

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED QUARTERLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

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## IS THE UNITED STATES OF AMERICA ABOUT TO GO THE WAY OF THE ROMAN EMPIRE?

Very recently on Saturday, December 25, 2010, a headline article appeared in our local newspaper, the Raleigh, N.C. News & Observer on page 7A, that reads as follows:

### "BIDEN: GAY MARRIAGE INEVITABLE By David Lightman (McClatchy Newspapers)

WASHINGTON — Attitudes toward same-sex marriage are "evolving," and a national consensus for gay marriage is inevitable, Vice President Joe Biden said Friday.

Biden gave a somewhat more optimistic view than President Barack Obama, the latter who told reporters this week: "I think this is something that we're going to debate, and I personally am going to continue to wrestle with, however, going forward."

On Friday, Biden cited the administration's successful push to repeal the military's 17-year-old "don't ask, don't tell" policy towards gays as a sign of the change in public attitudes. He saw the trend as leading to the support of same-sex marriage.

"I think the country's evolving," Biden said in an interview on ABC's "Good Morning America," "and I think there's an inevitability for a national consensus on gay marriage. That is my view. But, this is the president's policy, but it is evolving. I think the country's evolving," he said.

He discussed the change in military attitudes and recalled how Obama told military officials to prepare to end the "don't ask, don't tell" policy.

"I think the same thing is happening across the country with the regard to the issue of marriage," Biden also said.

Congress approved overturning the "don't ask, don't tell" policy last week with bipartisan support, and Obama signed the legislation Wednesday.

The Pentagon is now studying how to implement the policy, which could take several months.

The Defense Department earlier this month reported that in an eight-month study of more than 115,000 military personnel, 70 percent said ending the ban on gays serving openly would have a positive or neutral effect.

Combat unit personnel were more

skeptical, with 58 percent of Marines and 48 percent of Army respondents saying that ending the ban would have negative consequences." (End of quote).

## EDITORIAL COMMENTS

When I had finished reading the above newspaper article on Christmas day, December 25, 2010, my immediate reaction was one of shock, appall and dismay, beyond any words of expression, to hear and read such future, disgusting prognostication coming from the second highest office and the next to the highest leader of our beloved country and nation, the United States of America. My emotions at the time were such that I inwardly wept.

I am now four score years of age, lacking one year and 120 days. From the time I was six years of age in the year 1938, seventy-three years ago, I will say by way of memory of the standard mores and value judgment that the principles of right and wrong enforce at that time, the discrimination and distinction between them as such, have fallen 90% by way of moral decay and degradation. I make this judgment on the standard of discipline and practice that were maintained in the home and church at the time where I grew up.

In the above regard I can truthfully say that the scriptural meaning and divine teaching of the scriptures in both places, both in the home and the church, were uncompromisingly maintained and upheld between right and wrong, regardless. They were inflexible. Right was right and wrong was wrong.

Now, coming to the point, the terminology of what is today called in the human, natural world of the society of mankind, "Gay Marriage", as referred to by our Vice President, is Biblically and spiritually called by the Apostle Paul in Romans 1:26, "Vile Affections." I would suggest in this connection that if any inquirer who may not know what I am talking about here, go get yourself a Bible and read it. (The whole chapter of Romans 1.)

The Apostle Paul saw these things taking place in the time-frame when the true Church was in existence at Rome, 2,000 years ago, and lost no time in condemning such when he wrote them in his inspired writings early on in the

## A STATEMENT TO ALL OF OUR SUBSCRIBERS AND READERS OF ZION'S LANDMARK

As many of you are aware, I have experienced serious illnesses and other related health problems since April, 2007. I am currently under the care of eight (8) medical doctors in different fields or areas of medicine.

Unfortunately, for the above reason, I was compelled last year, 2010, to reduce our frequency of publication of the Zion's Landmark from bi-monthly to a quarterly or four issues per year (seasonal) basis. I continue to struggle with my health issues, making it necessary at this time that we alter our frequency of publication. I greatly regret this change, but it is necessary in order to keep the paper in circulation. It is the best that I can do.

May the Lord continue to bless you to keep us in mind, as I desire and crave the prayers of our friends and readers of the paper and the Lord's people everywhere. Also, we have sustained recent death in our immediate family.

Humbly yours in a precious hope,  
J. M. Mewborn, Editor  
February 1, 2011

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scripture just mentioned. He also made reference to their final destruction in Romans 9:29, "Except the Lord of Sabaoth had left us a SEED we had been as Sodom, and had been made like unto Gomorrhah." Paul's indication of the punishment of this sin by the God of Heaven is illustrated in the destruction of Sodom and Gomorrhah by fire, as will also be of this time world by fire at the last day. (See Genesis 19:24 and II Peter 3:4-7.)

The divine (correct) pattern of all things was set out in the very beginning of this time world when it is recorded in Genesis 2:21-23 as follows: "And the LORD GOD caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from man, made He A WOMAN, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called WOMAN, because she was taken out of Man." Notice here, strictly speaking, GOD did not take a rib from Adam and then turn and make another man for him. To have done this would have been utter confusion, preventing the fruitfulness and multiplication of the human race, as God commanded Adam. (The true and living God has never been confused about anything.) As the woman came from Adam, so the Church of the living God, the bride, the Lamb's wife was formed and created in the Lord Jesus Christ in that eternal vital union before the foundation of the world. How beautiful is this true religion! The natural formation and creation of man is only a beautiful figure and type of that spiritual formation and creation. God fixed and made all of it. The world, today out there, is blind to all of this.

The question is now asked, "Will this deviation and perversion of the norm that was established by our founding forefathers of America over 200 years ago lead to the destruction of our country? Only GOD and His time will tell.

#### THE FALL OF THE ROMAN EMPIRE

It was during my sophomore year in the Fall of 1951, sixty years ago, I remember so well, that I was required to take a course in world history in the General College curriculum to earn my Bachelor of Arts degree from the University of North Carolina, at Chapel Hill, N.C. To complete the course my professor, J. R. Caldwell, assigned a required term paper to the whole class, the topic being, "What Caused The Fall Of The Roman Empire?" This course was taught in the large lecture room of Saunders Hall, ground floor. (Saunders Hall was located on the main campus between South Building and the Louis Round Wilson Library.) There were at least 70-75 students in the class.

In doing my research to write this required term paper, I located a man by the name of Edward Gibbon, (1737-1794), a British scholar who wrote the *History of the Decline and Fall of the Roman Empire*, said to be a masterpiece of historical writing. I remember that his work on this subject consisted of six volumes, and his accomplishment of this work made him the most famous historian of his day. While at Oxford University, Cambridge, England, he converted to Catholicism, only later to be shown the truth, when he became an advocate of Calvinism.

Recently, I went into my outside storage building at my home here in Coats, N.C., and found my old term paper where I now extract the following information from it for writing this article.

The origin of the Roman Empire is said to have begun from a very small community of shepherds in Italy that led to the founding of Rome in 753 B.C. By 275 B.C. it controlled most of the Italian Peninsula. At its peak in the A.D. 100's, the Roman Empire covered about half of Europe, much of the Middle East, and the north coast of Africa. (It was during this time-frame that embraced the times and life of Jesus Christ, when He was crucified by the Roman Governor, Pontius Pilate, about

the year A.D. 33.) (Matt. 27:1) Its geographical area of control was huge. Some historians said it began to crumble, partly because it became too big for Rome to govern. In A.D. 476, Germanic tribes overthrew the last Roman emperor that ended it.

In 1787 Gibbon completed his notable work, and here is the way he accounted for the fall of the Empire citing five different inter-related causes.

1. "The rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society."

2. "Higher and higher taxes and the spending of public monies for free bread and circuses for the populace."

3. "The mad craze for pleasure; sports becoming every year more expensive, more exciting and more brutal."

4. "The building of gigantic armaments when the real enemy was within, the decadence of the people."

5. "The decay of religion — faith fading into mere form, losing touch with life and becoming impotent to warn and guide the people."

In our range of comprehension and cognizancy of the above five trends, said to have led to the collapse of the Roman Empire, almost 2,000 years ago, as we now look around us, do we see very close similarities in our economic, political and religious phases of life now prevailing among us today? I believe the answer to this question is "Yes"!

If my memory is correct, the total population of our country, the USA, based upon the recent census count of the year 2010 is 308,745,538 people in the fifty states. With a national debt of over 14 trillion dollars, based upon the total population count, to pay the debt off, each citizen by percapita head now owes well over \$4,000 each to consummate or liquidate this debt. This would extend and include the infinite number of paupers to the few billionaires.

Sometime in the late Fall of 2010, I noticed the remark of Erskine Bowles, a native North Carolinian, who was appointed by President Barack Obama (with several members of Congress) to try and find a solution for our massive debt. When recently asked by a news reporter in a news conference about the problem, the expression on Mr. Bowles face was alarming; and what he said was more alarming: He inferred, "the country is gone". This was on television. I noticed that the newspapers afterwards (or since) have had little to say about this news cast.

Many times for the past several years have I thought of the statement made by all high sheriffs in the opening of our State courts, as well as U.S. marshalls in the opening of the Federal courts, when some of them in the past

## Zion's Landmark

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

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two years, California being one of them (Hawaii being the latest on February 23, 2011), declared "same sex marriage" is now legal and constitutional! (The Apostle Paul called this practice "Vile Affections" in Romans Chapter 1.) As a young boy, sitting in the courtroom with my high school Civics class 64 years ago, I remember that it went like this:

**"ALL RISE PLEASE. OYEZ! OYEZ! OYEZ! THIS HONORABLE COURT OF GREENE COUNTY, STATE OF NORTH CAROLINA, IS NOW OPEN AND SITTING FOR THE DISPATCH OF BUSINESS. GOD SAVE THE STATE AND THIS HONORABLE COURT. THE HONORABLE JUDGE ? PRESIDING! PLEASE BE SEATED AND REMAIN QUIET."**

I wonder today if our judges and court officials are hearing these words, when they are legalizing licentiousness according to the terminology and meaning of the Holy scriptures.

The patriarch, David, very decisively and unmistakably left on record the positive success of those nations that are kept in the fear and mighty Hand of the living God when He said "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." (Psalms 33:12). On the other hand he gave a dismal, gloomily forecast of those that are left in idolitry. "The wicked shall be turned into hell, AND ALL THE NATIONS THAT FORGET GOD." (Psalms 9:17.) "If the foundations be destroyed, what shall the righteous do?" (Psalms 11:3.) The question is now asked with the things that are described in this article being licensed and made legal by the courts of the land, what shall we soon expect? Is our beloved country, the USA, slowly going the way of the Roman empire? God only knows, while we are left in fear and wonder. If so, it will be according to His good will and pleasure. Let's hope not.

May it be His will that all Baptists and true citizens of our country stand up and fight with any means at their disposal the legalization of this wrong thing that is now pervading our country.

J. M. Mewborn,  
February 1, 2011

#### THE VESSELS OF WRATH AND THE VESSELS OF MERCY (Romans 9:22-25)

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

Believing that we have been made acquainted with the providence of God which has led us to the subject contained in these verses just read for this day's meditation, I shall say but few

words by way of introduction, but proceed to the consideration of my text. I must, however, promise that the eternal truth contained in these verses is most repugnant to all human nature, for they aim a blow at the pride of human reason and insolence, and sweep away all our boasted free will and so-called power of man in spiritual matters; and, therefore, during the last 1,400 years, the ingenuity and carnal wisdom of mankind hath been employed in endeavoring so to pervert this, and other parts of Holy Writ, as to lay, as they say, a plan of salvation in which the will of human man should have the power of decision. But although many such schemes have been devised, and carefully and industriously propogated, yet they have not satisfied even those who profess and claim to believe and teach them.

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

I shall endeavor to unfold the truth wrapped up in my text: (1) By an examination of the context. (2) By proving that God is the only absolute sovereign. (3) By showing that it is the will of God to display His glorious attributes and perfections, and, therefore, that He purposes, decrees, or determines in Himself everything that shall ever take place. (4) That in the fulfilment of these, His righteous decrees, He goes forth in the act of creation, especially in the creation of the human race, forming some of them as vessels to honor, recipients of His mercy, and some of them to dishonor, recipients of His wrath. (5) That the vessels of wrath were "fitted to destruction," while the vessels of mercy likewise were "afore prepared to glory." (6) That the vessels of wrath are endured with much longsuffering, but only unto the vessels of mercy are the riches of the glory of His grace made known. (7) I shall give instance of those vessels of mercy who have been called, both of the Jews and also of the Gentiles. (8) Point out the advantages arising from the understanding of this doctrine; and, lastly, notice contrary schemes and objections. And may God, the Holy Ghost, without whose divine aid we can neither speak, nor hear

to profit, graciously be pleased to enlighten our understanding and remove our prejudices, that we may be strengthened, stablished, settled, in this glorious truth!

In proceeding, as proposed, to examine the context (and it is undoubtedly necessary to attend to the context with regard to any passage of scripture coming under our notice, for there is not an error, hearsay, or malpractice, but may be supported from scripture if no reference is made to the context), we find that the apostle begins the chapter with exclamations of grief on account of the unbelieving Jews. In verse 3, you read: "I could wish myself accursed from Christ for my brethren," etc. By this I do not understand that the apostle could wish to give up his interest in Christ, but would rather read the words in a parenthesis, and translate them, "I used to wish myself," which does no violence to the original, and then the sense will be, "I have great heaviness of heart for my brethren, the Jews, for I well know what state they are in, having formerly wished myself, as they do now wish themselves, accursed from Christ." In the sixth verse he replied to an objector who might say the faith of God is not sufficient or effectual, seeing that all Israel are not saved, by saying all are not spiritual Israel who are the seed of Israel after the flesh. In the 7th, 8th and 9th verses the references are to both lineages in the family of Abraham, the seed of the bond woman and also of the free; but, lest someone might object that the cause of the difference was, that one was of a concubine, the other of the married wife, he produces the twin brothers, Esau and Jacob, sprung from the same parent at the same time; and shows, first, that God's declaration concerning them was "before they were born." Secondly, that it was "that the purpose of God according to election might stand." Thirdly, notices the author of the difference "of Him that calleth." In the 14th verse he meets one of the objections of the present day. We have heard it commonly and often said that to believe such a doctrine makes God unrighteous or unjust, or the author of evil, to which he replies God's will is the only rule of right and wrong, "as he said to Moses, I will have mercy on whom I will have mercy," etc. In the 19th verse he mentions another objection, founded on his answer to the former, which is, Why does God find fault if His will be the only rule, and His will cannot be defeated? And in the 20th verse he replies to this objection with "Nay but, O man, who are thou that repliest against God?" He then illustrates his position, and proves the absolute sovereignty of God by a similitude taken from the potter and the

clay; and then, in the verses I have read for my text, he proceeds to show the reason why God makes a difference, and that He punishes no man until He has endured him with much longsuffering.

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

If you will turn to Chron. xxix. II, 12, you will find the Holy Ghost by David, ascribing supreme power to God in this beautiful address: "Thine, O Lord is the greatness, and the power and the glory and the victory, and the majesty; for all that is in the Heaven and in the earth is thine; thine is the kingdom. O Lord, and thou art exalted as Head above all. Both riches and honor come of thee, and thou reignest over all; and in thine Hand is power and might, and in thine Hand it is to make great, and to give strength to all." In Psalms lxii. 11, the same divinely inspired penman writes, "God hath spoken one, yea, twice have I heard this, that power belongeth unto God." In Matt. vi. 13, the blessed Redeemer, in that prayer which He gave His disciples as a model for their prayers, taught them to ascribe power unto God, saying, "Thine is the power," etc. In Rev. v. 13, all creation is represented as ascribing co-equal and undivided power to God and to the Lamb; and in Rev. xix., it is stated that the "voice of much people was heard in heaven singing, Alleluia! Salvation and glory, and honor and power, be unto the Lord, our God." In Psalms cxlv. 13, it is declared that His dominion endureth throughout all generations and His kingdom is an everlasting kingdom. In Psalms lxvii. 4, it is stated that "God shall judge the people righteously, and govern the nations upon the earth." In Daniel iv. 3, 34, you have the same testimony from the mouth of Nebuchadnezza, who has compelled to "set to His seal" the same truth; and in chapter vii. 14, you have an account of an eternal dominion, and an everlasting kingdom, being given to Christ as mediator; and in the twenty-seventh verse of the same chapter it is declared that this same truth is given to the saints of the Most High for whom Christ, as the Son of Man, had received it. You have thus brought here before you Old Testament saints, New Testament believers, angels, a heathen prince, and all creation

declaring the important truth that God is absolutely supreme.

In the next place, to illustrate the term absolute which I have used, I must needs quote many scriptures; for although most persons will allow that God possesses infinite power, yet they can by no means agree to the fact that God is completely independent in the exercise of the same. They will not have the God of the scriptures, but one that is the creation of their own fancy; and rather than consider God as being moved by His own most righteous will alone, they choose to represent Him as being changeable as a man. But observe, my brethren, that if Jehovah be not entirely independent in His actions, moved by His own good pleasure only, salvation is suspended on a peradventure, happen-stance, dependent on the changeable will of the creature — the death of the Redemmer and the sacrifice of the Paschal Lamb availing a complete loss and failure, and His blood of less efficacy than that of bulls and goats; but "let God be true, and every man a liar." "Yea," says every Heaven taught soul, "let me be proved the chief of liars, but let the truth of God stand out and shine in all the beauty of excellency and consistency." In Job xxxiii. 13, it is declared, "He giveth not account of any of His matters;" in Psalm xxxiii. 11, "The counsel (the design of purpose of action) of the Lord standeth forever," cannot be defeated or changed; in Psalm cxv. 3, "Our God is in the Heavens, He hath done whatsoever He pleased;" in Psalm cxxxv. 6, "Whatsoever the Lord pleased, that did He in heaven and in earth, in all deep places, and in the seas;" in Prov. xxix. 21, "The counsel of the Lord, that shall stand;" and in 21:30, "There is no wisdom, understanding, nor counsel against the Lord." In Isa. xlv. 10, Jehovah declares, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all pleasure." Jehovah spake by the prophet Daniel, "All the inhabitants of the earth are reputed as nothing: and He (God) doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, What doest thou?" Daniel iv. 35. And in Eph. 1. 11 the Holy Ghost by Paul testifies that He "worketh all things after the counsel of His will." These passages of Holy Writ form an incontrovertible basis upon which is builded the eternal truth of the absolute sovereignty of God; and, in proportion as you bear this important truth in mind, you will be able to see the whole truth in God in all its

perfection and beauty.

I shall now proceed to make manifest, that in the exercise of this absolute sovereignty, and to exhibit His attributes and perfections to, by, and in His creatures as the only perfect Architect of all time and in eternity and that before the creation of time, Jehovah did in eternity, purposed, decreed, and determined in Himself all things that should come to pass. And here I would observe, that although we may attempt to make distinctions, on account of our limited conceptions, between various acts ascribed to God (for example His foreknowledge as compared to His predestination), yet, there is no such distinction in God, but all arise from the exercise of infinite wisdom. For instance, some persons will say, God foreknows all things (for they cannot deny this without robbing Him of His God Head), but He does not decree or immutably fix all things; but this is to exalt some other power in lieu of His power to the throne of God, for if God certainly foreknows that any event will take place, it is because He has so fixed and divinely arranged it, or because some other power has done so. But God says in Isa. lxiv. 8, "Is there a God beside me? Yea, I know not any;" but if God's foreknowledge of events is only that they might possibly or probably could take place, then that cause or event, moving power or impulse, which brings about such event, whether it be the will of man, or some unforeseen power or occurrence, is exalted into the place and stead of God. Thus, you must either accept that God possesses complete omniscience, and that He knows all His works from the beginning, or allow that He hath ordered just a few, missing out on a lot of small things. For if God foreknew Adam's fall into sin, and had before appointed a Saviour, and by His "determinate counsel" had given him up to death, then the fall of Adam was sure to take place. When we consider that it is God's will, pleasure, or delight, to shew His wrath, power and the riches of His glory, and that on this is founded His decree, and from thence flows His foreknowledge, our narrow capacities and shallow intellects can easily perceive how it is that He knows all things, and this is merely shewing you "Heavenly things" after the manner of earthly things." For when Nebuchadnezzar would have all men worship the God of Daniel, he makes a decree, and, therefore, knows that all will do so, as far as his authority has weight and influence; and so God, having all power in Heaven and on earth, knows that all things, even to the "stormy wind and rain," are fulfilling His pleasure.

Again, I remark, that many persons are willing to allow that God has de-

creed, fixed, and arranged all things of a spiritual nature, but none of a temporal nature, even before time or worlds began. But, my dear brethren, you are making a separation between things which God hath joined together; for how is it possible to consider the spiritual interests of God's people without reference to their temporal state and condition? I would refer such persons to the account in Acts xxvii. of Paul's voyage and shipwreck, to the selling of Joseph into Egypt, and the life of the Lord Jesus Christ.

But let us now prove the assertion made in this division of our subject from the "sure word of prophecy, unto which we shall do well to take heed." In Rom. xi. 36 we read, "Of Him, and through Him, and to Him, are all things; in Acts xv. 18 we read, "Known unto God are all His works from the beginning of the world." In Eph. i. 4-6, we read of the choice of some individuals from the mass of mankind, considered in their corruptible state, and of their predestination to the adoption of children; in Rom. viii. 29-30, we read that the same individuals were predestinated to be conformed to the image of His dear Son;" in Thess. ii. 13-14, we read that "God had from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth;" and this includes their birth in time, the bringing of them under the sound of the gospel, the application of the Word to their hearts with power and its consequent effects. In Judges iv., you will find that some were ordained to condemnation; in I Peter ii. 8, we find that some were appointed to "stumble at this stumbling stone," even Christ. I shall not multiply quotations here, as from what has already been said, it must be evident to many, that the actions of God, in the course of events which take place, are only the execution and fulfillment of His infinitely wise design and purpose.

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

"us" by the Apostle in our text. A potter from one and the same lump of clay makes vessels to honorable uses, for the parlor or the drawing room, or to dishonorable uses, for the kitchen or the shop for disposal of corruptible contents, etc. These vessels have no power to choose, in the act of forming, unto which use they shall be made; nor when they are so made, are they filled without some external act, agency, or power employed; and thus it is with us, whether God has formed us to exhibit His wrath or to make known the riches of His glory — it is for His own good pleasure: "for thy pleasure they are and were created." Rev. iv. 11. "The Lord hath made all things for Himself: yea, even the wicked for the day of evil" (Prov. xvi. 4); and in II Thess. ii. the character and punishment of the vessels of wrath is declared, as in I Thess. i. where the filling of the vessels of mercy is beautifully described.

I shall now enter on the fifth head or division of my subject, namely, the consideration of the words which declare that, on the one hand, the "vessels of wrath" are "fitted for destruction," and on the other hand, those of mercy are "afore prepared to glory." I have no doubt but I shall offend many, for this is, indeed, as we have already said, the most offensive truth to human nature; but I will not shrink to declare it on that account, but will even begin, where the adversaries of the truth begin, with what is commonly called reprobation — a term which three hundred years since was commonly used by divines of our own church, but is in the present day frightful to many of God's dear children for lack of better instructors. I will not make use of the offensive term, if I can avoid it, but only speak of the non-elect as rejected or vessels of wrath. How then, I ask, are these vessels of wrath fitted to destruction? If we are content with the revelation of God on this subject, we shall say, simply in their not being predestinated to eternal life, not being loved with an everlasting love, not being set apart to eternal life, not being marked out for God's people, His sheep, His friends, His subjects; no covenant having been previously entered into for them, and, therefore, being condemned in their first parents on account of sin, they are without hope and "without God in the world," as marred vessels, fitted for destruction. But some will say, it is not so, and they might have been saved, for the covenant is conditional, and God would have them to be saved; but then the language of the Holy Ghost must be changed, and it would be, the Lord endured with much long-suffering the vessels of mercy, and at last gave them up to wrath as the vessels of wrath. But how are the vessels of mercy afore pre-

pared to glory? By their election in Christ (Eph. i. 3-4) and eternal vital union being given to Him in the counsel hall of eternity, (of the Holy Trinity), as members of His body, branches in the true vine (John xvii. 6; Eph. v. 30; John xv. i); "sheep of His pasture." (Jer. xxxiii. 13). By the covenant ordered in all things and sure. (II Sam. xxiii. 5). "By having grace given them in Christ Jesus before the world was. (II Tim. ii. 9). Thus, they are prepared by the purpose and decree of the Most High, and, when afterwards called, they are made meet to be partakers of the inheritance of the saints in light. All their fitness is in Christ, "Who is made of God unto them wisdom, righteousness, sanctification, and redemption;" and in whom they have "all spiritual blessings," and out of whose "fullness they all received, and grace for grace."

But, I shall proceed, in the sixth place, to show how God "endures, with much long suffering, the vessels of wrath," and how He makes "known unto the vessels of mercy the riches of the glory of His grace." And to speak of the vessels of wrath first, and, as I doubt not that a great number of you who compose this large congregation here today are living as vessels of wrath, it will be well if the Lord should be pleased to bless the Word to the rousing of you from the slumber of death, and making you feel Godly sorrow for your lost, sinful state. At all events, it is incumbent on us earnestly to enquire in which state we are, as there is no middle state; we are already either vessels of wrath or vessels of mercy, servants of Satan and sin or of Christ and His holiness.

Of the vessels of wrath we may speak under two heads, first, those who have made an outward profession of religion and, (secondly), those who have not. Now, there are many instances in the Word of God of vessels of wrath making a great outward show or profession of religion; in Heb. vi. 2-5, we read of many who appeared and were outwardly enlightened; in Numbers xxii, for example, we have a Balaam, a soothsayer, one who died fighting against the armies of the living God, uttering a most beautiful prophecy of the Messiah, and in the strong language of assurance calling him his God: "I cannot go beyond the word of the Lord to say anything more than the Lord my God shall give me." We have also a Saul among the prophets, a Judas among the apostles, all of whom by their wretched ends, plainly proved that they were "vessels of wrath." Many a person, like Herod, delights to hear the gospel, and walks, like him, consistently for a time, and like him, when their favorite sin is discovered, becomes public, discovered and at-

tacked, are enraged. Now, such characters as these, after a time, are enticed and drawn to indulge in some sin, which, by degrees becomes less hateful to them; their hearts grow wedded to it; they gradually forsake the worship of God; become hardened infidels; deny the faith; die in that state, and are justly condemned and left without excuse, while the poor, tempted child of God is upheld, and his mouth is shut here, that it may not be hereafter.

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

The other class are those who, whether they heard the gospel or not, never believed — never made any profession of religion. There are thousands in our day of this sort; for a time the light of nature, natural conscience only, which some call a measure of grace given them, but which Paul calls the law of nature, forbids them from indulging in any gross sin; but, by degrees, they cast off this restraint, their conscience becomes "seared as with a hot iron;" they go on from bad to worse, until at length, being delivered up to a reprobate mind, they drop into hell with blasphemy in their mouths and malice in their hearts. The long-suffering of God towards them is in giving them temporal mercies, in not punishing them by sending them to hell from their birth, or cutting them off when they have committed some sinful act. Pharaoh is a remarkable instance of the long-suffering of God in this instance, and quoted by the Apostle in this chapter as such. (Read Romans 9:17).

In these chapters God shows His wrath and makes His power known — His power in making them endure an eternity of suffering, for nothing less than His Almighty power can cause the continued on and on existence of the body when cast into a firey element, the nature of which is to consume it, as was the case when Shadrach, Meshach, and Abednego, all three of them, were cast into the flames; and the wrath of God, which on the part of the church was endured by Christ, could not be shewn on the vessels of wrath except by God making His power known at the same time in continuing their existence; and thus to the church will be shown the wrath which they have been redeemed from, and an example of the sufferings of Christ on their behalf.

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

2nd. In the preservation of their persons during their unregenerate state, that they being "preserved in Jesus Christ," they will know that nothing should ever take away their lives until the blessed hope of Jesus Christ was formed in their hearts at His own appointed time. Look back upon your own lives, beloved in the Lord; remember how the Lord hath brought you up from the gates of the grave, watched over your paths, sheltered and protected you until the time appointed for your conversion (or regeneration) was arrived. Did you ever read the life of John Newton, a great and good man, who labored for many years in the ministry of the Word, and whose sundry writings, including his authorship of the inspired hymn, "Amazing Grace", will ever be a blessing to the church of Christ? No child of God who has been made at all acquainted with his own sinful heart can read his letters without an inward, divine satisfaction. He was for years a slave on the coast of Africa, and, what is worse, he was a slave to the bad passions of his corrupt nature, gave himself up to infidelity, and corrupted the minds of others; yet, as a vessel of mercy, he was watched over and preserved; to use his own words; "Determined to save, Christ watched o'er my path, While Satan's blind slave, I sported with death."

One remarkable instance I perfectly remember. One morning, when on board ship as a common seaman, he (John Newton) lay in bed longer than usual, and one of his messmates cut down his hammock in a frolic. Though very angry, he durst not resent it, as the individual was his superior; but going on deck, he found a lieutenant from another close-by, anchored ship, who had come to exchange two men for two others from his ship; he entreated to be one of them, which was granted. On this event depended much of Mr. Newton's subsequent sin and suffering; and I am not quite sure, but the ship he left was afterwards lost at sea. I myself, my dear friends, blessed be the holy name of God, am also another instance (or example) of the watchfulness of God's all-seeing Eye, over the vessels of

mercy in their unregenerate state. From the age of thirteen to twenty-one or twenty-two, I practiced every species of wickedness and enormity, sometimes openly and sometimes under a cloak; and, yet, the Lord preserved me through numerous pit-falls, gins and traps until the time appointed when my hope of glory was given to me.

3. Thirdly, the vessels of mercy have another manifestation of glory, when called, by the power of the Spirit, to a knowledge of themselves, of God, of Christ and His great salvation. Allow me to digress a few moments for the comfort of the dear lambs of the flock. Perhaps you are saying, We cannot doubt but what you have said is true, for it is abundantly confirmed by scripture; but it seals my fate, I have no hope. Why? I am so great a sinner; the catalogue of my sins is immense, the stain of them is deep. Let me ask, do you hunger and thirst after righteousness? Answer: Yes, not a righteousness of your own weaving, but a robe of righteousness wrought out by the dear Redeemer. Are you mourning over your sins? — heart sins, the sin of your nature; and do you feel your poverty of spirit, your emptiness? (Read Matt. v. 3-7). These are, all of them, testimonies that you are vessels of mercy; yea, the very breath of desire after Christ is a proof of that spiritual life, for the unregenerate man has no such desire. I do not say this to make you content in a weak state, but to encourage you to follow on for greater manifestations and evidences of the riches of the glory of His grace.

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

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

hold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

In proceeding to the 7th division of my subject, which is to give instances from the Word of God to particular individuals who are vessels of mercy, as the Apostle says, "Even us, whom He hath called." I must press home the subject very closely on my hearers, and enquire, are you among "the called?" What is all our profession without this? What avails our knowledge? We are but as sounding brass and tinkling cymbals, without vital, experimental, heart religion. One may discourse well on the doctrine of grace, another may delight to hear, but except called by the Holy Ghost, it will avail us nothing. Alas! how many there are who are ready to put the question some put to Christ when he tabernacled here on earth: "Are there few that shall be saved?" Luke 13:23. To whom the Lord replied, "Strive to enter in at the strait gate." Luke 13:24. My friends, it is surely a strait (very difficult) gate. Is not that a strait gate to enter which a man must be stripped to the skin? Just such is the gate that leads to eternal life; you cannot enter clad with anything on of your own, you must be stripped of everything you boast of by nature, and these things must appear base, vile, and contemptible, or the salvation of Christ cannot be appreciated in the truest spiritual sense.

