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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED QUARTERLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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(ELDER) JOHN MOSES MEWBORN

Notice: The following was written by my husband, J. M. Mewborn, prior to his death on March 17, 2012. Susan Mewborn.

FINAL ISSUE OF THE PUBLICATION, ZION'S LANDMARK

Dear Subscriber and Reader of Zion's Landmark:

It is with deep regret that I announce the discontinuation of my publication, Zion's Landmark, becoming effective with this issue, the January, February, and March, 2012, number. This decision has been made by me and was initiated because of the continuation of my struggling health issues and problems. I have scrutinized all of my alternatives, and, if not deceived, endeavored to pray earnestly with regard to continued publication, but feel led by the Lord to cease printing at this time. This suspension is permanent and will remain in effect.

The Zion's Landmark has long striven to contend for the truth, doctrine, ORDER and practice as believed and upheld by the Old School or Primitive Baptist church for the past 145 years. The Baptist people at home and abroad have been most supportive to the paper, all of which is appreciated by me. I would ask that you continue to pray for me, as I desire your prayers.

All unearned portions of paid subscriptions will be refunded on an unearned, prop-

rata basis in in due course and time in a future mailing to you.

We beg for God's mercy upon us and His reconciliation in our behalf at this time.

Humbly and sincerely yours,
J. M. MEWBORN, Editor
February 15, 2012

(ELDER) JOHN MOSES MEWBORN

Elder J. M. Mewborn was born May 12, 1932 in Greene County, North Carolina and departed this life, March 17, 2012 at the Western Wake Hospital, Cary, N.C. He was 79 years old. He was the youngest of nine children, born to Elder Joshua E. Mewborn and his wife Emma Turnage. He attended the Snow Hill School in Greene County. After graduating from high school in 1950, he attended the University of North Carolina at Chapel Hill, where he received a Bachelor of Arts Degree in 1954. Having completed his formal education, he was offered a job by Elder T. Floyd Adams and his wife, to work in their insurance agency in

Willow Spring, N.C. He accepted their offer and began to work there in the spring of 1955. He worked with the Adams' until their retirement, after which he purchased the Willow Spring Insurance Agency and continued there until his retirement in 1995.

Soon after moving to Wake County, N.C., he was introduced to Susan Turlington of Harnett County, N.C. She was brought up in a Primitive Baptist home by her fine parents, Henry and Laylon Parrish Turlington, who were respectable people and pillars in their community. They were married March 29, 1958. Their life together lacked 12 days being 54 years. To this union were born four children, their names are as follows: Cynthia M. Eason, Lydia M. Smith, John Moses Mewborn, Jr., and Suzanne M. Campbell. Elder Mewborn was blest to provide well for his family. All of his children received a college education. He was blest to see three grandchildren, who also survive, along with his brother, Henry T. Mewborn and his sister Ruth M. Martin.

Now that I have written about his natural

life, I hope it is the Lord's will to write about his spiritual life, because the God of Heaven and His Church were his greatest love and the earnest desire of his heart.

Elder Mewborn's parents, who were Primitive Baptist, were highly esteemed in our country. His father was the pastor of our church and served as clerk of the Contentnea Association for many years. He was also elected in 1933 to serve our county as Clerk of the Superior Court, an office he held until 1958, when he suffered a stroke and became disabled. When Elder Mewborn was born, his father said that the first time he held him in his arms, a voice spoke within him saying, "your son will be a preacher." His father did not reveal this until it became reality, but he, like Mary, kept these things and pondered them in his heart (see Luke 2:9). They named their son after his paternal grandfather. Elder Mewborn's parents, who were second cousins, were both great-grandchildren of Elder Parrott Mewborn, for whom Mewborn's Church was named. As a boy, Elder Mewborn travelled with his parents every weekend as they visited the many churches and associations. Even as a child, he loved to be with the Old Baptists. When the other children would gather outside to play, he would be found in the company of these dear old brothers and sisters, listening to every word they said. He would hear them relate their experiences and tell what great things the Lord had done for them. He knew that they possessed something that he did not, and though he did not understand the doctrine they preached, he knew that they were a special people and unlike the rest of the world. As time went on, the Lord began to deal with him and he saw himself as the worst sinner that ever lived. He began to beg the Lord to have mercy on him, a poor sinner, and he remained in this condition for some time. He was made to know that he could not go to the Lord, but that the Lord must come to him. One night, while he lay upon his bed, burdened by the conviction of sin, the Lord, at His appointed time, did visit him and he received a lively hope in Jesus Christ. He was made to see that salvation was full and complete in the finished work of Christ, who now had be-

come his All in All. He was made to confess that he had done all the sinning and Jesus had done all the saving. He could now witness with the poet, John Ryland, when he wrote:

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much-loved saints,
For I must go with you."

On the fourth Sunday night in May 1955, the door of the Church at Mewborn's was opened for reception of members, when he came forward, relating his experience and asking for a home with the church. Those present said; he came forth preaching. He was received into membership and was baptized the next Sunday morning, along with his mother and two others. He was baptized by his first cousin, Elder Albert Parrott Mewborn, because his father, at the time, was ill. Soon afterwards, the church liberated him to speak in a public way. On the second Sunday in October 1957, the church assembled a Presbytery of Elders: J. E. Mewborn, T. Floyd Adams, M. F. Westbrook, and W. Gerald Pate, for the purpose of ordaining him to the ministry, which would span a period of almost 55 years.

In Ephesians 4:11-12, we read: "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, for the edifying of the body of Christ." Elder Mewborn was given the gift of both pastor and teacher. He was blest to faithfully perform the duties of a pastor, as laid out in I Timothy Chapter 3. He was always concerned over the welfare of the church. He was a firm believer in the absolute predestination of God, over all things, and, "that all things work together for good to them that love God, to them who are the called according to His purpose." (Romans 8:28). He believed that salvation was unconditional; "For by grace are ye saved through faith; and that not of yourselves: it is the Gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we

should walk in them." (Ephesians 2:8-10). He believed in the strict order of the church, as laid out in the scriptures. He would not compromise on the order of the church, nor the doctrine or truth, which he believed were inseparable. When designing men had crept in, unawares, into the churches (see Jude 1:4), departing from the truth, Elder Mewborn would sound the alarm from the Watch Walls of Zion, "Cry aloud, and spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." (Isaiah 58:1). Sometimes these conflicts would split Churches and Associations, but he feared God and not man, so he was content to follow "the footsteps of the flock" and the "thus saith the Lord," as laid out in the Scriptures. Like all soldiers of the cross, he bore his battle scars and admitted that every battle that he ever tried to fight, he lost, but every battle that the Lord ever fought for him, he won.

As well as having the gift of a pastor, he was given the gift of a teacher. Not that he could bring one into the knowledge of the truth, no and a thousand times no, because this teaching comes only by divine revelation, but the teaching under consideration here, are to those that have already been given eyes to see, ears to hear and a heart to understand. He was blest to expound the Scriptures so beautifully, dissecting every word to bring out the strict meaning of the scriptures, believing that every word was properly placed and to remove just one word, would change the whole meaning. He would tell us that the most misquoted scripture in the Bible was Matthew 6:10 and Luke 11:2; "Thy Kingdom come, Thy will be done in earth, as it is in Heaven." Most people will say, "on earth," but it is "in earth" (these earthly vessels). He had a deep understanding of the scriptures, and His sermons were so enlightening that many people would say that they had never heard them explained like that before. Many times, a scripture would employ my thoughts to the point that I could hardly wait for the second weekend, so that I could talk to him about it. Time and time again, he would preach on the very scripture that I had desired to talk to him about. My question would be answered in his sermon, without me ever saying a word about it to him. This was evidence to me, that the Lord was in the place. My grandmother told me that once, when he was so highly blest while preaching, she saw a bright light shining about his head. What a wonderful evidence of one's calling. He would often say at the beginning of the service, that he hoped it would be the Lord's will to; "Stir up your pure minds by way of remembrance" (II Peter 3:1). He had an amazing memory; he could quote scripture, songs, and poetry written by the Primitive Baptist. I do not believe that he ever forgot a person's name after hearing it the first time. He loved history and genealogy. He wrote his first article for the Primitive Baptist, when

Zion's Landmark

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

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he was only 16 years old. It was a history of Our Church which was published in the July 1, 1948 issue of the "Old Faith Contender." He had a vocabulary that was colossal. When he had idle time as a youth, his father would give him the dictionary and tell him to read it. As a result, he had the ability to express his thoughts; in conversation, in his sermons, and in his writings, like no other person I have ever known. Nearly every time that I was in his presence, I would learn a new word.

