My dear child, I have been looking for this a long time; I knew it would come to pass sooner or later, and I sincerely welcome you among us."

I went before the church that day and was cordially received and baptized. Here, I felt happy in obeying my Savior's commands.

"O how happy are they
Who their Savior obey,
And whose treasures are laid up above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

Sometime after this, I became acquainted with him, Frederick W. Keene, who is now my husband. He was then a very young man, seventeen years of age. I had known but few religious, young people, young men especially. I was struck with wonder and amazement at the gracious words which proceeded out of his mouth. I felt that I knew nothing, that I was only a babe, and he a man in Christ Jesus, mighty in the scriptures. I felt in my inmost soul that he was as truly called to preach the gospel as was Timothy of old, although at that time such a thing seemed altogether, almost impossible.

He is now in very delicate health; however, since then I have learned that the same GOD who called Isaiah, Jeremiah, John the Baptist, the Apostle Paul, Timothy, and an innumerable host of others from the womb, to be His servants, can also open up the way for His servants to preach the unspeakable riches of Christ, which, I believe, my husband has done. This has been done, both in season and out of season, through evil report and through good report.

Now, dear Cousin, I have tried to relate to you the very way which, I trust, God has led me; of the many trials and changes through which we have passed since our marriage, also of the circumstances which led to our joining the Old School (or Primitive) Baptist Church. I

cannot here speak, of them, as this letter is already much longer than I intended it to be.

With much love to yourself and Cousin May, your dear wife, I remain your affectionate cousin,

Mrs. Frederick W. (Ellen Wright) Keene
Raleigh, North Carolina

(Note: The above experience of grace of Sister Ellen Wright Keene, wife of the late Elder Frederick W. Keene, is taken from the March 1, 1924, issue of Zion's Landmark. Editor.)

**DOES THE GOD OF HEAVEN HAVE
"A PLAN OF SALVATION?"**

Many of us from time to time have either read or heard the nominal saying in the world this expression, "God's Plan Of Salvation." This is commonplace in the human world of religion, and is, sometimes, used in the vocabulary of those denoting themselves "Primitive Baptist." I cite here two good examples as follows, to-wit:

(1) "Therefore, by His absolute foreknowledge GOD devised A PLAN of redemption for His people," (And a second one),

(2) "Time and time again, GOD'S foreknowledge is revealed, and it is an integral part of HIS PLAN of Redemption of His people", etc.

After a diligent search throughout the Bible I cannot find that the word "PLAN" is written or mentioned anywhere. This includes both the Old and New Testaments. The inspired writers of the scriptures chose not to use the word plan, as such, anywhere in their writings. I have no way of determining if the word plan even existed in the days and times of the apostles and prophets in the Greek, Hebrew and Latin languages.

I do find, however, that the words, to-wit: decree, both as a substantive and verb, decreed, decrees, also, purpose, purposed, purposes and purposeth, all of them, are used many times in the scriptures.

We feel, therefore, that the word plan does not belong in the declaration of the doctrine of God our Saviour since it is altogether un-scriptural and un-Biblical. This tells us very plainly that God never planned anything. It is only a human word, and is, therefore, non-inspirational. Only men (Mankind) make plans, and many, many times they fail. God's purpose and decrees do not! Each of them will come to pass exactly at His scheduled and appointed time.

J. M. Mewborn
July 10, 2010

**THE EXPERIENCE OF GRACE AND CALL
TO THE MINISTRY OF A BELOVED ELDER,
WHO LIVED OVER 78 YEARS AGO.**

There are a few people still living in eastern North Carolina today who carry wonderful memories of Elder Newsom H. Harrison. Recently, I came across his experience of grace and call to the ministry that was published in the February 15, 1928, issue of the Zion's Landmark. We believe many true Old School Baptists, living now, will enjoy reading it. My father told me once that he was a greatly loved minister in his day, who faithfully stood for and declared the truth with a powerful gift of oratorical expression from the pulpit.

