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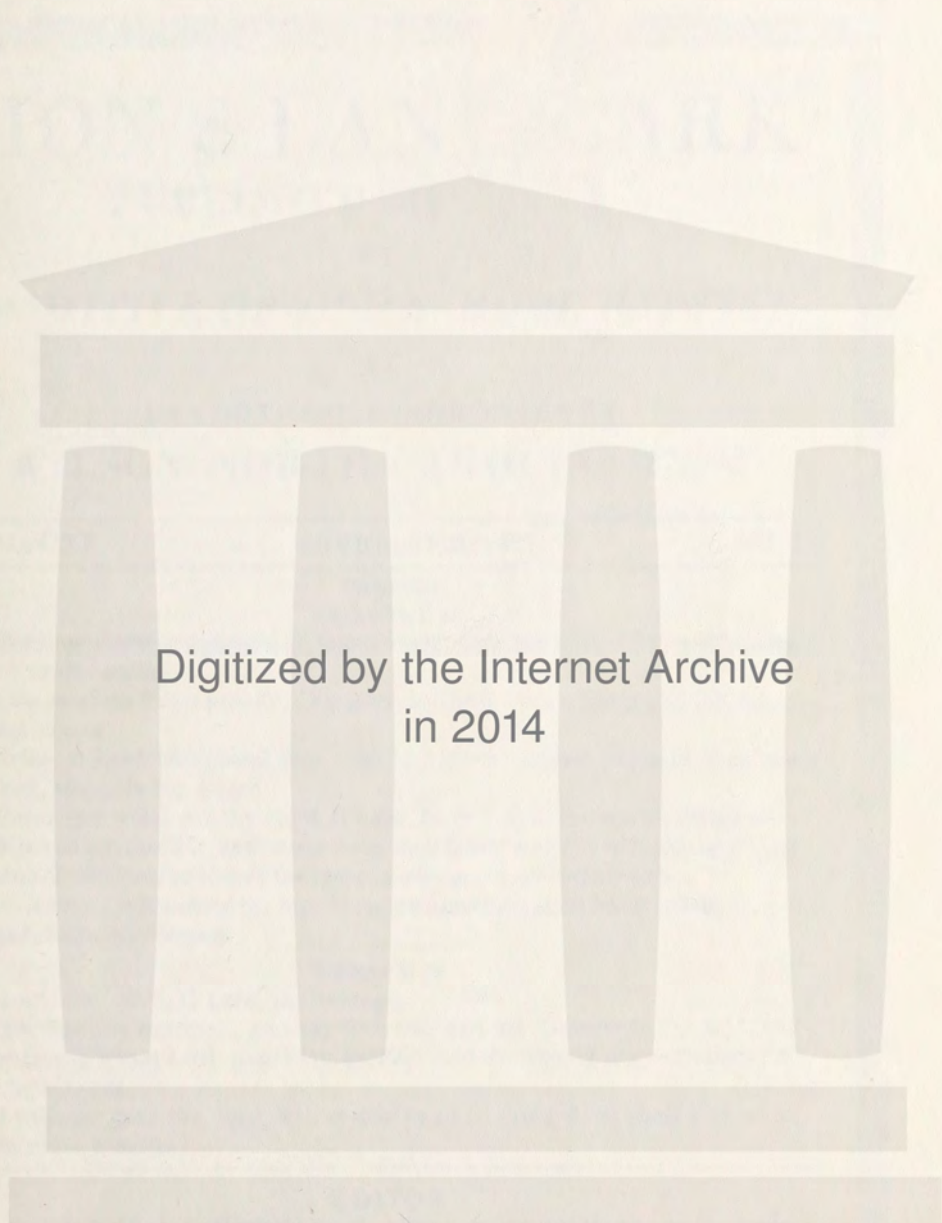
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ZION'S LAMP

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VOL. CXI

NOVEMBER, 1977

NO. 1

**PSALMS
CHAPTER 17**

They have now compassed us in our steps; they have set their eyes bowing down to the earth;

Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM 18

I will love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**"HE HATH MADE EVERYTHING
BEAUTIFUL IN HIS TIME"**

Eccl. 3:11

Dear Brother Mewborn,

I trust these lines will find you and your family enjoying good health and many wonderful blessings in the Lord. We are doing very well and have been blest to enjoy meeting with God's little ones.

I am sending you a new subscriber for Zion's Landmark. Sister Edmonds and her husband are members at Little Vine Church (in the New River Association, Va.) They are very precious people. Sister Edmonds had a heart attack a few months ago and also received a wonderful revelation from the Lord while in the hospital. She called for me to visit her at that time, which I did. She related this wonderful experience to my wife and me. I asked her to pen this experience for me and she did two or three weeks ago. I asked her permission to copy this experience and also to send it to Zion's Landmark for publication. She gave me her permission. I am herewith enclosing it for your consideration.

Brother Mewborn, I really enjoyed the Seven Mile Association and your attempt in speaking there on Friday morning. May the Lord continue His blessings to you in the ministry. Also, I feel that God has blessed you in a wonderful way in your labors with the publication of our paper. I trust that He will continue to do so in the future.

May it be His will to bless you to

visit in our home and in the churches up in these parts as soon as you can.

Yours in hope of

eternal life,

(Elder) J. Sebron Sechriest

1934 Welch Road

Mount Airy, N.C. 27030

September 29, 1977

EXPERIENCE OF SISTER VERGIE EDMONDS

I am not a very good scholar in speaking good English. So, I will attempt to write this in my own way and will also try to write so you can understand it. I feel I have been given a great experience in the Lord. Brother Sechriest asked me to write on paper for him about the vision I had while in the hospital at Galaax, Va.

First, I will tell about Jesus and the wonderful things He has done for me. About the age of twelve years old, I dreamed that the judgement day was coming. There was an awful rumbling in the sky. I could not move for a long time. I was so scared that it seemed to make me helpless. I really believed I was going to torment. I didn't want my father and mother to know about it for I loved them so much. I knew they loved me and it would break their hearts to know I was going there.

If I could have talked to them at the time, they would have known what was going on. They both belonged to Little Vine Church. He was a deacon for years before he died. Then one night, I dreamed of seeing Jesus in a beautifully, colored

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ZION'S LANDMARK

cloud. It was all in a color no earthly artist can paint. He looked so beautiful and peaceful, lying up there. He spoke and told me to join Little Vine Church and be baptized. He said the church there was on the right road. That seemed an awful thing for me to do. So, I rolled and tossed on the bed a long time, trying to make up my mind. I just couldn't think of such a thing. I was not fit to be there and surely they wouldn't have my anyway.

I went back to sleep and dreamed the same thing the second time. Then I was willing and wanted to tell it to Brother John Sumner. I not only wanted to tell him, but I had to tell it to the Church. I never will forget the expression on his face when I spoke of the Church. I don't remember the exact date I joined, but I believe it has been about thirty years ago. The day that my husband and I were baptized was one of the happiest days of my life.

Now I will try to explain the vision I had when I was so sick in the hospital. My sister, Ella Ogle, came to see me. We talked a little. She said you need to talk to some one. I knew this person was Brother Sechriest. Ella is a member of Little Vine Church. I told her I was going to die and about what I had seen. I wanted to talk to Brother Sechriest for I thought he would know what I was talking about. She told him to come by from Church that Sunday. I was so glad to see him and Sister Maggie. I told him I wanted to talk to him, if I could.

I was out in the universe. It was very dark. I felt the presence of God standing by me. He said "Look"! I looked and saw the world out there, turning on its axis. Oh what a beauty! It had the same colors

around it as the same cloud in which I saw Jesus. God said, "I created it out of nothing," I said, "what a God, what power, what an Almighty that could make such a huge world and one so beautiful, out of nothing."