The Lord blest him with a wonderful gift to write. He was blest to write many articles on the scriptures, that the Lord had opened up and revealed to him. After reading and publishing his articles, in the Zion's Landmark, Elder T. Floyd Adams, the editor, asked Elder Mewborn to serve with him on the editorial staff of the paper. He accepted, and became the associate editor of Zion's Landmark, beginning with the December 1, 1961 edition. He served in this capacity until the death of Elder Adams in 1973, after which, Elder Mewborn became the editor and owner of the paper. He was associated with the Zion's Landmark from December 1961 until he passed from the stage of action on March 17, 2012, a period of just over 50 years. He wrote the histories of many churches, and the biographies of many of the Old Baptist people, especially the ministers, which would be accompanied by their photographs, when available. It was a joy to read the experiences of these dear old saints, how the Lord had called them out of nature's darkness into His marvelous light (See I Peter 2:9). Elder Mewborn was given a deep understanding and knowledge of the types and shadows portrayed throughout the Scriptures. He was given to see Christ and His Church foreshadowed in the characteristics of things both animate and inanimate, and he would write on these subjects, as the Lord revealed them to him. Examples of the articles that he wrote on these subjects are: the trumpet, the pearl of great price, the fig tree, the seven natural colors of the rainbow, the lion and the bear (sin and death), the ark, and the speckled bird. In his writing and in his preaching, he was blest to proclaim the theme of the scriptures which is; "Jesus Christ and Him crucified."

Elder Mewborn was chosen to serve as pastor of Mewborn's Church in 1975, after the death of his father, Elder Joshua E. Mewborn. His father, along with my great-grandfather, Elder W.B. Kearney, served as pastors of Mewborn's Church in a joint capacity beginning in March 1926, following the death of the former pastor, Elder T. B. Lancaster. They both, being members, and ordained elders in the same church, served in this capacity until the death of my great-grandfather in December 1951, when Elder Mewborn's father was left to serve alone, as pastor. Therefore, from 1926 until 2012, Elder J. M. Mewborn and his father served as pastors of Mewborn's Church, collectively, for a period of 86 years. Elder Mew-

born also pastored the following churches: Willow Spring, Harnett, Seven Mile, Mebane and Wheeler's, all in North Carolina. He also pastored Harris Springs in Georgia and South Hampton in Pennsylvania. He preached in 11 states and also in Canada. During his ministry of almost 55 years, he left on record that he took part in 15 ordinations, married 25 couples, baptized 49 candidates and preached 516 funerals.

He preached his last sermon on the second Sunday in February 2012. It was from the eighth chapter of Genesis. He talked about Noah and the ark, and explained the differences between the two birds; the dove (the elect) and the raven (the non-elect). The appetites, he said, of these two birds are so different, the dove desires that which is clean and pure, while the raven, a scavenger by nature, desires and feeds on the filth of this world. He then referred to the fourth verse in this chapter where it says, "and the ark rested." He said he wanted us to pay strict attention to the word "rested." The remainder of his sermon was about this word. He spoke of God's Pattern, of the day and the night. He said, "after we have toiled all day and are weary, we desire rest. We lay down at night and sleep. In our sleep, we are dead to time and the things of this world. When we awake in the morning, the night seems to have passed so quickly and we awake to a new day." He then said to us, "when our journey and toils in this life are over and we close our eyes in death, we shall rest from the toils and cares of this present evil world. When we awake on that Glorious Resurrection Morn, our sleep will seem but a short time." Looking back now, I can plainly see his good-bye and farewell to us, in that last sermon.

When I saw his body lying in state, I remembered the word "rested," and I fully believe that he is now enjoying that sweet rest that he preached so beautifully about in that last sermon. As I looked upon his countenance for the last time, I could not restrain my tears, knowing that I had lost my beloved pastor, my dear friend, my cousin in the flesh, and, I hope my brother in Christ. Yet I believe that our loss is his eternal gain.

A large concourse of brethren, family and friends attended his funeral, which was held at the Rose Graham Funeral Home in Benson, N.C. Elder Ernest Duncan preached the funeral. His text was from II Timothy 4:7; "I have fought a good fight, I have finished my course, I have kept the faith." He was blest to be able to set forth the doctrine that is most assuredly believed by us, and to speak words of comfort and encouragement to the congregation. A description of his discourse can be found in Proverbs 25:11, "A word fitly spoken is like apples of gold in pictures of silver." The congregation sang two of Elder Mewborn's favorite songs; "Amazing Grace and Rock of Ages." I have never heard a more beautiful rendition of these hymns than I heard that day.

His body was laid to rest in the Montlawn Memorial Park Cemetery, Raleigh N.C., on top of a hill, with his feet to the East, and his head facing the rising of the sun, to await the second coming of Christ, at the last day. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matthew 24:27).

As Elder Mewborn so often closed the service with Jude's benediction, it is my desire to do the same with this writing, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 1:24-25).

Humbly submitted,
W. WILLIAM EDWARDS
Snow Hill, North Carolina
April 22, 2012

ETERNAL VITAL UNION WITH
THE CHURCH OF THE LIVING GOD
("All Things Are Delivered Unto Me
Of My FATHER, And No Man Knoweth The
SON, But The FATHER; Neither Knoweth
Any Man The FATHER, Save The SON,
And To Whomsoever The
SON Will REVEAL HIM." Matt. 11:27)

Betroth'd in love ere time begun
His blood-bought bride with Jesus see;
Made by Eternal Union ONE,
Who was, and is, and is to be.

Thus He became our Covenant Head,
Charg'd with her sin the Savior stands,
To do, and suffer in her stead
All that the righteous law demands.

Here justice and the highest grace
Met in the sinner's only Friend;
He freely took our lowest place;
Oh! LOVE that does all thought transcend.

When sunk in sin He'll not disown
Those sacred ties that made her His,
But claim this partner of His throne,
Thro' floods of wrath and deep distress.

Nor flood, nor flame, nor hell combin'd
Shall from His heart THE CHURCH divide;
His Blood the Eternal covenant sign'd
When for her sins in Love He died.

Thus in His eyes she ever stood
From wrinkle and from blemish free;
Lov'd with the dateless Love of God,
And blest by the great sacred THREE.

(UNKNOWN)

AN ACCOUNT OF THE TWO SITES
AND MEETING-HOUSES OF THE
OLD KEHUKKEE PRIMITIVE BAPTIST
CHURCH OF 270 YEARS,
AS INTERESTINGLY TOLD

BY CHARLIE D. ALSTON

The location of the first Kehukee Primitive Baptist Church, which was organized 1741-42, was on the northwest side of a small stream that flows into Kehukee Creek about three miles east of the town of Scotland Neck, Halifax County, North Carolina, and about a quarter mile off the county highway now known as Shields Commissary Road.

For forty years after its organization Kehukee Church grew to a membership of over 125. Then for a period of about eighty years (1780-1860) the church had its ups and downs in membership, and by 1859, it had declined to the point it was necessary to begin a reorganization.

Some ten or twelve years after the reorganization, a decision was made to relocate Kehukee Church from its original site near Kehukee Creek, and construct a new building about one mile south of the town of Scotland Neck. On April 1, 1872, Benjamin I. and Della Allsbrook deeded for \$25.00, a lot of 2 1/2 acres of land to the Elders and Members of Kehukee Church and their successors. The exact date the present building was constructed and completed is not known, but is believed to have been shortly after the land was deeded to the Church in 1872.

The building, like many Primitive Baptist meetinghouses of that period, was simple in construction: rectangular, 44 feet long, 34 feet wide, with two doors in both the east and west ends; a gallery or balcony about 11 feet in length extended across the width of the west end of the building; the balcony was entered by an outside door to an inside staircase on the south side of the building. The site of this (second) building is today near the intersection of N.C. Highway 125 and Kehukee Church Road about one mile south of the city limit of Scotland Neck.

From its original organization in 1741-42, Kehukee Church had black slaves in full fellowship as church members. Some years after the War Between the States (1861-1865), some of the black members petitioned to withdraw to form their own congregation. This was done sometime in the mid 1870s. Those blacks who wished to withdraw were given Letters of Dismissal, a black elder was ordained, and it is probable that the first Kehukee meetinghouse, near Kehukee Creek, was turned over to this black congregation. (We think that the present day Kehukee Missionary Baptist Church — black congregation — now occupies, or is very near the first Kehukee meetinghouse of 1742.

The present Kehukee building was altered about 1901, at the request of a 'cross-the-road' neighbor. The two front entrances of the building were closed, and one entrance made through a "bell tower" with steeple which was added. There is no evidence that a bell was ever hung in the tower.