J. M. Mewborn

**EXPERIENCE AND CALL TO THE MINISTRY
OF ELDER N. H. HARRISON**

Many brethren have requested me to write the dealings of the Good Lord in reference to my poor soul.

I was born near Hamilton, Martin County, North Carolina, on December 1, 1845. My mother was the daughter of William and Penelope Allsbrook. My father was Isaac Harrison of Washington County, N.C. I was brought up on a farm about three miles from Plymouth, N.C.

Deep, serious impressions distressed me in reference to my soul's salvation at the tender age of twelve years. I was led to see my lost, ruined condition by reason of sin. I could not see how a just and holy God could save such a sinful, guilty sinner as I. I said that if my soul went to everlasting punishment, God's Holy Law approved it well. I would slip off from my young school mates and get down on my knees and tried to beg the good Lord to have mercy on my

poor soul, but not one ray of light or comfort reached my bleeding heart. Like Job of old, I cried, "Woe is me that I was born, or after birth had being." I trembled when I closed my eyes for sleep, thinking I would wake up in torment.

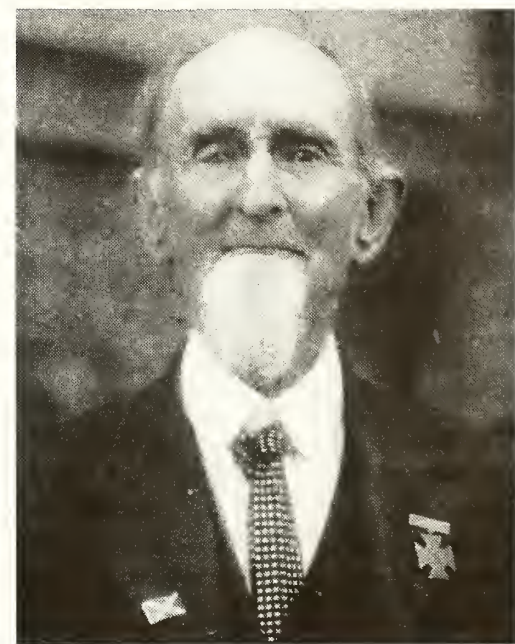
After the war broke out between the North and the South, I concluded I would join the Confederate Army and learn the arts of war, thereby throwing off my other troubles, but to my surprise my troubles came back with double force. I often thought the birds above me were blessed. I longed for one smile from Jesus, but not one ray of hope would reach my heart. If the Queen of England had sent for me and had proposed to confer great honors on me, I do not think that it would have elevated me in the least degree. God had laid my soul in the deep valley of humility. Nothing short of God's power could raise me up.

One day in the month of July, 1864, I shall never forget. All nature appeared to be shrouded in mourning. I thought I would not live to see the light of another day. I concluded to hide myself in some secluded spot where no eye could behold me to beg the good Lord to have mercy on me, a poor, hell-deserving sinner. I thought if I could get low enough to express my humility and distress that He would have mercy on me. I cried until I sobbed like a whipped child. I said: "Lord, I give myself away, tis all that I can do; Nothing in my hand I bring, Simply to Thy cross I cling." I shall here describe the time after having my difficult conviction the wonderful deliverance God gave me one evening just after having a temporary, short leave from duty, as follows.

I went back to the fort where my regiment was in garrison. Night soon closed in. I went under cover of a little tent, agonizing in tears, and to my surprise the good Lord appeared for my relief and rolled away that great burden of distress that had been pressing me down so hard from the age of twelve until I was eighteen years and seven months old. I was made to feel and rejoice in the sweet love of God. The whole citadel of my soul was in a flame of joy. My heart was impregnated with celestial fire. I was ravished with delightful admiration and overwhelmed with God's love. I cried: "O, that sinners scattered abroad in the world could feel the power and glory of a Saviour's love." To me, this Jesus was lovely and fair and brighter by far than the natural sun. I was humbled down at His feet and I tried to thank Him for what He had done for me, and this sweet promise was applied to me: "He that endureth unto the end the same shall be saved" and "Blessed is he when his Father cometh that He shall find him so doing." When I looked out at my tent door next morning, I concluded that I was in a new world and I believe I was in the world of Grace and thirsted for the communion of saints.