I will now instance a few characters called by grace, and may the Lord enable you to see a similarity in your state (all these things that must be stripped from us), as we proceed. Of the Jews I will mention Paul, Peter, Zacchaeus, and the thief upon the cross, of the Gentiles, the Corinthian church, the Ephesian church, and the Thessalonian church. To begin with Paul, he was a proud, self-righteous Pharisee. He tells us he was brought up at the feet of Gamaliel; and in the epistle to the Galatians he says he profited above many his equals in the Jewish religion; and his profiting appears to prove the truth of Christ's words, who said to the pharisees, "you compass sea and land to make one proselyte," and when you have succeeded, made him "twofold more a child of hell than themselves." That is to say they have made him a doubly bigoted, zealous wretch. Now in Paul's case, this is exemplified, for Gamaliel had said of the Christians, "If this work be of man, it shall come to nought; but if of God, it shall stand;" but Paul said, "Give me letters to Damascus, that I may persecute this way to the death; for one Stephen has just been stoned, and the young men laid down their garments at my feet." In pursuing this mad career, the Lord met him; for whilst he was persecuting the

members on earth, the glorious Head exclaims from Heaven. "Why persecutest thou me?"

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

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

knowledge.

The next instance of a vessel of mercy being called from among the Jews, to which I shall refer, is that of Zacchaeus. He was a publican-had the receiving of the public customs, or tribute: and, doubtless, had great opportunity of enriching himself at the public expense. His curiosity led him to climb a sycamore tree, where he might see Jesus, without being seen. But, the Lord who knew all things, all hearts and their secrets, and all men, when He drew near, lifted up His voice and cried "Zacchaeus, come down! for I must dine at thy house today." How many are like Zacchaeus, led by their curiosity to this place here today, to hear what "this babbler saith," who seemeth to be a setter forth of "strange gods." May the Lord meet them, and may this be the time when He will bring them down with their mouths in the dust, "if so be there may be hope."

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

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

carnal notion, a false assumption, for in yourself you are as black as ever, and as ugly and deformed as sin can make you, and as deceitful as it is possible to be: although you do rejoice in such a growth as enables you to see yourself complete in Christ, to hate sin, and mortify the flesh, you look to be an equal partaker of glory with Peter and Paul, Zacchaeus and the thief.

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

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

no meaning, even as a wise man observes the combination of the words, fortune, luck, and chance, as the trinity of fools). Every hair on your head is numbered; every step that you take is ordered. If you, returning to your home this night, wander out of your way, fall into a ditch and take cold, will you repine? Not when you remember that the most trivial event is sometimes productive of the most important consequences. But let me observe that many of those who profess to believe this doctrine, do live as though they believed it not. When a time of trouble comes, whether temporal or spiritual, immediately they are distressed, fretful, impatient, grumble, and rebellious. But, let not the enemy of the truth boast on this account, for the effect of the trial is as much decreed as the trial itself, and both or all for a rich display of God's own free, sovereign grace. Thirdly, it exalts the grace of God: to perceive His own sovereign arrangements from all eternity to save such sinful wretches, as we are, greatly magnifies the riches of His grace and goodness in our sight. Fourthly, it renders salvation certain; it does not leave it to the contingency of man's (free, so-called) will, nor any inferior circumstances whatever. It does not say, "if" such a person should preach the Gospel, and "if" they would believe and repent, they might be saved — it proceeds on altogether different grounds. God has a people whom He has eternally saved, His vessels of mercy, to be filled with the love of Jesus Christ who died for them; God will at His appointed time, send His Gospel to them, apply it (by faith) to their hearts and souls; they shall believe, for they were saved in that election that took place before the foundation of the world. The apostle verifies the accuracy of this election in Acts 13:48 when he said, "As many as were ordained to eternal life believed." Lastly: It affords believers great consolation. To the (truly, God-called) minister it gives life, vigor, energy: he knows that the success of his ministry does not rest upon his own exertions, but rather upon the eternal arrangements and eternal vital union of Jehovah; every sermon has already had its work marked out; and though he meets with opposition, he rejoices, knowing that the devil himself can oppose no farther than is appointed for the glory of God, and the good of His church. The private believer is enabled to sing, as you did this morning, (whether with the heart I know not):

"Sovereign Ruler of the skies,  
Ever gracious, ever wise;  
All my times are in THY hand,  
All events at THY command."

But, lastly, I would allude to two false schemes of human invention, in

which the plain truth of God's holy Word is entirely set aside. The first is that of the Papists and Arminians, whereby God is represented as creating man and suffering him to fall into sin, sending His Son to die for all the world, and calling all the world by the power of His Spirit; but foreseeing that some would believe, He afterwards by reason of their own free-will choice elected them to salvation: and - foreseeing that others would not believe, He has rejected them to damnation. The other, that of the late Andrew Fuller: That Christ's death was sufficient for all, but effectual only for the elect. Such is an attempt to unite personal election with indefinite or general redemption. Christ, say they, died for sin as sin, and not for the specific sins of certain individuals This latter false scheme, so palatable as it appears to human nature, was invented that the offense of the cross might cease, has been ably exposed by a Mr. Stevens, a dissenting minister here in London, in a work called "Help to the True Disciples of Immanuel. Both schemes are directly contrary to Scripture, and tend to represent the Father, Son and Holy Ghost, as disappointed. The errors in the former are more than glaring to be dangerous to one who is taught of God: everyone who is at all acquainted with his *Bible* knows that Salvation is of the Lord, and that it is not of man's works, nor on account of them, but through sanctification of the Spirit, and belief of the truth: That Christ laid down His life for His sheep-freely gave Himself for us, a peculiar people — for His church (John x. 15, 27, 28, Titus ii. 14: Eph. v. 25: and John xvii.), which treats of His advocacy and intercession, marks out those whom He has redeemed: and that the calling of God in the Gospel, though outwardly indefinite, is not universal and to every singular individual, for many are called, but not all.

Again, it is not given to all to know the mysteries of the kingdom; this mystery was kept secret from the beginning of the world unto Christ. There are millions who never heard of Christ; but by this scheme it appears that God desires and would have all men, every individual everywhere to be saved, but yet has ordained some to perdition: that, in regard of God, all men are elected and redeemed, but in regard of the event — perish. Second, Adam's sin is not imputed to anyone, for God has taken every man into the covenant of reconciliation: therefore, there can be no punishment and corruption is taken away. To such absurdities do men run: some with their eyes wide open, and some out of ignorance and a desire, or attempt, to justify God. But, this indefinite scheme (the second one alluded to above) is rather more subtle,

and has entrapped many of God's dear people, many a poor soul, as it professes to receive the doctrine of particular and personal election (which is beautifully defined in the 17th article of faith of the Church of England), securing the salvation of the elect, and placing the rejected vessels of wrath in a salvable state. But, if Christ died only for "some of the sins of all men", all (both elect and non-elect alike) have some sins to answer for, and none can be saved; "if for all the sins of all men," unbelief is included, and all must be saved. But if for "all the sins of some men," then those persons whose sins He bore must be saved; for where the sin was laid, there the guilt was beheld and punishment inflicted; and when the justice of God has been satisfied, and the law magnified, there remaineth no more sacrifice for sin. Then we may say with the church, "Sing, O ye heavens; for the Lord hath done it: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. 44:23) and thus the work of the Eternal Three in their perpetual, endless Vital Union is commensurate. Whom the Father elects, He gives to the Son, Who redeems them from all iniquity; and the Holy Ghost calls them to the knowledge of their Father and Redeemer. "But to the word and to the testimony" in Isaiah liii. 6, "The Lord hath laid on Him the iniquity of us all." Also in I Peter 2:25, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." And Paul concludes with these words. "So Christ was once offered to bear the sins of many, and unto them that look for Him shall he appear the second time without sin unto salvation" at the last day. (Hebrews 9:25).

AMEN.

(NOTE: This article, "THE VESSELS OF WRATH AND THE VESSELS OF MERCY", was first published in the November, 1980, issue of the Landmark. Somehow, we have lost the name of the minister who was inspired to proclaim it. It was, however, a sermon preached in London, England, in the latter part of the 19th century. We feel that he laid bare the naked truth of the doctrine of God our Savior. Whoever he was, this man's gift was one of a kind. Editor.)

(The following experience of grace, written over 150 years ago, was recently sent to Zion's Landmark by a true believer who lives in Westbrook, Maine. We have this person's permission to print in Zion's Landmark. It tells us that the way GOD teaches His Elect has not changed. Editor.)

North Berwick, Maine  
March 22, 1854

Elder Gilbert Beebe  
Middletown, New York  
Dear Brother Beebe:

I visited old Brother Robert Getchell of Wells, Maine, who we all know well,

the other day and is now in his 84th year. He has for many years been a member of the Old School Baptist Church in this place. I found him, according to human appearance, near the gate of death, having been confined to his bed for a number of months.

I think I never did visit anyone who seemed to be more reconciled to the will of God, and have clearer views of his inheritance in the day of glory, than he had.

According to the wishes of his wife, he related some of his christian experience for me to pen down on paper. And as he related it to me verbally, due to affliction of bodily inability to write, I have penned it here the best that I could, although I am fully satisfied that I have not done it justice.

William Quint

Elder Gilbert Beebe,  
Middletown, New York  
Dear Brother Beebe:

I was born of my natural parents according to the record July 23, 1771. My parents were Congregationalists, and I, of course, was sprinkled in my infancy. I was brought up under the influence of their religion, but that did not purify me from sin or make my nature any better. As I grew up to manhood, I dare say that there never was one of Adam's race that loved sin, or loved to sin and transgress the Holy law of God any better than I did. It seemed as though it was impossible for any one to take delight in all manner of wickedness any more than I did.

While in this dreadful state of mind and unbelief at that time, I can truly say that I perfectly hated the truth and those who contended for it. (I mean to say the doctrine that is now preached by the Old School Baptist, which is the Bible truth.)

Therefore, I, being in the habit of using much profane language, ridiculed them the worst kind, and remained in that way without any fear of God before my eyes until I married and was thirty-one years old.

At that time there was a religious reformation that was taking place in our town when many were brought to know the truth, but, as usual, I was led to make all manner of sport of such religion, saying that I could pray as well as any of them, and was as good as they were. But, it pleased God at that time to commence a work of grace, I trust, in my wife. But on account of her having a great view of herself as a sinner in the sight of God, and I being opposed to the work, I found her many times hidden away in secret places, weeping as though her heart would break. But all this did not check me in my madness and making sport of such things.

Soon after that, one day on Saturday, August 8, 1801, my wife, myself, and our hired maid, went out into my field to pick some green peas. But, my wife after travelling around for some time like one in the distress, seeking rest and finding none, sat down and cried like one that had lost a near and dear friend by death. I then went to her and ask what ailed her? She looked up and said, "I wish that I could hear you pray just once the prayer of faith." I then replied, "if you want to be a Christian, you can just be one."

I then left her in that condition to go to another part of my field to cut some grass. And I went, and as I did so, I hopped, and jumping, laughing, making all manner of sport about such religion, that was in my power, I then took up my sythe and cut down a small patch and then went to another one to cut that down. Here, I viewed the area of grass and all the large field before me. I never in all of my life had a greater desire for this world and the things of it, than at that time.

So, here at that time I began to renew my earthly calculations, while promising myself great things. But before I commenced cutting that patch of grass, I saw in the edge of the grass area a large thistle, and as I placed my eyes upon it, I counted just as many branches on it as I then had children. As I viewed the thistle to be an enemy to my grass, and, of course, to my prosperity in this world, I said to it in my wicked, profane way, GOD DAMN YOU, I will cut you down and throw you on a pile of brush for the fire to burn. But before I reached it with my sythe, it came to me suddenly like a clap of thunder, "Shall God cut you down and cast you into that fire that never can be quenched?" It came with such a powerful force that my natural strength seemed to leave me.

I then dropped my sythe, and as quick as thought, these words came to me, "Stand still and see the salvation of God". "Who shall ascend up into Heaven but He that hath clean hands and a pure heart?" I saw at once that I was not the man.

Oh, I never can relate to any one what a view I had of my wretched self, as such a sinner before God. It did appear to me that I never had seen a serpent or any creature that looked so hateful to me, as I then looked to myself. I found that it was impossible for me to continue labor in endeavoring to pick the green peas, and it being about the middle of the afternoon, I traveled over my field from one place to another, trying to get rid of my trouble and find some place for rest and relief, until the sun was no more than half an hour high. But, all was in vain.

Within this time-frame, while travailing

ing, I had such a view of myself as a sinner in the sight of the Holy God, I thought that I wanted the earth to open and swallow me up out of sight. Then again, I viewed God to be the only everywhere (omnipresent) being, that there was no place that I could hide from Him, so I cried, "What shall I do?", "What shall I do?" But, I concluded that I must go to the house, the sun being so near down, (it being about 150 rods away). But, before I started, I went to get some nearby water and washed my face for fear that my wife might discover that I was in such great distress of mind.

When I arrived back at the house, I there again found my wife in tears, weeping before God, but could not speak to her for some time, when, finally, I then burst into a flood of tears with her, not knowing what I was crying for, for I did not know what ailed me. But, I soon left her and went to the barn and there did I weep and cry in as much distress seemingly as I could live in for some time.

I then went back into the house again and asked her if she had any supper for me? She said, "Yes." She then put some food upon the table, and I sat down to eat, but I had such a view that the food was a blessing sent directly from the Hand of God, and I so undeserving, that I could not taste of it. So, I got up and left the table and went to the barn again, and did weep, as before, for sometime. I then again went back into the house and my wife told me that she and I were so great sinners that we must die and go to hell, for there was no mercy for us. We soon retired for the night, but I was in such distress of mind that I did not sleep any that night.

The next morning, as the sun was rising, my wife in great distress cried out, "God, be merciful to me a sinner." I then asked her what the matter was? She said that she did not know, but she was a dying, and wanted me to help her up. I then took hold of her arm. When she fell on the floor, she dropped as though she was dead. I then threw some water in her face and she came to. I then got her back on the bed again. She then spoke and said that she had seen a person that told her all things that ever she did in all her life, also showed her her just condemnation by God's Holy law. And then she also had a view of another that told her that her name was written in Heaven; that her mind was taken off the first and placed on the second, and it seemed to her that if she only had wings as big as her hands, she could fly to Heaven. Our children, then being all small, I told my wife that I would go and get her father and mother to come and see her for I felt that if she should die with me, I was

so wicked, that people would think that I had killed her and I should be arrested by the laws of our land, etc.

So, I started, but I was in such distress while going that every step I took, tears did drop from my eyes. But before I arrived at that place, I went to get some water and washed my face for fear that they would discover that I was in so much deep trouble.

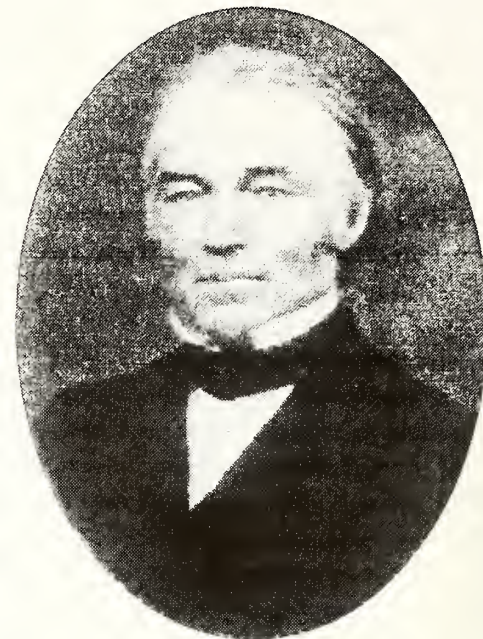
I found them at home and they came back to my house with me, and we found my wife travailing in the house. She then said that she found a book after I left in which appeared to her the letters were all gold, and in that book she read all of her life in this world and her surety of Heaven in the world to come; however, she said she had laid it down and could not find it again.

But, as her mother stopped with her that day, it being Sunday, I went to meeting, although I had not been to meeting on Sunday for a number of years. Elder Bacheldor preached from the words in Deuteronomy 32:10, "The Lord found him in a desert land", etc. I never heard such preaching before, but the promises were all for others, and none for me.

So to pass along, for I have not told one half of what I passed through within that time, I returned home but did not rest any that night, which made two nights that I had not slept any.

The next morning about ten o'clock it appeared to me that I was brought to judgement. I had such a view that God was holy and just, and that His law was like Him, perfect, just and holy. Also, that it was impossible for God in the justness of His Holy law to have mercy on me, a hell-deserving sinner, a transgressor in the first degree. And, yet, on the other hand I had such a love in my poor heart for Him and His law that I did not want it altered, let what would become of me. I acknowledged the justness of my own condemnation, and said that "God's will and not mine be done." That is to say that I was made willing to sign a blank in relation to my eternal, future state, knowing that God in His own time, power and judgement would fill in the lines.

It appeared to me that I was brought to a "stand still" place, like the children of Israel at the Red Sea where all hopes of ever being saved were taken away. But before I was aware of it, there seemed to be something that dropped into my heart like a drop of water and it seemed to break out all over me, even to my fingers and feet. I felt it as plain as ever I felt anything, and as it went over me, my load of sin and condemnation were all gone. I viewed to my great surprise Jesus Christ as my Savior and Redeemer, that He was a Mediator between God's Holy law and me. It appeared to me that a person could not



(ELDER) WILLIAM QUINT  
1813-1892  
Age 79 Yrs.

**WHO WAS ELDER WILLIAM QUINT?**

"For forty-three years, in summer and winter, in heat and cold, through sunshine and storm, he labored at and served the members and friends at the Old School Baptist Church at North Berwick, Maine, with a willing heart and ready hands." (A caption taken from his biography. Editor.)

be any happier than I was.

Therefore, I was led to praise God for what great things He had done for unworthy me, thinking that my troubles were then all at an end and over forever. Here, I will say that the doctrine of electing grace, that I had hated so before, and for so long, I then loved, seemingly, with all my soul. For I plainly saw that there was no other way for God to save me, and call me with a holy calling, not according to my works, but according to His own purpose and grace given me in Christ Jesus before the world began.

But to pass on, my mind being exercised upon many passages of scripture, and having many trials, it was about the following October that I went to the Old School Baptist Church here in North Berwick and told them what I hoped God had done for me. They unanimously received me, and I was then baptized.

It was for a short time, that I shall never forget, that I went on my way rejoicing. But from that time to this, I have passed through much tribulation, sometimes up and sometimes down, but the Lord has always been good to me, both in the order of His providence and in the kingdom of His grace for which I have great reason to be thankful. So, I will now close by saying I hope I am more and more established, I trust, if any thing, in the doctrine that is preached by the Old School Baptists, which is the true Bible faith. I can say it is sweet for me while I am blessed in meditating upon it by day and by night.

So, I bid you fare-well by saying I am now in my 84th year, that I in my life

have married two wives and have been blest with 19 children. The generation of my children, grandchildren and great grand-grandchildren with their companions now number 109. I am now on my bed of final sickness, expecting soon to bid adieu to this vain world to go that journey from which I shall never return. But death does not terrify me for God is my support.

Brethren, may it be God's will, according to this blessed hope, that we will all meet again one glorious day in His likeness, where parting will be known no more forever.

Robert Getchell  
Wells, Maine  
March, 1854

AT LEAST ONE FAITHFUL WITNESS, A LONER,  
OLD SCHOOL BAPTIST, LEFT IN THE STATE  
OF GEORGIA AND THE USA

Dear Elder Mewborn:

Thank you for sending me the sample copies of *Zion's Landmark* recently for me to read. I do wish to subscribe to your paper, since I do enjoy reading it very much. Enclosed are \$17.00 for a one year subscription.

I do not get the opportunity to go to meeting anymore, but, however, I am blest once in a great while to attend Haynes Creek Church in Gwinnett County, near Logansville, Georgia, perhaps, one of the soundest churches left around here. However, I cannot attend as much as I would like, as it is a long way up there.

We have no correspondence here. We are blessed to have a meeting-house in which to worship, but have no one to go in the stand. What few Old Baptists that carry the name and remain around here are no-hellers or Universalists and advocate plural marriages for all elders, deacons and lay members everywhere.

They trade spouses like you would a milk-cow, and then just go get another one, not looking back. Sad!

Humbly yours in a blessed hope,  
James Lambert,  
Newnan, Georgia  
November 5, 2010

(Editor's note: Brother Lambert's letter above proves to us the real meaning of the scripture found recorded in Acts 14:17 that the Lord will never leave Himself without a witness. It reads, "Nevertheless, He left not Himself without witness", etc. This is a wonderful promise God has made to His people here in this evil, time world. His expression on the current status of the Church is a sad, sorry commentary on the name of the Primitive Baptists in the state of Georgia. Editor.)

A TRUE WITNESS EXPRESSES APPRECIATION  
FOR PUBLICATION OF ZION'S LANDMARK

Elder J. M. Mewborn  
P.O. Box 1358  
Coats, N.C. 27523

Dear Elder Mewborn,

I would like to offer my most humble apology for not getting back to you or calling you sooner, but I have been fighting a lot of troubling things and have also been in and out of the hospital. Although this has been very hard for me to cope with, I have not lost my faith, nor have they diminished my hope in my Almighty God. I have been improving mentally, and somewhat physically, but my handicaps are not improving. I am reconciled to the fact that they will never get better.

I received my last, or recent *Zion's Landmark* the other day, and thank you so very much. When I read it, I was very pleased at the article that Elder Gilbert Beebe wrote many years ago. He apparently, from all the articles that I have read that he wrote, was a very able and gifted minister in his time. This article that you printed in the "Oct., Nov. and Dec." issue of *Zion's Landmark* laid out the DOCTRINE OF SALVATION, BY THE GRACE OF GOD, better than any I have ever seen, put on

paper or ever heard it preached. I have heard many preachers touch on this subject in very good sermons, but never to this degree. I really loved reading it and got a lot of spiritual food from it. I want to thank GOD and you very much for sending me the paper after my subscription had expired. I am ashamed for not sending money before now. Enclosed is a check for my subscription and a little to help on your expenses.

I hope you and Sister Mewborn are doing well. I know that you have been having a lot of illness and I hope you have been doing much better. I try to remember you in all my prayers. I would like to sit with you and visit and talk, but that is not possible.

I will end this little note by saying may God bless you, your wife and the *Zion's Landmark*. I hope the best for all and hope to receive many more copies of the paper.

With sincere love from a hopeful, but very unworthy creature in Christ my Savior, if I am one of His elect.

James E. Smith  
West Monroe, LA 71291  
November 25, 2010

ELDER J. L. (JAMES LEWIS) CASSELL

At the request of the Churches of the Smith River Primitive Baptist Association, it is with much sadness, that I attempt to write an obituary of our friend and beloved brother in Christ, Elder James Lewis (J. L.) Cassell.

Brother Cassell was born at Vesta, Patrick County, Virginia, on July 8, 1922, to the late John Henry Cassell, Sr., and Penceanna Jane Conner Cassell. In addition to his parents he was predeceased by his two sisters and brother, Sisters Eva Cruise and Evelyn Vaughn, and Brother Leonard Cassell. He passed peacefully from this life on Monday August 16, 2010, after a short illness. He leaves to mourn, his wife of 65 years, Euna Harris Kemp Cassell, sons, Carlyle Kemp, Doug Kemp, Jimmy Cassell, and daughter, Frankie Martin. He also leaves one brother, John Henry Cassell, Jr., 12 grandchildren, 10 great-grandchildren, and numerous nieces and nephews.

He was a master carpenter by trade and occupation in life. He built many nice homes in Virginia and other states. He was a charter and life member of the Cave Spring Rescue Squad in Roanoke, Va.

His funeral service was conducted August 21, 2010, at Oakey's South Chapel in Roanoke, Va., by Elders Alan Terry, Junior Conner, and W. T. Conner. He had requested congregational singing from the Goble Hymn Book of #43, #189, #216, led by Elder John Wingfield and Elder Paul Hopkins. Also hymn #175 and #275 were sung at the cemetery. He was laid to rest at Cedar Lawn Memorial Park in Roanoke, Va., to wait the resurrection morning of the Saints of God.

I have known Brother J. L. (Cassell) all my life and having attended meetings at various Primitive Baptist Churches where I saw him in the congregation as a troubled man, carrying a burden, not knowing to what extent. After service at New Dan River Church on Sunday June 24, 1990, at age 67, he asked for a home and was warmly received.

Several years before, a friend of his, Perry Stone, told of a strange dream in which he saw Bro. Cassell being baptized by two deacons. He pondered on this dream, wondering under what circumstance this would happen. In 1990, New Dan River Church was found to be without a pastor and was setting as an independent church with only two deacons. As the scripture relates, Phillip was a deacon when he baptized the eunuch. (Read Acts 8:27-38).

Brother Cassell's baptism was held on the fourth Sunday in July 1990, at 10 a.m. in the pond behind the New Dan River Church (meeting-house) by Deacons Raymond Vipperman and Donald Scott.

On the fourth Saturday in May 1991, Deacon Raymond Vipperman asked the church if anyone objected to Bro. J. L. Cassell offering prayer and speaking to the church; no one objected. After praying, he related some of his experiences and those of his father and grandfather and how that they were connected. He spoke of his love for the church that had been with him for over 40 years, and was shown that he would have to stand in the pulpit one day and serve the church.

Shortly before his passing, Bro. Cassell related a dream to me, in which he found himself in a pit in front of New Dan River Church. "I was near the

road, and spring from where water was used in past years. Looking out of the pit at ground level, I knew I couldn't get out on my own. I saw Elder Bennie Clifton coming toward me. Elder Clifton was a strong man physically, who could have pulled me out of the pit by himself. I realized as Elder Clifton walked in front of the pit, that I had been lifted out, not knowing by whom. Elder Clifton tied a golden cord around my wrist and we walked up the hill and went into the church building. I was led to the pulpit and Elder Clifton tied the other end of the cord around the pulpit. The next thing I realized, I was in the pulpit, looking out into the church."

The first few times that Bro. Cassell went into the pulpit, he removed his shoes, for he felt that he was standing on Holy ground. He was shown that he had to be shod with the preparation of the Lord or he could not speak. The fourth Saturday in January 1992, New Dan River Church granted liberty to Bro. Cassell to exercise his gift among our correspondence. At this time Dan River Church was associated with the Smith River Association.

The fourth Saturday in August 1993, the church called for a presbytery to look into the qualifications of Bro. J. L. Cassell, and if found qualified, that he would be ordained to the full work of the ministry. The date of the ordination was set for Saturday October 30, 1993, at 10 o'clock. After being questioned by the presbytery and answering to their satisfaction, the laying on of hands by the Elders and Deacons was performed. There were eight Elders and 18 Deacons that took part in his ordination.

During his life he visited many Primitive Baptist Churches and Associations in several states. He served New Dan River Church as Pastor and Trustee for over 19 years.

He was given a gift with a deep understanding of the scriptures and the ability to present them in a manner that was well received and understood. His family stated that he studied and read the BIBLE, and had read it through 34 times during his life. He was given many dreams to show him the path he had to walk in serving God. He is and will be greatly missed by all who knew and loved him. May God reconcile us to His will in that our loss is Bro. Cassell's gain.

Written by one who loved him,  
James L. Shelor  
Roanoke, Virginia 24014

(SISTER) BLANCHE SUTTON SHEPARD

(March 15, 1915 - Nov. 8, 2009)  
Age 94 Years

I have been requested by the members of Davis Memorial Primitive Baptist Church, Onslow County, North Carolina, to write concerning the passing of a most precious sister in Christ; also to leave on record some of the good memories of her life, Sister Blanche Sutton Shepard.

It is with a sad heart and a feeling of great unworthiness that I attempt to write these words of respect and appreciation for the life of our beloved sister. Sister Blanche Sutton Shepard was born March 15, 1915, and died November 8, 2009. Her life on earth was 94 years, 7 months and 24 days. But, we believe her eternal life will never end, according to our hope.

(Sister Shepard was the widow of Elder I. W. Shepard, who preceded her in death on July 15, 1984. Elder Shepard, her husband, was our pastor of Davis Memorial Church from February 13, 1982, until his death in July, 1984.)

She first united with the Primitive Baptist Church at Sealevel, Carteret County, N.C., the fourth weekend in May, 1957, and was baptized there by the late Elder Eddie Humphrey, her pastor. Elder Shepard and Sister Shepard moved their respective church memberships by letters of dismission to Davis Memorial Church on July 13, 1969, and were gladly received, where they remained faithful members and attended as long as their health permitted until their deaths.

Sister Blanche was preceded in death by her parents, namely, (her father), Esley Walton, (her mother), Nora Walton; brothers, Horace, Furney and Delbert Walton; her sisters, Mamie Futrell and Lily Ligge. She leaves to mourn her passing their only child, daughter, Shirley Holland and husband, Gene; three grand-children, Eddie and wife, Stacey, Michael and wife, Angie, and Sherrie Handcock and husband, Walt, along with 6 grandchildren.

She was wonderfully blest in her soundness of the faith and did not waver in her belief in the almighty God and her Saviour, the Lord Jesus Christ, and their eternal promises, "My God shall

supply all your need according to His riches in glory by Christ Jesus." (Phillippians 4:19), "I will never leave thee, nor forsake thee." (Hebs. 13:5), and "Lo, I am with you always even unto the end", etc. (Matthew 28:20).

Our Church at Davis Memorial surely and truly mourns the loss of a very precious sister in Christ and we will greatly miss her and her faithfulness.

Her funeral service was held at the Johnson Funeral Home Chapel in Jacksonville, N.C., on Wednesday, November 11, 2009, by her unworthy pastor and writer of this notice, Virgil Davis. Her body was laid to rest beside the resting place of her husband, Elder I.W. Shepard, in the Fountain Cemetery to await that glorious day when God will call for her sleeping dust to come forth in a new, glorified body without any sickness, sin, afflictions or sorrows. Oh! What a glorious day that will be for those whom God chose in that eternal election when He gave them to His Son, the Lord Jesus Christ for whom He was crucified and died for them. Christ left on record here what He will say in that day when He gathers them to take them home, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost", etc. (John 17:12).

Be it, therefore, resolved by Davis Memorial Church that three copies of this memoir or sketch of Sister Blanche Shepard's life be made, and that one be sent to her family, one recorded in our church record book, and one be sent to Zion's Landmark for publication.

Written at the request of the church by her unworthy pastor,

(Elder) Virgil Davis  
Richlands, North Carolina  
December 1, 2010

(SISTER) ZORA BLANCHE (BROWN) BARBER  
(Sept. 2, 1933 - Dec. 1, 2009)  
Age 76 Years

The members that remain at Davis Memorial Church, Onslow County, North Carolina, have requested that I write this obituary notice of our sister in Christ, and my natural sister in the flesh, Zora Blanche (Brown) Barber. I will attempt, if God will bless me, to pen down these words about her, believing in a good hope that she also is a spiritual sister.