Mr. John L. Coughenour (1850-1913), a wealthy lumberman and sawmill owner,

originally from Pennsylvania, moved to Halifax County, North Carolina, and purchased the property across the road from Kehukee Church. He established a sawmill and lumber operation on the east side of his property along the nearby Atlantic Coast Line Railroad. On the west side of his land, near the road intersection, he built his large, commodious two-story home facing Kehukee Church Meeting-House. His daughter, the late (Mrs.) Fannie "Rosebud" Coughenour House (1903-1995), said that her father gave the lumber and building materials to Kehukee Church to add the bell tower and steeple. He was used to seeing churches with steeples in Pennsylvania, and wanted to see a church with a steeple from his home across the road. The plain, traditional looks of old Kehukee meetinghouse did not suit his idea of a church building. Although Mr. Coughenour is not mentioned in the church minutes, his offer of the lumber was apparently accepted as there are references to the work being done.

During the 1970s, other alterations were made to the building with assistance from members of other churches: the interior of the building was covered with plyboard paneling, two rest rooms were added under the gallery/balcony area, and gas space heaters were installed to replace the old wood and coal fired stoves which had been used for a century. The windows in each side of the bell tower were removed and boarded over with regular weatherboarding.

The last member of Kehukee Church died in 1979, and for about twenty years the church property was maintained by a committee of descendants of former members and other local interested persons. Once a year a fifth Sunday Union Meeting was usually held during this period.

After the deaths of most of the committee, and for lack of sufficient funds to maintain the building and grounds, the property was sold to Mr. Bruce Davis, who for years had maintained the grounds and made many repairs to the building. Over a period of years, Mr. Davis had acquired all the farm land adjoining the church lot, and also the lands and home of the late Mr. John Coughenour. Mr. Davis and his wife now live in the old Coughenour House, and he continues to try to maintain Kehukee Meeting-House and Cemetery in a good state of upkeep and preservation.

CHARLIE D. ALSTON
Scotland Neck, North Carolina
February 16, 2012

A LAND-MARK RECORD
FROM THE PAST — THE 1827
KEHUKKEE BAPTIST ASSOCIATION
CIRCULAR LETTER

Note added here by Hoyt D. F. Sparks, September 20, 2011 - "As a note of background on the cause of the tone of this Circular Letter, one man is worth mentioning,

not that he was alone in the pursuit of instigating worldly doctrines and practices into the Baptist congregations during the early 1800's. This man to which I have reference was a representative of those who, during this period of time, taught the application of humanistic endeavors, and then tried to pass them off as the religion of Christ Jesus. This man was P. W. Dowd of Raleigh, North Carolina. He was an enemy of the truth and stood with his familiar friend, Martin Ross, in the early days of the 1800's to divide the Baptist people and their congregations. Dowd was one of the founders of the North Carolina State Baptist Convention (Raleigh, N.C.) in 1830. He had strong recognition in the eastern part of North Carolina, even to be mentioned in prominent newspapers of that time. One such mention appeared in the *Tarborough Free Press*, Tarborough, Edgecombe County, N.C., as follows:

"Elder P. W. Dowd has been appointed to preach at the following area churches, to-wit: Marn's (Mearn's) Chapel on Thursday, the 19th of April, 1827; Friday, April 20th, Rocky Swamp; Saturday the 21st, Quankey Chapel, Sunday, the 22nd in the Town of Halifax; Tuesday, the 24th at Smith's Church; and on Thursday night, April 26th in Tarborough."

As is seen from the above preaching appointments, his travels took him to numerous places, and his influence enabled him to persuade many to follow his misguided teachings, mainly for the purpose to put money in his pocket.

Please notice here these actions taken by the old Kehukee Baptist Association that took place in the years 1826 and 1827, which was six years earlier than the Black Rock Address in Maryland in the year 1832. Therefore, the old Kehukee Baptist Association was first later followed by Churches in the Middle Atlantic states at Black Rock Church at Butler, Maryland, when they also took their firm stand against man's modern inventions that had been introduced at that time in the Baptist ranks.

KEHUKKEE BAPTIST ASSOCIATION

This Association convened at the Kehukee Baptist Meeting-House in Halifax County, North Carolina, on Saturday, October 6th, 1826, and continued in session three days. The Association embraced at that time 38 churches and 1,951 members. It appears by the following resolution, passed at this meeting, and Circular Letter that was annexed to their Minutes, that the division of sentiment on the subjects mentioned, which recently threatened them with disunion and division, had at length been amicably adjusted and peacefully settled. Article #14 of the Resolution reads as follows:

"Resolved, that whereas a paper purporting to be a declaration of the Reformed Baptist Churches in North Carolina, dated August 28, 1826, which was handed into our last session and read, (containing sev-

eral articles), and the said Association referred the same to the churches composing this body, which were requested to give their sentiments severally on said articles to this Association, which being done by most of the churches at this time, and, after an interchange of opinions by the members of this body, it was agreed that as to Missionary Societies, Tract Societies, Bible Societies, and Theological Seminaries, that we *DISCOURTENANCE* them, and the practices allied and resorted to for their support in begging money from the public to back them. Further, that if any person should come, or be amongst us as agents of any of the above societies, we discountenance them in the practice above said; and further, should they be under the character of ministers of the Gospel, that we will not invite them into our pulpits, knowing them to be such, believing these societies and institutions to be the inventions of men and are not warranted from the Word of God.

"Now as to the Article in said paper relative to Masonry, we unanimously agree, that should any of the members of our churches join said fraternity, or be members thereof, and continue to visit their lodges, and Masonic parades, that it shall be a bar, to prevent them from fellowship with us in our several churches; and should any Baptist ministers join said fraternity, or belong therein, and continue to associate therewith in the lodges, or Masonic parades, that in such case (or cases), we will not invite them to preach in our pulpits, believing them to be guilty of such practices; and we hereby declare a non-fellowship with such practices altogether."

CIRCULAR LETTER — KEHUKEE ASSOCIATION (1827)

The Kehukee Association now sitting at Kehukee Meeting-house, Halifax County, North Carolina, the 6th, 7th, and 8th October (1827), to the several Churches they represent, send greetings:

Dearly beloved Brethren: Having under the kind and auspicious Providence, been permitted to convene in our annual meeting, you will, no doubt, expect as heretofore an epistle from us on some subject of importance for your instruction and comfort, while passing through this vale of tears here below; and we know of nothing that may give you the alike of joy, as to hear from our meeting in terminating as it did, being so overruled by the almighty and merciful God, surpassing any thing we had conceived from the general excitement and contention that had long raged in producing discord and distress in our body of churches. We believe it will be joy to you, as well as a duty we owe our God of infinite goodness and love to record in memory; and shew to future generations, the great care of Him over His people in this hour of division, danger and distress.

When ready to sink in the deep waters of disunion and strife, and be overwhelmed with party spirit and bad feelings, that this

Almighty, kind and merciful God, who has promised to be the guide of His people, even unto death, should have manifested that His everlasting arms were underneath us, and shew to all around that the gates of hell should not prevail against His churches. This is to us a great astonishment. It is a joyful deliverance, as Israel experienced at the Red Sea, or as when the Jews brought back the fleeing, mourning David to his house and destroyed the party spirit; that God should step in like the days of Esther, and save His falling and ready to sink churches when there was not scarce a hair's breadth between them and division. It is surprising grace and it was the Lord's doings that are marvelous in our eyes.

The thoughts of which divine watch-care, manifested in this hour of danger, produced feelings of joy and love, unspeakable and unutterable, with every heart at this time, having more joy, love, union and peace than each, respectively and individually, could express, for fullness and wiping of tears; that we, indeed, from experiencing the quick, unexpected transition, from the feeling of party spirit, to a union of hearts could exclaim with the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalms 133:1). It was truly in accents of joy to overflowing, while experiencing the feeling of unwillingness that you should not rejoice with us and be participants of that happiness resulting from the gracious kindness of our God, manifested to this Association, when every heart trembled with fear and pain for the state of the churches.

We shall, therefore, give you, beloved brethren, a brief sketch of the circumstances attending our meeting. On Saturday, the 6th, we met, but Oh! God, who can describe the feelings of His dear people here. This includes both the ministers and private members; the coldness of affection, the shyness, the fear of division, the painful party spirit, that raged in every bosom, more or less; the grief, the contentions in little groups of brethren scattered about, here and there, in the place, arguing to prove, and disprove, who was right; and the general excitement by saint and sinner alike, just to see and hear what the end would be; yet, we had remaining love and good will enough to proceed and hear the introductory sermon, which was ably delivered; and then prepared for business session as usual, when it was proposed, that on reading the letters, no notice should be taken of the answer of the churches to the articles which were referred from last year, (purporting to be a declaration of the Reformed Baptist Churches in North Carolina), or that it should be referred to the churches another year. This was objected to, however, when it was put to a vote and decided by a large majority to receive the answer from the churches as given in their respective letters, as they were read. Here, it was agreed that the subject be laid over for debate on Monday.