I saw the mountains, hills, valleys, rivers, skyscrapers, and all kinds of people walking the streets in the towns and cities. I loved everything about it, because it was God's. He said "It's not your world, its mine. I made it for myself. Everything I made is good. I love My world and I am going to take care of it. I'll take care of everything. Even the trees will bow their tops in praise to me." The world kept turning and it went out of sight. I turned and looked the other way. I saw a lot of trees with a patch through the middle. I couldn't see the end of it. With trees on both sides they came together at the top away up in the sky. They looked like they bowed downward up there. It was such beauty!

I don't believe the English language can explain or describe its beauty. There was an entrance. I looked inside and my attention was drawn to one tree next to the entrance. I compared all the little stems standing straight up, to the branches of the one at the entrance. They were alike, perfect in size. These little stems were so beautiful. I was amazed at the perfection of all of it. Such pretty sounds came from within. It had a rhythmic beat to it like we have in music. They all hit the same note at the same time, which makes me believe, if I am blessed to reach this place, one person won't get any more glory than another.

It makes me have a stronger hope that I will be there in that

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beautiful valley of trees with my God some day, when this life is over here. I love my Church and her members. I love being with them to worship God. How deep is the understanding of the power, knowledge, and wisdom, of God, and how unsearchable are His judgements and His ways past finding out! I don't know that I'll reach Heaven and immortal glory but, I keep hoping. I wonder why I have enjoyed this experience so much, being, as I feel, so sinful.

When I come to die, I do not want justice. I want mercy for if I am carried there (Heaven), it won't be anything good that I've done.

After I told Brother Sechriest my vision, I felt so satisfied. It seemed a burden had been lifted. I went to sleep and slept a sweet sleep until one o'clock. I had previously slept only one hour each night for sometime. I felt that I had all I needed, after I told him. I didn't ask him to have prayer. I felt badly about that. Sometimes, I wonder if I was crazy. If I was, it sure was a good feeling.

May God bless us all to live in peace in our churches and love one another with a Godly love. I hope to meet all of you in a better world.

I send love to all the Household of Faith (God's little people) everywhere.

A sister in
Christ I hope,
Vergie Edmonds
607 West Center Street
Galax, Va. 24333

**"IN ALL MY LORD'S
APPOINTED WAYS"**

Dear Brother Mewborn,

I hope this finds you and your family well. We are getting along

very well here. If God has blessed us to be on our feet, we are fine.

Brother J. M., I have had it on my mind for a long time to write you. Then I would think there are so many more who have so much more to tell than I do. I feel not to be worthy to take your busy time. Yet, today, I feel that I must write a little.

I try to thank the good Lord for our many blessings. If we tried to thank Him until we leave this troublesome world, we could never begin to thank Him.

We were blessed to have a very good meeting at Middle Creek last Sunday night. Everyone seemed to love everyone there. We do not have to go abroad to hear preaching. We can be blessed with a feast at home. I enjoyed Elder Jack Hawkins' preaching very much. If I have been blessed to know anything about preaching, that was deep and under the surface, so to speak. When God blesses us to hear a Word of His Gospel, we cannot deny it. If we could just keep this Word forever and ever, but not so. It soon fades away. I truly believe all our Lord's appointed ways we shall pass through, be it sadness or gladness. We shall not escape that which has been appointed unto us.

I once heard our dear Brother (Elder) Charlie Thomas say that he did dread from here to the river. I do also. I believe if we are one of His, He will carry us to the river and take us across, there to be with Him forever and ever, we hope in that house eternal not made with hands, where there will be no more trials, sickness, sadness or death. If we be in that number, I feel that death is not a terrible sundown, but the beginning of a beautiful sunrise.

I must stop and not take your

time. May the good Lord bless you and your family. May He bless you to keep up the good work with the Landmark. My husband and I enjoy it very much. We talk of how good the good Lord has been to us! We would love to have you visit us.

It is our hope that your dear mother continues well. She and your father were very dear to us. May the good Lord watch over her and all of us is my humble prayer. Brother Mewborn, my mind has been relieved by writing.

Yours in hope,
 Minnie L.
 (Mrs. S. J.) Sauls
 603 Aversboro Road,
 Garner, N.C.
 July 8, 1977

**TIDINGS FROM MT.
 ZION CHURCH**

Dear Brother Mewborn,

We have had much illness in our church here at Mt. Zion, Mobile, Ala. Several of our male members, including our deacon, Brother Horace Shumock, have been confined recently in the hospital. It is our hope that they will be better soon.

Brother Mewborn, we are blessed in having two good gifts in our church. Brother Newell Hendrix is still fighting against it, saying that he does not feel to be a fit subject. I wish you could have heard him on our last meeting day. He preached on the subject, "The Valley of Dry Bones," and also from the Book of Revelation. I believe that he was caught up in the power of the Holy Spirit. There were many tears shed as he spoke. Brother Pete Hendrix is still with us, and we are enjoying having him and also hearing him very much. God's mysteries are

wonderful. He works and none can hinder and He hinders and none can work. Our Dear Lord has the power to take puny man and cause or enable him to preach the Gospel. This is why I believe in the Old School or Primitive Baptist Church. It is the power of the Almighty God. Most of our Elders are uneducated, but I do believe that they are taught of the Lord. We see the worldly preachers with their so-called Doctor of Divinity degrees, etc., but they cannot tell us about anything except what we can see with our natural eyes and understand with our carnal mind which is enmity against God, according to the scripture. I do not see anything good in myself. But, Brother Mewborn, I hope to believe that I know what preaching is when I am blessed in hearing it, also where it must come from when it is sent.

I am sending a check for my renewal to the **Zion's Landmark**. I do enjoy reading it. It lifts me up.

Please pray for us at Mt. Zion Church that we may be blessed in God's love to love one another and all of God's people everywhere or wherever they are found. Also, visit us again if you should ever be given that mind.

A sister in hope,
 Ora Mae
 (Mrs. Clifford) Mills
 Eight Mile, Alabama
 August 4, 1977

**"COME OUT OF HER,
 MY PEOPLE."
 (Rev. 18:4)**

Dear Brother J. M.,

If I do not perceive amiss, you have some interest in the Price Family. Doubtless, we have come on the scene in such a way as to arouse

justified curiosity.

I like to communicate and will be pleased to clarify any puzzling aspects about us. But, being a rather shy person, I would find it easier to do that in a letter.

I will briefly attempt to outline my history and my beliefs.

My occupation is that of custodian or janitor-gardener. I hope I'm resigned to one of the lowliest jobs around. I know that God has blessed me and my family abundantly and I cannot be grateful enough for all the things I've received, despite appearances to the contrary.

I'm a former Mormon missionary (to Ontario, Canada 1955-57), holder of a Master's degree (history and journalism), and a former professional worker (newspaper editor-two years, and English teacher-two years). My family and I have lived in thirteen states and I've held numerous jobs, failing everytime. I've never been contented either.

Why my wonderings and failures?

1. I am almost hopelessly sinful (no hope but Christ).

2. I believe such failures and wanderings were God's means of separating me from Mormonism.

3. I have a repulsive personality that has consistantly earned me a degree of disgust from virtually everyone who knows me.

4. My hearing is one-third lost, so I was unable to hear student's questions in the classrooms or to take news stories down accurately.

We came to Raleigh after I failed to secure employment in a junior college. This place was chosen because of its fine climate and because I have "roots" here.

My grandfather, Gideon Price of Princeton, N.C., married Lula Pate of Pikeville, N.C. After living forty years as Tarheels, they were converted to Mormonism. They moved to Utah in 1908.