First of all, I feel so unworthy to make the attempt, as such; however, it is my desire and hope that it is God's will to bless and enable me not to glorify her natural life and existence, but rather to glorify our Heavenly Father, His Son, our gracious Redeemer, Jesus Christ, because it was He who created her and gave her her natural existence, loved her, and, we believe, began and finished that good work, of grace in her heart. It was He who brought her forth at His appointed time and made manifest through her His work of grace of what He and His Son had done and not for anything that she had done.

Sister Barber in the earlier years of her life joined another church, believing in the natural works of man and that a person was given a choice to choose and accept God, Thanks be unto our Almighty God that He opened her blind eyes, unstopped her deaf ears, bringing about in her this change with the understanding that it is not by works of man's righteousness that we can do, for we are His workmanship, if we be in that number, created in Christ Jesus unto them, which God hath before ordained that we should walk in them. (See Ephesians 2:10).

Sister Barber offered to the Church at Davis Memorial where she was received in full fellowship by experience upon her confession of faith on March 11, 1990, and was baptized. She was faithful in attending her church as well as corresponding churches and associations from the mountains of Virginia and North Carolina to the coast, and including Alabama.

She suffered many heart aches in life, losing her first husband with cancer in 1979, leaving her to raise 5 young boys. She suffered much sickness and many operations, and in October, 2009, was diagnosed with cancer. She was preceded in death by her first husband, Milton Brown; her father and mother, Brother Ernest J. Davis and Sister Eula M. Davis; her brother Elder Furnie Davis' her brother, Joshua K. Davls, her sister, Sister Leona Davis, and her son, Michael J. Brown in April, 2007.

Those of us who are left behind to mourn her passing are her second husband, Ben Barber; sons, Benford Brown, Ruben Brown and wife,

Vickie, Charles Brown and Gilbert Brown; two grandchildren and one great grandchild, and one brother, the writer of this notice, Virgil Davis.

In her passing we are comforted with the reading and understanding given us in the Apostle Paul's inspired words, "For we walk by faith, not by sight", "willing rather to be absent from the body, and to be present with the Lord." (II Corinthians 5:7-8). Her presence with her Lord is that her soul is now resting in that glorious peace with him, never to suffer again.

Sister Barber's funeral service was held at Jones Funeral Home Chapel, Jacksonville, N.C., December 4, 2009, at 11:00 a.m. Officiating were Elders O.J. (Junior) Wray, R.L. Fish, Danny Carroll, with her unworthy brother and pastor, Virgil Davis. Her body was laid to rest beneath a beautiful arrangement of flowers beside the resting place of her first husband, Milton Brown, in the Cedar Fork Cemetery, Richlands, N.C.

Be it, therefore, resolved by Davis Memorial Primitive Baptist Church that three copies of this memoir or sketch of Sister Zora Davis (Brown) Barber's life be made, and that one be sent to her family, one recorded in our church record book, and one be sent to Zion's Landmark for publication.

Written at the request of the church by her unworthy brother and pastor,

(Elder) Virgil Davis,  
Richlands, North Carolina  
December 1, 2010

#### DEATH NOTICE

As this issue of Zion's Landmark goes to press, we have learned that Sister Rena C. Lake, widow of Elder Woodrow C. Lake, passed away Thursday, January 27, 2011, at her home in Kissimmee, Florida. Funeral services were held February 3rd at the Allen Funeral Home Chapel, Hurricane, West Virginia, with interment at Valley View Memorial Park nearby. Many of our subscribers and readers fondly remember this couple today for their faithful ministry among the Old School, Primitive Baptist churches in sundry places. Editor.

#### MILL BRANCH UNION MEETING TO BE HELD FIFTH SUNDAY IN MAY, MAY 29TH, 2011

Dear Brother Mewborn,

Our three churches, Pieway, Tabor (City), North Carolina, and Pleasant Hill at Myrtle Beach, South Carolina, will appreciate it very much if you will mention in Zion's Landmark that our Union Meeting will meet, the Lord willing, with Tabor (City), N.C. Church the fifth Sunday, May 29, 2011. We hope to meet at 10:30 a.m., and begin services at 11 a.m. We are always glad to have our visiting brethren and interested friends meet with us. Meeting house is located on Williams St., U.S. 701 Business in Tabor City, N.C. Thank you for your kindness to us.

Linwood Carroll, Clerk  
Conway, S.C. 29527

#### Zion's Landmark

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No known bondholders, mortgagees, or other security holders owning or holding one percent or more of total amount of bonds, mortgages, or other securities.

The purpose, function, and nonprofit status of this organization and the exempt status for federal income purposes has not changed during preceding 12 months.

#### ANNOUNCEMENT (Availability Of New Book)

Dear Elder Mewborn,

Greetings to you and Sister Mewborn. I hope the new year will find you both basking in the fullness of His grace. Other than my normal corruption and corrupting of my old man of the flesh, I still am upheld by the mercies of the sovereign God, and yet with a lively hope in the glorious resurrection of Jesus Christ from the dead.

I would like to announce that the two-volume set of "The Golden Age of Baptists in America, 1791-1890" is now available. The set is 1,100 pages, in 14 font size print for easy reading, hard-covered, and priced at \$50.00 per set, postpaid. Volume I covers the Warwick Circular Letters from 1791 to 1890, while Volume II covers the Circular Letters of the Delaware River, Yellow River, Contentnea, Missouri Conference, Mount Pleasant and other associations of that period of time in chronological order. These are very edifying and spiritual subjects and expressions of what these Baptists believed to be the Truth of God (in their time-frame), as it is in Jesus. The set provides many hours of God-honoring, sovereign grace reading and the format of the books allow for selective subjects according to one's interest at any given time. This is the first time these have ever been printed together in book format, and may not be available again any time soon.

Checks or money orders should be made to Stanley C. Phillips, and sent to Stanley C. Phillips, 1159 Country Road 420, Quitman, MS 39355.

Thank you for posting our notices in the Zion's Landmark.

Yours in hope of eternal glory,  
Stanley C. Phillips  
1159 Country Road 420  
Quitman, Mississippi 39355  
January 15, 2011

(From the editor: "I have reviewed this work, The Golden Age Of Baptists In America, 1791-1890, and find it valid and authentic in every sense of the words. Elder Stanley C. Phillips, the editor and publisher, traces the early beginnings of the Old School or Primitive Baptist history from the purity of orthodoxy of the Warwick Baptist Church, organized in 1766, and later the Warwick Baptist Association in 1791, both in Orange County, New York, USA, showing all departures and demarcations from the doctrine, faith and order from the true church of the living God for this time-frame. Anyone who might be searching for the truth of how these deviants strayed and swerved away from the old paths would do well to read it, and, perhaps, possess a copy in your library or collection. This book is well documented in statement of fact with Circular Letters from sundry associations and genuine church records, all undeniable source materials, to prove conclusions included in the text. J. M. Mewborn.")

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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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given." (Ephesians 3:8). Yes, **THE CHIEF** of sinners, and less than **THE LEAST**, if I so be one of **GOD'S** little ones, the very least, if one at all, among them.

As I look out my window this cold January 10, 2011, morning at the fresh, pure, white falling snow, how beautiful it is! It is all, so pure, clean, white and **UNFILED**, a miracle of God. It is not man-made. Here, I am made to meditate on the great works of **GOD**, His **Almighty Power**, and not the so-called works of poor, puny, sinful man. Man will try to take credit so many times, as he says, for helping God, all of which is the vanity of the carnal mind.

Here, I will mention an incident, well remembering it just a few years ago, that I was requested to assist, or help, in conducting a funeral service for a very special friend. The service was with another minister (of another faith and order), also who knew the deceased. That day, he came up to me before the service and stated, "I want you to know I led him to the Lord, when God saved him the other day."

As I was attempting to speak during the service, these words came to me from Jeremiah 31:3, "The Lord hath **APPEARED** of old unto me, saying, "Yea, I have **LOVED** thee with an everlasting Love: therefore, with loving-kindness have I drawn thee." Here in this time world today, we can easily see that man wants all the credit for his saving, but we know It is **GOD ONLY WHO** does the saving. Man has nothing to do with it, whatsoever. **GOD** has never needed man's help, his assistance, his money or anything else that he might have.

We find recorded In God's Holy Word from Isaiah 43:11-13, "I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore, ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am He; and there is none that can deliver out of my Hand: I will work, and who shall let it?"

Now may I ask, can any man anywhere hinder the sovereign work of God, can he change anything that God has purposed to bring to pass, can he make the pure, white snow that **HE** sends down? Can man turn back the

snow or rain that our Almighty God has created and that He purposed? According to the precious faith and belief that God has given me, to-wit: "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." (Eph. 2:9). I will tell you, **NO!**, **NO!** No man can. Jesus said, "Without Me ye can do nothing." (See John 15:5).

Some people will tell you today that God will save you, if you will just let him. If you will just accept him, he will save you, but you must first let him do it. I believe in **THE GOD** that said, "I **WILL** and ye **SHALL**." "I **WILL** be to them a God, and **THEY SHALL** be to Me a people." I do believe in free-choice, but, however, it is **GOD** who made that choice, not us, and He made it freely without the aid, help or assistance of any man any where. (See Hebrews 8:10-11).

Just when, how and where did God make that free choice? Answer: It was in His eternal mind and purpose before **HE** made the world, as He said here, "The Lord of hosts hath sworn, saying, Surely as I **HAVE THOUGHT**, so shall it come to pass, and as I **HAVE PURPOSED**, so shall it stand!" (Isaiah 14:24).

Many years ago, there was an Old School or Primitive Baptist Elder in the churches of the old White Oak Primitive Baptist Association in the coastal counties of eastern North Carolina by the name of Elder R. P. Batchelor. Both he and his dear wife, Mrs. Tammy Batchelor, resided in their home across the road from the home of my parents. I well remember my mother telling me many years after I was born (I was born June 27, 1937), that on the day I was born, as Mrs. Tammy was giving me my first bath, saying, "He is going to be a little preacher one day." Ever since my mother told me of this incident, from a small boy, I have lived with that great fear, and later on in age, burdened with the feeling it would have to come to pass.

At a very young age In my life, I began to have dreams. On this particular one night I dreamed I was in a place where fire was all around me. It seemed that I could feel the immense heat, but there was no pain. I began to try and beg God to save me **from the**

## A PORTION OF MY EXPERIENCE WITH SOME OF MY EARTHLY TRAVELS.

Dear Brother Mewborn:

I am made to wonder from time to time, whether I have, or whether I have not, ever truly been given any experience within of **GOD'S** spiritual work? I heard an old black (Primitive Baptist) Elder say one time, "If you have never felt anything, never tasted anything, never handled anything, it is a very good sign you haven't had anything." I hope that I have. If I have ever been blessed to have had any of **GOD'S** spiritual experiences, just when did they begin?

I am made to believe, as God spake to Jeremiah, "Before I formed thee in the belly, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5). Now, am I saying that I am a prophet? **NO!**, **NO!**, not even worthy to be **GOD'S** anything. I am made to feel, as Paul said, "that Christ Jesus came into the world **TO SAVE SINNERS OF WHOM I AM CHIEF**." (I Timothy 1:15, and also, "unto me, whom am less than **THE LEAST** of all saints is this grace

fire and destruction that was appearing at close range, when I woke up. Here, I have often thought about the experience of Shadrach, Meshack and Abednego, and how GOD so wonderfully delivered them from the torment and destruction of the king, Neb-u-chad-nazzar, and the burning, firey furnace.

On January 6, 1940, I, when just a baby, received very serious burns, both 1st, 2nd and 3rd (degrees) on my right side. Even at the age of two (2) years, 6 months and 10 days old, I remember several things during this occurrence (or happening) of this event. First, I well remember the pain and seeing the fire in the old fireplace, as I tripped and fell in the edge of it. I struck and turned over a pot of hot, boiling water that Daddy had placed there to heat in which to shave. Secondly, as my brother grabbed me up and ran down the front porch, holding me in his arms and going to the kitchen where Mama was cooking breakfast (our kitchen and main body of our house were separated in those days), and thirdly, I remember seeing the bright light shining through the kitchen window, and, fourthly, I remember hearing my Mama crying out, "MY BABY! MY BABY!" I remember that she began to beg GOD to help us. Fifthly, I remember when Daddy and Mama started to take me to a local doctor (Dr. Sutton), called by us at that time as "the old country doctor." They wrapped me in a clean, white sheet.

It was during this time that I developed double pneumonia, and some said I almost died, when I had to learn to walk all over again. There was no hospital close by, so I never spent a day in one of them. I believe the GREAT PHYSICIAN came and healed me.

When about five or six years old, I was being carried around to the old churches where the Old Baptists were meeting in those days. It was so peaceful to see them in true, genuine love in the Lord. I was given the desire that caused me to love them. I remember

on several occasions when my Daddy and Mama would go to church and go home with some of the members for lunch, where this blessed love and sweet fellowship continued and they would sing some of those old precious hymns from the *Lloyd's Hymn Book*. Oh! HOW precious those times were! Today, I dwell on these precious memories of those good times of the past.

I also remember many times when Daddy and Mama would go to someone's home at night where there would be singing and preaching. At other times the brethren (and sisters) would come to our home for these services.

I well remember one night we went to Elder Eddie and Sister Mary Jane Humphrey's home, at Jacksonville, N.C., and after the preaching and singing service was over, Elder Humphrey and Daddy made plans to attend the Mill Branch Association of churches in North and South Carolina the following weekend. The following day Daddy was taken sick and it looked as if he would not be able to attend. I heard Daddy tell Mama, "I feel now that I will be unable to go unless I get better".

One evening that week before they were to go to the Association, I remember my walking down in the field below our house. I believe I was sent to an old walnut tree, and as I got to the tree, I believe some one spoke to me saying, "pray for the sick". I do not know if I was blessed to pray, but I do remember going down on my knees and trying to beg God to heal my Daddy and bless him to be able to go to the Mill Branch Association the next day. That night Elder Humphrey and his wife came to our house. Daddy told him he did not think he would be able to go. Elder and Sister Humphrey spent that night with us. The next morning Daddy was better, and we, Elder and Sister Humphrey, Daddy, Mama, and my sister and I were blessed to go to the Mill Branch Association.

(While the blessed fellowship was

so wonderful in which we were received, memories of that wonderful meeting are still fresh in my mind today. I well recall how good that rice was at the Mill Branch Association. It was cooked in ham or chicken gravy, and it was Oh! so delicious.) As I recall, the Association was held that year with the Primitive Baptist Church in Tabor City, N.C.

I also remember on several occasions, when I was very young, Daddy would go to the mail box for our mail, and when the *Zion's Landmark* or *Old Faith Contender* would come, many times Daddy would go into the kitchen where my mother would be cooking. Daddy would sit down and begin to read some of those precious EXPERIENCES of some of the elders and members. Many times I would begin to cry because they would touch my heart and feelings, as he read them out loud to Mama and me.

I hope today that these feelings in my soul in my early life were the inner workings of God. We find recorded in the Book of Phillipians, "Being confident of this very thing, that HE WHICH HATH BEGUN A GOOD WORK IN YOU WILL PERFORM IT UNTIL THE DAY OF JESUS CHRIST." (Phill. 1:5).

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
He rides upon the storm.

Deep in unfathomable mines  
Of never-failing skill,  
He treasures up HIS bright designs,  
And works HIS sovereign will.

Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

Judge not the Lord by feeble sense,  
But trust HIM for HIS grace;  
Behind a frowning providence  
He hides a smiling face.

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

Blind unbelief is sure to err,  
And scan HIS work in vain;  
God is HIS own interpreter,  
And HE will make it plain."

I remember, so well, years ago when the old Goldsboro Primitive Baptist Church, Goldsboro, N.C., was located on Spruce Street, near the heart of the downtown, main business district of that city and on many occasions our family attended the meetings there. Oh! the beautiful singing of those old

## Zion's Landmark

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

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hymns they had in that old building, so precious to hear, the wonderful harmony, I shall never forget!

I remember my brother, Furney, and I were blessed to attend one of the night services. I do believe that God sent down a precious message through Elder W. G. Pate, the pastor, that night. A feeling came over me and caused me to feel that I could not leave there that night without begging for a home with those precious ones; but, Oh! that feeling of unfitness, sinfulness, and unworthiness overshadowed me. I was made to feel not even worthy to be in their presence, much more being a member amongst them.

As time moved on and I became of age, girls arrested my mind; I tried to beg God if (and should) that time ever came for me to seek a wife, that He would give me one that would love me, love this doctrine, love the church and members, the same ones, I trust, He had given me already to love. Also, who would love my precious Daddy and Mama.

At this point, if it is God's will to bless me, may I say that His promises are true and correct. The Apostle Paul declared in Phillippians 4:19, "BUT MY GOD SHALL supply your need according to His riches in glory by Christ Jesus." Oh!, how GOD blessed me with a precious wife. On September 7, 1957, God blessed me to marry a very beautiful, kind, sweet and loving wife, Stella Mae (Smith) Davis. "Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder". (Matthew 19:6). She was truly God-given to me, a wife that loved me, loved the Church of the living God, the faith in which I had been made to believe, and my precious parents. He blessed us to live together in love and peace until God called her home September 22, 2007. We were married for fifty (50) years and 15 days.

I well remember the first Saturday in December, 1960. We were living at that time in Wilmington, North Carolina. That Saturday afternoon we were getting ready to go to my parent's home to spend that night with them. My wife told me that she had put our clothes in the car and that she had our two children dressed and ready to leave. She asked, "Did I want any other things packed in the suitcase?" I replied by saying, "put a pair of my work pants in the car". She asked me, "Why?" I had been having some car problems". I told her, "I might need them".

We spent that night with my parents. The next morning my Daddy woke me up, and asked me to get up, get ready and go to church with him to the old Maple Hill Church, in Pender County, N.C. I really had no desire to

go with him that day. I continued to lie in bed. A few minutes later, Daddy came back and begged me, saying, "Son, get up and go with me". I still had no desire to go. A few minutes later, Stella, my wife, who was helping my Mother cook breakfast, came in the bedroom and said, "Virgil, get up, get ready and please go with your Daddy to church, as he has asked you!"

So, I got up, got ready, and went with Daddy to Maple Hill Church. I sat near the back, where I did not receive any special feelings. When Elder Arthur Young was chosen by the Church to close the service, a hymn was selected, when he announced an open door of the church for the reception of members. They started singing the closing hymn and when I was brought to my senses, I was standing next to the pulpit. Elder Young stopped the singing and asked me if I had something that I wanted to say. I began to try and tell them how unworthy I felt to be, how sinful I felt to be, and how I loved them and that doctrine they professed to believe. Also, that I wanted a home with them, and, if they refused me, I could not blame them. I felt so unworthy even to be in the presence of those old saints of God. A unanimous voice of the church was given and Elder Young asked me when I wanted to be baptized? I told him, "this afternoon." How little did I know that taking my old work pants, thinking I would have car trouble, would be the ones in which I was baptized. I had no other change of raiment with me. Surely, the Lord provides our needs. That day I did not have any car trouble and did not need my old work pants for that purpose.

On our way back home from church, I began to think to myself what is my wife going to say. She knows how I am, my sinful ways, etc. When Daddy and I arrived home, Stella met me on the porch and asked, "You joined the church today, didn't you?" I asked her, "Who told you?" She replied, "No one. A feeling came over me, and I was given to believe you had joined the church." When God visits His little ones, they are given that Spirit with His presence and belief. I was baptized that same afternoon by Elder Arthur Young.

On our way back home to Wilmington, my wife said to me with a sad heart, "Honey, I feel like now there is a wall between us. I feel to be so alone, not worthy to be your wife anymore, and not even worthy to be with you." Thanks be to God and His Son, the Lord Jesus Christ, my wife was blessed to ask for a home with the Church on the 5th Sunday in May, 1965, while at the White Oak Union Meeting held at the old Yopp's Church

Meeting House, Snead's Ferry, Onslow County, N.C. She was baptized that Sunday afternoon by Elder Arthur Young. After she was baptized, I met her at the water-side, embraced and kissed her. She then said to me, "Honey, that wall has been removed now from between us. I am so happy!"

God speaks of the tribulations, trials and afflictions that He has appointed for His people in this life. After my wife and I were blessed in having homes in the church, I began having troublesome times. There came serious trouble in our old White Oak Association internally among the churches. I began to ask myself, "Did I bring the trouble in the church?" The churches had been so highly favored with the blessing of peace and sweet fellowship for many years before I was received in the church! I began to question myself, "Is it I?"

I well remember my Daddy, Elder I. W. (Ike) Shepard and his wife, Sister Blanche, my wife, Stella, and I attended the (Lower) Mayo Association. On our return trip home I began to question and express some of my doubts and fears about myself. Elder Shepard looked at me and asked, "Brother Virgil, what will you sell me your hope for?" I replied immediately, "My hope is not for sale. If my hope is taken away, I have nothing to live for." Elder Shepard replied, "Brother Virgil, I was hoping that is what you would say."

Time has a way of bringing about healing, but, my tribulations continued to follow me, it seemed. I remember in 1973 I was involved in an automobile wreck. I was seriously injured. My doctor would not clear me to return to work for about nine months. I was not able to pay my bills on time. I became further and further in debt and got further behind. I got a job in Bay City, Texas, and I moved out there.

I sent my first pay check as a payment on the mortgage of my home in North Carolina. The following week I received a letter from an attorney, stating the mortgage company was going to foreclose on my home. I did not have a phone at the time, so I went out to a pay phone. I called the lawyer and informed him that I had sent a payment and would send another one shortly.

The following weekend, the lawyer informed me not to send anymore money. I had lost the payment I had just sent, and he informed me not send another one, if so, I would lose it too. So, I went back inside my house (in Texas), where my wife and children were. I was in the most cast down, troubled, down and out state of mind possible. I did not say anything to my wife and children. I walked into our bedroom, shut the door, went to the closet, took out my shotgun, loaded it,

sat down on the side of the bed, placed the butt of the gun between my feet, placed the end of the barrel under my chin, placed my thumb on the trigger. And as I started to apply pressure on the trigger, I HEARD SOMEONE SPEAK THAT I HAD NEVER HEARD BEFORE. That Voice spoke to me so plainly, "I'VE GIVEN YOU EVERY THING YOU HAVE EVER HAD; BELIEVE, TRUST IN ME, I WILL RAISE YOU UP AGAIN; I WILL SUPPLY YOUR EVERY NEED!"

I do believe that VOICE was spoken to me with love and the power by GOD through Jesus Christ. HE said, "He spake, and it was done; He commanded, and it stood fast". (Psalm 33:9). This is what I hope that I believe. Jesus says in I John 16:33, "These things I have spoken unto you that in ME ye might have peace. In the world ye shall have tribulation: But, be of good cheer, I have overcome the world".

I meditate about what Jesus told Nicodemus in John 3:3-5. He said unto him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, how can a man be born when he is is old? Can he enter the second time into his mother's womb and be born? Jesus answered, verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God". Now, I cannot find any place in this language where God or Jesus says 'ye must be saved again'. I hope that night in TEXAS, when I heard that VOICE, that I experienced the change, and have hope that I was born again, when I could not kill myself.

I have heard that VOICE several times since. I do believe ever since that night I have been given that desire to give GOD and JESUS CHRIST all the praise and thanks for EVERY THING I receive, viz: for the breath I breath, the roof over my head, for the food I put in my mouth, for the water I drink, for the awakening in the morning from a restful night of sleep, for health and strength to get up and move around, for the clothing on my body, shoes under my feet, for a home to stay in, a car to drive, and, most of all, that wonderful desire to attend the church meetings on Sundays of the Old School or Primitive Baptist people.

I remember a song years ago, "Why Me, Lord?" I also am made to ask that question, "Why Me, Lord?" What have I done to deserve even one of the blessings and pleasures I've known? What have the churches and associations, the members ever seen in me? I have never felt worthy to even be in their presence, much less to have been requested to fill any office? Yet, I have been requested to serve as clerk of our

home church, Davis Memorial, also at South West and Maple Hill Churches. The White Oak Association requested that I serve them as clerk, as well as the White Oak Union Meeting.

It was in 1979 they set me apart as deacon at Davis Memorial, then later at South West and Maple Hill Churches at the same time. As I told those precious members of the churches, the association and union meeting, I did not feel worthy. They had others more qualified than I felt to be. I have never felt to be qualified or worthy to even be in the church, and certainly not to attempt to fill any office.

On September 30, 1997, I was in Duke Hospital, Durham, N.C., and was operated on for triple by-pass surgery of my heart. That morning, one of my daughters (Laura) asked me, "Daddy, are you not afraid?" I replied, "No, Honey. If God has something else for me to do, I will be back, and if not, that will be ok, too. I was operated on Tuesday, September 30, 1997. I was released from the hospital on Saturday. The next morning, Sunday, I got up, got ready and my wife and I went to South West Church. I also attempted to speak that day as God had purposed. The Lord has wonderfully blessed me beyond measure all of these years. I had not missed being at meeting (or church service) for over 13 years, since first Sunday in October 1997.

My brother, (Elder) Furney Davis, was killed in an automobile wreck just four weeks later, October 28, 1997. After his death they called me to serve as pastor of South West Church, also at Davis Memorial, still feeling to be so unworthy. In October, 1998, the churches asked me to serve as their moderator of the White Oak Association. With God's blessing and help, I now remain, attempting to serve in these duties and obligations.

In 1999 I received a letter from Deacon J. Q. Barefoot (Seven Mile Association) stating that the members of Reedy Prong Church requested that I serve them as their pastor. I visited the church the following third Sunday and informed Bro. J. Q. Barefoot that I did not feel qualified to serve their church. It was my hope that they could find someone else. Bro. Barefoot stated, "I do not know what to do now". He said to me, "that is the request of the members". After several minutes of thought and meditation, I told Brother Barefoot that I would fill in for them until they could find someone else. (Note: Elder W. C. Noles had been serving them, but due to his health, he was not able to continue.)

About two weeks later, I was on my way back to Covington, Virginia, to my job site. I was traveling on Int. 40, very close to its intersection with Int. 95,

Johnston County, N.C., when all of a sudden, I heard that same VOICE say to me so clearly, "VISIT THE WIDOWS AND THE FATHERLESS". (James 1:27). I began to beg God, "What does this message mean?" A few nights later, I believe God gave me the answer. The scripture speaks of the Church as being the bride of Christ. Now the bride without a husband, I believe, is a widow. The children (members) without a husband (pastor) are fatherless (orphans).

The following third (3rd) weekend, I visited Reedy Prong Church, Johnston County, N.C., and during the conference, I asked to speak. I said, "If it is still the mind of the members here, with God's help, I will try to serve you with His help as your pastor." All of them unanimously (100%) agreed. Just a short time, two or three weeks later, I was traveling Int. 40 again, almost the same spot as before, when I heard that same VOICE again, saying, "TELL THEM ABOUT MY FATHER"! Again, I asked, "Why me, Lord?"

In the year 2004, Harnett Church, Sampson County, N.C., called me and requested that I serve them as their pastor, due to the death of Elder Delbert Carraway. I again began to question, "Why me, Lord?" I thought, "I am so unworthy to try to follow someone I felt to be as precious as he was. Later, Upper Black Creek, Wilson County, N.C., requested that I serve them also, as their pastor.

Mere words fail me in attempting to tell these churches, associations and members just how unworthy I am to be in their presence, much less to be called to stand before them in an attempt to proclaim the great and marvellous works of the Almighty GOD and His precious Son, the Lord Jesus Christ, in whom GOD said, "I Am Well pleased." (Matthew 3:17).

I have tried to visit all of these four churches, 1st weekend, South West, 2nd weekend, Davis Memorial, 3rd weekend, Harnett, and 4th weekend, Upper Black Creek, as expected by the members. May it be God's will that He keep me faithful to His sacred Cause, and that His great love, grace, mercy and truth abound and increase in our midst. Also, my begging is that He also keep me humble, down at my brothers' and sisters' feet, always esteeming each of them better than I will ever be.

I know that it has always been the practice, or custom of the churches of the Old School or Primitive Baptists churches in this area that when the communion of the unleavened bread and fermented wine is being served, that they are served to the elders, or ministers, always, first. About that time, several years ago, a feeling was placed in my heart, that Voice telling

me, "You are not the Church, and you are not the head of the church." I once heard a preacher say on the radio, "I am the head of the church; the deacons answer to me, and the members are under the authority of the deacons." (End of quote). This question was asked within me at that time, "Where does that put God and Jesus Christ?" Here, man would relegate God out of His sovereign work, if possible.

I believe and feel that JESUS CHRIST is the HEAD of the Church. I believe the members (the body) are under the HEAD, Jesus Christ, and the deacons are next, in third place, and I feel and believe that the pastor is in fourth place, at the very bottom. If he is truly what he hopes to be, he is only a servant, and nothing more.

What are the duties of the true servants of the most high GOD? They are to make sure, as far as lieth within them, that the HEAD of the house, the Lord Jesus Christ, is served first, and in so doing the members of His body, the Church, likewise, will follow in due course. In this manner their needs will be supplied; and if there is anything left, then the servants, the deacon and pastor, are given to eat, or partake. This applies to both, the serving of the (1st) bread, and (2nd), the wine.

I remember so very well on Friday before the 4th Sunday in 2007, when I had attended the Little River Association, that it was then I heard about Elder J. M. Mewborn's serious sickness (cancer). When I arrived back home that same evening, I went to a local restaurant and purchased some food for my afflicted wife and myself. As we were eating that night, I told her (Stella) about Bro. J. M.'s sickness. Both of us called him by telephone and told him that we loved him and wished him well!

The next day, Saturday, I went back to the Little River Association, and, on my return home that same afternoon, I received a telephone call from my daughter, Donna, saying to me, "Daddy, Mama is dead!" While traveling on Int. 40, I immediately began to cry and begged God, "Why?" "Spare her, Why, Lord?" The Voice stated, "HER APPOINTED TIME HAS COME - HER WORK ON EARTH IS FINISHED".

My daughter, Laurie, died August 5, 2007. My wife, Stella, died just a little over one month later, September 22, 2007. "WHY ME, LORD?" "Surely as I HAVE THOUGHT, so shall it come to pass; and as I HAVE PURPOSED, so shall it stand". (Isaiah 14:24).

(Elder) Virgil Davis  
263 Batchelor Road  
Richlands, N.C. 28574  
1-910-346-5653  
January 10, 2011

#### ANNOUNCEMENT OF MARRIAGE

It is with the consent of the bride and groom at our request that Zion's Landmark announces the recent marriage of Sue (Noles) McGill and Elder Virgil E. Davis on April 9th, 2011, at Davis Memorial Primitive Baptist Church, Richlands, North Carolina. The ceremony was performed in the presence of many family members, friends and members of the church, and was officiated by Elder O. J. Wray, Jr., Greensboro, N.C. Sue (Noles) McGill is the widow of Brother Clarence McGill and daughter of the late Elder W. C. Noles and Sister Cleo (Reaves) Noles (now living) of Coats, N.C. All of us wish them God-speed in their new undertaking in life together in all the events and changes that will follow. Editor.

#### THE ELIJAH and ELIZA F. DAVIS FAMILY OF ONSLOW COUNTY, NORTH CAROLINA.

The reading of Elder Virgil E. Davis' experience brought back to my memory the spiritual bond and true relationship our family had with his family that began many years ago.