Who can tell what God may do for us? Or, if we must part, we would part in peace, at least, and that without reproaching one another. On Monday, when assembled for business, it was found in the answers from the letters that there were twenty churches unanimously in favor of the declaration, while some other churches were in favor for all but the word 'reform', while some of the churches were divided. But all the churches, except one, were opposed to a Baptist joining the Masonic Society, and visiting their lodges and parades.

From the brethren's being together on Saturday, and Sunday, and conversing and preaching, and hearing preaching, we hope God so tempered their hearts, as to be given a heart of prayer and a sincere wish for His direction, to be so disposed as to bring about peace, union and love, once more among them. For on Monday, when we came together, it seemed to be the prayer of all hearts to put an end to strife and contention that had so long destroyed the harmony of ministers and Christians on these subjects.

Then on Monday, we took up the declaration. At first view it seemed impossible that ministers and brethren, so opposite in their feelings and opinions, could ever have come together in oneness of acknowledged sentiment. So, here we are forced to say from our view of the case, that had we all strove to the utmost of our power, and have had to our assistance all the ministers in the State of North Carolina, it could not (our being drawn together) been effected by human agency.

But, O, wonderful to relate with everlasting thanks to God, our Father, and His Son Jesus Christ, the Head of His church, and the Holy Spirit, by whose powerful influence, we hope, our blessed peace was truly restored. After some debate and explanations of our prepossessions and imbibed opinions upon our souls with light and oneness of sentiment which followed with honest and humble confession with tears of all our hard censures and reproachful actions, forgiveness followed in the broken accents of general weeping. On all hands confession and forgiveness flowed, as free as water, down a descent from bosom to bosom. The Holy flame of brotherly love enkindled all around us with more than speakable peace, joy and union. The outward embracing of love manifested itself by flowing tears, eager shaking of hands, holy kisses, with anxious embracing in each other's arms, with loud praises and thanks to Almighty God with humble acknowledgments, "this is of God, this is of God"; indeed we felt and enjoyed the spirit of forgiveness, joy, peace and love, with and toward one another in such a high degree that every doubt was removed. Each had a witness in his own heart from what he felt that it was of God, to the mutual good of all. Then our hearts overflowed and the demon's discord and party spirit, fled from every bosom. We can attest that we

have never witnessed the like in any Christian council or assembly heretofore anywhere. The Lord has done, dear brethren, great things for us, wherefore we are truly made glad in our hearts. (See Psalms 126:3).

It is our deeply felt desire and wish that you join with us to be ever thankful to His great name. We feel that no man, whether saint nor sinner, could ever have witnessed all this scene, but must have acknowledged that God was with us of a truth. And whatever may be said of these things, the division and strife they have caused in our churches and among our ministers is to us an evidence they were (all of them) never of God. The happy reunion of love, joy, peace and harmony that abounded on all hands by ministers, saints and sinners alike at taking a decided stand against them, still shews God's interposition (and intervention) to save His sinking and distracted churches plainer than ever, that these things were not of Him. For, He is not the author of confusion, but of peace, as in all the churches of the saints. Surely, whatever breaks the union, peace and the bond of sweet fellowship of His sweet little churches should be abstained from by any (and every) Christian everywhere because his, as well as his brother's happiness, is at stake. This includes the general good and welfare of the true Baptist society of which he is a member.

After coming to mutual, harmonious fellowship, and brotherly love, every countenance seemed to wear a new aspect, every heart seemed to be tenderness, every voice seemed to be accents of love and acquiescence, embracing union, friendship, fellowship and peace, while silence reigned for a few minutes to wipe away the flowing tears, being interrupted, here and there, bursting forth outwardly the joys it was no longer able to contain. The holy ecstasy of the joy seemed to say to all around, "The Lord is surely with His people today, indeed and in truth." Let the heavens rejoice, and the Kehukee Association be glad that the merciful Lord has to her restored peace once more and peace be to all the churches."

The article "reform" was agreed to be left out, while the five next were put to vote and unanimously carried, by scarce a dissenting voice in their substance. The seventh article on Masonry was carried by unanimous voice of all the churches in their letters, and so praised God, for His kindness towards us, and parted with more brotherly love than we have seen since the days when modern missions were first introduced amongst us in the year 1803. So, let brotherly love continue is our prayer for Christ's sake and mutual peace.

And now, dear brethren, we beseech you, by the mercies of the living God, for His honor and progression of His divine cause and the peace of all our churches, that with all meekness and lowliness of mind that you endeavor to keep the unity of

the Spirit, hereinafter in the bond of that peace, by walking godly and righteously in this present, evil world, while forgiving and forgetting all the past, burying (in the decision of the Association) all former animosities, taking heed not to disturb the hatchet nor the helve; and at all times may we be blessed to have the single eye and our feelings at heart for the Saviour has said "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 were drowned in the depth of the sea." (Matthew 18:6). "Their angels do always behold the face of my Father which is in heaven." (Matthew 18:10).

May we never forget that the Apostle Paul said, "when you sin so against the brethren, and wound their weak feelings and consciences, you sin against Christ". Then be at all times may God keep us that we be careful not to hurt the feelings of the weakest saint, and rather than do it, even deny ourselves things, which otherwise might be lawful. "Vengeance is mine; I will repay, saith the Lord". (Psalms 13:19).

May God bless us to give Him all the glory, enable us to be kind and affectionate to our brother in Christ, strive for peace in the brotherhood, and perhaps most important than all things, forgive that we may be forgiven, and may He bless us to cultivate love and friendship, be courteous, kind and hospitable, while shining His Spirit in our hearts in all good works, glorifying our Father which is in Heaven, whereby bringing honor on that religion that we profess and will be a bright, shining example to our families and neighbors that sit in darkness, that they may take knowledge that you have been with Jesus. In that craved blessing of peace of mind, He will keep you by your godly walk before your God and fellowman.

Now unto Him who is able to keep you from falling, and make you perfect in every good work, with thanksgiving and praise unto Him throughout all our churches for this great favor that is bestowed on us. The grace of our Lord Jesus CHRIST be with you now and forever. AMEN.

THE END OF EVIL THINGS FOR GOD'S ELECT

"Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented". (Lk. 16:25).

Whatever one might gather from this faithful record spoken by Christ and recorded by Luke, I cannot say. I can only report the pleasant thought that has permeated my mind, as I recently pondered it. In dealing with the matter of heaven and earth, men seem to have a plethora of opinions and a paucity of scriptural proof. Having no personal, infallible knowledge whether this passage is a parable or a reality, we will let others more enlightened deal with that issue. Since there are many

things about hell on which we are unclear, we will not attempt to describe the indescribable. Nor can we with confidence explain what is intended by "Abraham's bosom" and other such terms. However, it seems apparent from this scripture, whether actual history or a parable, that at (and following) death men are either tormented or comforted, according to the eternal purpose of God "Who worketh all things after the counsel of His own will". (Eph. 1:11). We know absolutely that the rich man did not inherit hell because he was rich and Lazarus did not earn Abraham's bosom because he was poor. *It is not riches or poverty that decides the eternal destiny of men, but of God who has prepared some vessels to glory and fitted others to destruction.* (Rom. 9:22-23). So, dear reader, just because you are dirt poor, don't fanaticize that you have a certain home in the celestial Heavens. The old wives tale I often heard as a child, "Well, if I suffer here, I won't have to suffer after death" is a false comfort that will find you wanting at the time of your demise. Without Christ as your impeachable righteousness before God, you will be cursed as certainly as the wealthiest reprobate who ever lived in this world. And to mimic the words of this passage "In hell," whatever is to be understood by the term, you will lift up your eyes in torment.

It may seem strange, indeed, to speak of a pleasant thought rising from this passage, which is seen by most as a terrible and fearful record. Yet, we can only report what God has been pleased to impress upon our mind and heart and no more. May these few feeble thoughts provide encouragement and hope to those who walk in Zion and tremble at His word.

Recently, our mind was captured by this passage while involved in another study. The statement that the rich man had received his good things in his lifetime and was now tormented is what normally engaged our attention. However, this time, I trust by God's design and purpose, that fact was over-shadowed by the blessed truth that the evil things Lazarus endured had ended with his death, and he was now comforted.

"We know that all things work together for good" in faith to God's people. This is a mysterious, but comforting truth. That precious scripture led us to this passage, declaring the equally blessed truth that also included those evil things we often mourn over, such as indwelling sin and inner corruption. The outward evil of pain, despair, sorrow, and affliction, will all cease when this short life is over. We confess, that being in the evening of life, ever moving to the final sunset and, ever approaching "our long home" (Eccl. 12:5), our thoughts dwell more and more upon the unseen things "which God hath prepared for them that love him" (I Cor. 2:9). These are eternal things, and the temporal and timely, and yes evil things of earthly life gradually

begin to fade into those rising shadows. Maybe that is natural as we increase in age. When we are young and full of strength, death seems so very, very far away: But oh, dear friend, how quickly death comes to break all earthly ties and usher us to an expected end.