At that time, I had only one cousin in the Baptist Church. I went to see him and told him what great things the Lord had done for me. We cried for joy. I decided that all my troubles were over. I had a great desire to join the Primitive Baptist Church to do all I could, if the good Lord would bless me, to comfort the afflicted and poor people that trusteth alone in God for His salvation. I asked my cousin for advice in reference to joining the church. He told me to attend the next meeting of the church on August 20, 1864. I applied to my Lieutenant commanding officer, Company H, Tenth Regiment, North Carolina Troops. He told me that I could go to the church that day. I went and heard two comforting sermons preached, but I did not go to the place of worship to get religion. I went there to tell the dear Saints of God what God and His truth and correct religion had done for me. Before conference met in the house, the devil attacked me and told me how mean and sinful I was, and if I joined the church, that would put an end to all of my pleasure in this life and that I was going to deceive the saints of God at that place. I went into the woods, got on my knees, and begged the Lord to inspire me to tell the brethren what a sweet hope I had in Jesus and there was such a halo of light and glory in and around me-it is far better felt than told. When the Church extended an invitation for those who wanted a home with their spiritual kindred, I went forward and was joyfully received with them.

Next day at 10 a.m. was set apart for my baptism. Next morning, I applied to the Lieutenant to give me a pass to go to the creek and he said that it was out of his power. He told me to go see Captain Miller. I went to Captain Miller's office and told him what I wanted. He arose from his chair and said: "Oh, Harrison, I feel to rejoice with you that you have a sweet hope in a crucified Saviour. Yes, you shall go and I will go with you to see you baptized." He went with me to the Colonel and the Colonel told him and all



ELDER NEWSOME H. HARRISON
1845-1933
Age 87 Yrs.

the other boys who wished to do so might go to the creek to see me baptized. They were all delighted to have the privilege. It was one of the happiest days of my life. I realized that all the hearts of mankind were in God's Hand, like the king's heart, as rivers of water, turning them whitersoever He will." (Prov. 21:1).

Captain Miller was a Methodist preacher and a godly man. His spirit, I believe, today, is in glory, and I love the ground this day where his body is sleeping beneath the silent sod. Any man that could take off his sword from around his body, take off his cap and kneel on the ground, when it was wet and cold and pray for loved ones at home and for all in authority over us, and for our enemies, and then keep up that Lamb-like spirit must have been a godly man.

After the throes of the war, I began to have deep impressions to attempt to preach the gospel. I was led to see such an infinite distance between the creature and the Creator that it made me tremble. I begged the good Lord to qualify someone that I thought would reflect honor on the cause. The church, where I held my membership, desired me to exercise my gift. I said "Brethren, don't be too hasty. If it is of the flesh, it will come to naught, but if it is of God, all the powers of hell blended in with the powers of this time world cannot overthrow it." He works and none can hinder. He promised, "I will be a guide for your mouth and teach you what you shall say."

I have been engaged in trying to serve (pastor) three churches in the bounds of the old Kehukee Association for sixty-two years. I have been blessed to attend that association sixty-two years and have often attended the nearby Black Creek and Contentnea Associations. It has been the chief delight of my life, when blest of the good Lord, to feed His flock over which the Holy Ghost hath made me overseer. I have been blest to baptize my four brothers and three sisters in the flesh, with several brother-in-law and uncles and aunts by marriage. I recently baptized my wife, one daughter and my dear mother.

I know that the shadows of the grave are gathering around me. It will not be long before I shall lay my armor by and drink from that everlasting fountain that will never run dry. Brethren, may God bless you to be of good comfort; be of one mind. Cultivate brotherly love and pray for the peace of the church, and may the God of peace and love dwell with you. Brethren, when it goes well with you, remember this poor sinner at the Throne of Grace.