Old Brother Elijah Davis, Elder Virgil's grandfather, was greatly persecuted for righteousness' sake in his lifetime. His wife, Sister Eliza (Futrell) Davis, was a member of the Kinston Primitive Baptist Church in Kinston, North Carolina, when Elder L. H. Hardy was pastor and served that church, that was later served by my father, Elder Joshua E. Mewborn.

Brother Virgil Davis' mother and father, Brother Ernest J. Davis, and Sister Eula (Eubanks) Davis, united with the Sandy Bottom Primitive Baptist Church in the year 1929 and were baptized by our old pastor, Elder W. B. Kearney, in nearby Neuse River. They afterwards attended the Kinston Church with their brother, William Davis, and his wife, Myrtle (Nobles) Davis for many years. Brother Ernest J. Davis' sister, Sister Bertha (Davis) Wiggins, was a member of Mewborn's Church, Greene County, N.C., during this same time-frame. (This was our home church.)

During the early part of the year 1966, Brother Ernest J. Davis, Sister Eula E. Davis, Brother Virgil Davis, Sister Stella Davis, Brother Furney Davis, all five of them, took letters of dismission from Maple Hill Church and on March 12, 1966, a presbytery met with them at Davis Memorial Meeting-House and constituted them into a gospel church. I was blessed with the privilege of being with them at this event and will never forget this special occasion. (Brother Ernest Davis furnished the land for the building.)

Through all of these many years God has richly blest this family to the sacred cause of His church in this time world, and we shall never forget their faithfulness.

J. M. Mewborn  
June 1, 2011

#### (REPUBLICATION) SOUL, BODY AND SPIRIT

Dear Brother Adams,

Recently, when you, Elder Thomas L. (Tom) Huff and Elder M. K. Duren conducted the funeral rites of my dear wife, Mrs. Bessie Lee (Watson) Mobley, I heard many favorable comments on the service, especially your discourse on the subject of the "body, soul and spirit", as recorded in II Thess. 5:23.

If it is not asking too much, I wish, when you have time, for my sake, also others with whom I have talked since her service, that you would write and publish in the *Zion's Landmark*, your views on this subject, as you were so blessed in presenting them that day. I am sure it would be appreciated and enjoyed by many of the brethren, sisters and friends, all of whom were benefitted at the time of her death.

Your little brother in hope,  
W. L. MOBLEY,  
Buford, Georgia 30518  
January, 1972

Reply: I cannot remember all that I said at the funeral of our dear Brother Mobley's wife's service on the subject of the *SOUL, BODY and SPIRIT*, but will submit here a few thoughts on the subject for his consideration as well as others, with no intention of leaving an impression on any that I have been endowed with any superior knowledge of same over my brethren. These thoughts (which I have previously written) are to be accepted only as far as they are supported by the word of God.

God inspired Holy Men of old to speak as they were moved by the Holy Ghost. Our Brother desired comments from me of the relationship of the body, soul and spirit. In Genesis 2:7, we find recorded, "The Lord God formed man out of the dust of the ground, and God breathed into his nostrils the breath of life; and man became a living soul." As an illustration, a potter takes clay and makes a vessel; the formation of man is the work of God. Isaiah said, "But now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand." Isa. 64:8.

When God formed man, he was lifeless. He had form and favor, as a vessel would have before marred by the potter's hand. Yet, Adam was without life until God breathed unto his nostrils the breath of life; he then became a living soul. The body embraces the whole of the man. The body is for the indwelling of the soul. The body is mortal and material — it is of clay or dust. The soul is immortal and immaterial. So far as the record of Holy Scriptures show, the first man, Adam, that God made and breathed into his nostrils the breath of life, only possessed a soul and body.

Adam was an innocent man and apparently had sweet communion with God until he violated God's law and fell by reason of his transgression. This transgression of God's law by Adam was the first account we have of sin entering into the world. Paul said, "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Again he said, "Judgment came upon all men to condemnation." Rom. 5:18. This transgression of Adam brought both a spiritual and corporal death. Not only this, but an eternal death unless the grace of God intervenes. God made a wonderful provision for those who were chosen in Him before the world began. This provision was the sending of God of His Son into the world to be sacri-

ficed for the sins of those whom God gave Him out of the world.

Jesus Christ, the son of God, was born of the Virgin Mary. He was crucified. He was buried, resurrected, and ascended to the Father. Through His death and resurrection, He forever put away the sins of His people. He redeemed them from under the curse of the law with which they were afflicted since Adam's transgression. Paul said: "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. He did for His people that which the law of Moses could not do. The law of Moses inflicted punishment for sins and transgression, but could never put away sin. Paul said, "For the law made nothing perfect, but the bringing of a better hope did; by the which we draw nigh unto God." Heb. 7:19. What is this hope? It is Jesus Christ Himself who died that His people might live. The Lord Jesus Christ is our hope (see I Tim. 1:1). Paul said: "We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Heb. 6:18-19. Those who are born of the Spirit of God possess a HOPE in Jesus Christ. Romans 8:24 says, "We are saved by hope: but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" When one is born of the Spirit of God he becomes a trinity, that is, he is three in one and possesses a soul, body, and spirit. The spirit is immaterial and immortal like the soul and the two are united as one. All of those who are born of the Spirit of God are heirs and joint heirs with Jesus Christ, and will enter into Heaven at the last day, all three of them, the soul, body and spirit. The finality will be complete at the resurrection and glorification of the just at the first resurrection. The souls of God's people are converted here in this time world, not by the law of Moses, for Paul said, "The law made nothing perfect." The soul is converted by the light of God's Spirit which is the law of God that is written in the heart and put into the mind. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psa. 19:7.

The souls of God's humble poor are brought into union with Christ when they become dead to their works of righteousness; that is, they come to know how futile their efforts are to live without sinning and to accomplish anything that will please their God and be judged righteous by Him. Paul said,

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another even to HIM who is raised from the dead that we should bring forth fruits unto God." Rom. 7:4. Through this union of the soul and spirit they receive the spirit of adoption which is also an earnest, or foretaste, of that which they will receive in its fullness when the body is raised incorruptible in the first resurrection. The soul, body, and spirit of those that are in Christ Jesus are preserved by Jesus Christ until He appears the second time. Paul said, "And the very God of peace sanctify you wholly and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

The second coming of Jesus will be at the end of this natural world. Paul said, "For then must He often have suffered since the foundation of the world: but now once in the end of the world (the Jewish world) hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:26-28.

The second coming of Jesus is not to be confused with the Holy Ghost who appeared on the day of Pentecost, nor the words of Paul when he said, "My little children of whom I travail in birth again until Christ be formed in you." Gal. 4:19. Nor is the scripture to be confused which says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. Jesus Christ (according to divine testimony) is coming back to this world again in like manner as He went away. He went away with the body in which He arose, which, of course, was a spiritual body, but it apparently had form, because after His resurrection His disciples saw Him taken up and two men stood by them dressed in white apparel, "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

The purpose of the first appearing of Jesus Christ into the world was to save His people from their sins. This He did by the sacrifice of Himself. He finished the work which His Father gave Him to do and ascended into heaven. The purpose of His second appearing is to change these vile bodies. Paul said, "For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ, who



(ELDER) T. FLOYD ADAMS  
1891-1973  
Age 81 Yrs.

(He was editor, owner and publisher of Zion's Landmark for 25 years from 1948 to 1973. Editor.)

shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20-21.

At the expiration of the natural life the soul departs from the body, as will be observed when Rachel died at the birth of Benjamin. Gen. 35:18 reads as follows, "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin." The soul can live without the body but the body cannot live without the soul. When the body dies, it returns to dust. God said to Adam, "For dust thou art and unto dust shalt thou return." Gen. 3:19. The soul which is in union with the spirit as one and is sometimes called spirit, returns to God who gave it. Solomon said, "Then shall the dust return to the earth as it was; And the spirit shall return unto God who gave it." Eccl. 12:7.

Those who are born of the Spirit of God will enter into Heaven at the last day. Jesus said to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." John 3:5. The spirit of those who are born of the Spirit of God returns to God when it departs from the body. When Stephen was stoned to death he said, "Lord Jesus, receive my spirit!" Acts 7:59. The body will be changed from natural to a spiritual body, and will come forth at the resurrection of the just. The Spirit, that raised the body of Jesus, will raise the bodies of the saints. Paul said, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His

spirit that dwelleth in you." Rom. 8:11. The body "Is sown a natural body; it is raised a spiritual body." I Cor. 15:43-44. When it is changed from a natural to a spiritual body, this will be the climax of the adoption of the same body of which it is said: "Ye have not received the spirit of the bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father," meaning My Father. Rom. 8:15. Also of whom it is said, "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will." Eph. 1:5.

The saints of God are now waiting for the second coming of Jesus who will appear at the resurrection of the just, and change this vile body and fashion it like unto the glorious body of Jesus. Paul said, "Waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. The body, as well as the soul and spirit, is preserved by Jesus Christ until He appears the second time. Paul said to the Thessalonian brethren, "The very God of Peace sanctify you wholly; and I pray God your whole SPIRIT and SOUL and BODY be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

Those who are living here on earth at the second appearing of Jesus will not die a corporal death, like those who have gone on before. Paul said, "Behold I 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 incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I Cor. 15:51-53.

To the Thessalonian brethren, Paul said: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I Thess. 4:15-17.

T. F. ADAMS

#### EDITOR'S NOTE

The above editorial writing of Elder T. F. Adams was taken from the May 15, 1972, issue of Zion's Landmark at pages (no.) 201-204. It was written by Elder Adams just one year prior to his death on May 4, 1973, at 82 years of age. It was my personal privilege and blessing to hear him expound this text at many funerals at many places in this locale, when it was of great comfort to the bereaved, as was the case of Brother Mobley's wife's funeral service. I can personally witness to the fact that Elder Adams left this world in the full

triumphs of the blessed faith that he was enabled to expound here.

J. M. Mewborn  
June 3, 2011

#### FREE WILL, ALSO KNOWN AS SELF-WILL.

There are some people today who are professing to be Christians and they say they are following the precepts and examples of the Lord Jesus Christ. They proclaim, or say, they have the complete free-will ability or power to obtain the new (spiritual birth) without the aid or help from anyone, including the Jehovah God, and are able altogether to acquire eternal salvation within their own scope and power. These individuals have varying beliefs of their free will, so they say, after the new or Spiritual birth; some believe that once they have the new (or Spiritual birth), they can never lose it. And others believe they can lose it by back-sliding, as they call it, and, likewise, take it up again any time they wish or choose by virtue of their free will, i.e., get saved again.

Then, there are other individuals who believe they have nothing to do with their new or Spiritual birth, but after it (the new or Spiritual birth), they have free will and are put on their own to be obedient to the precepts of the Spirit of Christ within them. They say they are now living for the Lord. These same individuals tout their free will after the new or Spiritual birth to the point that they have the ability within (or of themselves) to do good, and after doing good they bring GOD under obligation to bless them for doing good, as they say. Conversely, in their human machinations of free will after the new or Spiritual birth, if they, by their free will, choose to do evil, then GOD is under obligation to correct them.

(It is, as the old saying goes, (firstly), "On Again", (secondly), "Off Again, and (thirdly), "Gone Again", i.e., off and on, and on and off; they are saved one day and lost the next, only to turn around again and "re-dedicate their lives," as they say, and then "start over".

When we engage a study on the subject of man's free will, we find no difference between the meaning of this topic as taken and compared with what is written in the scripture concerning selfwill." In Titus 1:7-9 we find recorded, "For a bishop must be blameless, as the steward of God; not SELF-WILLED, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by SOUND DOCTRINE both to exhort and to convince the

gainsayers." In this portion of the book of Titus it is speaking concerning a child of GOD who has truly been born again.

Now, let us view a portion of scripture that it is speaking of the SELF-WILL of an individual who has not been born again. II Peter 2:10 — "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, SELF-WILLED, they are not afraid to speak evil of dignities." Clearly, we see from both the books of Titus and II Peter that selfwill is not Spiritually a characteristic of a born again child of GOD, but, rather, stems from the corrupt principles of the old Adamic man to be of selfwill, whether they proclaim such is one of their characteristics within them before or after their supposed new or Spiritual birth.

Now such proclamation of having free will or selfwill is only the measure of the natural man, defined in many places in the Bible, but one is sufficient to show the abasement and absolute total depravity of our sinful, natural man as being altogether vanity. Psalm 39:5 records, "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his BEST STATE is altogether vanity. Selah."

Whereas, we find in the book of Luke that a child of GOD, who has truly been born again, has nothing to brag about within himself because the precepts and admonitions of the Holy Spirit make him to understand that when he has done those things which are of the precepts of Christ, he has done only those things to the glory of GOD by His divine blessing and he will not take credit upon himself. Luke 17:19 reads, "So, likewise, ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do." It is surely as James declared: the "true doer is blessed IN his deed, not for it." (James 1:25).

It is my prayer that those of HIS, who have been born again and given that precious hope in Christ, will be blessed to know and proclaim that we are ALL UNPROFITABLE SERVANTS: in obedience proclaim the glory is ALL of the Three-in-One Holy GOD, and to know that free will or selfwill are only attributable to the boastings of the carnal flesh of the natural or (old) Adamic man.

GOD BLESS,  
Hoyt D. F. Sparks  
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1-336-372-6289  
hoytsparks@hotmail.com  
March 22, 2011

## EDITORIAL COMMENTS

This excellent description of free will that our good friend, Hoyt D. F. Sparks, has defined and given in paragraph number one in his good article above, is 100 percent, pure, hard-core Arminianism. In it GOD has no part, whatsoever, in the origin and accomplishment of the new birth. Free will here gives all the power to the human, fallen man to perform the entirety of it. Billy Graham believes this doctrine.

In paragraph number two the unsound doctrine of man's free will is a good description of Conditionalism. Here, GOD is given some credit, initially speaking, for prompting the new birth. However, beyond that point, it then is all up to the creature to perform or do his good works. Strictly speaking, it calls for a necessary, good mixture of "grace" and "works", which the scripture declares in Romans 11:6 is "unsound doctrine", altogether.

J. M. Mewborn  
June 1, 2011

**"SORCERY" IN THE CHURCH**

Sorcery is (and has always been) a dreadful practice and curse that lurks ever so close to the proximity of the life of the church of the living God from which we crave and beg to be kept intact from its existence. May God in His mercy deliver us from it!

What is sorcery in the church? Many times, when a true servant of God is highly favored and blessed in declaring the glorious truth which embraces that "joyful sound", we are very prone and inclined to forget the Divine Source, when we praise the speaker or the creature, more than the Creator, the One who inspired it. This is a weakness that we all have in the being of our human nature and all of us do it unawares to ourselves, only as the Lord keeps us personally in the knowledge that it is wrong. There is a very fine, discriminating line drawn here that completely separates these two areas, and only God is able to KEEP us from crossing that line from the former into the latter, i.e., praising the creature (the man) more than the Creator.

A prime, excellent, Biblical example of a sorcerer was Simon, who is well described in Acts 8:9-11 as follows: "There was a certain man called Simon, which beforetime used SORCERY and BEWITCHED the people of Samaria, giving out that himself was SOME GREAT ONE, to whom they all gave heed from the least to the greatest, saying 'This man is the great power of God'. And to them they had great regard because that of a long time he had BEWITCHED them with SORCERIES". (End of quote.) The people had been really carried away with Simon and his preaching, perhaps too far away!

From reading the above scripture in Acts 8:9-11, it is plainly set forth that sorcery and bewitchment in the Church go hand in hand, i.e. the terms are synonymous. Briefly stated, their meanings are as follows, viz:

(1) Sorcery is the use of power **gained** from the assistance or control

of evil spirits in the pretense of outwardly appearing righteous or godly. Here, sorcery is a skilled form of deceitfulness.

(2) Bewitchment is the power to effectively cast a spell of evil influence and manipulation over the existence of the innocent to obtain control by man-made or human force and control of the godly.

When not kept by the power and mercy of God, His people, the sheep and the lambs, fall so easily into this trap. Solomon in his God-given wisdom truly describes this situation as follows, "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men SNARED in an evil time, when it falleth suddenly upon them". (Eccl. 9:12).

I will personally recite here by way of my memory an incident that took place in my early church life about 51 or 52 years ago. I was praising the gift and deep preaching of a beloved elder who had been called to serve a church in the Little River Association, where this church had just excluded from their membership an old elder (the pastor) for his arrogance and attempt to rule in the church to carry his point and have his way. I had been praising the preaching of the new pastor to an old, elderly deacon in that church who immediately cut me off. He warned and admonished me in a godly way that I was wrong to praise any preacher anywhere. He told me to stop it, saying, "I don't want to hear it." It hurt my feelings at first, but later I saw his point and was made to love him for his rebuking me and faithfulness to the great cause.

God commanded the people through the language and words of Isaiah 2:22, as follows, "CEASE YE FROM MAN, WHOSE BREATH IS IN HIS NOSTRILS". These words of Isaiah cannot be taken too lightly by way of caution and admonition to the church. May it be HIS will to ever keep us from bewitchment, sorcery, beguilement and deception, ever remembering the sure words of David, "Except the Lord build the house, they labour in vain that build it; except the LORD KEEP THE CITY, the watchman waketh but in vain". (Psalms 127:1.)

J. M. Mewborn  
May 13, 2011

**"BEWITCHMENT" IN THE CHURCH**

This is a word not normally associated with the true Christian faith, but nevertheless it is a scriptural term. Many dear children of God are often caught up in the schemes of men and become bewitched. This bewitchery

often robs them of the true fellowship and joy of the blessed faith.

Over the last quarter century, I have seen men on a number of occasions, deceive, disrupt and destroy the peace and fellowship of the militant Church by bewitching them. Wolves in sheep's clothing get in from time to time and wreak havoc in the dear old church. You might say, "How can this take place in the Lord's church?" Well, they will usually attack from the weakest, most vulnerable point, and very, very gradually infiltrate the whole body. It is so gradual that hardly anyone would notice it changing. We've all heard the statement, "That's just a little thing, it can't hurt." In the Garden of Eden God said to Adam, "Ye shall surely die." Satan said to him, "Ye shall not surely die." Look what the small word "not" added here made all the difference in the world — so small things do count. A lot of small things make a whole. A sudden, open, vicious attack would alert and quickly scatter the flock, but a gradual, quiet, sneaking attack is usually more effective. Again, in the Garden of Eden God said the serpent was "more subtil than any beast of the field which He — The Lord God — had made." (Gen. 3:1). The word "subtil" means "so slight as to be difficult to detect." Satan is difficult to detect when he is working in the midst of a people. If not detected early, he will destroy the flock, not eternally, but only militantly, while causing great disruption and conflict in the visible household of faith.

The wolves dress in sheep's clothing in order to deceive the sheep and appear to be just like them. Since he is not being observed as a wolf, he can gradually begin his destructive work by gaining the confidence of the sheep. Soon he will have the confidence of a majority or the whole flock and will begin his deceptive work and devour the sheep. The wolf can pose as anyone, be a brother, a sister, a deacon or a minister. Satan is shrewd, and is sometimes transformed as an angel of light (II Cor. 11:14). What damage can Satan do using just one person? Much!

It is not just any one person that Satan uses to bewitch the Lord's people. It can be many. Notice in Galatians 3:1, "O foolish Galatians, who bath bewitched you?" They had obviously, according to the text, been in the truth and taught the truth, but had been bewitched and followed wrong influences other than that of Jesus Christ. Brethren, our central theme is Jesus Christ and no other. Notice how Paul stated this: "Foolish Galatians," meaning unwise, silly, etc., for not following the truth which they had been taught. They were not kept and did not obey

the truth and, therefore, became foolish and had been bewitched. God's people have been taught the truth down through the ages, but on many occasions were not kept, did not obey it and have been devoured by the wolf. We don't seem to learn much from our experience or history, do we?

The word "bewitched" means, "to place under one's power by magic; to control one by using trickery, deception, "voluntary humility", (Col. 2:18), sleight of hand and other tricks to entertain." You see, by removing one's thoughts from the truth by the use of magic or entertainment, they become weak and easily deceived. Secondly, it means "to charm." How deceitfully charming can that wicked one be when in pursuit of just one, or many of God's little lambs? He is so smooth, slick and double-tongued that most will say, "He (or she) can't be that bad." Have you heard that before? Go back, dear ones, and read in Genesis where Satan deceived Eve, the mother of us all. She was bewitched and believed Satan's lie.

Many of the Lord's flock are being bewitched and led astray by that wicked one in sheep's clothing. Churches are often torn apart, congregations split, and disorder comes among us at a rapid pace because of Satan's influence. May God in His mercy strengthen and keep us that we might reject such and follow the precious truth of our Lord and Saviour Jesus Christ.

(Elder ) W. C. Mintz  
Little River, South Carolina  
December 1995

(Note: Elder W. C. Mintz recently gave me his permission for republication of his fine article in the Zion's Landmark. We appreciate it very much. Ed.)

**AN UPDATE OF THE STATUS OF OUR NATIONAL DEBT CRISIS OF OUR COUNTRY, THE USA.**

As of Wednesday, May 11, 2011, our national debt was \$14,325,784,545,788.31 dollars.

In common English arithmetic this figure interpretes and interpolates into our weak level of an attempt of comprehension as follows, to-wit: 14 trillion, 325 billion, 784 million, 545,788 thousand (dollars) and 31 cents.

Based upon the approximate population count (or figures) from the 2010 census count of the USA of over 310 million people, this means that every man, woman and child now (currently) owes \$47,151.00 for each individual's share of the USA public debt. Astounding, to say the least!

(As of January, 2011, of the \$4.3 trillion dollars of US debt that is owned by foreign governments, China and Japan own nearly half, according to

**the Dave Manuel Fund Report.)  
Editor**

**ACKNOWLEDGEMENT  
FOR CONTRIBUTIONS TO FUND  
FOR THOSE UNABLE TO  
PAY AND FOR THE SUPPORT  
AND CONTINUATION  
OF ZION'S LANDMARK.  
(January 1, 2010,  
to December 31, 2010.)**

May we take this opportunity to thank you, our faithful friends and supporters, for your continued support, as shown below, in behalf of Zion's Landmark. Your financial support is critical for the continuation of the paper. It is appreciated very much!

J. M. Mewborn, Editor

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J. M. Jones (NC)	3.00
Carol C. Cruise (VA)	8.00
Oscar D. Pickral (VA)	4.00
Richard L. Comer (NC)	10.00
Tommy Clayton (NC)	3.00
Marie M. Southern (NC)	3.00
Randy T. Pridgen, Jr. (NC)	9.00
Everett Hill (NC)	3.00
Rena F. Lake (FL)	16.00
Maxey R. Delp (VA)	9.00
Nancy Yancey (NC)	4.00
Gerald W. McCleod (SC)	3.00
Bryant Huff (GA)	4.00
Samuel N. Broach, Jr. (NC)	9.00
Betty W. Kearney (NC)	3.00
Elder Joe Sawyer (NC)	4.00
Charlie D. Alston (NC)	9.00
Arthur N. Martin (VA)	9.00
Elder Gwynn Byrd (AL)	9.00
Ben H. Cotton (NC)	3.00
Rebecca H. Boyd (NC)	3.00
Elder Barnabas J. Brammer (PA)	9.00
A Friend (NC)	20.00
James R. Nance (NC)	8.00
Katherine F. & Daniel Harward (NC)	3.00
Ruby K. Barker (NC)	23.00
Charles E. Sauls (NC)	8.00
Michael (Mike) Breedlove (GA)	13.00
Hal L. Younts (NC)	3.00
Dora Wingfield (VA)	25.00
Jimmy H. Batchelor (NC)	8.00
Loy P. Rogers (AR)	2.00
Elder Jimmy E. Gray (NC)	9.00
Reuben C. Bowes (NC)	4.00
Paul & Audie Standley (TX)	33.00
Jerry D. Dunn (TX)	3.00
Joyce C. Turner (NC)	19.00
Pauline S. Williford (NC)	5.00
Felix H. Stokes (NC)	9.00
Melvin Cruise (VA)	10.00
Thomas C. Nichols (VA)	17.00
Douglas McCallister (TN)	3.00
Nancy G. Wilson (GA)	4.00
James (Jim) Cote (ME)	3.00
Wm. (Bill) Bryant (TX)	3.00
Lenora S. Jones (AL)	3.00
Jefferson (Jeff) Cartret (NC)	23.00
Caroline Martin (DC)	8.00
Louise C. Fenwicke (NC)	4.00
Everett Hill (NC)	25.00
Bill & Judith (Judy) Poindexter (VA)	3.00
Rozelle D. Guy (NC)	20.00
Richard Cole (NC)	50.00
James L. Shelor (VA)	3.00
Thelma G. Tart (NC)	19.00
Betty C. Terry (VA)	8.00
Betty Ashelor (FL)	19.00
Gerald J. Pickral (VA)	3.00
Mamie R. & Lois A. Ferguson (VA)	6.00
Alice A. Melton (NC)	2.00
W. Earl West (NC)	3.00
Lyndon K. Hiatt (NC)	3.00
Sallie R. Hodges (VA)	5.00
Carol J. Lanaville (NC)	20.00
Christine (Edwin S.) Smith (KY)	8.00

James W. Lewis (NC)	20.00
Jackie E. O'Neal (MD)	15.00
Mamie Rose Ferguson (VA)	6.00
Carolyn S. Moore (NC)	33.00
Hoyt D.F. Sparks (NC)	6.00
W. William Edwards	3.00
Elder Garlon G. Vick (NC)	19.00
Mozelle S. Phillips (VA)	3.00
A. Brewer Jackson (NC)	19.00
Stephen M. Terry (VA)	19.00
James A. Lambert (GA)	15.00
Hoyt D.F. Sparks (NC)	3.00
James E. Smith (LA)	69.00
Gerald McCleod (TX)	25.00
Edward E. Ambrose (VA)	9.00
Rosalie Walker (VA)	19.00
Clara W. Loflin (NC)	13.00
Ruby G. Daniels (NC)	3.00
Leon Gore (SC)	8.00
Elder Virgil E. Davis (NC)	100.00

"In Memory Of Frances (Barnhill) McCrackin (Dec.d), formerly of Loris, S.C. By Pireway, Tabor City and Pleasant Hill Churches (Mill Branch Association) - \$50.00

**DEWEY OTIS "D. O." CHANDLER, JR.**

Dewey Otis "D. O." Chandler, Jr., was born June 10, 1928, the son of Dewey Otis Chandler, Sr. and Emma Stanfield Chandler of Caswell County, North Carolina. On July 26, 2010, he was called out of this time world, making his stay on earth 82 years, 1 month and 16 days.

On September 18, 1947, he was married to Leona Terrell, who is preparing this memorial. As I sit here this evening on what would have been our 63rd wedding anniversary, it is with a heavy heart that I attempt to write my late husband's obituary for the records of Bush Arbor Primitive Baptist Church. After dating for 4 years and being married 62 years, 6 months and 26 days, it is not easy to let go.

My husband, Brother D. O., loved his God, his family and his church. He loved the doctrine of Predestination, Election and Salvation alone by the Grace of God. We were blessed to join the church together at the 2nd Saturday of May 1962 meeting, and our pastor, Elder W. C. King, baptized us the following morning before the 2nd Sunday in May meeting. Brother D. O. was ordained deacon of Bush Arbor Church on April 13, 1969.

We were blest to travel many miles, both near and far, together, sometimes in company with brothers, sisters, or friends in the church, going to many Primitive Baptist church meetings and associations across the country. Places that we traveled included the eastern part of North Carolina, Louisiana, Arkansas, Virginia and Canada. We welcomed many Primitive Baptist elders, brothers, sisters and friends in Christ to spend many nights and days with us in our home. We enjoyed it all very much, meeting many dear people in whom we treasured their friendship and fellowship, and still hold close in our hearts.

Some of Brother D. O.'s many secular accomplishments include being a lifelong farmer, working in the tobacco market for many years, operating a hail and crop insurance agency, working as a supervisor for Smith-Douglas Fertilizer Company, and was a charter member of the Southern Caswell Ruritan Club.

Brother D. O. loved Bush Arbor Church. He spent many hours concerned about things at the church premises, and made countless trips looking after it, always being sure everything was as it should be. He loved every minute of it. He not only had a spiritual love for the church, but a natural love also, as he enjoyed walking around the grounds of the church building and large

cemetery to meditate. The Chandler family's rich heritage has been connected with the Bush Arbor Church as far back as we have any records. In fact, one of his ancestors gave one acre of land on which to build the first meeting house. All this serves as evidence that there is a lot of tradition handed down through the generations in their family. There is a scripture in II Thessalonians, chapter 15, verse 15, that records, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or epistle". He had underlined in his Bible this portion of scripture, along with many more of them.

He was blest to stand fast to the doctrine of his forefathers and held to the godly traditions that were taught him. He was a firm believer in bringing up a child in the right manner, as recorded in Proverbs 22:6. He would tell his children and grandchildren never do anything that he would not do. He set the right example at home for his children to follow.

I must mention here the great love he had for his family, the children, grandchildren, the in-laws and me. In the Book of Proverbs, 17th chapter, 6th verse, we find these words, "Children's children are the crown of old men, and the glory of children are their fathers".

He also loved his friends and neighbors, and would help them any way he could. His love for his neighbors was shown time and time again, as he would loan to them any of his farming tools and equipment. I said something to him about that at times, and his reply was that we should always be glad that we were blessed to have things to loan. We find in the 112th Psalms, 5th verse, "A good man sheweth favor, and lendeth; he will guide his affairs with discretion. He showed favor by lending and he was blessed by God to guide his affairs with wisdom and discretion.

Brother D. O. loved peace at home and at church, and just when he thought there would never be peace in our church again, the Lord prevailed, and peace was manifested. That made the last days of his life on earth so sweet until the end. On Monday morning, July 26, 2010, at 6:50 a.m. in his home, he passed so peacefully with me by his side, as he took his last breath, with our children and their spouses who were also with us at the time.

The night before he passed, he was not talking much, but he did make one state-

ment that stayed with all of us. He said he had gone through one door and he was looking for a wider door. In Revelation, chapter 3, verse 8, records, "I know thy works, behold I have set before thee an open door, and no man can shut it; for thou hast a little strength and has kept my word, and has not denied my name".

In closing, may I say that the tribute that was shown at his visitation and funeral, the memorials given to Bush Arbor Church Fund and the Hospice of Alamance and Caswell Counties with the many cards received, revealed to us that he had been blessed to touch many lives in his time spent on earth.

In addition to his wife of the home, he is survived by his son, Dwight O. Chandler, two daughters, Wanda C. Newcomb and Susan C. Newcomb, and their spouses, four grandchildren and their spouses. He was preceded in death by a son, Dewey Otis Chandler, III.

The funeral service was conducted by his pastor, Elder David Underwood, at Bush Arbor Church and a friend of the family, Pastor Robert Hiilman. His body was laid to rest in the church cemetery.

Respectfully submitted by his wife, a sister, in hope,  
Leona Terrell Chandler  
Yanceyville, North Carolina 27379

("Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16). If not deceived, the life of Bro. Chandler was one of "grapes" and "figs." I knew him for many years through our insurance world of business and connections, and always took note that his superiors gave him a good name. Solomon said, that "a good name is rather to be chosen than great riches." (Proverbs 22:1). Brother Chandler was blest with that "good name" because of his straight principles of honesty, integrity and character." "The memory of the just is blessed." (Proverbs 10:7). Editor.)