Possibly, even now, there are children of grace bowed down with the sense of inner corruption. It presses them down like a heavy burden, fostering despair, and brings forth the cry, "How long Lord? Wilt thou hide thyself forever?" (Psa. 89:46). Oh, gather comfort from the thought that the evil corruptions you now acutely feel shall soon be ended. They shall be slain with the stroke of death. Notice, dear friend, that Lazarus was not commanded to remember anything, including the evil things of his earthly life. It was to the rich man only that Abraham said, "Son, remember." Is it possible that in the eternal ages, we will only see or perceive how everything deemed evil during our lifetime, was good from God's hand? What a blessed employment that would be for the tossed and troubled saint! Yet, now, how often do our heads hang low upon our breast and sobs rise from deep within because indwelling sin has robbed us of all comfort. Carnal doubts invade our minds, and peace cannot be found anywhere, though sought for with diligence. Perhaps upon your bed you toss about, unable to sleep, moaning over your disobedience and failures. You try to pray, but words will not come. Ah, I know you too, brethren, have been there. Men and women in understanding and knowledge of vital union with Christ are not strangers to such groanings of the vexed soul. No doubt, under divine inspiration, but possibly with a consideration, Paul wrote, "For me to live is Christ, but to die is gain" (Phil. 1:21). Brethren, one of tremendous gains to our souls is at death we will be rid of this old man of sin and all the evil, hurtful things of this life. "Lift up your heads" troubled child of God, the day of your release draws near (Lk. 21:28). Death is not to be feared, but to be embraced as great gain to the prisoners of hope. (Zech. 9:12).

Many mothers and fathers in Israel have had their heart broken over a wayward child. They feel bereaved of their child (Gen. 43:14) over whom they have wept much and earnestly prayed to God for their recovery. Nothing they have attempted arrests them in their mad course and hopelessness envelops them. Remember, dear one, it was not Lazarus, but the rich man who had grief over his five brethren after death. Those tears you have shed, which God has placed in his bottle and recorded in His book (Psa. 56:8), are not shed in vain. Whatever the measure of your suffering, those tears, however loudly we proclaim that we will never forget the heartache, we shall. At death the deep sorrow will not only be ended, but, I believe, forgotten.

Many saints have endured unbearable

sorrow as a precious loved one is taken away, possibly a wife, a husband, or a child. And often death is preceded by horrible sufferings. Like Christ, we have stood over the grave of loved ones and wept. Oh, what a soothing bandage for that broken heart to recall that God is just and righteous in all His ways, and has solemnly pledged that He "shall wipe away the tears from off all faces" (Isa. 25:8) and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away". (Rev. 21:4). The stroke of death will end all these evil things and the child of God's sovereign grace shall be wrapped in endless comfort and bliss.

What a comfort to know that all things, including evil, work for our good. During times of doubt and sorrow, the ever-blessed Physician often comes to sooth His buffeted children. Spiritually, He gathers us in His everlasting arms and whispers sweet promises that dry our tears. What blessed moments! But, dear friend, our soul rejoices in the grand prospect of evil corruptions, temptations, and afflictions forever ended when we make that predestined voyage to our eternal abode. Often having sensibility of evil things in this present life and the joy of having tears wiped away, we are like the beloved apostle and "are confident ... and willing rather to be absent from the body and to be present with the Lord." (II Cor. 5:8).

HAROLD WAYNE GREGORY
Morrisville, North Carolina
July 19, 2011

— HISTORICAL —
SOME IMPORTANT HISTORY
RECALLED OF THE TWO OLDEST
PRIMITIVE (OR OLD SCHOOL)
BAPTIST CHURCHES
IN THE UNITED STATES

I have been minded for several years to leave on record for clarification purposes only this history, perhaps unknown today by many of the Primitive Baptist people, both members and friends, of our two oldest churches, the Welsh Tract Church at Newark, Delaware, and the Hopewell Old School Baptist Church (now closed) in Hopewell, Mercer County, New Jersey, in our country, America.

While the Welsh Tract Church, Newark, Delaware, bears the distinction of being the oldest Primitive Baptist Church to exist in our country, it was not, however, the first orthodox, bona-fide one to be organized here. Please note the following data from the record. Welsh Tract Church was formally organized in the spring of 1701 in Pembroke-Caermarthen, Wales, a principality of Great Britain, a division of the United Kingdom within the sphere of the European continent, and then emigrated as a church body immediately thereafter that same year, 1701, to Wm. Penn's Pennsylvania colony, Welsh Tract, now Delaware.

It was just fourteen (14) years later on April 23, 1715, when a group of twelve, legally baptized members met in the home of a devout man named JOSEPH STOUT in the village of Hopewell, Mercer County, New Jersey, and were duly constituted the Hopewell Old School Baptist Church, qualifying this ancient body of Christ as the first Primitive Baptist Church to actually be organized on American soil, almost 60 years before the signing of the Declaration of Independence. I mention here the origins of these two churches to show the minute difference in their historical roots, respectively, since it appears that so many people seem to have the false notion that the Welsh Tract Church was the oldest, regardless, whether in Wales or America. Hopewell O.S. Baptist Church was the first Primitive Baptist Church to be established on American soil, while the Welsh Tract O.S. Baptist Church was the first to exist in our country. Welsh Tract Church was always referred to as "the Church Emigrant". A clear distinction of historical significance is made here.

The strong doctrinal tenets of Hopewell's Church's Articles of Faith are given here, to-wit:

1. The Three-Oneness of God.
2. His Self-Existence and Sovereignty.
3. The Total Depravity of the Natural Man.
4. The Eternal, Personal, Unconditional Election of all the members of the Body of Christ.
5. The Specialty and Definitiveness of the Atonement.
6. The Necessity of the Spiritual Birth in order to worship God in Spirit and in Truth.
7. The Sovereign and Efficacious Operation of Divine Grace upon all the Vessels of Mercy.
8. The Baptism of Believers by Immersion.

It is interesting to note that the Welsh Tract Church was a charter, constituting member of the Philadelphia Baptist Association, when it was founded in 1707. Hopewell O.S. Baptist Church became an active member of the Philadelphia Association, the oldest Baptist Association to exist in America, shortly after its organization in 1715.

J. M. MEWBORN
January 20, 2012

SOME HISTORY OF THE RUGGED
STOUT FAMILY WITH THE
HOPEWELL (N.J.) OLD SCHOOL
BAPTIST CHURCH —
HISTORY OF THE STOUTS

"The family of the Stouts of the Hopewell Old School Baptist Church, in Hopewell, New Jersey, is so remarkable for their number, origin and character in both church and state that their history deserves to be conspicuously recorded, and no place can be so proper as that of Hopewell, New Jersey, where the bulk of this family resided.

"We have already seen that JONATHAN

STOUT and his family were the seed of the Hopewell Church with the beginning of the settlement at this place. It is most relative that it be mentioned that of the 15 Old Baptists who constituted the Church, nine of whom were Stouts, one of them, JOSEPH STOUT, in whose home the Church was organized, with the meetings being held chiefly in the homes of other Stout family members for 41 years until their meeting-house was built.

"The origin of this most remarkable family is that all of them sprang from one woman, (and she as good as dead), for her history will always remain in the mouths of her posterity. Her name was Penelope (Vanprincis) Stout and her history is told as follows, to show the "rugged individualism" of this early family of the State of New Jersey, and her tremendous suffering as follows.

"Penelope (Vanprincis) Stout was born in Amsterdam, Holland, about the year 1602. Both she and her first husband (whose name is not recalled) sailed for New York (then known as New Amsterdam) about the year 1620, fleeing religious persecution in their home of native domicile. Somewhere off the coast of New Jersey, near Sandy-Hook, the sailing vessel ran aground and was stranded. The crew got ashore and marched towards New Amsterdam (New York), but Penelope's husband being hurt in the ship-wreck, she could not march with them.

"Therefore, both she and her first husband tarried behind in the woods and barren forest. They had not been long in the place before the Indians killed both of them (as they thought) and then stripped their bodies to the skin, left to die. However, Penelope came to (regained consciousness), though her skull was fractured. Her left shoulder was so badly hacked by the Indian's tomahawk (was cut with repeated, irregular, unskilled blows, severed apart, that she could never use that arm and her hand again, like the other. She was also cut across the abdomen, so that her bowels appeared which she kept or held in with her hand.

"She continued in this situation for seven days, taking shelter in a hollow tree, and eating the excrescence of it.