I was born in 1935 and lived twenty-one years in Utah as a Mormon. I was staunch.

After my mission ended, I hope and do believe at that time that it was God who opened my blind eyes to the deceptions and errors of Mormonism and to the knowledge of the sinner that I truly am. Encountering eye opening experiences helped.

I last attended a Mormon church in 1964. In 1966 I went through an Arminian experience of so-called salvation in a Baptist church in Oklahoma.

Very soon after that I began reading books concerning the doctrine of predestination, the sovereignty of God, and reprobation. This doctrine thrilled my very being and filled my soul.

Looking for a church home in line with my understanding of Grace and belief, I found the available bodies very few and of questionable orthodoxy. In April, 1975, we began attending Primitive Baptist Churches in the Raleigh, N.C., area. We were baptized by Little Creek Church (Little River Association) last month.

We have lived in Raleigh six years now, having arrived in 1971.

I believe that God pre-arranged everything, that predestination is absolute. However at times my faith in this is not so consistant or strong as I wish it were, and hope it will be.

I agree that absolute knowledge that one is among the elect is not available to man. Yet, my assurance in hope is sufficient that God has raised me up, while at times I am down in my feelings. My hope, I hope, is Spirit-given. It also rests on experience. For example, I have five times been blessed to survive death. I've had leukemia, a drowning experience, and three serious auto involvements.

Additionally, I recall how I have hungered for knowledge of God, His righteousness, and His ways. I see numerous things which indicate God brought me from the apostate mountains to the "Bible Belt," even from darkness to His marvelous light. See 1st. Peter 2:9.

My wife, Zel, is a native of Idaho. We met in college days. She is a jewel and a great blessing to me. Our family is close-knit.

I would probably be unable to relate an experience of Grace that would satisfy a skilled analyst. I simply know that I am wretched and that every act of mine is caused by sinful motives. I love the comfort and partial assurance of sovereign Grace by way of faith and hope. I despise all pride and self-love in myself, but I'm unable to remove it.

My chief desire, I hope, is to possess that blessing to glorify God and to enjoy Him forever. I am one of the "base, weak, lowly and despised" people of the earth. I might be a Hellion, but I hope to be your brother in Christ.

Lewis Price

1101 Hillsboro Street

Raleigh, N.C. 27603

October 17, 1977

COMMENTS ON THE NEW BIRTH

Dear Elder Mewborn,

When I wrote the article entitled, "The Great Mystery," which was printed in the February, 1977, issue of Zion's Landmark, I said I'd never attempt writing again, because having kept the handwritten, original copy and comparing it with the published or edited article, made me know what I believed was true, that my lack of education and being a country boy caused my grammar to be so poor that I'm not really a proper subject for writing.

But, in that all men are liars, I'm going against what I said and will try in my helpless, feeble way again. I realize that "the preparation of the heart in man and the answer of the tongue is from the Lord" (Prov. 16:1). So with the understanding that I'm totally dependent upon God for everything I am or ever hope to be, I pray, yet not knowing how to pray, that it will please the God of all mercy and grace Who is perfect in all His ways and righteous in all His works, will be pleased to direct my mind and this pen to His honor and glory and the comfort of a few of those whom He loved with an everlasting love.

The subject on our our mind is to clarify two statements made in the article, "The Great Mystery," realizing this is a very late date to do so, though having been minded about it ever since it was printed. I don't know how the change came about, as one person copied by hand what I had written, as it wasn't very legible, then another person typed it, and, certainly, Zion's Landmark edited it to correct my terrible grammar for which I'm thankful, but somewhere along the line four

words got added to a statement on page 102, 5th line of the first column and two words same page, second column first line, which changes the Doctrine to something I don't believe, neither do I believe the Sacred Testimony sets forth.

The first statement is, Paul spoke about those who preached the law doctrine to repent, etc., and the second, Paul (as Saul) set forth when he was preaching repentance, etc. Those six underlined words should not be there according to my understanding and experience which is all I have to go by together with the Testimony. Yet, realizing some may disagree with me, I still don't want them to think I believe something that I don't.

I should have noted the location of the scripture where Paul was speaking, which is Acts 26:20-21-22 where he was telling King Agrippa that he had been setting forth the things which the prophets and Moses did say, etc., and the second statement, I don't believe Paul as Saul set forth the Mosaical law because before he was struck down on the road to Damascus, he had the necessary papers to imprison those children of God which were then in the law Church which were the followers of Christ. Because the Grace Church was not yet established.

On the road to Damascus when Paul was struck down, I believe he was at that time born of the Holy Spirit. Jesus told Nicodemus you must be born again.

I tell those who ask how do you go about being born again to proceed like you did about your natural birth for we have no more to do with our spiritual birth than we did with our natural birth. But, if, indeed, I

ever had an experience of a new birth, it is as I have heard those brothers and sisters related their experience down through the thirty-one years the Old Baptist have allowed me the sweet privilege of having a name with them, though feeling unworthy. Those children of God witness with one another, that when they had their experience of Grace, they were enabled to see and desire the Kingdom of God and began to work out their own salvation, being born under the law, for God's Elect are the only ones under the law.

The children of Israel were the only ones at Mt. Sinai that were given the law. Rom 7:14, "For we know that the law is spiritual."

Jesus was born of a woman, born under the law to redeem those who were under the law, which He did for all that His Father gave Him. Of these He said He lost none. The wordly religions go about proclaiming the law doctrine, but that is in a natural sense, but being born again is of the Holy Spirit. We are left to think we are working out our own salvation until we have been brought down to the bottomless pit and made by godly sorrow to see our works as nothing, yea less than nothing, and our most righteous deeds as filthy rags in God's pure and Holy sight. "For the gifts and calling of God are without repentance," Rom. 11:29), but we find in the four Gospels repentance is called for first because that is the law dispensation. So repentance under Grace comes because we have been born of the Holy Spirit and not in order to be born again. When in the bottomless pit you are made to realize by the Holy Spirit that you are justly condemned before God,

Ten Thousand Talents in debt and not a Farthing to pay. Then, and only then, when the Holy Spirit preceding Christ, prepares us for the advent of Jesus Christ in our hearts.

Now back to Paul. I'm not sure when Paul first had the Great Mystery revealed to him, but certainly not at the beginning of his being Paul. The book of Romans being the first book written to the Grace Church is the first recording that the Grace Church is the body of Christ and you members in particular.

Now this mystery was hid in God, not in the Scriptures, but hid from the foundation of the world down through the ages of time; not even revealed by His Son, although certainly He knew it, which shows God's ways and His thoughts are as far from ours as the heaven is from the earth. No, the Church of Grace was not yet established, because the foundation was not laid and a house will not stand without a solid and proper foundation. Surely, the Grace Church had the foundation that Divine Justice demanded. First, it demanded that the law be fulfilled to a jot and tittle, which Jesus did. Three more things were demanded to be fulfilled: 1. A sacrifice. 2. A substitute 3. Shedding of blood. I believe when (He) Jesus "charged His disciples that they should tell no man that He was Jesus the Christ" (Matt. 16:20) and that the law as completely fulfilled. Now the only acceptable sacrifice was that which God provided, so He gave His only begotten Son.

We note God provided the sacrifice for Abel so he had respect for Abel's offering and respect unto Abel. Yes, God is a respecter of persons. He did not have respect for

Cain, neither for his offering because Cain furnished his own offering.

God is a respecter of persons in that He loved those whom He elected to love, hated those that were not among the elect. Neither was that love because of any good that the elect would do but in order that the purpose of God according to election might be fulfilled.