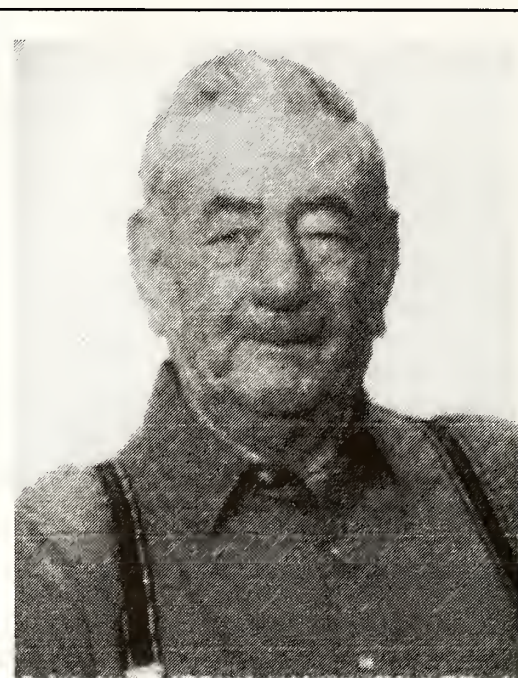
#### WARREN EARL BOWES

It is with a sad heart that I attempt to pen down a few lines in memory of a brother that has meant so much to me my entire life. Brother Warren E. Bowes was born in Person County, North Carolina, August 22, 1923, the oldest son of the late Earl and Mary Allen Bowes, and passed away January 13, 2011, at Durham Regional Hospital, Durham, N.C.

He did not enjoy school and finished the seventh grade; however, he loved farm work, textiles, trucking, delivering the *Durham Morning Herald* for many years and counting timber at Pat Brown Lumber Company after losing his left hand above the wrist in a corn-husker accident. He later became a successful bail bondsman in both Caswell and Person Counties for a number of years. He retired several years ago.

Brother Warren Bowes united with Wheeler's Primitive Baptist Church, Person County, North Carolina, on the fourth Sunday afternoon in June, 1961, and was baptized the following month in the church pool by his pastor, Elder J. M. Mewborn. He was later ordained deacon for the church on the second Sunday in October, 1974, in which office he was blessed to serve faithfully until his death. He also served Roxboro Primitive Baptist Church in the same capacity. He was a longtime member of the Roxboro Civitan Club since July 1, 1973. He loved helping those less fortunate than he.

On September 23, 1945, he married Annie Lou Carver, who survives. To this



WARREN E. BOWES  
1923-2011  
Age 87 Yrs.

union two sons were born and survive with their spouses, Warren Anthony (Tony) Bowes (Gloria), Greensboro, N.C., and Michael Johnson Eowes (Gloria), Roxboro, N.C.; two brothers, Reuben Bowes, wife (Frances) and Phillip Bowes, all of Roxboro, N.C.; six grandchildren, three step-grandchildren, three great-grandchildren and five step-great grandchildren. He was preceded in death by two brothers, Edgar and Edward Bowes.

In our early years on the farm, his pleasure was to work the mules and help our daddy, Earl Bowes. Being older and strong than I, mine was to stay in the home and help Mama with her chores. I shall never forget his assisting me to further my education by helping me pay my room and board at King's Business College, Greensboro, N.C., while he was working at C & Aon, second shift at minimum wage.

His funeral service was held at 2:00 p.m. on Monday, January 17, 2011, at Wheeler's Primitive Baptist Church by Pastor Jason Holt, and burial was in the church cemetery.

Our assurance is in the fact that you, Brother Warren, will no longer have to struggle for breath. And may we say, "sleep on, dear brother, and take thy rest for you knew we loved you, but our SAVIOUR loved you best."

Written by one who dearly loved him and will be forever grateful.

Approved in conference this 13th day of February, 2011.

REUBEN BOWES

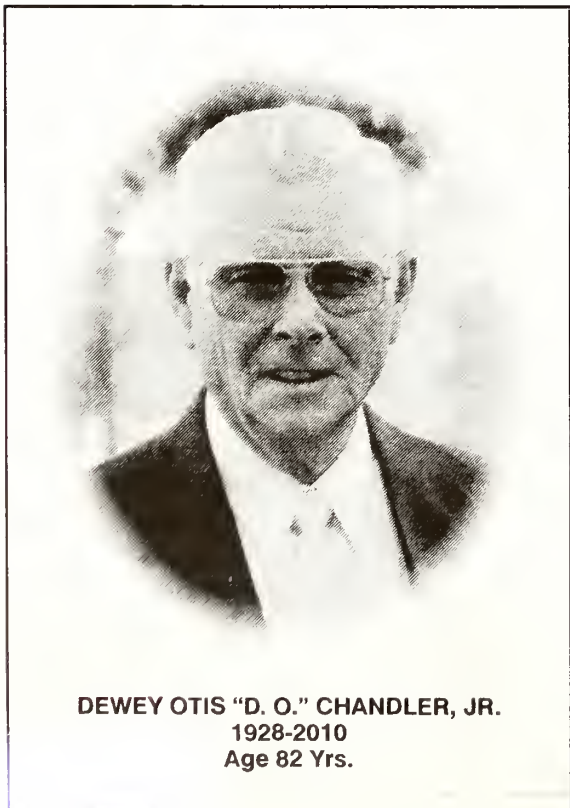
Elder Pete Hendrix, Moderator  
Reuben Bowes, Clerk

#### (SISTER) EUNICE B. WADE

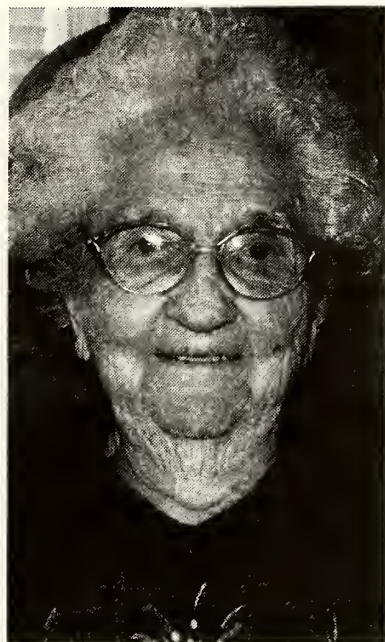
It is with great sadness that the Haynes Creek Primitive Baptist Church, Loganville, Grwinnett County, Georgia, records the death of our dear sister in Christ, Eunice (Brooks) Wade, who went home to be with her Lord and Savior, on Sunday, January 16, 2011. She was 99 years and 10 months old.

Sister Wade was preceded in death by her husband of 33 years, (Elder) Ernest B. Wade. She is survived by four children, namely, Evelyn Elliott, Bettye and Jim Britt, Jack and Barbara Wade, and Joe and Beverly Wade. She was blessed with nine grandchildren, numerous great grandchildren, with a host of other relatives and friends.

She joined Haynes Creek Church on



DEWEY OTIS "D. O." CHANDLER, JR.  
1928-2010  
Age 82 Yrs.



(SISTER) EUNICE (BROOKS) WADE  
1912-2011  
Age 99 Yrs. and 10 Mos.

Sunday, May 30, 1960. She was active in the Church for well over fifty (50) years. She loved traveling with Sister Bobbie Bentley to as many associations and church meetings as she could for as long as she could.

Sister Wade was a wonderful hostess to many visitors over the years to the Primitive Baptist people in her home from afar and near. She helped keep the building clean. She served as the Cemetery Committee Treasurer of our old, large cemetery for thirty-six (36) years. Her late husband, Elder Ernest Wade, preached and pastored several Primitive Baptist churches in this area. Among them were Bethel Church, East Point, Ga., Sweet Water Church, Lilburn, Ga., Nancy Creek, Chamblee Ga., and Shiloh Church, Monroe, Ga., all of them in past years having belonged to the Yellow River Association, now disbanded.

Sister Wade was blessed to live from March 16, 1911, until January 6, 2011. She enjoyed a long and fruitful life. She will be sorely missed by many people. Had she lived until March 16, 2011, she would have been 100 years old.

Nancy Gresham Wilson, Clerk  
Haynes Creek Primitive Baptist Church

A SWEET MEMORY (CAPTION)  
IS RE-PUBLISHED BELOW, DEPICTING  
THE LIVES OF ELDER ERNEST WADE  
AND HIS WIFE, SISTER EUNICE B. WADE.

**"I AM A STRANGER"**

Mr. and Mrs. Ernest Wade  
Loganville, Georgia

My dear Ernest and Eunice,

My head tells me I should be about my work, many jobs need to be done, seemingly; but, my poor heart has rejoiced so much and so desires, this morning, to commune with those of like precious faith, that I cannot go on with the daily tasks without telling you some of my feelings about some of the more important things.

I have read and sung the good old hymn - "I AM A STRANGER HERE BELOW" all my life, but this morning I seem to feel the full meaning of it more than I ever have before in my life:

I AM a stranger here below,  
And what I am 'Tis hard to know;  
I AM so vile, so prone to sin,  
I fear that I'm not born again.'

Yes, I am a stranger in a strange land. It is no wonder we are made to rejoice when

we meet together, those of like precious faith, and feast upon those things that are hidden from the "Wise and prudent and revealed to babes", when we, sometimes, realize we do have that blessed hope, that we are truly babes to whom He has revealed those precious truths, and that 'Even so, Father, for so it seemeth good in Thy sight.' He is so merciful to our unrighteousness.

O, how I did enjoy the rich sermons at our Union Meeting at Hayne's Creek Church, both Saturday and Sunday, and seeing you dear children embraced in the sacred and solemn service of the ordination; and you, dear Eunice, being enfolded into the Church. My poor heart overflowed with love for you both, and praise be to God for His great love and manifestation of His all. O!, if we only knew how to praise Him for His wonderful love and mercy. May He ever keep us humble, and at each others' feet, making us always to realize from whence our blessings flow and our help cometh.

When we are blessed to see and think aright, we know, as unworthy as we feel to be, we are the most highly favored of all people. Boasting is excluded for we have nothing in the world to boast of, but, O!, so much to be thankful for. While realizing our unworthiness causes us to feel very humble before God. We realize full well that if left to ourselves, we would still be in a waste howling wilderness, without hope and without God in the world. "O!, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out"; for who hath known the mind of the Lord, or hath been His counselor?" (Romans 11:34).

Sometimes in seeing and hearing of the many things going on in the whole world, I get lost in wonder as to what it will all come to and in the midst of the wilderness? Sometimes in this waste-howling wilderness that surrounds us here, a still, small voice seems to say inside, 'Be still and know that I am God', with a sweet reassurance that He is still ruling and controlling all things that He made for Himself; that He will in His own good time and way take care of His own, His church in this evil, time world.

O!, thanks be to His great and Holy Name for that blessed hope He has bestowed upon us poor mortals, whereby we are enabled to believe. For in it is the consolation that He has all power and without Him there was not anything made. That He is able in His great power to subdue all things unto Himself, and I do believe with all my heart, "That all things work together for good to them that love God, to them who are the called according to His purpose." NOW, the comfort comes in all the blessed promises of our God, when he lifts us up and we are made to rejoice in this God-given faith.

Dear Brother Ernest and Sister Eunice, as you journey in this new field, may GOD lead, guide, direct, and protect you in all things. He has promised to take care of His own, and is not slack concerning His promises, as some men count slackness. O!, what a great God is our GOD! (And I say with much fear and trembling, this is my life, His Church, it is all that I have and it is all that I want.) May GOD be praised in all things else.

I felt that I had to talk to you two in some way. I do hope that you both are rejoicing, as you travel on and that your fine son, Joe, is doing alright. Remember us and come our way as soon as you can.

In love, hope and sweet fellowship,  
Esta Ivey,  
East Point, Ga.

(This letter of Sister Esta Ivey, who was a faithful member of Bethel Primitive Baptist Church, East Point, Ga., for many years, is being republished in memory of Elder Ernest Wade, and his beloved wife, Sister Eunice (Brooks) Wade, whose obituary appears above. Sister Ivey's letter appeared in the Dec. 15th, 1960, issue of Zion's Landmark. I remember well that Elder Ernest Wade suffered a very severe heart attack while attempting to speak at the Lower Country Line Association in July 1962. He stayed in the Person County Memorial Hospital for over three weeks before he was able to return home. He never recovered from this heart problem. We will never forget the faithfulness of Brother Reuben Bowes and his wife, Frances, who kept Sister Eunice and Joe, their son, just a young boy at that time, in their home and helped them until they were able to return to their home in Loganville, Georgia. Elder and Sister Wade were attending the Lower Country Line Association that year, 1962, as messengers from the Yellow River Association in Georgia, when he had this serious illness. Editor.)

(SISTER) ALMA HARDEE (SUTTON) DAVIS

Alma Davis, 96 years old, died August 20, 2009, in Britthaven of Kinston, North Carolina, and was one of the five surviving members of the Red Banks Primitive Baptist Church in Greenville, Pitt County, N.C., when it closed about ten years ago. My mother united with this church on the second Sunday of June, 1974, and was baptized that same day by Elder Joe Sawyer. My mother loved the "Old Baptist ways and doctrine". She had attended Red Banks Church her entire life, having been taken there as an infant by her parents, Ed Stanley and Nolie Mills Hardee.

Surviving are her son, Ronald Sutton and her daughter, Carolyn Moore. She was preceded in death by two husbands, Mitchell David Sutton and Peary Davis. She also leaves three grandchildren and seven great-grandchildren, who all remember her as "Nannie".

She talked about Jesus up to the very end, and her son-in-law, Earl Moore, continued to read the Bible to her, even when she could not acknowledge the hearing. I truly believe that my mother saw "something" before she died, as her eyes were drawn to look off in a certain direction when she had the most pleasing look on her face. I had tried to pray



ALMA HARDEE (SUTTON) DAVIS  
1913-2009  
Age 96 Yrs.

and pray that God would send His death Angel to take her home, so she would not be afraid of the unknown, and I believe He did, as she went so peacefully.

My deepest appreciation goes to Elder Wesley Houston and Elder J.M. Mewborn for visiting with her at the nursing home. Thank you to all who have made contributions to the Pitt County Historical Society for the Historic preservation of Red Banks Primitive Baptist Church property and project, and to all our many Christian friends who have been so very kind to our family.

Written by her daughter,  
Carolyn Sutton Moore,  
(Greenville, North Carolina)

(Note: It was my unworthy privilege and blessing to have known and worshipped many times with dear Sister Alma Hardee (Sutton) Davis' parents, Brother Ed Stanley Hardee, and Sister Nola (Mills) Hardee many years ago (over sixty), when I was just a young boy. I truly loved them, and I believe they loved me. I now look back today and call them "blessed". What wonderful days they were in my treasured (sweet) memories of life! J. M. Mewborn.)

#### (SISTER) LEONA LONG STANLEY

Sister Leona Long Stanley passed from this mortal life on January 4, 2010, at Columbus Regional Healthcare, Whiteville, North Carolina. She was born September 20, 1918, and was the widow of Joe Early Stanley and the daughter of the late Isaac Wilson Long and Ida Grice Long. She is survived by four nieces and three nephews. She was predeceased by three brothers and three sisters, one being Sister Lollie Long who was a member of Pireway Primitive Baptist Church for fifty-seven years.

Funeral services were held January 6, 2010, in the Pireway Primitive Baptist Church (meeting-house) conducted by her pastor, Elder Ernest Duncan. On July 20, 2003, at the close of service, Sister Leona came forward and asked for a home with Pireway Primitive Baptist Church, Columbus County, N.C. She was received into fellowship and filled her seat as long as her health permitted. She was blessed with a beautiful smile and greatly enjoyed the fellowship of her church brothers and sisters in Christ.

I was privileged to visit Sister Leona many times, the last time being only two weeks before her death. Our conversation would al-



LEONA LONG STANLEY  
1918-2010  
Age 91 Yrs.

ways turn to her Church, her Heavenly Father and to her Faith. Her faith was strong. Never once did I hear her waver from the faith once delivered to the Saints of God. She would always speak of her hope for eternal life and wonder what mortal death would feel like. Certainly there are no answers for the living, but now dear sister, you know. We always ended our conversation about death with the fact that it did not matter if we died alone or with a multitude, as long as the Lord was with us. I truly believe that the Lord was with her on January 4th, 2010, and was with her soul on her flight back to God, her Heavenly Father. What a wonderful thought that she is now resting in the Paradise of God until the great resurrection day when all the Children of God, His saints, will all be gathered and be re-united forever, to part no more. As the following Hymn says, "How sweet it is to die."

"Farewell, vain world I'm going home,  
My Saviour bids me come;  
Sweet Angels beckon from on high,  
Then, O how sweet to die.

"I'm glad that I am born to die  
From grief and woe my soul shall fly;  
Sweet Angels beckon from on high,  
Then, Oh how sweet to die."

Submitted at the request of Pireway Primitive Baptist Church, Columbus County, N.C., in conference on January 17, 2010, and that a copy be sent to Zion's Landmark for publication, one to the family, and one be kept on record at Pireway Primitive Baptist Church.

Rachel Gore (Member)  
Tabor City, North Carolina 28463

#### (SISTER) SALLY "TILLEY" MABE

It is in loving memory of my Mother, Sister Sally "Tilley" Mabe, and also with great sorrow that I attempt to write her obituary, as follows.

My Mother in the flesh, and also Sister-In-Christ, Sister Sally (Tilley) Mabe, was born May 15, 1910, in Walnut Cove, Stokes County, North Carolina, to the late Pink Hanes and Mary Louise (Yates) Tilley. She passed on to her Lord and Savior July 20, 2009. On July 30, 1926, she married Roosevelt Mabe and to them were born six children. She was 99 years, 2 mos. and 5 days old.

Sister Mabe was a hard-shell Primitive Baptist and joined Mayodan Primitive Baptist Church in Mayodan, Rockingham County, North Carolina, in the year 1940, where she was a faithful member until the time of her first stroke in 2001. At the death of her husband on March 1, 1947, she told us children that God was now the Head of the house. Her strong faith in Him carried her through the many hard times, as well as the good ones. She never lost her faith in her God. She believed God predestinated all things from the beginning of the world until its end.

On Sunday, July 12, 2009, she suffered a major stroke from which she never spoke again. On July 20, 2009, at 9:35 p.m. with two of her grandsons, granddaughter-in-law and I at her bedside, we saw a tear fall from her eye. Her God spoke her name and my mother went peacefully to sleep, sleeping that blessed sleep to await that morning when Christ shall call her body forth from the sleeping dust, when she shall see Him as He is and be like Him. (See I John 3:1).

We, the Mayodan Primitive Baptist Church, feel that our loss is her gain. It is our sincere desire that God will be with us to reconcile us to our loss and comfort us from



SALLY "TILLEY" MABE  
1910-2009  
Age 99 Yrs.

day to day.

My mother's funeral service was conducted at 11 a.m., Thursday, July 23, 2009, at the Chapel of Ray Funeral Home in Madison, N.C., with her pastor, Elder Kenneth Hopkins and Elder Tommy Pegran, officiating. Interment followed in Shiloh Primitive Baptist Church cemetery in Stoneville, N.C., beside the resting place of her husband.

She was preceded in death by her parents, her husband, Roosevelt Mabe, daughter, Irene (Mabe) Joyce, son, Vernon "Doc" Mabe; two grandsons, one granddaughter, two great-great grandchildren, two daughters-in-law, one son-in-law, three sisters, three brothers and one nephew.

Surviving her are her daughters, Mary M. James and Georgia (Mabe) Thomas, both of Mayodan, N.C.; sons, Hobert C. Mabe, Winston Salem, N.C., Johnny William Mabe and wife, Shirley, of Stoneville, N.C.; special grandson, Michael R. Thomas, GySgt. USMC (Ret.) and wife, Cynthia, and their daughter, Christy Thomas Werner and husband, Nick, Amanda Thomas Boyer and husband, Eddie and daughter, Abigail Boyer, and Tabitha Sue Thomas of Wilmington, N.C.; Kenny P. Joyce and wife, Janet, of Stoneville, N.C., Jeff D. Nelson, U.S. Army, who is currently serving in Afghanistan and wife, Janet, son-in-law, Billy Joyce of Stoneville, N.C., special great granddaughter, Angel Phillips; 10 grandchildren, 32 great grandchildren, 22 great-great grandchildren, 7 step-grandchildren, 16 step-great grandchildren, 7 step-great-great grandchildren, 3 nieces and 2 nephews.

We, the Mayodan Primitive Baptist Church, extend our deepest sympathy to her large family. It is our sincere hope that God will reconcile all of us to His holy and righteous will in her passing.

Therefore, be it resolved that a copy of this obituary be placed in the church records, a copy be given to the family, and a copy forwarded to the Zion's Landmark for publication.

Done by order of Mayodan Primitive Baptist Church in conference, this the 20th day of September, 2009.

Elder Kenneth Hopkins, Moderator  
Georgia Thomas, Church Clerk

#### URGENT

Please send us a new subscriber, or new subscribers. Zion's Landmark needs them. Thank you. Editor.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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(JULY, AUGUST, SEPTEMBER)

Summer 2011

Poor and afflicted — yet ere long,  
They'll join the bright celestial throng,  
And all their sufferings then shall close,  
And Heaven afford them sweet repose.

(Primitive)

### (SELECTED) IS AMERICA (TODAY) REPEATING HISTORY?

Babylon anciently flourished as one of the most spectacular civilizations, but fell. This was due to the fact that people practiced idolatry, and religion became a factor of little importance. Greece practiced a new religious system which after a period of time failed, causing disintegration of its civilization. Greece fell in 246 B.C. The Imperial Roman government became so expensive that it could no longer raise taxes sufficient to meet and pay the required expenditures. It kept on spending more than it received, and consequently ran hopelessly into debt. As a result, the currency was inflated until it became worthless. Rome fell apart in 476 A.D. Are these repetitions becoming America's Frankensteins of destruction? No nation has ever long survived on fantasy fables. If America is to survive today, will God bring it to a return of reality, traditional concepts, free enterprise, Bible morality, and New Testament Christianity?

Our nation is in distress. Farmers, businesses, individuals, cities and states are now going broke. Productivity is off, unemployment is up and so are bankruptcies. Corporations are moving to low-wage foreign countries. It's amazing how a nation with its population of supposedly higher learning would allow inflation in America. To inflate prices is to invite our own chaos. No nation has ever survived its flames of destruction.

Farmers and ranchers are proof that it can take place here while we are busy sleeping. Almost forgot to mention that America is also broke. Is that what Russia's leader meant when he recently said, "Americans will spend themselves into bankruptcy and will fall like over-ripe apples."

(A Recent News Bulletin.)

### A PRAYER FOR OUR COUNTRY.

Almighty God, who has given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will.

Bless our land with honorable industry, sound learning, and pure manners.

Save us from violence, discord and confusion; from pride and arrogance, and from every evil way.

Defend our liberties, and fashion into one united people the multitudes brought out of many kindreds and tongues.

Endure with the spirit of wisdom those whom in Thy name we entrust the authority of our government, that there may be peace and justice at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail.

All of which we ask through Jesus Christ, our Lord, AMEN.

GEORGE WASHINGTON

### (EXPERIENCE) A PRISONER OF HOPE COMMENTS ON PROGRESSIVE SANCTIFICATION AND CONDITIONALISM.

I have had the blessed privilege to journey now among the people called Baptist for the past five decades and am made to believe that, notwithstanding (at times) their many militant trials and tribulations in the world here, they are among God's blessed people, better known and called by the great Master, "Ye are the salt of the earth." (Matt. 5:13). I have been favored to walk among the Strict and Particular Baptists for most of my earthly sojourn, and was humbled in endeavoring to pastor among them for over three decades.

Presently, I reside in Morrisville, Wake County, North Carolina, and have been given the sweet fellowship with the nearby Willow Spring Primitive Baptist Church, Willow Spring, North Carolina, who profess absolute predestination, unconditional election, particular redemption, total depravity, et al; of these blessed Biblical, soul-

### THE TRUE CHURCH OF THE LIVING GOD.

"I WILL also leave in the midst of THEE an afflicted and poor people, and THEY SHALL trust in the Name of the Lord." (Zeph. 3:12). "Blessed are the POOR IN SPIRIT for theirs is the kingdom of Heaven." (Matt. 5:3.)

Poor and afflicted, Lord, are thine,  
Among the great unfit to shine;  
But though the world may think it strange,  
They would not with the world exchange.

Poor and afflicted, yet they trust  
In God, the gracious, wise and just;  
For them HE deigns this lot to choose,  
Nor would they dare HIS will refuse.

Poor and afflicted oft they are,  
Sorely oppressed with want and care.  
Yet HE who saves them by HIS blood,  
Makes every sorrow yield them good.

Poor and afflicted — yet they sing,  
For Christ, their glorious, conquering King,  
Through sufferings perfect, reigns on high,  
And does their every need supply.

Poor and afflicted, filled with grief: —  
O Lord, afford us kind relief,  
To cheer the heart that heaves a sigh,  
And wipe the tears from every eye.

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cheering and soul-comforting truths, I have had no doubt as to their correctness since a very young man, although at times I have doubted my personal interest in them.

With the hope that it might possibly comfort some of the way-worn children of God, who might now be struggling with this mis-conception of truth, I would like to share some of my experience, as a young man when faced with sundry conditionalists' teaching. In so doing, I hope to set forth the divine Source of the wrought-in and wrought-out good works as performed by the quickened children of God who have been brought effectually to rest in the completed redemption in Christ Jesus, our Lord and Saviour.

While a young believer, my growth in grace, I trust, and knowledge of understanding was enriched, as I was given to walk among the Strict and Particular Baptist who clearly presented these glorious truths of absolute predestination, God's sovereignty, the irresistible grace of His Spirit, and other blessed truths. Most of the ministers clearly exalted the finished work of Christ on behalf of His chosen people, yet, there were those who frequently dealt with what is known and called "progressive sanctification" which often left me greatly troubled, confused and discouraged. I would afterward in the solitude and darkness of my closet, wonder why I could not rise to the higher level of those brethren who, evidently, had reached the "higher ground." Their message would disturb whatever small amount of comfort I was given, I trust, in Christ. At times I was made to question my hope in Christ! Could I be a child of God, when I was such a failure? However, I was forced to keep these feelings to myself for fear of ridicule.

I vividly recall a particular message presented on one occasion on "faithfulness", and my certain knowledge that I was most unfaithful with no means to remedy the situation. According to the commentary, I was des-

tinued to miss out on innumerable blessings because of my unfaithfulness according to these proponents. O, what troubling of soul I encountered! What fears I felt because I believed those preachers to be "men of God", yet, they were at the time condemning me to inward turmoil and despair, not intentionally, perhaps, but certainly. When I would attempt to measure my faithfulness by their standards my heart would sink when none could be found. Like the apostle, I desired to be faithful, but knew not how to perform it, to-wit: faithfulness.

The gracious God in His good time quieted my inner storms. Brethren, I cannot adequately explain the joy of heart I experienced when Christ, through the soothing balm of His word and grace, ministered comfort to my poor soul. He gave me great comfort in knowing that He was my "all in all", and that I *had been* (not might be) blessed with "all spiritual blessings in Christ before the foundation of the world." (Ephesians 1:3,4).

A few scriptures that brought sweet comfort to me were like cool water to my thirsty soul. The first, here, I take notice of is II Chronicles 30:12, "Also in Judah the hand of God was to give them ONE HEART to do the commandment of the king and of the princes, by the word of the Lord." If God does not give His people that "one-heart" to do His will, they cannot of themselves drum it up on their own. Obedience is all of grace (and according to His will) that no man should glory in His presence.

These words of the prophet were especially sweet to me on many occasions. (Isa. 26:12) — "Lord, thou wilt ordain peace for us: for *thou also has wrought all our works in us.*" It is not with man, quickened or not, to generate good works. God is THE SOURCE as He by His Spirit operates in (or within) the new creation. It is all in Christ Jesus who sweetly draws them to obedience. It is alone through His obedience that the flesh is crucified,

that yields the members to righteousness and to reckon the old man dead. Beloved, even our failures are designed (and purposed) by our great, loving God to foster dependence upon Him, and Him alone. We all have felt this discomfort and cried with Job, "Oh that I might know where I might find Him, that I might come to His seat!" (Job 23:3).

The apostle is redundant in giving God all the glory for all that He had or would perform. His inspired word were like "Apples of God in pictures of silver." (Prov. 25:11). "Whereunto I also labour, *striving according to His working, which worketh in me mightily.*" (Col. 1:29). "But by the grace of God I am what I am: and His grace that was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." (I Cor. 15:10). "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." (II Cor. 3:5). It is GOD only who works mightily in the heart of the child of grace and makes him what he is and compels him to do what he does. God is our sufficiency! There is no room for personal glory here! If the child of God is blessed in any good work(s), it is because he has been made to look to THE SOURCE and gives God the sole credit.

The most clear scripture that establishes the source of obedience and good works in the "born again child of is God" is found in Philippians 2:12-13: It reads, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For *it is God which worketh in you both to will and to do of His good pleasure.*" To read such clarity of statement and then ignore it is to disrupt, if not to destroy, the comfort of the Lord's elect. What is done in us after our quickening and conversion is GOD working in us both to will and to do of His good pleasure. To HIM is the glory. As the great apostle wrote to the saints at Thessalonica, "Faithful is He that calleth you, who will also do it." (I Thess. 5:24).

Men often in the past, while in my presence, spoke of conditional rewards for obeying, and they framed it in such a way that it left little doubt that God's elect had the power (of themselves) to obey or disobey, as they wished or chose. If they obeyed, they would receive rewards of blessing. If they disobeyed, they would receive punishment or chastisement. Brethren, I am fully persuaded that whatever rewards, if any, there may be, they are rewards of grace and not of debt. Paul so beautifully clarified and qualified this point here, "Now to him that worketh is

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

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the reward not reckoned of grace, but of debt. But to him that *WORKETH NOT*, but believed on Him that justifieth the ungodly, his faith is counted for righteousness." (Romans 4:4-5). Also, James confirmed it here, "But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man **SHALL BE BLESSED IN HIS DEED.**" (James 1:25). (Note: This means it was not 'for his deed.') ("Amen.")

Christ said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye *should go and bring forth fruit, and that your fruit should remain*: that whatsoever ye shall ask of the Father in my name, He may give it you." (John 15:16). Christ, the eternal God, declared that His disciples should bear fruit. Shall they or shall they not? He purposed that their fruit should remain. Where in this word of Christ is there any room for "Perhaps" or "Maybe"? Strictly speaking, there is none.

Now, continuing our discussion, some have pointed out that it says, "should", not "would." O deceptive disputer(s)! If you read, "And this is the Father's will that sent me, that all of which He has given me I *should* lose nothing, but *should* raise it up at the last day" (John 6:39), is this also "Perhaps" Christ won't lose anything, or perhaps or maybe He will raise them up at the last glorious day? No, dear friends, our Lord will lose absolutely nothing the Father gave him, and He will raise all of them up. He said so, and He answered the question here, "For I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent Me, that of all which He hath given me I **SHOULD LOSE NOTHING**, but raise it up against at the last day." (John 6:38-39). And His disciples most assuredly will bear this fruit and it **WILL** remain.