(Elder) N. H. Harrison, Pinetown, N.C.

**CONCERNING THE LIFE
OF ELDER N. H. HARRISON.**

Zion's Landmark from the October 1, 1923, issue, publishes below a testimonial describing the oratorical gift of Elder N. H. Harrison from a contemporary as follows:

"ELDER NEWSOME H. HARRISON IS REGARDED AS A GREAT ORATOR.
"Elder Newsom H. Harrison, who lives ten miles from Plymouth, Washington County, North Carolina, has been pastor of old Morratock Primitive

Baptist Church for 59 years, also has served in the same capacity for the Churches at White Plains, Beaufort County, N.C., and Pungo (River), Hyde County, N.C., each for a period of 58 years.

"Elder Harrison is now 78 years old and was ordained to the ministry at the age of 19 years. He served throughout the Civil War in the 10th Regiment, North Carolina Troops. He now farms in the week and preaches Saturdays and Sundays for these three churches. Recently, when asked if he expected to attend this year's, 1923, session of the Kehukee Association, the elder replied, 'the Churches have requested me to preach the introductory sermon and, if the Lord will, I hope to be there.'"

"Today, many good judges regard Elder Harrison as the strongest, natural orator they ever heard. While he had few school advantages in early life, his experience has been wide, and his power to absorb knowledge was unusually strong. For that reason he is a man of great learning. A person, listening to him, is quickly reminded of Calhoun, Webster and Clay and that day when American oratory was such a moving power in the business, political and religious life of our country.

"Elder Harrison preached at our church, Pleasant Hill, Edgecombe County, N.C. today; we were blessed in having a meeting house filled to capacity with a most attentive congregation. One was baptized and a deacon was ordained at this meeting. Over two hundred of our flock with our surrounding sister churches partook of the Lord's supper.

"Surely, there is no greater pleasure on earth, than attending such meetings. Besides Elder Harrison, we had five other ministers with us today who spoke from the pulpit. A genuine pleasure it was to hear each of them declare the unsearchable riches of Christ.

Yours in love,
H. L. Brake
Rocky Mount, North Carolina
August 28, 1923"

(Note: In my boy-hood days, over 70 years ago, it was my pleasure and blessing to have caught a glimpse of those scenes about which Brother Brake has described and left on record above. Those days now are no more.

(Also, Zion's Landmark wishes to acknowledge with much appreciation the loan to us of the photographs of Elder N. H. Harrison by his grandson, Mr. Leon H. Harrison, Greenville, N.C. J. M. Mewborn.)

(A MEMOIR)
ELDER N. H. HARRISON

Elder N. H. Harrison, a prominent Primitive Baptist minister, well advanced in years, died at his home near Pinetown, North Carolina, Sunday, March 5, 1933, at the age of 87 years, two months and sixteen days.

His funeral service was conducted from his home Monday afternoon at two o'clock by Elder W. R. Hines of Wilson, N.C., who is pastor of Pungo River Church, Pike Road, Hyde County, N.C.

Elder Harrison led an eventful life. He was a brave Confederate soldier, serving throughout the Civil War and was not wounded. He had been preaching for over sixty-seven years, and right on up to the time of his recent illness, he was sound in mind, as well as the doctrine and order of the church. He was sick only ten days before his death. Practically all his life, he was active in his business affairs and attending his church duties.

He left eight children, two boys and six girls, all married, and residing in different parts of the country.

Truly, a good man has gone to his reward, and he is mourned by his friends, all of whom miss him greatly over a wide range of territory, for he traveled much and preached over the entire state of North Carolina.

A FRIEND

(The above memoir of Elder N. H. Harrison's life was taken from the April 1st, 1933, issue of Zion's Landmark at Page No. 157. Ed.)

ENCOURAGING WORDS FOR ZION'S LANDMARK
FROM THE STATE OF TEXAS.