No, God is not a respecter of persons in that it rains on the just and unjust alike; also in that there are no big I's or little you's among those whom He loved with an everlasting love.

So either statement is correct, when we are blessed to rightly divide or understand the word of truth, which is according to the measure of Christ.

Divine justice was satisfied when your Savior, and I hope mine, rose triumphant over both Death, Hell and the Grave. Then and only then was the foundation laid upon which the Grace Church could be built, which is His body.

Certainly it was in the mind and purpose of God before the dust of the highest hill was ever laid, before the fountains abounded with water, to be made manifest at God's appointed time.

In Matthew 16:18, Jesus said, "Upon this rock I will build my Church." The Hebrew word for rock here means an immovable stone while the word used for Peter being a rolling stone and a man is unstable in all his ways.

In Matthew 18:17, the word Church was used but that was the law church for the prophecy was not yet fulfilled that Jesus would go to His own and His own would receive Him not, which was Israel, His own

by nature. Jesus had never been rejected when those spoken of in Rom. 8:29-30 were called for that calling is effectual, yes a sure thing.

Five, being the number of Grace, stands out beautifully here:

1. Foreknowledge 2. Presdestinate
3. Calling 4. Justifying
5. Glorifying, and the babes in Christ today are looking with hope to the glorifying. Five is the number of Grace because the Hebrew alphabet is also their numbers; so when God called Abram out of the world for the promise, He took the fifth letter which is the number five and added it, making him Abraham; so by Grace he had a Holy name.

When Christ read the Bible, He read the law portion because that was all there was written.

The worldly religions have and continue to interpret the Sermon on the Mount and the Day of Pentecost, as spoken directly to the Grace Church, and I must say, Old Baptists are guilty of interpreting many teachings to the law church as spoken to the Grace Church.

As there was a solid foundation for the Grace Church which was the Stone the builders rejected, which became the Head of the Corner, in what building could the head stone also be the corner stone except a Pyramid and the Grace Church, both of which can't be added to. Note the fifth corner stone which is the number of Grace at the top.

In like manner, before we can apply a scripture to the Grace Church, the foundation must be laid as to whom it is talking to and what it is talking about and what dispensation of time it was written; then there is a foundation upon which an application can be made, providing it works in harmony

with the rest of the scriptures.

Certainly many applications can be made to the Grace Church which was spoken in the law dispensation when we have been blessed to rightly divide the Word of Truth.

The body of Christ is under no law because Jesus fulfilled that which we could not do, in that we were weak through the flesh, but He didn't destroy the law and because we have been made a new creature in Christ Jesus, we now hate the things we once loved and love the things we once hated; so we walk in His precepts and examples not because of duty or obligation, but because it is a sweet privilege. "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10 "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

I appreciated the letters from the different parts of the country concerning the article, "The Great Mystery." The sweetest people in the world are those who believe as we do.

We would very much welcome letters from those children of God who have a different point of view backed by the Sacred Volume.

We realize we know very little, and, if a child of God, the least of the least. I make so very many mistakes. I stand ready to be corrected all the time. I pray that God has directed my mind and that He will continue to bless all who read this and all for whom Grace and gratitude has enjoined upon us to pray for from the beggar in the dust to the King upon the throne.

When you are minded to pray, we hope you will be mindful of us.

A brother in Christ I sometimes hope,

H. Leon Blanton

P. O. Box 249

Winter Beach, Florida 32971

Telephone: 305-567-6487

October 22, 1977

**GOOD EXPRESSION FROM
BROTHER EARL HALL**

Dear Elder Mewborn,

I hope that this will find the brethren there blessed by the riches of God's grace. I came to Texas from North Carolina in 1953 for nine weeks basic training in the Air Force. Texas has been my residing place since that time. It is good to see the family and brethren in N. C. occasionally, when blessed to that end. We now live near Austin, Texas. I don't know of any Old Baptist of the old Faith in this area. If any of you know of a church or believer, please write or call me.

Enclosed is a piece I wrote one morning before going to work. It came to me in such power. You may judge it, as of God or the flesh.

Enclosed also, is a check for the Landmark. May the Lord continue to bless you in this work to His honor and Glory.

Unworthily yours,

Earl N. Hall

Route 1, Box 577,

Austin, Texas 78737

August 16, 1977

**SOUND DOCTRINE HAS NEVER
CAUSED CONFUSION IN
GOD'S HOUSE**

It has been said that God had a purpose in an event or action of an individual. The word or letter a is singular and means one. To say that God had a (one) purpose in an event leads you to think that the rest of the event was of another purpose or by chance, instead of God having a purpose in man or an event performed by man; (Man is in the purpose of God.) Yes, the whole man, body, soul, spirit, every action or thing visible, invisible, in the past, present and future is embraced in this purpose. The Will of God, as expressed by the doctrine of the predestination of all things, and purpose of God, fills the universe. No man or no one thing can get in or get out of the all-powerful will and purpose of God.

Some people look at the doctrine of predestination of all things as an old tune that is true, but they say that it has caused trouble and divisions among churches. Some will readily admit the truth of the doctrine, then prefer to change the subject. I do not believe that the doctrine of the absolute predestination of all things or any other true doctrine has ever caused the true church of God any trouble. The ones that rejected sound doctrine in unbelief and darkness divided the churches. The truth shall set you free. One that is free is at peace. Jesus is the way, the truth and the life. Our hope is in Him and that He is in us. May He lead us in the way of everlasting truth as it is in Christ Jesus. May we dwell with Him in Eternal Life.

I feel that our brethren, generally

speaking, are sound in doctrine. Each of us expresses our belief with a limited use of English words, inadequate to declare the greatness of God. My light is no more or no less than has pleased the Lord. What has been said is in hope of love and peace and according to my belief. I will close with this scriptural quote that is true. It has no beginning or ending and is perfect. Rev. 19:6, "Alleluia: for the Lord God omnipotent reigneth."

In brotherly love,

Earl W. Hall
Route 6, Box 577
Austin, Texas 78737

CORRESPONDENCE, CHURCH
NEWS, ETC.

"IS THIS VILE WORLD
A FRIEND TO GRACE?"

Dear Brother Mewborn,

We hope to be thankful for all the good work you are doing in behalf of the cause. We always love to hear you preach at the association. If it is God's will, we hope to hear you again. Just keep up the good work. Many feel that the Lord is truly blessing you in your labour of love for His humble poor.

I feel so little, but He (God) is all my strength. I go with a daily prayer in my heart that He will keep and guide me in the glorious Way to that happy ending in the glory world. This world is filled with trouble for His little ones. Job said, "Man that is born of woman is of few days, and full of trouble." Job 14:1. I am looking up. God bless you. We enjoy the **Landmark** very much!

Humbly yours in blessed hope,

Lucy Lawson

Route No. 3, Box 533

Summerfield, N.C. 27358

August 15, 1977

EXPRESSES GREAT LOVE
FOR THE CHURCH

Dear Elder Mewborn,

I am enclosing my renewal fee for the **Zion's Landmark**. I have enjoyed reading it for many years. My dear mother read it for many years before I did. She passed away just a few months ago. I still want it to keep coming as it is a lot of comfort and edification to my poor, weary soul. It helps to pass many long, lonesome hours. I read of the many travels and trials of our dear brothers and sister, those whom I feel to be God's little ones.

I have been blessed with a name among the Primitive Baptist for thirty-six years. The older I grow the sweeter and dearer the grand old church is to me. The Lord has been most kind and gracious to me, by far greater than this poor sinner deserves. I seem to never do anything good. So much of the time I can't even pray. Then when the season comes, we can sing, shout and pray! Thanks to God's Great and Holy Name!