"While protected from the brutal weather inside the tree, she saw a deer passing by with arrows sticking in it. Soon after, two Indians appeared, for whom she was very glad to see in hope they would put her out of her misery and suffering. Accordingly, one of them made his way towards her to knock her on her head, but the other Indian, an older one, stepped between them and prevented him. Throwing his matchcoat about her, he carried her to his wigwam and cured her of her wounds and bruises.

"After that, he took her to New York, and made a present of her to her countrymen, viz: an Indian present, expecting ten times the value in return. It was in New York that one RICHARD STOUT married her. He was

a native of England and of a good family. She was then in her 22nd year of age, and he in his 40th.

"She bore him seven sons and three daughters, one of the sons being JOSEPH STOUT, in whose home the Hopewell (N.J.) Old School Baptist Church was organized April 23, 1715. Penelope (Vanprincis) Stout lived to be 110 years of age, and saw her offspring multiplied into 502 descendants in about 88 years." (End of quote.)

Note: The above historical information is taken from David Benedict's History of the Baptists, Vol. 1, 1813, pages 573-574. Ed.

EDITORIAL COMMENT

It is to be noted at the time Penelope (Vanprincis) Stout was born in Holland, now known as the Netherlands, the Protestant Reformation was fastly spreading throughout Europe because of the persecution from the Roman Catholic Church. Charles V became archduke of Austria and emperor of Rome. Persecution against true believers in Christ was extensive throughout the area. It was at this time when Penelope V. Stout with her first husband fled Europe in an attempt to escape some of the bitterest harassment and suffering against the true Church of Christ, known in the history of time. After fleeing Holland for relief, their suffering only increased here at the hands of the American Indians and savages.

Reading and comprehending to some degree of the physical and spiritual suffering of this lady carried my mind to Hebrews 11:36, the inspired words of the Apostle Paul, where he described the trials of the true Church of God on the face of this sin-cursed earth. "And others had trial of cruel mockings and scouragings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented", etc. "They wandered in deserts and in mountains, and in dens and caves of the earth." Penelope V. Stout lived in a hollow tree, surviving off its excrescence, while at the point of death for seven days.

Persecution has ever followed the true Church of the living God in this world because of its firm stand for the glorious truth. Jesus foretold that His people would have it in these words from Matt. 5:11, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you FALSELY for my sake." We may attempt to run from it, but if we are blessed in standing in and for the truth, I fear it will catch up with us soon.

J. M. MEWBORN
January 20, 2012

ELDER JOHN LELAND

*"Take No Thought How Or What
Ye Shall Speak: For It Shall Be Given You
In That Same Hour What*

Ye Shall Speak." (Matthew 10:19).

"Recently, I came across this interesting letter, (republished here) that was published in the September 1, 1897, issue of Zion's Landmark. This letter described the inspirational gift of wisdom that God implanted in the being of Elder John Leland who in colonial times was one of our strongest advocates of both civil and religious liberty. The writer of this letter, Sister Eber Hix, of Jefferson, New York, was a member of the Old School Baptist Church in Vega, Delaware County, N.Y., that belonged to the Lexington Association, composed of churches in the Catskill Mountains. These churches were affiliated with the nearby Warwick Association, also of New York State, where Elder Gilbert Beebe was so blessed in serving churches in the 19th Century until his death in 1881. Sister Hix wrote to Elder P. D. Gold, editor of the Zion's Landmark at that time as follows:

Elder P. D. Gold

Dear Brother in Christ:

"I saw an article in a recent issue of your paper, The Landmark, in reference to Elder John Leland, a Baptist minister, who was about 125 years ago, just before the American revolution, sent to the General Assembly of Massachusetts, to get repealed a law in the statute books that taxed all citizens at that time to support the state church, the Church of England, and he succeeded. The Clergy of the State Church were so exasperated against him that one of their ministers accused Elder Leland of writing and committing to memory his sermons, especially those that he preached against the established state church and its religion from England.

"Elder Leland in consequences and due course challenged him to a public pulpit performance of extemporaneous preaching. Elder Leland, the first to speak on the occasion, immediately arose, when his antagonist gave Elder Leland his text as follows from Numbers 22:21, to-wit: "AND BALAAM SADDLED HIS ASS." (Only the Holy Ghost could reveal the meaning of his scripture.)

"Instantaneously, Elder Leland verbally announced to the large audience that he was dividing his discourse into three heads, giving them out as follows:

- (1) BALAAM IS THE PRIESTHOOD OF THE TITHING CHURCH,
- (2) THE SADDLE IS THE TITHING SYSTEM, (and)
- (3) THE ASS IS THE PEOPLE.

"The record we now have of this momentous encounter, that has survived for all these many years, is that for one hour Elder Leland poured forth in such powerful strains against the iniquity of using forced tax payer's money to support the state church's tithing system in behalf of the preachers in the state church. His eloquent speech was said to have been unsurpassed in these modern times, while thousands in the large gathering of spectators

hanged on his lips in breathless, unbreakable silence.

"When his antagonist state-church (Church of England) preacher arose to take his turn in speaking, Elder Leland then gave him his text, 'And The Ass Opened His Mouth And Spake.' (Numbers 22:28). This correct account of the encounter has come down to us today that such a storm of applause arose from the large audience that his opponent/adversary, state-church, (Church of England) minister soon sat down in failure without uttering a single sentence."

MRS. EBER HIX
Jefferson, New York

EDITORIAL COMMENTS

The power in the meeting of the above language of Christ, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak", was outwardly demonstrated and made manifest in the engagement Elder John Leland experienced and had with his adversary, the Church of England's state church's minister over the issue of the separation of church and state many years ago. Here, the Holy Ghost DISARMED, through Elder Leland, his enemy and made him powerless.

This encounter proves the meaning of this scripture, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (II Cor. 10:4). Also, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn." (Isa. 54:17). In this instance, Elder Leland's opponent had to sit down in shame.

Balaam was counterfeit, better known in laymen's terminology, "a volunteer"; he spoke the truth, but not in love for it, for he loved more the wages of unrighteousness. He told Balak, "if you would give me your house full of silver and gold, I cannot go beyond the word of the Lord, my God, to do less or more." (Numbers 22:18). He in so many words was saying, 'I will preach, but first pay me off for doing it'; a house full of silver and gold, did he mean a parsonage?

Please take note here that the Apostle Peter taught exactly opposite (to the contrary) by way of contrast concerning the use of money in the Church for compensation of any religious service. He declared, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for FILTHY LUCRE, but of a ready mind." (1st Peter 5:2).

The Apostle Paul in Romans 15:27 did sanction the giving of moneterial remembrance to the N. T. Church when he did used the word 'partake', when he said "if the Gentiles have been made PARTAKERS of their spiritual things, their duty is also to minister unto them in carnal things." However, this would be only in the event of receiving "in the blessing", not for it. And then only in event "to every man according

to his several ability." (Matt. 25:15).

Paul declared in I Cor. 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Christ declared, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." (Matt. 6:33). These things are activated from the love of God, according to the measure of faith as He places in the heart, not on a natural contract between any board of deacons and the preacher for an agreed or stipulated amount of money to preach per year.

Many years ago I remember one of our old elders saying at one of his meetings that an old black sister came up to him with a .50 piece in her hand to give to him. He said he at first hesitated, knowing that, perhaps, they were the last few pennies she had in the world. As she seemed to sense his hesitation to take it, he said he saw tears well up in her eyes, when his conscience told him to take it. On the way home that day he thought of the poor widow, when she had cast in her two mites. Christ told the scribes and those in the world around them, that "she hath cast more in, than all they which hath cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living." (Mark 12:43,44).

This scripture proves the glorious truth is not based on numerical quantity, but the quality of faith, even that glorious "faith which worketh by love." (Gal. 5:6).

J. M. MEWBORN
February 9, 2012

ELDER JOSHUA SIMMONS CORDER DECLARED THAT ORGANS FIRST APPEARED AND WERE USED IN ROME IN THE THIRD DISPENSATION OF TIME IN RELIGIOUS WORSHIP

(Following is an excerpt from the Circular Letter of the Tygart's Valley River Primitive Baptist Association in the year 1903, as written by Elder Corder. This association was composed of churches situated in Barbour, Upshur and Randolph Counties in Northern West Virginia. The Leading Creek Church, in Randolph County, I understand, is still an active body today, and has been served faithfully by Elder Veldon B. Linn, Buckhannon, W.Va., for many years. Editor) Elder Corder wrote:

"We are now living under the reign of the second beast, that came up out of the earth with two horns like a lamb in the days of Martin Luther and John Calvin, exercising all the power of the first beast of seven heads and 10 horns — the papal power, or Roman Catholic Church, so-called, drunk with the blood of the saints. (Rev. 17:2).