Dear Elder Mewborn,

I am so glad to be on your mailing list for the much appreciated Zion's Landmark. I also wish to say how much I enjoyed and appreciated the sermon by Mr. Prince that you published in the "Jan., Feb., March, 2010" issue of the paper. This minister from England

in the year 1882 was blest in declaring the truth from I Corinthians 15:58. May I ever encourage you to press on with the publication of this paper, Zion's Landmark.

Thanking God for Christ, His Son, I trust, as revealed to us by the Holy Ghost, I desire to remain,
Sincerely and devotedly yours in hope,

Bill Bryant
Richardson, Texas 75080
May 10, 2010

ENCOURAGING WORDS FOR ZION'S LANDMARK
FROM THE STATE OF WASHINGTON.

Dear Elder Mewborn,

I have really enjoyed many of the past issues of Zion's Landmark, especially the re-print of the Gospel sermon that was preached in England 127 years ago. It was published in the "Jan., Feb. and March", 2010, issue and was truly exceptional.

Early this past Spring, 2010, my brother gave me about 36 issues of old Zion's Landmarks from back in the late 1960's and early 1970's, which included all of the year 1974. They were given to him by my deceased mother. I found them so enjoyable and so many of the letters were wonderful to read. There were many excellent letters written to the paper in those days by a lady, who lived in Raleigh, North Carolina, by the name of Elizabeth C. Edwards; also, a "Sermon on Lot's Wife" by Elder Thomas L. Huff, Lawrenceville, Georgia, and a sermon by Elder J.C. Philpot in England years ago, titled "The Furnace and Its Fruits." May I say that all of them were food to my hungry soul. These excellent articles would, as reprints, make wonderful "Voices From The Past", if you should ever choose to re-print them.

Elder Mewborn, we have heard of your health problems through our good friend, Arlene Hole, Burlington, N.C. She remains a very faithful friend from God to me.

I do hope it is the Will of God for you to be enabled by Him to continue with the publication of this paper, the Landmark. May we ever be blest to look to Him for His mercy and grace bestowed upon us.

A sinner with a blessed hope,
Caroline Martin
Seven Bays, Washington 99122
June 4, 2010

EUNICE D. HACKNEY

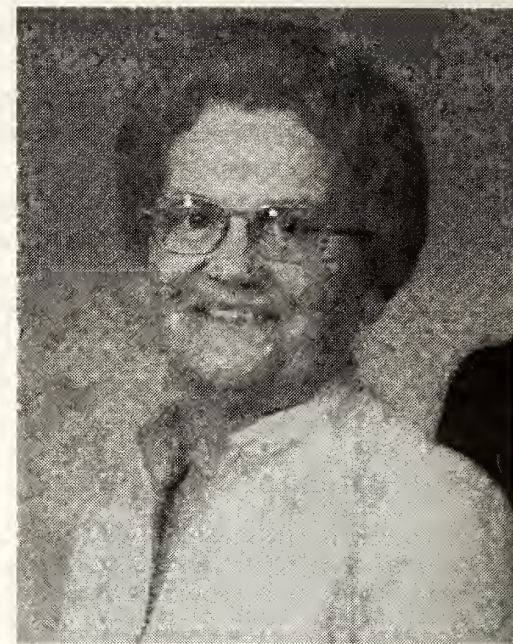
We, the members of the Willow Spring Primitive Baptist Church, Willow Spring, Wake County, North Carolina, with mixed emotions, acknowledge and accept the will of God in the passing of Sister Eunice Dupree Hackney on September 10, 2009. While saddened by the loss to all who knew her and the steadfast Christian manner in which she lived, it is the mercy and grace of God that gives us hope that she will reside in the Kingdom of Heaven forever. She was 95 years of age, when she passed away.

According to our record, Sister Hackney asked for membership and a home with Willow Spring Church on the fourth Saturday in July, July 23, 1994, and was baptized in nearby Panther Lake the following Sunday, July 24, 1994, at 3:30 p.m. with Sister Alma Surratt Martin, by her pastor, Elder J. M. Mewborn. She served faithfully from that day forward. She was the first to welcome my mother and me during our initial visit to Willow Spring Church after my father's death. She became good friends with my mother, and, I believe, was part of God's purpose in my life.