Just a little one,
saved by Grace, I hope,

Mrs. Ethel J. Edwards

Route No. 5, Box 204

Mt. Airy, N.C. 27030

July 20, 1977

A POOR SINNER EXPRESSES
GREAT LOVE FOR THE CHURCH

Dear Brother Mewborn,

I am glad to be able to say that God is yet enabling me to be up and to wait upon myself. I am enclosing money for the renewal of my paper. I enjoy reading it very much since I am not able to get to church as I once did. I know the brethren can do without this sinner, but I do not feel that I can do without them. I love to go to church, walk in and see those that I love so much! I cannot tell you how much it means to poor, unworthy me.

May God in His mercy bless you to keep the good paper in circulation to such poor sinners as I feel to be. When God blesses you

to pray again, pray for this sinner. If I am saved at all, it is alone by the grace and mercy of God and nothing that I have done.

Mrs. Carrie (Charlie) Allen

722 Burlington Road

Roxboro, N.C. 27573

July 17, 1977

GOD'S PEOPLE ARE HUMBLE

Dear Elder Mewborn,

I am enclosing my check in the amount of \$12.00 for two year's renewal to the Landmark. I enjoy reading it. This is only, however, when the Lord blesses me with His Spirit of understanding. Then, I can enjoy it. There are times when I cannot enjoy reading or preaching as I would like. It is all in His power and I cannot change anything. Elder Mewborn, I am a poor weak worm of the dust.

Please take the extra dollar to help someone that cannot pay for the paper.

A brother in Christ, I hope,

C. Aaron Creech

Route No. 2,

Kenly, N.C.

April 23, 1976

COMFORT RECEIVED FROM DREAM

Dear Brother Mewborn,

I hope this finds you and your family well. We are doing very well for us. Brother Mewborn, I surely do appreciate your sending me the **Landmark**. I do enjoy reading it. I am not able to get to meeting very often. Our church at Lawyer Springs has meeting twice a month. The other churches of our correspondents are so far away, and some of us, we feel, are not physically able to ride too far. This is one reason that makes the **Landmark** even more enjoyable.

Brother Mewborn, this young woman was recently killed in a car wreck in our section last week. One woman remarked to me that she felt sorry for her for she knew that she had gone to torment. I told her that we do not know about that. That night, I dreamed that this young woman was lying on a couch. She raised up and started talking. It seemed I did

not know what to think for she was due to be dead in my subconscious state of mind. I looked out and saw my (dead) mother alive and she was walking up a path. I thought we were waiting on her to quieten this young woman. Brother Mewborn, no one can make me believe that this young woman's soul is lost after seeing her with my dear mother, whom I feel satisfied in believing that her soul has gone to a better world.

Love and best wishes,

Melba Cobb Vaughn

Route No. 1, Box 280

Wadesboro, N.C. 28170

September 10, 1977

PAPER BRINGS GOOD NEWS

Dear Elder Mewborn,

Please find a check enclosed for \$11.00 for a period of two years. I hope to feel thankful that you are blessed or enabled in helping as many people as you do in presenting them with such good news. I am not a member of the church, but, if not deceived, I am blessed at times to read the **GOOD NEWS** of our Lord and Savior.

Yours in hope,

Roger Lowe

138 Bank Street

Mt. Airy, N.C. 27030

September 11, 1977

DESIRE PRAYER OF HIS PEOPLE

Dear Brother Mewborn,

I wish that I could write you as I feel, but words fail or escape me. I do not get to go to church as I use to, and the **Zion's Landmark** is more a blessing to me now than it has ever been. I am afflicted badly with arthritis and can only drive my car a short distance from home and not often even at that.

I hope you will pray for this unworthy one when you are carried down in the valley. That is where I seem to stay most of the time.

Money is enclosed for the renewal of the **Landmark**. Keep the balance and use as you see fit. May the dear Lord bless you to keep it going to those who enjoy it.

Your sister in Christ I hope,

Alpha Mabe

Route No. 8, Box 371

Reidsville, N.C. 27320

July 20, 1977

READ LANDMARK SINCE SMALL CHILD

Dear Elder Mewborn,

I feel especially happy today. I hope, if not deceived, that I am blessed in a sweet hope. We were pleased to see Elder Luce of Texas, and hear him blessed to speak recently by God's grace.

Please accept my check for \$10.00. \$6.00 is for a year's subscription to the dear old **Landmark**, which I have read, when I could get it, since I was only a small girl. When I am blessed in reading the wonderful news of the dear writers (including both you and Brother George Fulk, whom I have been blessed to know and love for many year's), my soul is lifted up!

A little sister in hope,
Mildred Key Bryant
Route No. 3,
Carthage, N.C. 28327
August 5, 1977

**DESIRES BLESSING FOR
EDITOR AND PAPER**

Dear Elder Mewborn,

If it be the Will of our Heavenly Father, may this find you and your family well as usual. This is the sincere desire and prayer, we hope, of many more. I feel like I do beg of Him that it be His will to so bless you and yours.

Elder Mewborn, I regret taking up your time and space from other good ones of whom I have just read their good experiences, blessed writings, and thoughts in the May, 1977, issue.

In St. Luke 19:40, our Lord said, "I tell you that, if these should hold their peace, the stones would immediately cry out." I want you to know that I do so enjoy all the wonderful writings I find in the **Zion's Landmark**. So, please extend my subscription for another year. You may use the balance as you see fit.

Now may His mercy be with all for whom it is His will to bestow it upon.

Yours in Gospel hope,
E. G. or Mrs. A. G. Wilson
Route No. 1, Box 100,
Beulaville, N.C. 28518
July 24, 1977

**PAPER ONLY SOURCE
OF PREACHING**

Dear Elder Mewborn,

Enclosed is a check to renew my subscription to Zion's Landmark for another year. I do not want to miss a copy, as it is my only means of preaching. I am living alone and have no way of attending church services.

I greatly enjoy reading all the good writings, editorials, and the church history you have been publishing. I read them over and over, again and again.

May the good Lord bless and enable you to keep this good work going.

Yours in hope,
Hattie E. (Or Mrs. Eli) Hopkins
Route No. 1, Box 428
Stanfield, N.C. 28163
September 26, 1977

**APPRECIATED JUNE, 1977,
EDITORIAL; BELIEVES THE DOCTRINE**

Dear Elder Mewborn,

I am enclosing my renewal to the paper, Zion's Landmark, for another year.

I have read with interest your editorial in the June issue of the paper. I am looking forward for your comments in the July issue. Elder Mewborn, I do not understand how one can deny the doctrine of absolute predestination of all things and still claim to believe in the Sovereign God!

Yours in hope,
Oliver Calk
Route No. 2, Box 162
Coleman, Texas 76834
August 19, 1977

**LANDMARK IS ONLY SOURCE
OF PREACHING IN KANSAS**

Dear Brother Mewborn,

I am sending my renewal for the paper, Zion's Landmark. Use the rest of the money as you see fit. It is all the preaching that I get. I am so far from any church. I do love to read the paper and writings of all of God's people. I

am eighty-four (84) years old. The Lord has been good to me all of these years.

May the Lord bless you in your work.