"ORGANS WERE FIRST USED IN THE CATHOLIC CHURCH IN THE YEAR A.D. 660, BY POPE VILALIAN."

"At this time (1903) the professed, religious world is giving more honor to the

Pope of Rome than they are giving the Lord Jesus Christ, by whom the worlds were framed. Some of our learned statesmen are calling him "holy father", when the Bible says, "Call NO MAN your father upon earth," in a grace sense. (Matt. XXIII. 9.)

"The marks of this second or last beast are plainly manifest in the holy writings. To them who have eyes to see and ears to hear this beast "doeth great wonders, so that he maketh fire come down from Heaven on the earth in the sight of men." (Rev. 13:13). Fleshly excitement or natural anxiety, as it is said by the prophet: "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isaiah I, 11. (Revelation, 13th chapter). "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James III, 6.

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

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

"The church of God has never been allied to (or compromised with) any of these parties, even in the dark ages. God has so ordained that they, His people, shall dwell alone, and He tells His dear children to leave the hills of darkness and come to the mountain of the Lord — those who have been scattered on a dark and cloudy day.

"And now, children of the living God, by the spirit of adoption, you have left Egypt, never to return; you have heard the thunders of Mt. Sinai in the giving of the law; you have tasted that the Lord is gracious; you have been under the sweet influences of God's Holy Spirit; you have promised the Lord that if He would blot out your sins as a thick cloud that you would walk in His holy commandments, and never look again to the fleshpots of Egypt; you have been buried with Christ by baptism, and have protested against the practice of rantism or sprinkling, and calling it Baptist, as being unscriptural and fraught with evil consequences; you have been given many trials and temptations to pass through before you cross the Jordan of death, for the trial of your faith in the Lord, that you may come forth as gold tried in the fire, but the end is everlasting life, and it never entered into the

heart of man the things that God hath prepared for them that love Him. Paul says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." II Cor. IV. 17. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psalms XXXIV. 19.

"We may look ahead for troublesome times and many fiery ordeals. Whoever lives to see a century more will groan under his burden. Our liberties many be prostrated. We undoubtedly are on the verge of the second, personal coming of Christ. Are we ready to meet the Lord? Have we oil in our vessels? Are our lamps trimmed? May God bless us to examine ourselves, whether we be in the faith; let us be steadfast in the truth, humble and patient. Little children, keep yourselves from idols. Farewell."

J. S. CORDER

(Taken from A SKETCH OF THE LIFE OF ELDER JOSHUA SIMMONS CORDER, chapter XIV.

THE WAY HOME

"There is a way that seemeth right unto a man; but the end thereof are the ways of death." (Proverbs 16:25). When a man's heart deviseth his way, it is the way of death. When God directs a man's steps by His Spirit, it is the way of life. (Proverbs 16:4). Then, man's steps may be on that highway, and in that way called the way of Holiness. (Isa. 35:8). The Children of God believe that Christ is the way of Holiness, because no man comes to the Father, but by Him. (John 14:16). Man's way is the self-righteous way that always leads unto death because it blasphemeth the Holy Ghost by denying the power thereof. Only the power of the Holy Spirit can reveal that pathway that leads unto life everlasting. (I Cor. 2:12). This revelation is given only to those that have been born again of God. (John 1:13).

There is a glorious city, the City of God, awaiting at the end of the way, that leads to that eternal Home for the beloved of the Lord. (Psalm 87:3). Christ knows that way because He has now gone on before, and is now in that beautiful city, awaiting the Father's day and hour to return here and then bring His children home. (Mark 16:19). Then, the ransomed of the Lord shall return and come to that glorious city with songs of eternal praise and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. (Isaiah 35:10). Think of it! There will be no more tears, no more sorrow and sadness, no more separation, no more need for faith and hope. The ransomed of the Lord shall return because they were chosen IN Him before He came out from God and came into the world. They were IN Him when He hung upon that cross. They were IN Him when He arose from the dead and left this world to go back to His Father. They

are still in Him now AND WILL BE forever and ever.

What a great joy it is to trust that we, too, though ever so unworthy, are blessed in possessing that wonderful hope that we are still IN Him as we are on our way home to that wonderful Family of God, that glorious reunion in the sky. With astonished eyes the Saints will then see as they are seen and know as they are known. If we are counted in that number, we will not only see our precious Saviour, the Lord Jesus Christ, the Son of God, but we also will see the Holiest of the Holy, the God that made this whole universe, our everlasting FATHER in that glorified state, sitting upon the throne of His glory. (I Corinthians 15:24-28). In company with our beloved, elder Brother, who has already made the way, and with all the Holy Angels of God and Saints "out of every kindred, and tongue, and people, and nation", (Revelation 5:9) (and time) we will then (and then only), praise, honor and glorify Him IN that everlasting, glorious eternity and IN that world that shall never end.

LYNWOOD JACOBS
Jasper, Texas
April, 2008

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(SISTER) MARY D. KEARNEY

As it has fallen my lot to leave on record these lines of tribute and respect to the memory of our beloved sister, Mary D. Kearney, I hasten to acknowledge my unfitness and incapability to fulfill this request.

Sister Kearney was born near LaGrange, Lenoir County, North Carolina, on October 2, 1919, and died September 4, 2011, at the age of 91 years. She was the daughter of Mr. Benjamin Thomas and Mrs. Mary (Williams) Dawson of that area.

On April 12, 1941, she was married to Mr. John M. Kearney, (better known to many as “Johnnie”), of Snow Hill, Greene County, N.C. She was preceded in death by her parents, one son, William Thomas Kearney, and grandsons, Benjamin Todd Chadwick, Wm. Berry Kearney and one great grandchild. Her surviving family includes sons, Kenneth Kearney and wife, Eva, of Greenville, N.C., William Aldridge (a nephew who she raised, dearly loved by her and claimed as her own), his wife, Barbara, Snow Hill, N.C., one daughter, Sarah Kearney, Raleigh, N.C., with a number of grandchildren and great grandchildren, all of whom she loved dearly.

Beside being the faithful wife of her husband, Johnnie, a hard-working farmer, who died Jan. 1985, she worked as a Nurse's Aid at Lenoir Memorial Hospital, Kinston, N.C., and Howell's Child Care, LaGrange, N.C., for many years during her widowhood which was 26 years.

She often talked with the unworthy writer many times of her maternal family roots and heritage, being a direct descendant of old Elder John A. Williams, who was pastor of Red Banks Church, also Hancock's Church, Pitt County, N.C., the latter where they are interred in the cemetery.

Her genuine love for her family heritage together with her marriage into the family of Elder William Berry Kearney and wife, Mrs. Betsy Johnson Kearney, (a strong minister and his wife in the true, predestinarian Baptist faith), were great influences



(SISTER) MARY D. KEARNEY
1919-2011
Age 91 Yrs.

upon her life and also helped to give her a strong bond in the faith of God's elect. She had talked with me on different occasions of her love for the Church and God's humble poor, also her hope.

It was no surprise to me when on June 13th, 1992, that she came forth asking for a home and membership in Mewborn's Church. She related her experience that day telling us of her unworthiness and unfitness, and if she had any worthiness, it was in her blessed Lord and Master. It was then that the Church gladly received her into fellowship. I remember well that she was baptized with our beloved sister, Sister Agnes Pennington. It was a joyful time with our little Church.

She never missed only a few meetings, when her seat was always filled at our meeting times. I do believe with all my heart God gave her a love for the truth and His people, here on this sin-cursed earth, for her worthy life in the community and the high esteem and respect in which she was held by her neighbors testify to her good report. (See Col. 4:5, I Thess. 4:12, and I Tim. 3:7).

After funeral rites in the Chapel of Taylor-Tyson Funeral Home, Snow Hill, N.C., her body was laid to rest in the front corner of our church cemetery, adjacent to the church building, beside the resting place of her husband and family members September 6, 2011. We sadly miss her, but as the Apostle commanded His Church saying, “that ye sorrow not (for them), even as for others which have no hope.” (I Thess. 4:13).

J. M. MEWBORN

Note: This memorial was written, first for our church, and also for our Board of Trustees, where she faithfully occupied a seat with us for a number of years. JMM.

(SISTER) HERSEY S. HESTER

It is with a sad heart and loving memory that I attempt to write these few lines concerning the life of our beloved sister in Christ, Sister Hersey S. Hester, of Fuquay-Varina, Wake County, North Carolina. Her parents were the late Bro. Acriel Smith and Sis. Cornelia (Mills) Smith, who were strong members in the faith and church during their lifetimes, respectively.

Sometimes in early life, Sister Hester was married to the late Mr. Charlie D. Hester, who pre-deceased her in death in December, 2008. She is survived by her son, Donald Hester, one sister, Sister Bertha Rogers, and one brother, Mr. Charlie Smith, all of Fuquay-Varina, N.C.