Sister Eunice Dupree Hackney was born June 27, 1914, in Johnston County, N.C., the daughter of the late Alexander (Alex) and Caroline Langdon Dupree. (Information at hand states they were staunch Primitive or Old School Baptists.) She was first married to the late Mr. Wayne Yeargin, of the Willow Spring, N.C., community, who passed away on February 8, 1968. Her second marriage was to Brother Carl T. Hackney on October 21, 1976. He passed away November 9, 1994.

Sister Hackney was also preceded in death by two daughters, Dorothy and Carolyn Yeargin; a son, David Yeargin, granddaughter, Sherrie Yeargin Crowder; sisters, Sister Lennie Dupree and Sister Flossie Moore; brothers Hughes, Brother Walton, Clyde and J.C. Dupree, all of whom lived in Willow Spring, N.C.

She is also survived by her son, Mr. Billy Yeargin, Angier, N.C., grand-son Jeff Yeargin and wife, Jan, Harrisburg, N.C.; stepdaughter, Mrs. Betty H. Griffin, Fuquay-Varina, N.C., step-sons, Mr. Everette Hackney, Garner, N.C., and Mr. Ray Ward of Florida. Also, her surviving sisters are Mrs. Vida Parrish, Benson, N.C., and Sister Clara Denning, Coats, N.C.; and a surviving brother, Mr. Gerald Dupree, Willow Spring,



(SISTER) EUNICE D. HACKNEY
1914-2009
Age 95 Yrs.

N.C. Six grandchildren, nineteen great-grandchildren and one great-great grandchild are left behind to mourn her passing.

(The writing of Sister Hackney's life and death cannot be concluded without the mentioning of the very faithful, tender care and concern rendered to her in her last days by her son, Billy. He saw that she received everything that was needed and required after her stroke of paralysis that occurred a few months before her passing. These things will always be remembered by us of his faithfulness and care of his precious mother, as all her daughters, daughter-in-law, and son, had passed away.)

Her funeral service was held on Sunday, September 13, 2009, at the Willow Spring Primitive Baptist Church with a capacity crowd in attendance, showing the high esteem and respect of which she was held, by her pastor, Elder J. M. Mewborn. Her body was laid to rest in the church cemetery beside the resting place of her first husband, Mr. Wayne Yeargin.

The notice is written at the request of the members and friends of Willow Spring Church in memory of one who was staunch in the faith of the apostolic doctrine, who never compromised it.

Felix Stokes, Church Clerk
Raleigh, North Carolina

ANNUAL MEETING TO BE HELD AT (HISTORIC)
OLD SANDY CREEK CHURCH
SECOND SATURDAY IN OCTOBER,
OCTOBER 9th, 2010.

If the Lord will, Old Sandy Creek Primitive Baptist Church will hold our annual meeting on Saturday only, October 9th, 2010, with services to begin at 10 a.m. with the usual singing, followed by preaching. We hope to have lunch about 12 p.m. It will be appreciated, if any who feel to bring a covered dish, since our membership is small.

Church site is about 5 miles west of N.C. 49 Hwy., on Sandy Creek Church Road that intersects Route #49, just south of Liberty, Randolph County, North Carolina. We hope to open the old, restored log meeting-house, built about the year 1803, where our fore-fathers worshipped in days of yore, for interested people to view the interior; also the nearby grave-site of Elder Shubel Stearnes, who founded the Church in 1755, will be pointed out to our visitors and friends.

We welcome interested Old Baptists, our members, elders and friends, to come and be with us.

Hal Younts, Clerk and Deacon,
Climax, North Carolina 27233
Tele. 1-336-674-6118

CORRECTION

In the APRIL, MAY, JUNE - Spring, 2010, edition of Zion's Landmark, the following error and correction are noted, as follows: On page No. 11, second column, line 29 now reads "whose deadly wound was headed". It should read "whose deadly wound was HEALED." Editor.