Now, if Christ is waiting to bless His people based on their merit, waiting to see if they will respond, as the today's Conditionalist believes and teaches, the work of the Almighty Spirit is flipped on its head. Listen, Christ said: "He (the Comforter) shall glorify me: for He shall *receive of mine, and shall shew it unto you.*" (John 16:14). If the Conditionalist view is correct, the Spirit would sanctify us, then wait to receive of ours, reciprocate, and show them unto Christ that we might receive proper, merited, recognized reward. How dishonoring — both to Christ and the work of the Holy Spirit!

The comfort I have received of Christ in knowing the difference regarding "Progressive Sanctification" and "Conditional Blessings" sustains my weary soul, as I have tried to set forth herein; it is brought on each day

as I am clearly made to see my many failures and utter helplessness. While my inward life is so very far imperfect, yet I am made to know that my life in the Lord Jesus Christ (in Him only) is completely perfect. This is my hope. I have no desire to fall short of gospel obedience, but I rest in the glorious hope in my solicitude that "If Christ demands it, He will grant it; if He grants it, He will work it; and if He works it, He alone will receive all the glory."

O, Great Lord, we are weak and depend entirely upon your grace and enabling power to accomplish any good or to perform any of your word! Now, O Lord, glorify Thyself by working in your people all your good pleasure!

WAYNE GREGORY,  
(Morrisville, Wake Co., North Carolina 27560)  
July 8, 2011.

"JACOB HAVE I LOVED, BUT ESAU HAVE I HATED". (Romans 9:13)

Brethren, we find recorded in Romans 9:11-13, the language and words of the Apostle Paul as follows: "*For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth: It was said unto her, the elder shall serve the younger. As it is written, JACOB HAVE I LOVED, but ESAU HAVE I HATED.*"

We trust that God will bless and enable us to rightly divide the word of truth, and also to write in the spirit of love. We ask that the reader keep this expression in mind: "that the purpose of God according to election might stand, not of works, but of Him that calleth". (Romans 9:11.) We believe that the doctrine of Election is taught in this text. God loved Jacob and hated Esau before either of them was born. (Of course, this love and hatred dates back before the foundation of the world, or even before time was set in motion or existed.

Now, if God "decided" to love Jacob and hate Esau after they were born, then His action, as such, would had to have been according to their looks, or to some of their personal actions or deeds. Should that be true, then the purpose of God according to election would not hold or stand. But, the scripture teaches that God chose His people in in His Son, the Lord Jesus Christ, from before the foundation of the world. Therefore, God alone chose His people before they were in existence. There were none of the actions on the part of the creature, (man), whatsoever, that caused (or influenced) Him in choosing them to be conformed to the image of His dear Son. Also, God did not choose them (His people) because

He foreknew that they would be better than any of the rest. There is not any guess-work in the matter. God called His people out of nature's darkness and left the rest remaining in their total depravity where they were in their lost, ruined and dying condition that they inherited from Adam and his fall in the beginning of time. Therefore, by nature God's people are not any better in reality of practice than any of the rest of Adam's posterity and human lineage of fallen mankind.

In the sixth verse of this chapter, we note that Paul said, "For they are not all Israel, which are of Israel." This means that because one is a natural Israelite does not necessarily mean that he is a Spiritual Israelite. Notice the 7th verse, "Neither because they are the seed of Abraham are they all children: but, in Isaac shall Thy seed be called." Just because one is of the natural offspring of the lineage of Abraham does not mean that gives him a right to Heaven. Natural Israel here is a type and points to Spiritual Israel. "In Isaac shall Thy seed be called." This does not mean to include all the natural offspring of Isaac for Esau was a son of Isaac. In this instance, we see Isaac as a type of the Lord Jesus Christ.

Also, please notice there is a sharp difference between being of the seed of Abraham and being the **CHILDREN** of Abraham. One may be of the **CHILDREN** of Abraham and then not be of the seed of Abraham, which includes the Gentiles. We wish to call your attention to John 8:12-44. As Jesus was talking to the unbelieving Jews, they remarked to Him that they were Abraham's seed. Jesus answered, "I know that ye are Abraham's seed: but ye seek to kill me because My word hath no place **IN** you. I speak that which I have seen with My Father: and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, if ye were Abraham's **CHILDREN** ye would do of the works of Abraham." Jesus plainly told these Jews that even though they were of the seed of Abraham did not mean they were the **CHILDREN** of Abraham. They proved what they were by their works. They did not do the works of Abraham. "Even so **FAITH** if it hath not works, is dead, being alone." (James 2:17). This miracle is accomplished by "the hearing of faith", and not by the works of the law. (See Galatians 3:5).

From reading the last scripture above, we see that the emphasis is on the word, **FAITH**, that distinguishes and separates the Children of Abraham from just those of the seed of Abraham. What is this difference? In **Hebrews 11:7**, Paul in speaking of **Noah said**, "By **faith** Noah, being warned of God of

things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became *HEIR OF THE RIGHTEOUSNESS* (of God) *WHICH IS BY FAITH*". It was the gift of FAITH here that placed NOAH in this divine category, "The righteousness of God which is by faith." Although Noah lived several hundred years chronologically before the life and existence of Abraham, Noah was in the eternal election and covenant that God made with His Son before the foundation of the world. As it was with Noah, so it was with Abraham. "Even as Abraham believed God and it was accounted to him for the righteousness. Know ye therefore that they which are of FAITH, the same are *THE CHILDREN OF ABRAHAM*." (Galatians 3:5-7)

All of natural Israel are of the seed of Abraham, but all are not of the spiritual seed of Jesus Christ ... "Though the number of the children of Israel shall be as the sand of the sea, a remnant shall be saved." (Romans 9:27)

The promise that was given to Abraham had a deep, spiritual meaning. "For the promise that he should be heir of the world was not to Abraham, or to his seed through the law, but through the righteousness (of God) of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." (There is no eternal life promised under the law — just natural blessings.) "Because the law worketh wrath: for where no law is, there is no transgression. Therefore, it is of faith that it might be by grace to the end the promise might be sure to all the seed; not to that which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." (Romans 4:13-16). The meaning in a nutshell here is this: The promise is sure to all the spiritual seed — both Jews and Gentiles. The Jews are of the law, and the faith of Abraham also reaches (or extends) to the Gentiles.

"Jacob have I loved, but Esau have I hated." These were the twin sons of Isaac, so both were of the seed of Abraham. The Lord said unto Isaac's wife: (Rebecca) — "Two nations are in that womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." (Genesis 25:23). As we think of these two nations, one that derived from Jacob, the other being derived from Esau, we think of the sheep and the goats, one being the "elect of God," the other being the non-elect of God.

The natural man would like to twist or wrest the scriptures around this point and make it mean something other than what is written. We make no

apologies for the truth, and it does not need any of our weak (or man's) support. We know it is our lot to speak the truth in love, and we further believe it is our obligation or duty to earnestly contend for the faith once delivered to the saints, and not to "whitewash the truth."

"Jacob have I loved." Remember the scripture: "Two nations are in thy womb." Therefore, Jacob represents the nation (Israel) of God's people. "For the Lord's portion is His people; Jacob is the lot of His inheritance." (Deut. 32:9) This scripture gives solid proof that Jacob represents the people of God whom He hath chosen for His own inheritance. (See Psalm 33:12). "*THE LORD'S PORTION*." This means just a part or fraction, doesn't it? This is in harmony with the scripture that says, "Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:5). Also, we read, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12:32). Jesus did not say, "big flock", but rather, "little flock." This also shows that God's people are "few in number" compared to the various denominations and religious groups of the world that surround us here today.

"Mine heritage is unto Me as a speckled bird; the birds round about are against her." (Jeremiah 12:9). This scripture also shows that God's people are few in number. *How?* The scripture says "as a speckled bird" in the singular, and not in the plural. Yet, the birds round about her are mentioned in the plural. This scripture shows that there is a difference between God's people and the world. God's children (His people) are spoken of in the scripture as the "Children of Light." The world is in darkness and hates the light. It is recorded, "Men loved darkness rather than light because their deeds were evil." (Christ's Words, John 3:19). Christ also told His Church, His people, that they would be hated by the world. "Marvel not, my brethren, if the world hate you." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the *WORLD HATETH YOU*." (I John 3:13 & John 15:18-19).

Now, let us go back to Jacob. "He (the Lord) found him in a desert land and in the wastehowling wilderness; He led him about, He instructed him. He shows where God finds all of His chosen people. This not only applies to Jacob, himself, but it also applies to all of God's elect people from the morning of time to the end. We ask you, dear reader, have you ever been there? Do

you know what it is to be in a barren condition, this wilderness? Have you been in a place where there is not any rest or relief? Have you become so helpless (in a spiritual sense) that you could not lead yourself, and that you could not travel in your own strength and you were made to beg for guidance; even had to try and pray as one did: ... lead me to the Rock that is higher than I." (Psalm 61:2).

GOD found Jacob in a desert land. We believe this means it was that time when God first made Himself known to Jacob. So, when God first made Himself known to you, you were not in a pleasant condition. He showed you what you are in nature, and that you were a lost and ruined sinner. "Son of man, cause Jerusalem to know her abominations." (Ezek. 16:2). It is necessary for one to be shown and taught that he is a sinner by nature and practice before he will feel any need for mercy. When one realizes and is made to know he is a condemned sinner, he cannot help but cry out and beg for mercy. He cries because he feels the need of mercy. This prayer is not mechanical, but one cries for deliverance because he wants relief from his burden.

The love of God is everlasting. We believe that God has loved His elect people from all eternity. As God has chosen His people in His Son from before the foundation of the world, we believe that He has loved this same people from everlasting, even as Solomon declared "from the beginning, or ever the earth was. When there were no depths", "when there were no fountains", "before the mountains were settled, before the hills were brought forth" (Proverbs. 8:23-26). "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." (Malachi 3:6). We believe the comfort of these scriptures shows that GOD is not changeable, and that He will continue to love His people, and He will never forsake them, even though in their feelings they may feel that He has forgotten them and forsaken them. David felt that way one time when he said, "Will the Lord cast off forever? Will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore?" (Psalms 77:7-8). Have you ever felt that way? David said he did.

"But Esau have I hated." The love of God is perfect, and the hatred of God, likewise, is perfect. Love and hate are two opposites, just as light and darkness. We think of the love of God as the positive side, and the hatred of God as the negative sense. We believe the hatred of Esau is in a negative sense, meaning that God surely determined from all eternity not to have mercy upon all of Adam's race. On the positive side,

as God determined to save only a few, He also determined in a negative sense to not save the rest of mankind, but rather to leave them where they are and let them perish in their sins. (Note: God gave no redemption to fallen angels.) We believe this is what is meant in the sense that God hated Esau. Meaning that is to say, that God has hated the wicked from all eternity, or that He has determined beforehand to not have mercy upon the wicked, or save the wicked from their sins, or just let them perish in their own sins in which they love and delight.

Here, we quote from Zanchius: "When hatred is ascribed to God, it implies (1) a negation of benevolence, or a resolution not to have mercy on such and such men, nor to endue them with any of those graces which stand connected with eternal life. So, 'Esau have I hated', (Rom. 9), i.e., "I did from all eternity determine within Myself not to have mercy on him." (End of quote: from Absolute Predestination, page 58, by Jerome Zanchius.)

The wicked do not know anything about the wisdom of God. This wisdom is hidden. (See I Cor. 2:7). Also, consider these scriptures: "But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them." (II Cor. 4:34), And with all deceivableness of unrighteousness to them that perish: because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness." (II Thess. 2:10-11).

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:23). Now, someone might say, "Wait just a minute, here. I thought you said that God knows everything. Well, you just quoted scripture that God never knew the workers of iniquity. So, here is something that God, Himself, acknowledged that He did not know." In answer to that, we believe this means that God never knew the workers of iniquity, or the wicked, as His people, because He never knew them in the pardon and forgiveness of their sins, or in the knowledge of His approbation. As God never knew the workers of iniquity as His people, He certainly knew they were workers of iniquity, and were not His people, didn't He? And, since God knew they were not His people, He certainly knew they were workers of iniquity, didn't He? If not, then how did He know who they were?

This is a hard doctrine to the carnal

mind of the unbeliever! The world at large cannot stand it, and they hate it. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him: neither can he know them because they are spiritually discerned." (I Cor. 2:14). Paul knew there would be great opposition brought forth. The world says, "How cruel it would be not to give everybody a chance to be saved." If it were left up to us to save ourselves, or to perform certain conditions in order to merit our salvation, we would all be lost and doomed to everlasting destruction from the presence of the Lord because we know that our righteousness is as filthy rags in the sight of God. Oh, how we do need at all times the saving Grace of the living God!

What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Rom. 9:14-15). Who are we to question God? He was not obligated to save any. Who are we to question as to why He does not save more, or why does He not save all, for that matter? If our souls were cast into hell, would we have any reason (or excuse) to blame God or charge him here with injustice? But, rather, would not we say as the poet,

"If my soul were cast in hell,  
Thy righteous law approves it well."

I will have mercy on whom I will have mercy." This is *GOD'S BUSINESS*, and He did not ask us for our advice. Who is any man to try to attend to *HIS* business or assist or attempt to assist Him in it? When God created the world and everything therein, He did not consult man about the matter. This was all done and accomplished before God formed man of the dust of the earth (or ground).

"Nay but, O man, who art thou that repliest against God? Shall the thing that formed say to Him that formed it, why has Thou made me thus?" (Rom 9:20). It would be well that we take heed to that scripture, and hope to be reconciled to the will of God. God is the potter and we are the clay.

Let us remember that the wicked are not in trouble as other men, and they do not know anything about the soul afflictions and sufferings of God's afflicted and poor people. (Psalms 73:5). "The wicked shall do wickedly and none of the wicked shall understand." (Daniel 12:10). The wicked will not (and cannot) come unto Jesus. They will not (and cannot) cry for mercy because they will never feel the need of mercy. The wicked love sin, live and relish in it; they also have pleasure in unright-

eousness. Some of the wicked may appear to be righteous or religious using "voluntary humility" in the sight of man, but it is for some selfish motive to promote their own welfare, interest, or seeking the praise of men.

A sinner who comes to Jesus, seeking mercy, will not be turned back. Yet, one cannot come to Jesus unless he is drawn by the Father. "No man can come unto Me, except My Father, which sent Me, draw him." (John 6:44). We believe that God draws His people by His love. Soloman so beautifully described it here, "*DRAW* me, (and) we will run after Thee. The King hath brought me into his Chambers." (S.of S. 1:4). "No man can come unto Me, except My Father, which sent Me, *DRAW* him." (John 6:44). We believe that God draws His people by His great love. "I have *LOVED* thee with an everlasting love; therefore, with loving kindness have I *DRAWN* thee." (Jer. 31:3)

"All that the Father giveth Me shall come to Me; and him that cometh to Me, I will in no wise cast out." (John 6:37). This is a positive expression, and it means that God's people will not fail to come at His appointed time. None of the wicked will ever be brought to Jesus. Only those that were given to Him before the world was created for His bride will come (and be brought) to Him. And all of them *SHALL* come. Now, all have sinned and come short of the glory of God. Therefore, all of God's people, as we have already said, are sinners; they are totally depraved. They, when his appointed time comes, will be brought to Jesus seeking mercy and none of them shall be cast out.

Therefore, dear one, if you feel the need for mercy and find that you do not have the ability to do anything of yourself to merit your salvation, this is some sweet evidence that you are included in that blessed number. If you have been given to cease from your works, and you no longer have any tools with which to work, it is some sweet evidence that you are a fit subject to enter into that rest that God has prepared for His people. "For he that is entered into his rest, he also *HATH CEASED* from his own works, as God did from His." (Hebs. 4:10)

W. W. HUDSON, JR.

#### EDITORIAL COMMENTS

(If not deceived, Elder Hudson was highly favored and wonderfully blest in his article above to show the difference between the "SEED OF ABRAHAM" and the "CHILDREN OF ABRAHAM." There is no scripture in all the *BIBLE* that truly enumerates (and defines) this difference than when John the Baptist addressed the "SEED OF ABRAHAM" in the wilderness of Judaea, the Pharisees and the Sadducees, with these immaculate words, "O generation of vipers, who hath warned you to flee from the wrath to come?" "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that *GOD* is able of these stones to raise up *CHILDREN UNTO ABRAHAM*." (Matthew 3:7) In this particular instance, John the Baptist

clearly and specifically told the Pharisees and Sadducees that they were not the *Children of God*. How wonderful and how beautiful! (Note: Vipers are very poisonous snakes.) He called them vipers!

When John the Baptist made mention above saying "God is able of these stones to raise up children unto Abraham", he had direct reference to Saul of Tarsus, later the Apostle Paul, who declared in his regenerate state of belief when brought before King Agrippa, "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify, **THAT AFTER THE MOST STRAITEST SECT OF OUR RELIGION, I LIVED A PHARISEE.**" (Acts 26:4-5). As John the Baptist declared, "God is still able" today to accomplish this operation in His elect, as Ezekiel prophesied, "I will take the stony heart out of their flesh, and will give them an heart of flesh." When this work is completed (the new birth), this person will be found in the Kingdom of Grace, witnessing with the Children of God, praising Him in the glorious faith.)

J. M. MEWBORN  
August 22, 2011.

#### EXPLANATION OF DELAYED PUBLICATION.

(The following two articles, (1) The True Meaning of "Feet-Washing" by Bertha L. Phillips, Longview, Washington, and (2) My Experience by Bonnie Hawks, Galax, Virginia, were inadvertently lost or mis-placed in my files several years ago, only to recently be found. We are publishing them in this issue of *Zion's Landmark* with the hope the writers will forgive me for my omission. I have not been well now for almost five years and have done the best I could in trying to publish this paper. I greatly regret this occurrence very much. The delay and oversight of publication were not intentional. J. M. Mewborn, Editor.)

#### THE TRUE MEANING OF "FEET WASHING" (It's An Old Custom.)

In the little Church, Mount Olive Primitive Baptist, at Saint Helens, Oregon, the communion and feet-washing observance is still held annually. Many independent, true Baptist churches continue to hold to our old customs and practice, but just about all, if not all, of the Southern Baptist churches, including many Primitive Baptist, today, have discarded the practice and gone their modern way.

Scriptural references, as the basis for "feet-washing", are found in the 13th chapter of John in the *New Testament*. The human world seems to think that "feet-washing" is merely (or only) to teach humility, but the inspired writer, John, appears to believe that "feet-washing" goes far beyond and emphasizes *THE JOY* of the service.

"The supper being ended" — "He riseth from supper and laid aside His garments, and took a towel and girded Himself. After that He poureth water into a bason and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded." When Jesus came to Peter, he (Peter) saith to Him, "Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."

(John 13:6-8). We have to take this to mean here that He (Jesus) was saying to Peter that he would miss *THE JOYS* of the service. "Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head." (John 13:9).

I ask this question, — "were their feet dirty from wearing their sandals, as the religious world today claims?" Peter's answer to Jesus is quite contrary to what the mockers and scoffers say today about this beautiful example to perform and satisfy this divine operation of the Holy Spirit. They say it merely (only) teaches the lesson of humility and humbleness. It teaches that al-right and much more. The scripture reads, "If I then your Lord and Master wash your feet, ye also ought to wash one another's feet." Take note that it does not read, "Ye ought to be humble and have humility sufficiently enough to wash one another's feet."

Human pride keeps many children of God from following this example, as they attempt to hide behind "humble and humility sufficiently enough." Mockers and scoffers would say only the ignorant and unlearned would follow such a practice. In a sense, this is an unintended, complementary accusation because I Cor., 1st Chapt., verse twenty-one reads in part, "God hath made foolish the wisdom of this world, for after that *IN THE WISDOM OF GOD* — the world by wisdom *KNEW NOT GOD*", etc.

By this token, some of the world's human wisdom says today that the practice of "feetwashing" is unsanitary and indecent. But the truth replies and counters to this charge that only the spiritually ignorant and carnally minded unwise, who know nothing, really, about the true meaning of this service, make such accusations.

Scriptural references to the "feet-washing" service include I Timothy, Chapt. 5, verses 9 through 10, when the Apostle laid down the guide-line for *CHRIST'S* New Testament (Gospel) Church, His widow, by way of reprove-ment in this time world, as follows to-wit: "Let not a widow be taken into the number under threescore years old, *HAVING BEEN THE WIFE OF ONE MAN*, well reported of for good works; if she have brought up children, if she have lodged strangers, *IF SHE HAVE WASHED THE SAINTS' FEET*, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry, having damnation, because they have cast off their first faith", etc. Here in all this scriptural criterion, we find no mention of "dirty feet".

Luke Chapter seven, verses 37-38 should be considered, "And, behold, a

woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind him weeping, *AND BEGAN TO WASH HIS FEET WITH TEARS, AND DID WIPE THEM WITH THE HAIRS OF HER HEAD, AND KISSED HIS FEET*, and anointed them with ointment." Are you, dear reader, able to picture this? Yes, I believe that we can.

Now here is the true witnessing of that *THAT REAL JOY*, already mentioned in this writing of the perfect fulfillment of Jesus' example *THAT HE SET FORTH* while on earth. The Apostle told the brethren at Philippi, "if there be therefore any consolation in Christ, if any comfort of LOVE, if any fellowship of the Spirit, *FULFILL YE MY JOY*, that we be likeminded, having the same LOVE, being of one accord, of one mind." etc. So, true, "feet-washing" was experienced in the Pharisee's house, and so it is still experienced and felt today. As He washed the disciples' feet, they are, indeed, blest in turn to wash His feet as did the woman in the city, sic. (city, here, representing the Church of the living God.) In so doing, they are washing His feet, as He commanded, and the beautiful example has been accomplished. When blest to wash one another's feet in that true Spirit, they are washing Jesus' feet and fulfilling His joy!

Yes, many have been the times in a "feet-washing" service the tears have flowed freely enough to wet a brother's or sister's feet. (The feet are clean, of course.) The old poet beautifully expressed it here,

"How oft I've seen  
your flowing tears,  
And heard you tell  
your hopes and fears!  
Your hearts with LOVE  
were seen to flame,  
Which makes me hope  
we'll meet again."

In the services, the men wash the mens' feet and the women (sisters in the church) wash the womens' feet. Anyone can take the bread and wine of the Holy communion, but it takes one blest with the meek and contrite heart and spirit to kneel and wash a brother's feet. Actually, the scripture puts more emphasis on "feet-washing" than it does on the bread and the wine, which are emblems of His broken Body and shed Blood.

"Feet-Washing" will not get one to Heaven, neither will a failure to obey His great example here send one to Hell. But, in so doing that which Christ said we ought to do, there is, as the scripture so wonderfully states, always at the appearing of Jesus to His

church, "whom having not seen, ye love, in whom, though now ye see Him not, yet believing, YE REJOICE WITH JOY UNSPEAKABLE and full of glory." (I Peter 1:8).

It is absolutely essential that only properly baptized persons, who believe the *NEW TESTAMENT* doctrine of the Lord Jesus Christ, partake of the Bread and Wine, the emblems of the broken body and shed blood of the Lord Jesus Christ. He is the only Saviour, but it will always be the prayer of every true child of God to do no more, or certainly no less, than the *New Testament* scripture authorizes, sustains and upholds.

BERTHA L. PHILLIPS

Longview, Washington (USA) 98632

MY EXPERIENCE

August 4, 1992

Dear Brothers and Sisters in the Lord,

I want to share with you some of my experience, as it took place, or occurred, with me, when I was 19 years old.

I became worried and was convinced that I was a sinner. Such feelings caused me to read the *Bible*. A feeling of certainty overshadowed me that my child would die because I had sinned.

Late one night as my husband and I started to our home from my mother's house, I felt I could endure this feeling no longer. I asked my husband, Clifford, to take me to Flower Gap Church, Carroll County, Virginia. On our way down from Fancy Gap, Virginia, he asked me why I wanted to go down there when it was so late at that hour.

As I endeavored to make my reply to him, a *VOICE* (not my natural voice, because I did not recognize it) came from my mouth and said, "There is a light there for me." I did not know for several years what that voice was, but after hearing a sermon from I Corinthians, Chapter 2, verse 14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned", created a stirring within me. Here, I am made to believe that God gave my spirit that *VOICE* to tell the natural man what was taking place with me.

When we pulled into the church yard at Flower Gap Church, I immediately looked for a light in the building, but there was none. Disappointment followed and as I opened the car door and stepped out on the ground, I was lifted up and carried to the door of the church building. I felt like a tiny baby, absolutely helpless, that was cradled gently in its mother's loving arms. There, I was placed on my knees on the doorsteps of the church saying, "Father, forgive me."

Through these 30 (thirty) years of having and raising my 12 (twelve) children, while encountering many difficult experiences and trials, GOD has "never left me to forsake me." (Read I Kings 8:57).

At this time (now), there does not seem to be much left of the old natural man, but I hope *THE INWARD MAN* is being continually renewed. I find the scripture records it here, "And have put on the new man, which is renewed in knowledge after the image of Him that created him." (Colossians 3:10).

May I say to all of you that I love you for Christ's sake.

A little sister, I hope, in the Lord,  
Bonnie Hawks,  
(Mrs. Clifford Hawks),  
Galax, Virginia  
August 4, 1992

A GOOD LETTER

Dear Elder Mewborn,

I want to write and express my sincere appreciation for your attendance at my recent baptism on Father's Day, June 19, 2011. It was a happy day for me. May I say also, it was very special to have you present at the meeting when I was received in fellowship with these precious people.

Also, it is interesting to know in the past that you had ministered to my fore-bears that included both my paternal and maternal grand-parents and great-grandparents at Harnett Primitive Baptist Church, Sampson County, North Carolina, many years ago.

The night prior to my baptismal service, I had been re-reading an old copy of the *Zion's Landmark* from the year 1969, entitled, "What We Believe and Why?" This copy, along with two others from the early 1970's, are very special to me, and were my first, true introduction to the beliefs of doctrine, customs, practices and order of the Primitive Baptist Church after I had started attending Harnett Church approximately 1½ years ago. My brother had kept these old papers after my grandmother passed away and then he gave them to me, when I started attending services at Harnett. It is amazing how God works in His mysterious ways through this paper and continues to use *Zion's Landmark* to touch the lives of people and inspire individuals.

I have enclosed a check for two annual subscriptions of *Zion's Landmark* for both me and my dear Aunt, Mrs. Janie T. Medlin. Aunt Janie now resides in Southern Nursing Home in Clinton, North Carolina, and I know she will enjoy reading it. I've also included a donation to help with your expenses to continue the circulation of the paper.

Elder Mewborn, thank you again for being present with my love ones when I asked for a home in the Church and at my baptism; also your work in continuing editing and publishing the *Zion's Landmark*. If I can ever be of assistance to you, please let me know. I look forward to seeing you again to further discuss the history and those things of the Primitive Baptist heritage and her people.

Respectfully,  
Brant Blackburn,  
Roseboro, North Carolina 28382  
July 11, 2011.

(Editors Note: It has been my privilege to know Brother Blackburn's family as far back as the year 1958, nearly 55 years ago. They were true Old Baptist and were straight-walkers in the faith and truth. Editor.)

GRAHAM JACKSON

Brother Graham Jackson was born in Sampson County, North Carolina, on October 7, 1913, to the late (Brother) Martin Dixon Jackson and his wife, (Sister) Caldonia Naylor Jackson. On Monday, November 1, 2010, God extended His Hand down to His earth and released Brother Jackson from his duties as a strong, dedicated and loving



(BROTHER) GRAHAM JACKSON  
1913-2010  
Age 97 Yrs. and 24 Days

servant here in this time world. According to our hope, he will rest eternally with his Lord and Maker in Heaven where he will join his wife and all the family of the redeemed, elect Church of God to suffer no more. Brother Jackson graced his stay on earth 97 years and 24 days.

He graduated from Clement High School in 1930, and then graduated from Appalachian College (Today known as Appalachian State University), in Boone, North Carolina, earning his teaching degree. He taught 6th, 7th & 8th middle school grades at Rolesville, Wake County, N. C., and Newton Grove and Clement Schools, Sampson County, N.C., a total of 34 years of a combined teaching career. He retired from his education profession in 1975.

He was a member of the NEA (National Education Association), the NCAE (North Carolina Association of Educators) and the Sampson County Retired School Personnel. He was a most faithful and dedicated member of the Harnett Primitive Baptist Church since June, 1945, a total of 65 years, where he was baptized by his pastor, Elder M. F. Westbrook, in the Penny Tew mill race.

His God-given service to the old Harnett Primitive Baptist Church included 50 years as church clerk, 45 years as deacon and treasurer. For these many years he was our excellent song (hymn) leader. (He could read music and knew the many, beautiful old tunes of the Old Baptist people with his good voice.) He served as moderator of the Seven Mile Association since 1955, a period of 55 years.

In his retirement years, he attended the Clement Nutrition Site for several years where he presented a program at least once a week on physical exercises that were appropriate for those who attended.

Brother Jackson, as a true father and godly teacher, taught the meaning of real life's experiences to his family at home, as well as his countless number of students as school, about many things they would face and encounter, while growing up that they would never forget. He made these things in their lives good memories. As a faithful husband, father and grandfather, he was supportive and strong in those godly standards and principles that were of great importance to us as we went through life. Of these valid qualities and traits, we shall never forget!

He was blessed to grace the church and church family with much faithfulness. He was faithful even when he was unable to walk on his own. Our family would see that he got to church meeting for every church day and services by taking him in his wheelchair. As long as he went, he started the singing of the old hymns in that wonderful voice. He only missed two services, that could be remembered, being as faithful and dedicated that one could be till his time served was completed on this earth.

Others that were around Brother Graham found him to be a great friend and strong pillar in all that he did and said. He was blest in filling the lives of others with love, as the saying goes, "To



#### FOUR STALWARTS IN THE FAITH

From left to right: Elder S. T. Atkinson, Sr., Elder Frederick W. Rhodes, Sr., Elder Millard F. Westbrook and Elder J. W. Wyatt, all four of whom were present when Bro. Graham Jackson, his brother, Bro. Fuller Jackson and their sister, Sister Lilma (Jackson) Honeycutt united with Harnett Church on the 1st Sunday in June, 1945. Photo was made on that date, 66 years ago.

know him is to love him"; and that is how he came across to many people. He was an educator and scholar to his end days and one who knew what he wanted from life, as he went after those things with all his heart. He was a very dignified and refined gentleman to the large host of friends and people who knew him, and was spoken of highly by his peers and comrades in the sphere and world of education of many students, church family, neighbors and friends in all walks of life.

He was preceded in death by his wife, Sister Pauline Register Jackson, on July 15, 2008. (They were blest in marriage for 71 years and 7 mos.); his oldest son, Graham Dixon Jackson, his parents, two sisters and four brothers.

Surviving family members include his only surviving child and son, Ronald Jackson (writer of this notice), and wife, Sadie; daughter-in-law, Mary Anna M. Jackson; four grandchildren, Gregory Dixon Jackson and wife, Darlene, Jeffrey Mitchel Jackson and wife, Tammy, Ronald Todd Jackson; Kinza Jackson Brechka and husband, Joe; three great-grandchildren: Nina Darlene Jackson and Savannah Rae Jackson and Tyler Joseph Brechka. He also is survived by many nieces and nephews, all of whom he greatly loved and supported.