Lillie Fridell
Hiawatha, Kansas
August 8, 1977

REGRETFUL OF COMPLAINTS

Dear Brother J.M.,

Since it is time to renew my subscription to Zion's Landmark, I would also like to repeat what has been said many times previously, and rightfully so, that this paper which we, who love and endeavor to uphold the true doctrine and principles as set forth by the prophets and apostles, who were moved upon by the inspiration and power of the Holy Spirit of God to write these wonderful truths for the comfort and edification of His Bride, the Church, His chosen few, has been by God's grace kept sound. May our hearts be made thankful to God for directing the mind and hand of Elder Adams in leaving to you the care, protection, and good management of Zion's Landmark, in carrying on the sound doctrine and true principles as laid down by the forefathers of our faith. May those of us who love this dear old paper, and the truth for which it stands, also remember you with words of courage and thanks for the heavy load you are carrying while continuing to bring to us these wonderful messages of truth and love. May He continue to keep you strong and patient, and His presence be ever near to guide you along life's weary way.

I am doing well. I really have no reason to complain about anything, but sometimes find myself doing so. I feel ashamed of it.

I hope this finds you and family well. My hope is to be in North Carolina for both the Seven Mile and Little River Associations in September, and also for our meeting at Angier Church.

My love to you, Susie, and the children.

Enclosed is check for year's subscription to Landmark. The remainder is for you to use as you see fit.

In bonds of sweet fellowship
and love,
Meta B. Rohrbaugh
125 Cooley Road
Williamsburg, Va. 23185
July 29, 1977

APPRECIATIVE OF EDITOR'S LABOUR

Dear Brother Mewborn,

You will find enclosed \$10.00 for renewal of the **Landmark**. You may use the remainder as it pleases you. We appreciate all the work you put into this paper. Without the great love you possess and show forth, I know it would be hard to do. Yet, His Grace solves all problems. May God continue His blessings on you and your family: I enjoy the **Landmark** so much. It's like visiting with the children of God. Come to see us.

A little sister in hope,
Estelle Langdon
Route No. 2,
Angier, N.C. 27501
July 27, 1977

A LITTLE READING MEANS MUCH

Dear Elder Mewborn,

Enclosed is check to renew my subscription to the **Landmark** for another year. I enjoy it very much, as I live alone. It is a comfort to me to be able to read a little, as I cannot see very well. Elder Mewborn, I hope you and family are well.

In hope of mercy,
Susie Batchelor
4192 Newton Drive
Carrington, Ga. 30209
July 23, 1977

A HELP IN TIME OF NEED

Dear Elder Mewborn,

I am sending you a subscription for Zion's **Landmark** to be sent to my daughter, Mrs. John Baker, West Haven, Connecticut, 06516.

They have recently moved from Texas to this address. Do you know of any sound Primitive Baptist Church near this place? They have been unable to locate any so far. We would be more than thankful (if you do know of one), if you would, let us know, by letter or through the **Zion's Landmark**.

We surely do enjoy this paper. Some dear soul subscribed to it for us, and it came to us in a most needed time. We were so let down at the time that we received the first issue. We had been hoping to go to an annual meeting, and had found that it was impossible to make the trip. At this very time we picked up our mail and there was a **Zion's Landmark**. We

feel that this was a blessing sent from God for our comfort. It is good to have the paper to read. We sit down, read it through, and feel to be so thankful for it.

A little sister, if one at all,
Beulah (Mrs. Robert R.) Weese
P.O. Box 396
Pinehurst, Texas 77362
May 24, 1977

Dear Sister Weese,

There is no Primitive Baptist Church in the area of West Haven, Conn., to my knowledge. I wish I could answer your question in the affirmative.

Editor.

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FOR THOSE THAT ARE
UNABLE TO PAY**

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Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXI

NO. 1

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 November, 1977

EDITORIAL

ABSOLUTE PREDESTINATION OF ALL THINGS

The Old School or Primitive Baptists have in former years been distinguished from all other denominations or religious organizations as Predestinarian Baptists, and they have borne much criticism from those who hold more limited views. Most of the people with whom we correspond today, we believe, place no limits on the absolute government of God over all beings, all events, and all worlds. The carnal mind of man cannot comprehend this knowledge; neither can the wisdom of this world approve it. The carnal mind is comfortable and at ease to attempt to delegate to God the power and purpose in decreeing all good things, as they call it. They would never have been willing to call all those things that were coming to pass with Joseph **GOOD THINGS**, but that is what he was blessed to call them after they had taken place. We, like Joseph, cannot feel them as good

until the Lord reveals it to us as being for our good after they have taken place with us. God sees the end from the beginning. It is sin that brings forth death. Without sin there would be no death, or resurrection, or eternal bliss in Heaven with the Father, the Son, and the saints. Therefore, God saw the need for sin, or He would never have allowed it to enter into the Garden of Eden. It was necessary that Adam fall and thereby justly be guilty of the penalty of death that was placed on him and all of his posterity. The eternal purpose which God had purposed in Himself before the world began was sufficiently perfect and all-inclusive to include all things that can possibly ever come to pass or transpire, or The Father would not have declared the end of all things from the beginning. "Known unto God are all His works from the beginning of the world." Acts 15-18. The end of all things is just as clear with God before it comes to pass as it will be after it has come to pass, because He saw the end from the beginning. With Him it is not a matter of learning; it is only a matter of coming to pass as it was in His thought or predestination of all things.

There are many who are perfectly willing to admit the foreknowledge, but they deny His predestination of all things. They are not aware of the fact that it is in the predestination that He has made certain that by His determinate counsel and unchangeable decree that everything must come to pass. To us it seems perfectly clear that nothing could be foreknown that was not predetermined. Therefore, the foreknowledge and determinate counsel or predestination of God are

inseparable. In another article (editorial) this was compared to Christ and the Church. Christ is the Head of the church, and the church is His body. Hence, they are inseparable. Foreknowledge and predestination were declared equally inseparable. The power was declared to be in this predestination, because that is where His predeterminate counsel came in. We have no foreknowledge, because we have no power to bring it to pass.

This principle of fundamental doctrine (foreknowledge) is generally admitted among conditional Baptists concerning the salvation of His people only. They do not want to go any farther than that. "Whom He did foreknow, them He also did predestinate to be conformed to the image of His Son." Rom. 8-29. That this well-beloved Son of God was delivered into the hands of wicked men to be crucified according to the determinate counsel and foreknowledge of God is not so readily admitted. So, now, it must be clear that one cannot have the sweet without having the bitter also. Without sin there would have been no death, grave, or resurrection. "I wot that through ignorance ye did it, as did also your rulers. But those things that God had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3-17, 18. "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together to do whatsoever thy counsel determined before to be done." Acts 4-27, 28. God has as much control of man in these terrible acts as He has in the rest of

His creation. They did what was predestinated from all eternity must be done. Can you possibly think of a more wicked crime?

Some feel that God does surely control these large things as the Crucifixion of Christ, but not the little things. They just do not believe God predetermined them, too. Our Savior has informed us that His Father's all-pervading providence numbers the hairs of our head. Even the little sparrow is protected by this determinate counsel so that not one can fall to the ground without Him. It is not without His notice, as some quote, but it is **without Him**. That makes a world of difference. It cannot fall without His predeterminate counsel. David says He telleth the number of the stars. See Psalm 147:4. You try counting them sometime.

It is not only unreasonable, but it is unscriptural to claim that God controls some things but does not control others. If some were out of control, what might happen to us in the resurrection? This one feels so little and insignificant that, if the Lord had not predestinated all things, He would certainly forget him in the resurrection. If it did not include all things, that might be left out. His people are as the sand of the seas. It would be entirely impossible with me to reunite all these souls and bodies back together again in the resurrection. If we cannot include all things, the things that might seem most important to us might be left out. We would not limit the government of our God, nor, because we cannot comprehend His designs, dare to say He has no designs.