She was an excellent cosmetologist and had an established business in her home for many years, serving many customers in all walks of life. She joined the Willow Spring Primitive Baptist Church on the fourth Saturday in May, 1968, and was baptized by her pastor, Elder T. Floyd Adams, the next day, Sunday following. A member of the church was never anymore faithful to the church than Sister Hersey, especially in attendance.

Her life was a struggle in many ways, but with God's enduring strength she never gave up, even in her last days of confinement with Alzheimer's disease in a local care home. It was the writer James that described her here. (She was an humble person and never criticized people.) James said, “Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love him”. (James 1:5).

She left us on August 19, 2011, and had requested that her body be carried back to Willow Spring Church for funeral services and that the unworthy writer conduct the service on Saturday, August 20, 2011, after which it was laid to rest beside the resting place of her husband in the local Kennebec Cemetery.

The Apostle John summed it up when he wrote, “Blessed are the dead *WHICH DIE IN THE LORD*, from henceforth: Yea, said the Spirit, that they may rest from their labours, and their works do follow them.” It is our hope that we, one day, will meet again in that glorified state, where “sickness and sorrows, pain and death, are felt and feared no more.”

Written by her unworthy pastor who loved her for Christ's sake.

J. M. MEWBORN
February 10, 2012

(SISTER) BETTY FOWLER WRIGHT

The members of Tabor Primitive Baptist Church, Tabor City, Columbus County, North Carolina, have requested that I write this obituary notice for Sister Betty Fowler Wright, who passed away October 24, 2011.

Sister Betty Lael (Fowler) Wright was born December 28, 1925. She was the

widow of the late Brother J. D. Wright who, as many will remember, was a member and deacon for a number of years of Mill Branch Primitive Baptist Church. They were blessed with one son and three daughters. Their son, Larry Wright, passed away some years ago from injuries sustained in an automobile wreck. She is survived by three daughters, JoAnn Russ, Sonya Gore, and Ronda Ward, who so lovingly took care of their Mother up until her death.

Sister Betty asked for a home with Tabor Primitive Baptist Church on June 26, 1963. She was a faithful member and a loyal servant for many, many years, up until her health kept her from attending. Even then, her mind was never far from the Church and the members. She insisted on paying for the cleaning of the church building and the upkeep of the yards herself, because she knew that the church had but few members and that there was very little money in the treasury.

Just last year, 2011, she requested that we hold a meeting in her home, which we gladly did. I must say that if I ever saw anyone enjoy a church service, Sister Betty did that day. Looking back now, I hope to be made thankful to Almighty God that He saw fit to bring all who were present there for we could not have known that it would be the last time we would be able and blessed to worship with Sister Betty. We all miss her, but believe that she lived and fulfilled every minute, every work, that she was put here to do. If not deceived, we all saw in her beautiful life "the fruit of the Spirit", viz: love, joy, peace, gentleness, goodness, meekness and faith, that God made manifest in her life many times. (Galatians 5:22-23).

Her funeral service was held on October 27, 2011, at Inman Funeral Home, Tabor City, N.C., with the unworthy writer officiating. Her body was laid to rest at Twin City Memorial Gardens.

Sister Betty Wright left behind in addition to her daughters, ten grandchildren and twenty-two great grandchildren, all of whom loved her very much.

This obituary was written at the request of Tabor Primitive Baptist Church, also that it be published in Zion's Landmark. May Almighty God reconcile us to His will and continue His mercy and blessing on all of us.

ERNEST DUNCAN, Pastor
Tabor Primitive Baptist Church
Tabor City, North Carolina

(BROTHER) SAM "DUB" REAVES

At the request of Tabor Primitive Baptist Church, Tabor City, Columbus County, North Carolina, I will attempt with a heavy heart to write this obituary of Brother Sam "Dub" Reaves. He is the second member of Tabor Church that was called home, and we lost, in the year 2011.

He was born June 25, 1927, being one of the three children of Mr. Grover Cleveland

Reaves and Mrs. Ebbie Mae Gause Reaves. He was a farmer all his life until his health failed him. He is survived by his brother, Mr. Lacy Reaves, Loris, South Carolina, and a sister, Mr. Emma Helen Reaves Gore, also of Loris, S.C.

Brother Reaves was a true Old School Baptist, and he always looked forward to attending the church meetings wherever they were being held. I know because he always rode with me to them each and every Sunday, since he did not have a driver's license or an automobile.

He asked for a home with Tabor Church the fourth Sunday in May, 2006, and was baptized the following fourth Sunday in June, 2006, in Coleman's Pond in Tabor City, North Carolina. He was unable to attend the church meetings the last few years of his life after he suffered a severe stroke, where he spent them in a nursing home in Loris, S.C.

Tabor Church will surely miss him and others that the Almighty God saw fit to call home recently to their eternal home and rest. It is our hope that God will reconcile us to His will, and that He might continue His blessing on all of us. We hope to never question His will and purpose for He is righteous in all His works and ways.

Done by order of Tabor Primitive Baptist Church and written by his unworthy pastor,
ERNEST DUNCAN
Loris, South Carolina

(SISTER) INEZ HAWKINS ROGERS

It is with saddened hearts that we write of the passing of our dear sister, Inez Hawkins Rogers, at age 84 at her home of 1832 Dink Ashley Road, Timberlake, Person County, North Carolina, early Saturday morning, in February, 2011.

She was a native of Person County, N.C., the daughter of the late Brother Walter and Barsha Bradsher Hawkins. She was preceded in death by one daughter, Bonnie Lou Rogers; three brothers, Kermit Hawkins, W. T. Hawkins and Rainey Wilbur Hawkins; three sisters, Erma H. Sharpe, Myrtice H. Rogers and Gladys H. Clayton.

Her survivors include her husband of 44 years, James William Rogers of the home; one daughter, Barbara Ann Rogers of Roxboro, N.C.; one son, Ronald W. Rogers and wife, Joan, Timberlake N.C.; one brother, Arnold Dean Rogers, Yanceyville, N.C.; one sister, Alice H. Clayton, Roxboro, N.C., and one grandson, Ben Willaim Rogers.

Sister Inez joined Flat River Primitive Baptist Church on October 22, 1961, and was baptized by her pastor, Elder L. P. Martin. She served as the church clerk and treasurer for many years so faithfully until her health failed. We read in Hebrews 6:11, "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end." She surely exemplified this scripture as much as anyone I have ever known, and was blessed to live and love the Primitive Baptist doctrine and

all the dear people of the Church. It was both hers and her devoted husband's delight to share their garden vegetables and other blessings that were afforded them.

Her funeral service was held at Flat River Primitive Baptist Church at 11:00 a.m. On Monday, February 21, 2011, by her pastor, Elder Paul Clark and Elder Bobby Daughtry. Her body was laid to rest there in the church cemetery.

This obituary notice was written by acting deacon, Reuben Bowes, and approved in conference this 27th day of March, 2011.

ELDER PAUL CLARK, Moderator
ALICE W. CLAYTON, Clerk

(SISTER) BERTHA WILLIAMSON

It is with a heavy heart that we publish the passing of Sister Bertha Williamson. She leaves behind a loving husband of forty-six years, Brother Ferman Williamson; her children; her sister, Twanena, and brothers, Quinton and Mike.

Sister Bertha Williamson was sixty-five (65) years of age, when she passed away February 22, 2010. Her body was laid to rest in the Williamson Cemetery in Newport, Tennessee. For a number of years she had been a faithful member of Little Pigeon Primitive Baptist Church. She was very active in the Church.

When our meeting times came, she always made sure that we had a sufficient quantity of good food on hand for everybody, including our visitors, as well as our own church members, friends and congregation on every fourth Sunday's meetings.

She had God's gift of loving kindness which she shared through her famous Mexican cornbread and fried green tomatoes. She loved sharing her recipes and her knowledge of storing good food. She was always baking, cooking, canning or freezing fruits and vegetables. If you ever had a question about preserving your vegetables, all you had to do was give her a call.

She was never too busy to call and check on all of us through the week days, esp. the sick and feeble ones, to see how they were doing. She loved burning DVDs of our church services and gospel groups and then sharing them with each and every one of us.

God truly blessed her with a beautiful, melodious singing voice, a good sense of humor, and a love of gospel fellowship among the church and people. She will be greatly missed. It is our desire, we trust, with a thankful heart to thank our God for allowing us the privilege of knowing and loving Sister Bertha. She left with a good mark and record, both in the footprints of the flock and this time-world. (See S. of S. 1:8).

Note: This obituary was sent to us recently by Sister Nancy Spivey, Timberlake, N.C., with the request that it be published in Zion's Landmark.