Brother Graham Jackson's funeral service was held at the Harnett Primitive Baptist Church on November 4, 2010, at 11:00 a.m. with his pastor, Elder Virgil Davis, officiating, assisted by Elder R. L. Fish, and nephew, Weldon Faircloth, with appropriate family remarks. His body was laid to rest in the family cemetery near his home. A strong tribute was paid to his godly life attended by family, his many friends, neighbors and colleagues by way of many memorials and floral tributes.

He was blest, as the apostle said, "I have fought a good fight, I have finished my course, I have kept the faith", (II Timothy 4:7), to the end of his days to stand for those things in which he believed as right. As he finished his last days, he was given to look to others for support in prayer, as he passed on to be with his Lord and Master. Our loss is great, although the many wonderful memories that are left behind by his devout and sincere life of devotion will last forever.

Harnett Church extends our sincere sympathy to the family and loved ones for his dedicated, exemplary, devout life, by the grace of God, of such a dear brother, who walked amongst us for almost a century of time.

Be it, therefore, resolved that we bow in humble submission to the wonderful God who has ordained all things; and further resolved that a copy of this notice be recorded in the record book of Harnett Primitive Baptist Church, one to be given to the family, and one copy sent to *Zion's Landmark* for publication.

Read, adopted and approved in conference on Saturday, this February 19, 2011.

Elder Virgil Davis, Moderator  
A. Brewer Jackson, Church Clerk

Ronald H. Jackson,  
A. Brewer Jackson:  
COMMITTEE

#### - SACRED TO HIS MEMORY - AND

#### REMEMBERING UNCLE GRAHAM JACKSON, A BELOVED BROTHER IN CHRIST TO ME.

If agreeable with Harnett Primitive Baptist Church and the *Zion's Landmark*, I am minded to leave on record in connection with our Church's obituary, some special recollections and memories of our oldest deacon of many years, Brother Graham Jackson. He was our father and uncle in the flesh, as well as our father-in-Israel, and, we hope, our brother in Christ for nearly fifty years. He was a true, Old School Predestinarian (Primitive) Baptist.

As a near neighbor of ours, it was the dear Lord's good pleasure to allow this unworthy, poor sinner to live under the shadow and influence of this worthy man, whose walk in life was godly and respectful in every sense of the words. He was a mentor to me whose life was filled with respect by all that knew him, one that was deserving of emulation. Seldom did a day pass that our paths did not cross at some point. His life was one of circumspection in every respect. Many of his happiest hours were spent at church with his brethren, always while in spiritual conversation.

My main purpose here is to leave on record concerning the faithfulness of this dear man. For years and years, he always sat on the right side of our congregation in the Amen corner, on the front pew (or seat) next to the wall adjoining the pulpit, of our meeting-house, where his sharp ear listened to every word from the preacher's lips. As a school teacher and a true deacon, he was a close listener and discernor of what was said from the pulpit. He served our church in the office of clerk for 50 years, deacon and treasurer for 45 years and our Seven Mile Association moderator for 55 years. He led our church and congregation in our song services for many years with his God-given, pleasing voice. He could pitch and sing the beautiful old hymns to the note and sometimes taught us the scales, as he led them for us.

For many years during his active service to our Seven Mile Association, he would go as a messenger to our corresponding associations, far and near, reaching from Kentucky, West Virginia, Virginia, North and South Carolina, Georgia and Florida, many times in those days. Likewise, they reciprocated the care and entertainment of correspondents and messengers in their comfortable home, Godwin, North Carolina, when our association always met every third weekend in September of each year.

Always at our annual communion and foot-washing times each year in the month of May, he (with Aunt Pauline's help, as a true deacon's wife, according to I Tim. 3:11), made sure the communion basket was in place and that the basins, pails of water, dippers and towels were, likewise, in readiness. Always in the times of death of deceased members, he made sure in behalf of the church that the families' needs were properly administered to and met in their times of bereavement.

Let it be known that we, the members of Harnett Church, are ever mindful of our loss as sus-

tained by the passing of our esteemed, careful and faithful brother, whose strong, *GOD-GIVEN FAITH*, and whose life was one of inspiration, made him a true pillar in our church.

Written by his nephew and brother-in-Christ, I hope, who dearly loved him.

A. Brewer Jackson  
Salemberg, North Carolina

#### MILL BRANCH PRIMITIVE BAPTIST ASSOCIATION.

The 137th Annual Session of the Mill Branch Association will be held, if the Lord willing, the first Saturday and Sunday in November, 2011, November 5th & 6th, 2011.

(Please note that the Association is being held with the Pleasant Hill Church in Myrtle Beach, South Carolina, but due to the very heavy traffic in that area with road construction, this year, 2011, it will meet at the Pireway Church location for convenience only.)

The service will begin at 10:30 a.m. with song service and preaching to follow. Directions to Pireway Church are as follows: Those coming from Whiteville, North Carolina, take Hwy. 130 to Hwy. 905. Follow Route 905 to Route 904. Turn right to Church immediately on your right. Those who come by way of Tabor City, North Carolina, take Route 904 (Swamp Fox Highway) East for 17 miles to Church site on your left. We hope to have our annual fish-fry on Saturday around 5 p.m. for all our members, visitors, and friends who wish to attend.

While feeling so unworthy, as we say this, but God has richly blest our three little churches to meet in love, peace and sweet fellowship for these last four years, which blessing we are made to know only comes from Him. We invite all those who wish to come that a warm welcome awaits you, especially our correspondents in the Lord.

Rachel Gore, Clerk  
P.O. Box 34  
Tabor City, N.C. 28463  
Tele. 1-910-653-3530

#### MILL BRANCH PRIMITIVE BAPTIST UNION MEETING.

Dear Brother Mewborn,

It will be appreciated so much if you will state in the *Landmark* that our fifth Sunday union meeting of our three churches will meet, if the good Lord willing, with Pleasant Hill Church. However for convenience purposes only, Pleasant Hill Church will hold it at Pireway Church location. The date is October 30th, 2011. Thank you for your kind assistance to us. We are always glad to have our visitors come and be with us.

Linwood Carroll, Clerk  
Conway, South Carolina 29527

#### MEETING TO BE HELD AT OLD SANDY CREEK CHURCH ON SECOND SATURDAY ONLY, OCTOBER 8, 2011.

Dear Elder Mewborn,

If the Lord will, we at Sandy Creek Primitive Baptist Church, hope to have again this year, 2011, our second Saturday meeting, as last year, 2010, with services to begin at 10:00 a.m., with song services followed by preaching. (Please note that our regular second Sunday afternoon service has been canceled this time in favor of our all-day service on Saturday.)

(Also, we hope to open the restored old log meeting-house that is now 209 years old, that was built about the year 1802, for the benefit of any Baptists that have never seen the interior of this old landmark, or genuine piece of our heritage, that they may see it.)

Those desiring best driving directions will take N.C. (Route) 49 south from Route (U.S.) 421 towards Ramseur, N.C., for about 2 miles. Turn right on Sandy Creek Church Road for 3 or 4 miles to historic site. Any that would come from eastern or western points on Route (U.S.) 64, please take N.C. (Route) 49 north out of Ramseur, N.C., and continue to Sandy Creek Church Road where you will turn left to historic church site. We welcome interested Old Baptists to come and be with us.

A brother, I trust and hope,  
Hal Younts, Clerk and Deacon  
Climax, North Carolina 27233  
Tele. 1-336-674-6118

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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Fall 2011

## EDITORIAL SOME COMMENTS ON WHAT IS THE REAL, TRUE MEANING OF WHAT THE WORLD CALLS "CHRISTMAS?"

"Now when Jesus was born in Bethlehem of Ju-dae'a in the days of Herod, the king, behold, there came WISE MEN from the east to Jerusalem, saying, where is He that is born King of the Jews? For we have seen HIS STAR in the east, and are come to worship Him." (Matthew 2:1-2).

"When they (THE WISE MEN) had heard the King, Herod, they departed; and lo, THE STAR, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw THE STAR, they rejoiced with exceeding great joy." (Matthew 2:9-10).

"And when they were come into the house, they saw the young Child with Mary, His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts, GOLD, and FRANKINCENSE, and MYRRH." (Matthew 2:11).

## EDITORIAL COMMENT

May I say here in the beginning of any comments I might attempt to make on the above subject of what today's modern world calls the celebration of Christmas is so far removed from the genuine, true gospel meaning, there is hardly any comparison between them. Much of the world's veneration is "will-worship" and sheer mockery!

I am sure that all of us, through these many years, have always seen on just about every Christmas card the picturing of the "The Three Wise Men", following, as it were, a star in the direction of Bethlehem. As a child, growing up over seventy years ago, in the 3rd, 4th, and 5th grades, many were the times at every Christmas, we learned to sing the Christmas carol,

"We three kings of Orient are,  
Bearing gifts we traverse afar  
Field and fountain, moor and mountain,  
Following yonder Star."

Strictly speaking, there never were just three kings (or three wise men), as pictured on Christmas cards, or as portrayed in the (just quoted) Christmas carol. The scripture plainly states "there

came WISE MEN from the east" and these wise men told Herod, "we have seen HIS STAR in the east." (End of quote). So, the wise men, as well as the shining star, both of them, came out of the EAST. The direction of "The East" points to the beginning of time, and that which took place in the immediate presence of the GOD-HEAD in eternity before time ever began. When Christ comes back to this world again, He will come from the EAST. It is recorded and verified by the scripture here, "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." (Matt. 24:27). East in the scriptures points to eternity.

The scriptural expression - "THERE CAME WISE MEN FROM THE EAST" - means to include every elect child of God, every chosen vessel of mercy, that the Father gave to His beloved Son in that everlasting covenant of Grace from (and) before the foundation of the world, beginning with Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sara (Sarah), Joseph, Moses, the harlot, Rahab, David, Samuel, John the Baptist and all of the twelve Apostles, all the way down to the end of time that includes the last heir of promise, those who are alive and remain at His second coming. (I Thess. 4:15).

Christ confirmed that all these "wise men" will be brought into the faith at His appointed time when He declared, "All that the Father giveth Me shall come to me, and him that cometh to Me, I will in no wise cast out." "No man can come to Me, except the Father, which hath sent Me, draw him; and I will raise him up at the last day." (John 6:37 and 44). Yes, each and everyone of these "Wise Men" will be brought from the rivers, that time when "God divided the waters from the waters", (Genesis 1:6), to the end time when "He shall have delivered up the kingdom to (Himself), even the Father," (I Cor. 15:24), which is the first resurrection, on such the second death hath no power. (Rev. 20:6).

II Timothy 3:35 designates and points out the only true category of these "Wise Men" from the omnipotent God who is able "TO MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus." These are the only true, wise men that ever existed, and they are still following today the invisible Star that is truly hidden from the eyes of all human-

## THE BIRTH OF CHRIST

No regal pomp, no ringing bell,  
Announced the birth of Him  
Whose might and glory far excel  
The brightest seraphim.

The eastern star its radiance shed  
To guide the sages on,  
Where, in a manger for a bed,  
Lay the Eternal One.

Yes! He was come, Heaven's Undeiled,  
Whom prophets long foretold.  
Then worshipp'd they the Holy Child,  
And offer'd gifts of gold.

We have no costly gems to bring,  
Nor incense burning flame;  
Our humble faith would see our King,  
And triumph in His name.

Good Simeon clasped thee in his arms,  
And cried, I die in peace;  
Mine eyes behold thy Heav'nly charms;  
My woes and sorrows cease.

So may our faith embrace thee, Lord,  
And see thy glories shine.  
Comfort, and peace, and joy afford;  
And all the praise be THINE!

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ity in this vain world. God hid this Star from King Herod in that day and He is still hiding it from him (the world) until this present time. King Herod never saw the Star! Nor has the unbelieving, natural religious world that surrounds us. This Star only shines above the believing heart of the born-again, regenerated true believer and the Church of the first born, the general assembly, whose names are written in Heaven. (See Hebrews 12:23).

The portrayal of the natural world's erroneous belief that there were only three wise men, what they call the MAGI, (pronounced MAY JY or MAJ eye) originated from Media, an ancient kingdom located in what is now northern Iran, from the hereditary members of a priestly class that practiced magic, interpreted omens and dreams, while offering astrological sacrifices. This was a cult.

The MAGI in Persia, 3,000 years ago, were said to have kept watch on "the Mount of the Lord" from generation to generation until a great star appeared that would signal the coming of a savior. From this tradition comes the narrative of the New Testament of the supposed three wise men, who followed the star to Bethlehem and presented the three gifts of gold, frankincense and myrrh to the Christ child in the manger. Information at hand says this group of people in Media because of the three gifts, collectively speaking, named it the MAGI, and then the first one was called MELCHIOR because of his gold, the second one BALTHASAR because of his frankincense, and the third one GASPASAR because of his myrrh, as such, while all three of them are just human names. As I see it, here, man and Satan really concocted a genuine, human scheme of untruth, a lie, attempting to explain that which the carnal mind has never, and will not ever, comprehend or understand. All of it was a mere worldly, carnal assumption of man. On the other hand, the true exact number of these "wise men" is infinitude, as described in Revelation 5:11, "and the number of them was ten thousand times ten thousand, and thousands and thousands."

In closing these few comments, I would like to remark briefly on what these three gifts of the wise men typify in the glorious truth, to-wit:

1. **GOLD.** Jesus told the Samaritan woman at Jacob's well, "The hour cometh, and now is, when the true worshippers SHALL worship the Father in spirit and in TRUTH for the Father seeketh such to worship Him." "God is a Spirit and they that worship HIM must worship Him in Spirit and in TRUTH." (John 4:23-24). This **GOLDEN TRUTH**, that gives Him (and Him only) all the praise, honor and glory, He only receives from these Wise Men. Sometimes, God tries it in the furnace of affliction and He said the trial of it "is more precious than of GOLD that perisheth." This precious TRUTH, that can never be destroyed, HE only accepts from these WISE MEN, whether in the manger, or in Heaven today, where HE is now seated at the right HAND of His Father, GOD. (Proof: See Colossians 3:1). Paul said that "God dwelleth not in temples made with hands, neither is worshipped with men's hands, as though HE needed any thing." (Acts 17:25)

2. **FRANKINCENSE.** It is a fragrant, gum resin, that comes from the Boswellia tree, that grows only in Africa and Asia. It is a dead substance innately, but when lighted by fire, it burns slowly, smoulders, but surely, yielding forth a most pleasant and, fragrant smell. In the burning process, it yields pale-colored drops called TEARS that in olden times was used in religious services. So, it is true today, when divine CHARITY is activated in our poor hearts, we witness the literal shedding of tears for joy in our congregations of worship, here, when that greatest element of all, divine CHARITY, (the pure Love of God), burns from heart to heart through the gift and power of the Holy Spirit in true gospel worship. The Holy Apostles experienced this with Jesus after His resurrection when He opened their blind eyes and they knew Him. "They said one to another, DID NOT OUR HEART BURN within us, while HE talked with us by the way, and while He OPENED to us the scriptures?" (Luke

24:32). Here, we had the pure activation of the gospel FRANKINCENSE. We see it today in true, genuine gospel worship, when He brings that true LOVE and the activated FRANKINCENSE burns within us. As I heard one Elder in the church say years ago, "It is so better (by far) FELT than told." (End of Quote.)

3. **MYRRH.** Myrrh is a fragrant gum resin that is used to make perfume. Myrrh comes from certain small trees, like frankincense, from Africa. Its meaning as the third gift from the WISE MEN to the Christ child is the interchange of sin and its horrible stench for the imputed righteousness of Christ as interposed on all the WISE MEN as placed in God's everlasting Covenant of grace. The destruction and annihilation of sin came to pass by the shedding of the sinless blood of Christ, Himself. What a relief and deliverance it is to the Child of God in this world when he is blessed with the first fresh air of this rich perfume that replaces that awful smell of the Adamic stench of sin! How uplifting and strengthening it is to us!

So, as my dear Father use to say, "Thanksgiving Day is not just the fourth (calendar) Thursday of every November in every year, but every day in the 365 day year, likewise is Christmas, not just the 25th (calendar) day of December, but also 365 days of every day in every year." Truly with the Godgiven heart and soul of divine understanding, it will be this way.

J. M. MEWBORN

November 19, 2011.

#### THE TRUE (GOSPEL) MEANING OF CHRISTMAS REVEALED HERE.

("Now the birth of Jesus Christ was on this wise". — Matthew 1:18.)

The birth of Christ has always been controversial and always will be so far as this natural world is concerned. Many deny the virgin birth of Christ and are constantly seeking ways to prove that it did not take place. We see programs on television and articles in newspapers, magazines and books devoted to this purpose. There were those, who lived in the days when Christ was upon earth, who saw Him and heard Him, and yet knew Him not. He had never revealed Himself to them, so they could not know Him. But, there is today a remnant, called out of nature's darkness into His marvelous light that has an experience of grace that testifies of His virgin birth. Isaiah prophesied that unto us "a child is born and unto us a son is given." (Isa. 9:6). Every little child of grace experiences the birth of Christ in his own heart. As the Holy Ghost came upon Mary and the power of God overshadowed her, she conceived and a Holy Child was born who was the Son of God. No works of the flesh were involved. Therefore, it was an immaculate, virgin birth. So, it is with each of God's elect. The Holy Ghost came upon you and the power of God overshadowed you, you conceived and Christ was born in your heart and soul, the hope of glory. No works of man were involved in this birth. It is a spiritual birth and all of grace. Therefore, His little ones believe by faith in the virgin birth of Christ because they have experienced it.

We hear it declared today that there were three wise men who were kings from the east that came to worship the Christ child. First of all, we do not know who counted these wise men or ascribed a exact, numerical number to them because Matthew does not. He says only that there were "wise men". These wise men set forth God's people and were as many as the Lord God had called. They were wise, not with the

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

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wisdom of men and this world, but rather the wisdom of God, which is true, spiritual understanding. If this wisdom was of the flesh, then King Herod and his counselors could have visably seen the star and understood what it was. By faith, these wise men were following that star they believed was the Star of the King of the Jews and they had come to worship Him. God had given them true understanding of what the Star was and who the Child was. Therefore, they are said to be wise men. There is no mention of them being kings. However, Revelation 5:10 says, "And hast made us unto our God kings and priests, and they shall reign on the earth." In that spiritual sense, they were kings and priests unto God and so are each of you today, who have experienced the birth of Christ in your hearts and souls.

The star is setting forth the Holy Spirit which leads and guides the children of the Heavenly King. It is from above and is manifested only to the children of God. No one else could ever with all their human learning and knowledge, see this star, nor determine where the Child was born. Even so today can no man by all the schooling of men know Christ, nor when and where He is born in their hearts the Hope of glory. That star, so high and so bright, led the wise men to where the Child was. When they saw the star over where the Child was, they rejoiced with exceeding, great joy. When each of us experiences the birth of Christ and receive the great comfort and peace for which we had so longed, we too in like manner rejoice with exceeding, great joy. Your soul sang out and tears of joy ran down your cheeks. Your very being praised Him whom your soul loveth.

The wise men fell down and worshipped Christ and opened their treasures and presented unto Him gifts of gold, frankincense and myrrh. Christ said, "For where your treasure is, there will your heart be also." Their hearts were opened and the gifts manifested. There were three separate gifts and perhaps this is why the world thinks today there were three wise men. The world believes that each one individually brought a gift. Why would the One who created all things need their gold, frankincense and myrrh? Christ said on one occasion that "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Though Christ created all things, yet in the world He possessed none of this world's riches. The Apostle Paul writes in II Corinthians 8:9, "For ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." I believe these gifts are spiritual, not materialistic. Each wise man possessed all three gifts that they neither made nor purchased. These were not presents, but gifts, and were free with no conditions. They were gifts already given to the wise men by God and are manifested today when Christ is born in the hearts of His chosen people. They were faith, hope and charity. Every child of grace possesses these gifts from God and when one experiences the work of God in them, these gifts are manifested. The wise men could not go back (by the law) the same way they came, but returned a different way, this being the way of the Gospel of the Son of man. So every child of God has a different walk and travels a different path after he experiences the work of grace. They now hate the things they once loved and love the things they once hated. They have no desire to go back to what they once were in that dreadful state of legal unbelief.

There were shepherds abiding in the field, keeping watch over their flock by night. These shepherds set forth the God-called prophets in the Old Testament dispensation of time. They were in darkness and only abiding in the field, keeping watch over their flock during the night-time of the law. They had no food with which to feed the flock. Then an angel appeared unto them and told them that he brings them "good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." By this positive sign, the shepherds would know that this was the Christ that was born. He was wrapped in swaddling clothes signifying that He was bound by the determinate counsel and foreknowledge of God to be delivered into wicked hands to be crucified and die. He was lying in a manger. No one would have expected the Son of God, the King of kings and Lord of lords, to be in a manger, but there was no more appropriate place for Him to be as a sign unto the shepherds. This was where the food for the clean animals was put and where they were fed. He is the food for those who hunger and thirst after His righteousness. Therefore, this was, indeed, a sign unto

the shepherds who this child was. Christ said, "I am the bread of life" and "the bread of God is He which cometh down from heaven, and giveth life unto the world." (John 6:50-51).

A multitude of the Heavenly host praised God and said, "Glory to God in the highest, and on earth peace, good will toward men." This did not mean that Christ had brought peace on earth to all mankind. You and I know that there has never been permanent peace on earth among all peoples and nations for any enduring period of time. For Christ said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Rather, the angels were proclaiming that Christ, who is our peace, had come to earth. Christ also said, "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." "Good will towards men", as used here, speaks of the will of God, as it only is good. Christ stated that He had come to do the will of His Father that sent Him and the will of His Father was that of all which His Father had given Him He should lose none, but should raise it up again at the last day. According to the good will of His Father, He had come to earth to redeem those His Father had given Him (before the foundation of the world), from their sins and to satisfy the demands of His Father's righteous and holy law. Now, the shepherds had something with which to feed their flock. The (Gospel) Day had come and the light of Christ shined forth. Grace had come and the Day Star had arisen and the Sun of righteousness in His resurrection from the dead would arise with healing in His wings. The shepherds went away preaching the gospel, telling those things which they had seen with their own eyes, handled with their own hands, and heard with their own ears. In other words, they preached that which had been revealed to them and which they had experienced — no man having taught them. God's ministers throughout all ages of time have been called and qualified in the same way. Men taught of man will preach the ways and works of man. Men taught of God will preach only Christ, the Lord of Glory, and Him crucified.

May the God of all grace continue with each of you is my prayer, I hope, for Christ's sake. Amen.  
(Elder) Cleo D. Robertson  
Cary, North Carolina 27513.

(Note: The above writing of Elder Robertson appeared as an editorial in a recent issue of the Signs Of The Times. Editor.)

**A BLESSED PROMISE  
TO THE CHILD OF GOD IN THE MIDST  
OF INWARD CORRUPTION  
AND OUTWARD ADVERSITY.  
(The True Doctrine  
Of God Our Saviour.)**

What a blessed, soul-encouraging promise is here furnished by the God of all comfort to those who are made to love Him and are the called according to His purpose. Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Yet, there are (today) men passing as gospel ministers who throw up their hands in loud protest against the veritable truth of absolute predestination, which we submit can alone secure the consolation of this promise. It is in this promise that contains the glorious faith that "all things work together for good" to the effectually called lovers of God. Such miserable comforters, who deny absolute predestination, seek to rob the saints of all the comfort provided by this divine promise that God "worketh all things after the counsel of His own will". (Eph. 1:11) How long O Lord must we endure such comfortless drive!

A self-acclaimed minister boldly informed me some years ago that only good things work together for good; bad, evil, and sinful things, said he, could never work together for the good of the redeemed. Does this not completely drain the sea of comfort found in this verse dry? Where does the child of grace go for comfort when plagued with inner sin and outward trials, if God does not work evil for their good? We cannot go to a god who cannot or does not control evil and adverse conditions and situations. What would be the point of such a futile exercise? If only good things worked together for our good, we would not even need such a promise as this for it would already be self-evident. Who could not appreciate that only those things we call good substantively work together for our good? How could it be otherwise? Dear reader, it is clear that the comfort of faith the child of grace most often stands in need of is that the sovereign God has predestined all things, including our seasons of inner corruption, and outward adversity. Is it not the times we lean upon that blessed cordial that all things "work together for good to them that love God, to them who are the called according to His purpose?" As the supreme, All-wise God, He has purposed even the evil things in our lives and works them together for the good of those chosen in Christ before the foundation of the world. Job proved that he possessed this faith in his trials when he said, "shall we receive good at the Hand of God, and shall we not receive evil?" (Job 2:10)

Now we shall admit that it does not readily or always appear to us that all things work together for our good because our carnal (human) minds rest upon the obstacle instead of the great One who predestinated and controls it. Jacob complained, "... all these things are against me", (Gen. 42:36), but they were not! These trials, to-wit: his favorite son, Joseph, being sold into Egyptian slavery, the dearth in the land of Canaan, and the retaining of his youngest son, Benjamin in Egypt, the great God of absolute predestination (all of them) worked together for Israel's sustenance and preservation. Jacob apparently acknowledged his error in the closing days of life. When blessing Joseph, before being gathered unto his fathers, Jacob said, "... the God which fed me all my life long unto this day". (Gen. 48:15) The Hebrew word for "fed" is rich and means, "to shepherd." Ah, yes, my dear friends, things were not as they first appeared unto Jacob, but now he reconsiders and confesses that God was his Shepherd all life long, even in the dark days of deprivation and difficulty. Is it not so at times in our own experience? Have we not many times complained bitterly of the adversities in our path, only to later learn

that God was working them for our good? Now, there was nothing good about Joseph's brothers envying and hating him considered alone, but Joseph's God had eternally predestined every subjective thought and every objective action of Joseph's brothers and Israel's good. Joseph testified to that comforting truth when he addressed his fearful brothers: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive". (Gen. 50:20) The evil intent of Joseph's brothers and the adversity that Joseph suffered were ultimately, all of them, overturned because the God of absolute predestination meant it (all) for their good.

The sovereign God of Heaven, who forms light and creates evil, (Isa. 47:5) predestinated all the temporal evil in the world and works that evil for the good of His beloved, (His chosen) and He also restrains all that will do them eternal harm. Yet, no sin is good when considered alone; nor should we ever think lightly upon sin. David proclaimed, "Surely the wrath of man shall praise thee: and the remainder of wrath shalt thou restrain". (Psa. 76:10) God restrained the desire of Abimelech regarding Sarah (Gen. 20:1-6) and the design of Esau who had pledged to slay Jacob, his brother. (Compare: Gen. 27:41 with 33:4) On the other hand, God predestined the sin of King David regarding Bathsheba and Uriah, and worked it together for good. Truly, the wrath of man praises God. How? Through this union, no matter how inappropriate, Solomon was born and through Solomon our Savior, God's only Son, was to come. (II Sam. 12:24 with Matt. 1:6) It is enlightening to notice that God promised that a Son out of His own bowels would be born and He would build the Lord's house. (II Sam. 7:12) This promise preceded the awful sin of King David. Spiritually, the promise is concerning Christ ultimately, but more immediately concerned Solomon, the son of David and Bathsheba, yet unborn. God has not changed, beloved. He continues to control evil for the good of His chosen, and also restrains much evil that they and others might desire or purpose. Have you ever considered why your plans made and purposes settled have gone unfulfilled? When our personal, human desire and purpose go awry, let us thank God for His restraining grace. Remember, all things are – or are not – by the predestined purpose of the gracious God. The origin of Solomon's birth and life proves this point. "There are many devices (purposes) in the heart of man: nevertheless the counsel of the Lord, that shall stand". (Prov. 19:21) Yes. When our purposes fail, may the Spirit remind us that the predetermined counsel of the Lord has prevailed.

Let us now consider the greatest evil that man ever perpetrated on the face of God's earth. It was the rejection and eventual crucifixion of God's only begotten Son, Jesus, the Christ. Wicked men hated Him without a cause. (Jn. 15:25) And yet, every deprivation Christ faced, every charge levied against Him by His enemies, every stroke that He suffered, and the shame He endured were, all of them, absolutely predestinated by God, the Father. Every action was already settled on before the dust of the earth was brought forth. Christ's sufferings were prophesied long before they occurred or the prophecies would have been reduced to mere possibilities or happenstance, predicated upon the human desire and action of men, were they not absolutely predestinated. O, here is evidence, as clear as the noonday sun, that evil – notoriously evil – does work together for the good of the elect sons of God. "Him (Christ) being delivered by the determinate counsel and foreknowledge of God, ye have taken, by wicked hands and crucified and slain". (Acts 2:23) The work of the wicked hands of the participants was predestinated. The violent taking of Christ (a wicked, human plot) in the garden of Gethsemane as the "strong bulls of Bashan beset ME round", (Psa. 22:12), was in God's eternal purpose. The evil desires, intentions and actions of all those involved in the crucifying and slaying of God's Son were likewise predestinated. Even Pilate, who desired to release Christ, was overruled by that predestined purpose. (Lk. 23:6) And God, who works all things together for good after the council of His own will respecting His elect people, brought out this greatest of evil their deliverance from sin's dominion, penalty, power, and eventually its presence. No greater good could have been derived from such evil! "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgements, and His ways past finding out!" (Rom. 11:33)

Dear child of grace, when you are bowed down, very low with the sense of inner corruption and are destitute in spirit and made to cry, "O wretched man that I am", or when the trials rage against you like a monstrous tsunami, remember and rejoice that the faithful God, who has set the bounds of the sea that it cannot pass, (Prov. 8:29) is the same God who has said to the proud waves, "Hitherto shalt thou come, but no further". (Job 38:11) May we be given some spiritual knowledge that "all things work together for good" to God's elect, whether or not we can readily perceive how. O blessed thought that "Our God is in the Heavens: He hath done whatsoever He hath pleased". (Psa. 115:3)

WAYNE GREGORY,  
Morrisville, North Carolina 27560  
July 9, 2011.

#### EDITORIAL COMMENTS ON THE ABOVE ARTICLE.

Concerning our good friend's, (Bro. Wayne Gregory's), article, as printed above, I ask that the reader also read (in connection with his above article) the following scripture from Genesis 39:5-22 that describes, perhaps, the severest trial that Joseph ever experienced, to-wit:

"And it came to pass from the time that Potiphar had made Joseph over-seeer in his house and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field. And Potiphar left all that he had in Joseph's hand, and he (Potiphar) knew not ought he had, save the bread which he did eat. And Joseph was a goodly person and well favoured.

"And it came to pass after these things, that his master's, (Potiphar's), wife cast her eyes upon Joseph, and she said to him, 'Lie with me'. But, Joseph refused and said to his master's, (Potiphar's), wife, 'Behold, my master wotteth not what is with me in the house, and hath committed all that he hath to my hand. There is none greater in this house than I; neither hath Potiphar, my master, kept back any thing from me but thee, because thou art his wife. How then can I do this great wickedness and sin against God?'

"And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie with her, or to be with her.

"And it came to pass about this time, that Joseph went into the house to do his business, and there was none of the men of the house there within. And she (Potiphar's wife) caught him (Joseph) by his garment, saying 'Lie with me'. And he (Joseph) left his garment in her hand and fled, and got him out.

"And it came to pass, when she (Potiphar's wife) saw that he had left his garment in her hand and was fled forth, that she called unto the men of her house and spake unto them, saying, 'See, he, (Potiphar), brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice'.