God's overwhelming power can best be demonstrated by His

creating a large power as in Pharaoh who (because of him) was given mighty power to harass the Hebrews with plagues. God's own almighty power was then made known in His delivering the Hebrews, and overwhelming Pharaoh and his host in the Red Sea. For a powerful boxer to show his strength, he must be matched against another boxer with great strength. Then when he overcomes him and defeats him, he demonstrates his power and strength. God gave Pharaoh power; then showed the world how easy it was for Him to overcome him. Satan is allowed to show much power, far above ours, but God overcomes him as He did the Egyptians in the Red Sea when it is His will to do so, as it was determined in His eternal thought or predestination.

As He is in one mind, and none can turn Him, His purposes are eternal like Himself. His decrees, being perfect from the beginning, admit no improvement. If He had not the right to predestinate all the events before He created the world, one might ask what right has He acquired since to execute the orders in that eternal thought? If sin has entered this world against His will and ability to keep it out, why might it not enter heaven also if it is beyond His control? "Be still and know that I am God." Psa. 46:10. Therefore, let us come to the inescapable conclusion that God controls all things or He controls nothing, and surely none would have that. If we admit that God controls all things according to the counsel of His own will, and that He is unchangeable, then we must admit that He has determined what shall and what shall not transpire. That

includes all things in both time and eternity. If He has not the power to determine and control all events, how can He cause all things to work together for good to them that love Him?

To admit the universal government of God is to admit the predestination of God over all things, from the falling of a sparrow to the final consummation of all things. Without predestination, how could the Holy Ghost have inspired the prophets and apostles to have foretold all that should ever come to pass?

If predestination were not fixed in the eternal mind and purpose of God, how could the apostles tell us of perilous times to come in the last days?

It is, however, the desire of this one to submit these written remarks to the readers, and desire that they may be carefully tested by the scriptures and received only as they are sustained by the word and Spirit of our God.

Now let us get back to the Lord's control over sin, instead of being controlled by it. It could not have entered into the world, if it had been His purpose that it should not. After sin came into the world, His control over it has been absolute and complete. Had not the readers rather have it that way and not believe that the control of it has been turned over to satan? Surely all believers had rather know that their eternal destiny is in the control of God than to believe that it is in the control of satan, or even in their own control, which is certainly not dependable.

The devil can do nothing except as the Lord has given him power. He could not even drown a herd of swine

without the permission of Jesus. "The Lord hath made all things for Himself; yea, even the wicked for the day of evil." Prov. 16-4. Could anything ever occur contrary to His eternal purpose and decree, then what ever it is might gain control and overthrow Him. The wicked sometimes feel the blame of their sinful acts, but do not hate the sinful acts unless they get caught. Then they blame themselves for getting caught. The elect hate their sinful acts and also the sin that they find in their bodies, because they have the love of God in their hearts. The elect take blame to themselves for all their sins. What the late Elder G. W. Hill said he told the church when he came before them to ask for a home is that he "had done all the sinning and God had done all the saving." Hence, he desired to take all the blame on himself. This elect hungers and thirsts after righteousness, and acknowledge God's justice in their condemnation, because they have been made to love Him.

It cannot be denied that the carnal mind is strongly opposed to this doctrine of election and predestination, especially predestination. The carnal mind is at enmity against God. It seems to want to control everything itself. Paul says, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Roms. 7:25.

Finally, let us conclude by saying that it is one thing to preach Predestination and the hearers enjoy it very much as meat to their hungry souls, and then deny it very shortly thereafter by fretting so much about the conduct of a friend or foe. It is not becoming in any of us to engage in that so much. It is equal

to wearing two hats, one to listen to it, and another when this doctrine is applied in our lives. This writer is just as weak as any of you in the carnal mind. He does this only to remind the readers how unprofitable it is for us all to get so highly wrought up when something comes to pass or transpires that is not in accord with the feelings of our carnal minds. Let us beg God to reconcile us to whatever comes to pass, for according to whatever I have already tried to say in this article, it could not have come to pass contrary to the will of God.

Solomon's Song 4-16. "Awake, O north wind; and come thou south, blow upon my garden, that the spices may flow out. Let my beloved come into His garden, and eat His pleasant fruits." In our carnal minds we would have only these spices, but the reader will notice that the north wind has to awake first. And in this north wind there may be many chilly days or weeks or even months, but at the appointed time the south wind has to blow upon my garden that the spices may flow out. The preparation of the heart in man, as well as the answer of the tongue, is of the Lord. He that would deny the predestination would also deny that this north wind is of the Lord. It has to come before the south wind blows to create a desire for this south wind. Both winds are of the Lord, and both ascribe glory and power to the Lord to whom the praise is due for both the north wind and the south wind. Neither can blow without Him. He created them. The one is as necessary as the other, so what man calls bad is embraced in that all things that work together for good to them that love God and are the called according to His purpose.

When this doctrine is preached, understood, and enjoyed by the hearers and believers, those spices **FLOW OUT AND THIS CHARITY THAT PAUL WROTE ABOUT.** It is precious in the hearts and souls of the true believer who has been taught the real meaning and purpose of this north wind. The carnal mind sees no need of this north wind, but it must blow first until the appointed time for it to change. How precious is that change! Man does not have any power over the wind. Neither does he have any power over the preparation of his heart. After this preparation, then the south wind blows, and these spices flow out. Then the heart may overflow with this **LOVE** as it did with David as he records in the twenty-third Psalm. In these things that men call bad, which is represented as the north wind, as well as those things that men call good, as represented by the south wind, are all embraced in "the all things" that the Scripture says work together for good to them that love God, to them who are the called according to His purpose. It takes it all to make His people love these spices when they do flow. No wonder Paul could write that of faith, hope and charity, that the greatest of these is charity. That (Charity) is those spices that flow over your garden (church). Here and then we have nothing but **LOVE.** Nothing but **LOVE FLOWS.**

George A. Fulk
January 3, 1977

CORRECTION

In the obituary of the late Elder Thomas L. Huff that appeared in the October issue of the Landmark, (pages 314 and 315), the name of

East Atlanta Primitive Baptist Church failed to appear with the listing of other churches that this beloved Elder had served during the tenure of his ministry. Elder Huff had faithfully served East Atlanta Church, Degress Avenue, Atlanta, Ga., for the past approximately twelve years. We regret the omission from the original obituary very much.

Editor

OBITUARIES, MEMORIALS

ELDER N. G. HUTCHENS

We, the Church of Christ at Goodwill, Henry County, Va., bow in humble submission to the will of our Heavenly Father who does all things well for His own Glory. He saw fit to remove from this life our beloved brother, Elder N. G. Hutchens, on August 15, 1977, in the Morehead Memorial Hospital at Eden, North Carolina.

Brother Hutchens was born in Patrick County, Va., May 25, 1907. He is survived by his widow, Sister Bertha Hawkins Hutchens; one son, Jesse Hutchens of the home; four daughters, Mrs. Carol Harmon of Route 3, Stoneville, N.C., Mrs. Shirley Smith of Route 5, Reidsville, N.C., Mrs. Nancy Hamlett of Florida, and Mrs. Judy Clark, of Florida; two brothers, Clarence Hutchens, of Jamestown, N.C., and Rangley Hutchens, of Kernersville, N.C.

Brother Hutchens joined Goodwill Church May 19, 1940, and was baptized the same day. He was ordained Deacon March 3, 1957, liberated to preach the first Saturday in March, 1961, and was ordained to the ministry December 3, 1961. He served two churches in the Lower Mayo Association, Aaron Fork Church and Macedonia Church.

He believed and preached the doctrine of the sovereignty of God our Savior. He loved his church and was always willing to serve in anyway he could.