"And it came to pass, when he (Joseph) heard that I lifted up my voice and cried, that he (Joseph) left his garment with me, and fled, and got him out. And she (Potiphar's wife) laid up his garment by her until his lord (Potiphar) came home. And she spake unto him according to these words, saying, 'The Hebrew servant, which thou has brought unto us, came in unto me to mock me. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out'.

"And it came to pass, when his master (Potiphar) heard the words of his wife, which she spake unto him, saying, 'After

this manner DID thy servant (Joseph) to me', that his **WRATH** was kindled. And Joseph's master took Joseph and put him in prison, a place where the king's prisoners were bound: and he (Joseph) was there in prison.

"But, the Lord was with Joseph, and shewed him mercy and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

"The keeper of the prison looked not to any thing that was under Joseph's hand, because the Lord was with Joseph, and that which he did, the Lord made it to prosper." (End of quote.)

Note: After Potiphar's wife (the scripture does not give her formal name) saw that she had failed in her attempted seduction in the toilet of Joseph, no carnal mind of any man or woman anywhere, including hers ever perpetrated the formation of one of the most wicked, vicious, base, ignoble lies, as hers, that she told on Joseph, an innocent man. The scenario of the act, itself, of her attempted seduction of Joseph, was more than enough of this wicked woman to be called despicable, contemptible, obnoxious and malicious. No mere human words can be found to adequately describe the depth of such wickedness. (Two other Biblical, mean, vicious women of equal reputation that compare favorably with Potiphar's wife are Herodias, who caused John the Baptist to be beheaded (See Acts 14:3-11), and Jezebel, wife of King Ahab, who with unflagging energy persecuted the true prophets of Israel, including Elijah. In the end she met a violent death, when she was thrown out of her palace window, falling to the stones of the street below and was dashed to death, when her body was run over and crushed by Jehu's chariot-wheels, then devoured by dogs. (See I Kings 18:4, I Kings 19:2 and II Kings 9:30-35).)

In his article above, Brother Gregory quoted this scripture, "Surely the wrath of man shall praise thee: and the remainder of wrath shalt thou restrain." (Psalms 76:10) In direct relation to this connected scripture, I will call the reader's attention to Genesis 39:18 concerning the finagling wangle of Potiphar's wife to ensnare and trap Joseph in her failed attempt to seduce him. Please read this verse carefully, "And it came to pass, when Potiphar heard the words of his wife, which she spake unto him, saying, after this manner DID thy servant to me, that HIS WRATH was kindled." (This was Potiphar's wrath against Joseph.)

Now here, I ask this question. Was Potiphar's wrath, that was kindled against Joseph, that caused him to be thrown into the Egyptian prison, in praise to the great GOD of Heaven? Did it work together for good for Jacob's family?

To my reader/inquirer, it was no accident that Joseph be at the right place at the right time in the Egyptian prison to interpret the butler's and baker's dreams, respectively, that, eventually led to Joseph's interpretation of Pharaoh's dream, that ultimately led to the enrichment of the Egyptian storehouses, filled with corn. The Egyptian storehouses, filled with grain, supplied the needs, not only of Egypt, but also back in Canaan's land, including many surrounding countries, according to Genesis 41:57. In the famine that followed, we have found no record that any of Jacob's family, not even one Egyptian, perished to death.

In conclusion, may I say that everyone of these hateful actions of Joseph's brothers against him by reason of their hateful, terrible jealousy, or whatever reason, causing, no doubt, great pain and suffering on Joseph, every one of them "worked together for good" for their survival and eventual salvation.

Each and every one of them, like links in a chain, each one linked, securely fastened and tied to the next, completed here God's salvation of His people. I often think of what our old pastor said in the pulpit of our old Church about 70 years ago, when he closed the service that day, "Had all of these events not taken place as they did," he said, "removing just one link in this chain including the incident in the toilet, the Children of Israel, humanly speaking, as far as we know, might have starved to death." (End of quote.) This wonderful God supremely rules, over-rules and super-rules all things from His lofty throne in Heaven. Amen!

J. M. MEWBORN,  
October 13, 2011.

#### THE WORLD, TURNED UPSIDE DOWN.

"These that have turned the world upside down are come hither also." (Acts 17:6)

These words were spoken of Paul and Silas after having preached three sabbath days in the synagogue at Thessalonica. Paul's preaching was exceedingly troublesome to a number of them. (Acts 16:20). The doctrine of Christ, when proclaimed by His chosen ministers, is always offensive to the world and its different sects of carnal worshipers. It always turns Arminianism upside down. As long as a man's preaching leaves the world right side up, we know that he has not preached the gospel of Christ. A gospel without a stumbling-block is a gospel without Christ. Those whose preaching does not turn the world upside down, have never been turned upside down themselves; and those who have not been turned upside down, have never been called by His grace, for a call by God's grace, as we have said, always turns a man upside down. It had this ef-

fect on Paul, according to scripture.

The religion of the Lord Jesus Christ is contrary to nature. Christ was put to death on a cross. Arminianism teaches that God is the Father of all mankind, and, as such, deals with all men everywhere as His children. They even came face to face with the Lord Jesus with this pernicious doctrine, saying, "We be not born of fornication; we have one Father, even God," John 8:41. But, the Saviour silenced their presumptuous blasphemy with the cutting rebuke, "If God were your father, ye would love me." "Ye are of your father, the devil, and the lusts of your father ye will do." (John 8:44).

This same generation of Satan is in the world today, under a cloak of carnal religion, denying that they are born of fornication, and claiming one father, even God. And nothing is more tormenting to them than to point out their true parentage, as did the Saviour. These same teachers of the world hold forth a Saviour who has left the shining courts of His Father's glory, and came to this low ground of sin and sorrow, suffered and died the ignominious death of the cross, to do men's wills; for they say He will save them if they will just let Him. But, the word of eternal truth turns this upside down, and hurls it back into the bottomless pit of human lies, and declares that He came down from Heaven, not even to do His own will, but the will of Him that sent Him. (John 6:38). Our Saviour was no Arminian; for He came not to do His own will. Neither are His brethren Arminians. For in all things it behooved Him to be made like unto His brethren. HE did do His Father's Will, and declared when it was over, "IT IS FINISHED." (John 19:30).

These same soothsayers teach that Christ, as an offering for sin, is made to man, and man is moved and coaxed by the Spirit and bride to accept Him. They call themselves the bride, and exhort their hearers not to resist the Spirit, for fear it may take its everlasting flight. But, the inspired record turns this upside down, and discovers Satan under it, the father of lies, and lets us know that Jesus through the eternal Spirit offered Himself without spot to God, and by that one offering hath perfected forever them that are sanctified. Offerings for sin are made to God, and to God alone. Christ, as an offering for sin, is not made to us. They also teach that Christ is held forth in what they call "the general tender of the gospel," and that we must believe in Him in order to be saved, and that we believe according to our own free will. But, the inspired Scripture, that fatal touchstone of the world's religion, meets this doctrine of infidelity head-on, and turns it upside down, declaring that we "believe according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." (Eph. 1:19-20).

When men came to Christ, wanting to work the works of God, He told them "This is the work of God, that ye believe on Him whom He hath sent." (John 6:28-29). They say, We believe according to our own free will. Christ says, We believe according to the workings of the mighty power of God. They say, It is man's work to believe. Christ says, It is the work of God. Which is right? These same "tower-builders" teach that all men can come to Christ; but the Saviour said, "No man can come to Me, except the Father which hath sent Me draw Him." (John 7:44). Here they give the Saviour the lie, and yet pretend to love and obey Him. They further teach that it is God's will to have all men (everybody) come to Christ and be saved, and that it is God's purpose and pleasure to save them if they will but come, if they will only fall in with the overtures of mercy, and be saved upon the easy and equitable terms of the gospel, before it is finally and everlastingly too late. But, the Saviour turns this upside down, and reveals their refuge of lies, and tells us that all that the Father giveth Him shall come to Him. Never can one that God has given to Christ fail to come or stay away. God will make them willing to come at His appointed time and in the day of His power. Christ tells them, "Ye will not come unto me;" and, "No man can come." Men in their human nature will not come, cannot come. And "will not" and "cannot"; each is a double not, which nothing but the finger of God can untie. With men, these things are impossible; but with God all things are possible. (See Matt. 19:26).

These same "way-makers" teach a broad and easy way which all men can find, because they claim to clearly point it out; and that all men can and may walk therein. They would like to prove that our Saviour lied when he said, "Strait is the gate and narrow is the way that leads to life, and few there be that find it." I do not dispute their claim to the "broad way," but only deny that it leads to life. For "wide is the gate and broad is the way that leads to destruction and many there be that go in thereat." These same "encompassers" of sea and land must have a universal religion. Their prayer is that the world may (or can) be converted to Christ. They are of the world, and pray for the world. But, the Saviour was not of the world, and declared that He prayed not for the world. (John 17:9). Their prayers are not modeled after Christ's, but after "vain repetitions of the heathen," which Christ commands His disciples not to use. How long have their vain, joint petitions gone up for "every house to become a house of prayer, and every heart a fit temple for the indwelling of the Holy Spirit?" Has this prayer ever been answered? If it should be, could the scriptures be fulfilled? The fact that his prayer is answered is evidence that it

was never promised, and the asking is proved to be amiss.

Again, these learned Rabbis of modern theology teach that "men are not the sheep of Christ because they believe not." But Jesus, that great Shepherd of the sheep, whose own sheep are, turns this upside down, and exposes their learned ignorance of the true God and His grace, and says, "Ye believe not because ye are not (of) my sheep. My sheep hear my voice, and I know them, and they follow me." (John 10:26). Regenerated men, according to their hope, believe that they are already the sheep of Christ, not to make them sheep. In the same way which they call "proclaiming life and salvation," unregenerated men teach that as many will believe become ordained to eternal life. But, the eternal record destroys this refuge of lies, and reveals the glorious truth of God's predestinating grace, and says, "As many as were ordained to eternal life, believed." (Acts 13:48). If you wish to arrive at the truth, always reverse Arminianism. Again, these will-worshiping idolaters claim that by their teaching, accompanied by the persuasive influence of the Spirit, men are brought to a knowledge of the truth, and then can be saved by laying hold of offered mercy. But, the Scriptures turn this upside down, and tell us that God will have men to be saved and come to the knowledge of the truth. (I Tim. 2:4). The Scriptures teach, first, saved, and then a knowledge of the truth. Men teach, first, a knowledge of the truth, and then (maybe) a probable salvation. They have Sunday Schools, Tract Societies, money systems, and a hundred other inventions unauthorized by the word of God, to forward this work of teaching what they call the religion of Jesus Christ. But the Scriptures turn this upside down, and show it to be the commandments, doctrines and traditions of men. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me from the least of them to the greatest." (Heb. 8:11). "It is written in the prophets, And they (all) shall be taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto Me." (John 6:45). This is the teaching that brings men to Christ. It brings all who are taught. Christ says, "Every one that hath heard and hath learned of the Father cometh unto Me." There is no failure here. When a poor sinner is taught of the Lord; when Christ, the true light, is revealed in him, he will be made to deny himself, and then learns to touch not, taste not, handle not, the commandments and traditions of men, because with him they all perish with the using.

Again, these "Doctors of Divinity" (D.D.'s) teach that all men are called by the gospel and the Spirit and can be

saved, if they will only yield to the influence of the Spirit, and obey what they call the gospel, and keep the commandments. But, our Saviour has stopped their mouths again; for He declares that the world cannot receive the Spirit, which He sends to comfort His little children. (John 14:17). The apostle says, "Who hath saved us, and called us". (II Tim. 1:9). Hence we are already saved before we are called. If not, why does the word say so? "Sanctified by God the Father, preserved {or saved} in Jesus Christ, and called." (Jude 1). But, the salvation that men preach is after the call. Then, it is plain that their call and salvation are not the call and salvation of our God. Their call is not only before their salvation, but it is immensely broader; for they say that all men are called, and but few saved. But, the call of our God is not so. The promise is to all that are called. "For the promise is to you, and to your children, and to all that are afar off; even as many as the Lord our God shall call." (Acts 2:39). This promise is to "as many," not to all. Again, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." (I Cor. 1:26). Somebody, here, is left out of this call. But why do we reason? For hath not the apostle said, "Whom He did foreknow, them He also did predestinate;" "and whom He did predestinate, them He also called?" (Rom. 7:29-30). Here, we see that the call of our God is limited by His predestination, coupled with His eternal foreknowledge.

Thus, we see that their doctrine of infidelity is turned upside down by God's own words, and the foundation, thereof, discovered to be mere, human ingenuity and craftiness, speculation being the chief corner-stone. These same atheistic teachers preach that God begins the work in all men, but carries it on in just a few, and that thousands who are awakened and moved by the Spirit, yet die in their sins, and sink into the torment of an ever burning hell. This is mighty poor grace, and a very weak, unsuccessful and sadly disappointed Spirit, but we feel sure that it is neither the grace nor the Spirit of our God, for we are assured in His word that His grace "reigns (supremely) through righteousness unto everlasting life." (Rom. 5:21). It reigns only through His righteousness; it does not fail through weakness. And, when our God begins this good work in His creature, He "performs it until the day of Jesus Christ." (Phil. 1:6). and what our God doeth shall stand forever; nothing can be put to it, nor anything taken from it. (Eccl. 3:14) Thus, through the inspired Scriptures, every phase of the doctrines of men and devils is turned upside down and their falsehoods brought to light.

These same master-builders of the high places of Molech preach a faith that

is the fruit of the creature, and man must exercise it. But, Paul preached a faith that God is the author and finisher of that faith that also exercises the creature; that works by love and purifies the heart; a faith that is the gift of God; a faith that moved Noah to prepare an ark; a faith that threw down the walls of Jericho; a faith which translated to Enoch; a faith which subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, works righteousness, and overcomes the world. This is not a faith that is the fruit of the creature and exercised by man, but it is that faith by which we understand the world was framed. It is the true faith of the Son of the living God.

These same evil men and seducers wax worse and worse, (II Tim. 3:13), and preach a birth of a spirit which can be produced or prevented by man, a birth without a begetting, without a travail, and brings forth something that can be annihilated, or cease to exist, by the disobedience of the creature, and regain the condition occupied before birth. They call this "being born of God." Now, this is not only contradicted by the word of truth, but there is not a syllable of common sense or reason in it. There are laws of birth, and without these a birth is impossible. First, the existence of light and seed in the parent; second, a begetting; and third, travail, or bringing to light and manifestation the being whose life had its existence in the parent. And this being can never pass back into that former state again. The Scriptures inform us that we are born of God. How can this be, except our life was hid in God, and of the same nature as God? Before this birth of the Spirit, there must be a begetting; and James informs us that God of His own will begat us. (James 1:18). And, if begotten of the Spirit, we are bound to be born. For God says, "Shall I bring to the birth, and not cause to bring forth?" (Isa. 66:9).

These same gainsayers of Korah preach that in infancy we are all the children of God, but when we cross the line of accountability, if we do good, God will still love us; and if we choose to disobey, He will hate us, and we will cease to be His children and become the children of the wicked one. This line of (so-called) accountability, which they preach so much, I can never understand, as there is no such thing intimated whatsoever in the Scriptures of divine truth. But, the word of God also turns this upside down, and discloses ignorance, superstition and human imagination, as its foundation. These following words of eternal truth forever settle the question with all lovers of the truth. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger; as it is

written, Jacob have I loved, but Esau have I hated." (Rom. 9:11-13). If this Scripture reads in this way, the children being borne, and having crossed the line of accountability, one did good and another evil, then salvation by works might stand, it was said unto her Jacob I love, but Esau I hate; then the Scriptures would not have to be revised to meet the demands of the present day, modern age; neither would the Arminian clergy have to dodge the word as they do. But, our God does not have to wait for the birth of the creature to fix His choice; but His sovereign, electing love fixed on the object before its birth, before it does good or evil, even before it is in a capacity for doing good or evil. The eternal choice of our blessed God was already made, not only before the birth of the objects embraced therein, but was made in Christ Jesus before the foundation of the world and sealed by His immutable decree of predestination with the foundation thereof standing sure, having this seal, "The Lord knoweth them that are His." (II Timothy 2:19).

Dear kindred in Christ, it is in much weakness that I have tried to notice a few of the most prominent points in which the doctrine of God our Saviour turns the world upside down. If all the points of difference were noticed and compared, I suppose the world itself would not contain the books that should be written. I am young and ignorant, but I hope that the grace of God which bringeth salvation hath appeared unto me, and through the redemption that is in Christ Jesus, my Saviour, I hope to stand (or made) accepted in the Beloved, with all the redeemed family of God.

Yours in hope,  
H. M. Curry.  
Newfoundland, Kentucky  
January 15, 1884.

(Editor's Note: The above writing of Elder H. M. Curry, 127 years ago, is a glorious defense of the true doctrine of God our Saviour. Such sound writings, as this, will stand when the world is on fire. If not deceived, the omnipotent God of Heaven blest him to declare and write the unadulterated TRUTH! (J. M. Mewborn.)

#### A LETTER OF ENCOURAGEMENT FOR ZION'S LANDMARK.

Elder J. M. Mewborn  
Zion's Landmark  
Coats, North Carolina 27521  
Dear Precious Brother In Christ,

I feel compelled to write you and thank you for your kindness in sending the Zion's Landmark my way. It has afforded me many hours of pleasurable reading, while here in my little cubicle in "Serenity Care", Buckhannon, West Virginia. They are kind to me here and care for me, while making sure I get my medication(s) on time, also making sure that my natural needs are fulfilled. But, there is no spiritual communion whatsoever, as there are no "Hard-Shells" here. So, you can relate to just how valuable the truth that is written in the Landmark comforts my poor soul.

The article that was written by W. W. Hudson, Jr., West Monroe, Louisiana, in the recent "Summer 2011" (July, August, September) edition on "Jacob Have I Loved, But Esau Have I Hated" is one of the most complete on this topic (or subject) that I have ever read. One does not dispose of an article of that

capacity, but it becomes a part of my small treasures, here in my room, that I read over and over again, from time to time, in sweet medication.

Also, I had to shed a few tears while reading the one titled, "The True Meaning Of "Feet-Washing" — (It's An Old Custom), written by Bertha L. Phillips, from Longview, Washington, is also excellent. Just this past second Sunday in May, 2011, a very dear brother, Elder Hubert Sears, drove around 80 miles here and picked me up, when we journeyed to the "Pilgrim Rest" Church. It was there they held a "feet-washing" service, after communion. Then one of their deacons drove me back to the care home facility, here in Buckhannon, for a total round trip of 360 miles. Now, to me, this was a display of that great love that one can truly feel. I would thank God for blessing me to know, even today, the few brethren who still stand identified with the Lord Jesus Christ and His apostles in these latter times.

Elder Mewborn, you and I are now in the sunset years of our lives, and I am sure we can look back over this long period of time with much gladness for the many times the dear Lord has smiled down upon us. I shall never forget that time, possibly 35-40 years ago, when I first met you at a funeral service for a dear sister I conducted in Raleigh, North Carolina, and how nice you were to me that day. It was a Bethel Spot for me to encounter.

Thank you again for sending me the Landmark my way!

Yours in a precious hope of life eternal,  
VELDEN B. LINN,  
Serenity Care Home  
Buckhannon, West Virginia 26201.

P.S. I became 90 years old on May 2, 2011.

(Note: When we receive this kind of message from those dear ones, who today are in Assisted Living Facilities, causes and makes us feel that, maybe, our efforts to publish this little paper, are not in vain. J. M. Mewborn, Editor.)

#### IMOGENE E. QUESENBERRY

The family of Sister Imogene E. Quesenberry, late of Willis, Floyd County, Virginia, requests that I leave on record in Zion's Landmark this tribute of respect to the life and memory of their precious mother, Sister Imogene Ernest (Akers) Quesenberry, who was 93 years of age at the time of her passing on June 16, 2010.

She was born September 28, 1916, the daughter of Kyle and Nora Alice (Phillips) Akers, and the widow of the late Brother Norman H. Quesenberry, who she married July 6, 1938. At the time of his death September 5, 2004, they had been married 66 years.

She is survived by two daughters, Janice of the home, and Larrene and Kyle Bowman, Willis, Va.; two sons and daughters-in-law, Bennie and Margie Quesenberry, Hillsville, Va., and Danny and Gail Quesenberry, Dublin, Va.; four grandchildren: Jeffery Phillips & wife, Norris, Carrboro, NC., Angela Q. Brown & husband, Herb, Fleetwood, NC., Amy Quesenberry, Roanoke, Va., and Sharon Quesenberry, Dublin, Va.; two step grandchildren, Kelly and Keith Ferrell; five great grandchildren, Alexa and Cole Phillips, Ben, David and Allison Brown; two brothers and wives, James and Virginia Akers, and Troy and Sylvia Akers, both of Radford, Va.; four sisters and husbands, Edith Sutphin, Valva and Harrison Long, both of Radford, Mary Alice Buckner, Snowville, Va.,



IMOGENE E. QUESENBERRY  
1916-2010  
Age 93 Yrs.

Reva & Lewis Martin, Christianburg, Va., together with a host of friends in her community and Church.

Sister Imogene Quesenberry joined Indian Creek Primitive Baptist Church, Indian Valley, Floyd County, Virginia, with her husband, Bro. Norman Quesenberry, on June 27th, 1954, and they were baptized together by their pastor, Elder Golden P. Harris, one month later on July 25th, 1954. (Note: This took place at a time of much sorrow, when there was great sadness because of the division and separation of the Primitive Baptist churches everywhere and the Lord blest Elder Harris to baptize a great number, sometimes as high as 15 people at one time in the church(es). It was at this time when Brother and Sister Quesenberry were brought into fellowship with Indian Creek Church. Elder Golden P. Harris was a very strong, able, gifted Predestinarian (Primitive) Baptist minister, as I recall. I was blessed to hear him many times when I felt he was highly favored.)

It was on June 22nd, 1957, when Bro. Quesenberry was set apart and ordained to fill the office of deacon for Indian Creek Church. Through the many years that followed, their home was a haven of rest for the many Old School (Primitive) Baptists that visited annually the sessions of the New River Association, whether held with Indian Creek Church, or one of the surrounding (area) churches. Sister Imogene, as a true deacon's wife, "grave, not slanderous, sober, faithful in all things", "given to hospitality", (I Timothy 3:2 and 11), like Lydia of old, always had the "welcome mat" of her home outside the front door. Lydia said, "if you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us". (Acts 16:24). Bro. Norman and Sister Imogene Quesenberry fed and bedded down many Old School Baptists through many years in their humble home. It was their genuine pleasure to serve their brethren and sisters in the Lord in this manner and way.)

Those of the spiritual brotherhood of the church, who spent many, happy hours and times in this humble home, will always remember the wonderful food and meals where she prepared for the home and church meetings. She was a "master hand quilter" at its perfection, hardworking wife with her faithful, true husband, who was an industrious farmer, raising crops, cattle, and operated a sawmill where he sawed and dressed timber and lumber for the convenience of his friends and businesses, as well as cutting the timber and building his own comfortable home which he built with his own hands on Quessenberry Road in Willis, Virginia.

The inspired words of Solomon declared, "A good name is rather to be chosen than great riches", which stems from the fear of God. Solomon also said, "the fear of the Lord is the beginning of wisdom." (Proverbs 21:1 and 1:7). It was His fearful power that gave them this wisdom that also bestowed upon them this good name in their humble, godly lives.

This noble couple will be remembered by many people in their memories, respectively, as long as they have any.

J. M. MEWBORN  
November 20, 2011.

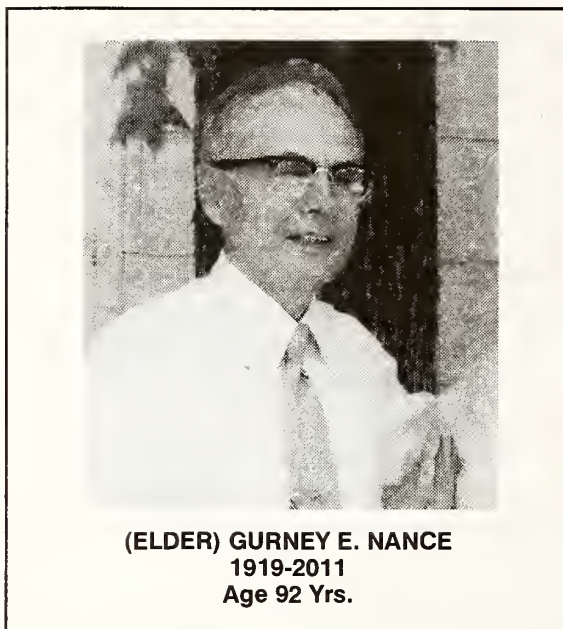
**ELDER GURNEY E. NANCE**

It is with humble hearts, filled with great love, that we the members of Sandy Creek Primitive Baptist Church, Randolph County, North Carolina, desire to leave on record these lines in memory of our beloved pastor, Elder Gurney (Edward) Nance, who was blessed in serving our Church so faithfully for 36 years. He was born February 18, 1919, and died July 28, 2011, at the age of 92 years.

He was baptized into fellowship of Sandy Creek Church on the third Sunday in April, 1946, while the Church was still holding regular services in the old long meeting house. Approximately five years later in April, 1951, he was ordained to the full work of the gospel ministry also in the old log meeting house.

Christ spoke these words in His ministry while upon earth, "For many be called, but few (are) chosen." (Matthew 20:16). According to our faith and hope, Brother Nance was embraced and received this Heavenly calling, the evidence being his ardent devotion to his God and this ministry. He was so richly blessed in his clean, godly walk amongst the household of faith and his fellow-man that gave proof and evidence that he was surely a chosen disciple, richly blessed and highly favored with understanding and wisdom from on High.

Many times he spoke of the Gospel field where the great Master places His called servants, where they are given to labor. He desired that the Church be



(ELDER) GURNEY E. NANCE  
1919-2011  
Age 92 Yrs.

kept clean from the ungodliness and corruptible things of this natural world. He never wavered from upholding these divine principles. When that glorious call came, "Child, come home, the battle is over", "Well done thou good and faithful servant", (Matt. 25:21), he left us. We believe that today his soul is at peace, resting in the paradise of God at His right Hand forever more and his body is sleeping in the narrow limits of the tomb in peace with His God and all justified men, awaiting that final call on that great resurrection morn when it will come forth incorruptible to be glorified to join that ransomed throng of all God's elect, where they will sing everlasting praises around His throne forever and ever.

(Elder Nance was a native of Randolph County, North Carolina, and was retired from Saprana Manufacturing Company with 55 years of faithful service. He served with honor his country, the USA, in World War II and was a U.S. Army Veteran. He was preceded in death by his first wife, Daisy Myrtle (Chriscoe) Nance, also his second wife, Doris (Grubbs) Nance; his parents, Joseph and Annie York Nance; brothers, Jesse W. Nance, and Charlie Nance; sister, Ollie W. Woodell, and step-son, Gary Whitaker.)

He leaves behind to mourn his passing, his wife, Lilly (Bibey) Nance, Hamptonville, N.C.; daughter, Mary Ruth Nance, Goldsboro, N.C.; sons, Jesse Nance and wife, Rachel, Ramseur, N.C., Charles E. Nance, Coleridge, N.C.; sister, Bernice Smith, Asheboro, N.C.; brothers, Wid Nance, Franklinville, N.C., James Nance, Asheboro, N.C.; step-daughter, Pattie Strickland, Hamptonville, N.C.; step-sons, Tim Whitaker and Randy Whitaker, both of Grovetown, GA.; grandchildren, Nathan Nance and wife, Marjean, Asheboro, N.C., Tamah Smith and husband, Seagrove, N.C., Aaron Nance and wife, Krista, Asheboro, N.C.; great grandchildren, Kaelah Smith, Seagrove, N.C., Karsyn Smith, Seagrove, N.C., and Rilee Nance, Asheboro, N.C.

His funeral service was conducted by his pastor,

Elder Gene Hogan, at Sandy Creek Church, Liberty, North Carolina, on July 30, 2011, with interment beside the resting place of his first wife, Doris, in the Church cemetery.

This obituary notice was written and approved by the Sandy Creek Church in conference at our August 12th, 2011, meeting.

HAL L. YOUNTS,  
(Deacon and Clerk)  
Climax, North Carolina 27233.

**DEATH NOTICE**

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

With great sadness and heavy heart, I feel I must report the death of my brother, James E. Smith, on Thursday, October 27, 2011, two days prior to his 76th birthday on October 29, 2011.

Elder Jerry Evers, pastor of White Water Primitive Baptist Church, conducted his funeral service at 10:00 a.m., Sunday, October 30, 2011. After the service, his body was laid to rest at Roselawn Memorial Gardens, Monroe, Louisiana, to await the glorious resurrection with the hope of being with his Lord for eternity.

James was the last member of the White Water Primitive Baptist Church, Tinsman, Arkansas. He faithfully attended until his health prevented his going.

He was an avid reader of Zion's Landmark and shared articles and accompanying discussions of scriptures, which he enjoyed very much with his brothers and sisters in the church. Oh! How much he believed in the complete sovereignty of God and the doctrine of absolute predestination of all things that included Salvation alone by the grace and mercy of God. He also enjoyed his many conversations with you, Elder Mewborn, on these subjects.

May it be God's will to bless you and your work in the publication of the paper.

Sincerely,  
NORA LEE SMITH DAWKINS  
West Monroe, Louisiana 71292  
November 4, 2011.

**DEATH NOTICE**

It is with much sadness that Zion's Landmark publishes the recent death of Elder Virgil E. Davis on October 9, 2011, at his home, Richlands, N.C., due to a sudden heart attack. Elder Davis was blessed in writing his experience, which many of you, our subscribers, will well remember, that was published in the "April, May, June" 2011 issue of the Landmark. He leaves behind his grieving widow, Sue N. Davis, together with his fine family of a son, daughters and in-laws. He and Sue were married April 9th, 2011, for only 7 months to the day. Our hearts go out to them, including his four churches that he faithfully served, viz: South West, Davis Memorial, Harnett and Upper Black Creek, where he will be greatly and sorely missed.

**Zion's Landmark**

Statement of the ownership, management, circulation, etc., for the 12 months ending November 28, 2011, as required by the Act of Congress of August 12, 1970: Section 3685, Title 39, United States Code.

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	Average no. copies each issue during preceding 12 months	No. copies of single issue published nearest to filing date
A. Total number of copies (net press run)	500	500
B. Paid circulation		
(1) Mailed outside-county paid subscriptions stated on PS Form 3541 (include advertiser's proof copies and exchange copies)	371	371
(2) Mailed in-county subscriptions stated on PS Form 3541 (include advertiser's proof copies and exchange copies)	7	7
(3) Sales through dealers and carriers, street vendors, counter sales, and other non-USPS paid distribution	348	348
(4) Other classes of mail through USPS		
C. Total paid and/or requested circulation (sum of 15b (1), (2), (3), and (4))		
D. Free or nominal distribution		
(1) Free outside-county copies	30	30
(2) Free in-county copies		
(3) Free copies mailed at other classes		
(4) Free distribution outside the mail		
E. Total free distribution	30	30
F. Total distribution (sum of 15C and 15E)	378	378
G. Copies not distributed	122	122
H. Total (sum of 15F and 15G)	500	500
I. Percent paid (15C divided by 15F times 100)	92	92