His funeral was held at Goodwill Church on August 17, 1977, and was conducted by Elder J. G. Gardner and Elder W. J. Puckett. He was laid to rest in Goodwill Church

cemetery under a beautiful mound of flowers. We believe that he is now sleeping in the sunshine of God's Eternal Love.

We desire that three copies of this obituary be made, one to the family, one to the Zion's Landmark for publication, and one for our church record.

This done by the order of the Church in conference September 3, 1977.

Elder A. A. Doss,
Moderator
Elder L. G. Stewart,
Clerk

DELILAH A. PINER GILLIKIN

Sister Delilah A. Piner Gillikin, age 89, passed away on Sunday, July 31, 1977, at Harbor View Nursing Home, Morehead City, N. C. She was a daughter of the late Jacob and Ida Bell Piner of Carteret County, N. C.

Sister Delilah first married Alvan Gillikin. To this union was born a son that died in infancy. One year later her husband, Alvan Gillikin, died of pneumonia. She had several nieces and nephews.

Sister Delilah's body was laid to rest by her second husband, Warren D. Gillikin, beneath a mound of beautiful flowers in the Piner Cemetery.

Be it resolved by the church that a copy of this memorial be placed on the church record, one be sent to the family, and one copy be forwarded to Zion's Landmark for publication.

Done by order of North River Church, Otway, N.C., in conference October 1st, 1977.

Elder Eddie Humphrey,
Moderator
Elder Dewey Humphrey,
Church Clerk

MINERVIA ANN AUSTIN

Sister Minervia was the oldest daughter of the late Samuel and Silva R. Austin. She was born December 13, 1884, and died Monday, August 15, 1977, making her stay on earth 92 years and 8 months. Sister Austin was never married. She made her home with her brother, Mr. James R. Austin, Route 1, Willow Springs, N.C., until his death in February, 1976. She then lived with Mrs. Olinda Spivey.

Sister Austin is survived by three sisters, Miss Amanda Austin and Sister Millie Baird of Willow Springs and Mrs. Callie Peedin of Baltimore, Maryland.

Sister Austin ask for a home at Willow Springs Primitive Baptist Church on Saturday, August 26, 1961, and was baptized on Sunday morning, August 27, 1961, by her pastor, the late Elder T. Floyd Adams. She was faithful to attend church as long as her health permitted.

Sister Austin's funeral was held at Sugg Funeral Home, Fuquay-Varina, N.C., by Elder J. M. Newborn. Her body was laid to rest in the church cemetery, there to await the second coming of her Lord and Master, the Lord Jesus Christ.

Resolved that three copies be made, one for the family, one for Zion's Landmark for publication, and one placed on the church record.

Done by order of Willow Springs Primitive Baptist Church in conference Saturday, September 17, 1977.

Elder B. C. Wray,
Moderator
Brother J. C. Adams,
Church Clerk
Sisters Lilly Kearney
Annie D. Dean,
Committee

**IDA LILLIAN
(LILLIE) OGBURN**

Sister Lillie Ogburn was born December 20, 1887, to James Stephenson Ogburn and Thain Ogborn of Smithfield, Johnston county, N.C. She passed from this life August 17, 1977, at the age of 90 years.

Sister Ogburn was married to Brother Ross C. Ogburn, December 20, 1916, and they lived in the Pleasant Grove Township of the same county all their married life. Two children were born to this union, a son, James Alfred Ogburn of Raleigh, North Carolina, and a daughter, Mrs. Mabel Ogburn Surles of Willow Springs, Route 1, N.C., who now resides at the homeplace. She also leaves two grandchildren, two great-grandchildren, and two brothers, Lee and Milton Ogburn, both of Smithfield, North Carolina, along with a host of nieces, nephews and friends to mourn her passing.

Sister Ogburn had been in the Colonial Nursing Home at Smithfield for some time.

She united with Willow Springs Primitive Baptist Church the fourth Sunday in August, 1925, and was baptized by her pastor, the late Elder C. B. Hall.

Sister Lillie was loved by all that knew her. She was a faithful member as long as her health would permit. Brother Ross C. Ogburn preceded her in death a number of years ago.

We at Willow Springs Church will miss her greatly, but God loved her best. We feel that our loss is her Eternal gain.

Funeral services were conducted at Willow Springs Primitive Baptist Church, Thursday, August 18, 1977, by Elder J. M. Mewborn, with congregational singing, after which her body was laid to rest beside her husband in the church cemetery to await the second coming of Christ. May God make us all submissive to His will. Sister Lillie cannot come back to us, but we hope to be carried where we feel she is resting, where all is peace, joy and happiness, eternally forever.

Resolved that a copy of this memorial be put on the church record, a copy be sent to the family, and one sent to Zion's Landmark for publication.

Done by order of Willow Springs Primitive Baptist Church in conference the third Saturday, September 17, 1977.

Elder B.C. Wray,
Moderator
Brother J.C. Adams,
Church Clerk
Sisters Lillie C. Kearney
Annie D. Dean, Committee

ELLA GRIFFIS SPIVEY

We, the Church at Sandy Grove, Johnston Co., N.C., realize that the great, all wise, and all powerful God, did in the dawning of time create the world and the fullness thereof and did foresee all events that ever would transpire throughout all ages of time. Thus, we desire to be ever made submissive to that grand and Eternal will. One portion of that will is the removal of our beloved sister, Ella Mae Spivey, from our midst, taking her to her eternal home.

Sister Spivey was born June 17, 1886, in Harnett County, N.C., the daughter of the late

Dan and Rebecca Spence Haire. In October, 1905, she was married to Mr. Jimmy Griffis, who has been deceased many years. To this union were born seven children, three sons, Jim, Bickett, and Dillon Griffis and two daughters, Mrs. Paul Atwood and Mrs. Rebecca Wimberly who survive. She is also survived by one brother, Bill Haire and one sister, Mrs. Mammie Holland, both of Raleigh, N.C.

On Sunday, October 15, 1938, at the close of service, Sister Spivey came before the church at Sandy Grove, related some of the things which she felt the Lord had done for her soul, asked for a home, and was received into the full fellowship of the church. She was baptized that afternoon by her pastor, Elder L. W. Turner.

In December, 1942, Sister Griffis was married to Mr. Leonard Spivey of Wake County, N.C., who lived for a little more than one year.

For thirty eight and one-half years Sister Spivey was a true, faithful member at Sandy Grove, always filling her seat unless providentially hindered. She always contended for the doctrine of salvation by the Grace of God and grace alone. However, the last several years, due to declining health, she was confined to a rest home most of the time, and was not able to go as she would have liked.

On February 28, 1977, Sister Spivey reached the end of this life's journey and on March 2, after funeral services conducted by Elders C. T. Howard and R. L. Fish, she was laid to rest in Willow Springs Primitive Baptist Church cemetery, there to await the second coming of her Lord and Master, Jesus Christ, when He will return to claim His jewels of mercy and take them to that eternal home.

Done by order of Sandy Grove Church in conference, June 18, 1977.

Elder C. T. Harwood,
Moderator
Layton DuPree, Church Clerk
Sister Eurice Martin, and
Layton DuPree, Committee

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**PSALMS
CHAPTER 18**

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down: and darkness was under his feet.

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

He made darkness his secret place: his pavilion round about him where dark waters and thick clouds of the skies.

At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ANTIQUITY OF SINGING

Wherein it is and has been clearly demonstrated, and proved, that singing of psalms, hymns, and spiritual songs, is an holy ordinance of God, and part of Gospel worship, and, as much will continue as an ordinance for ever, by the antiquity of it.

My first argument shall be taken from the antiquity (or from ancient times) of this practice; it is as ancient as this world; the world, and singing of the praise of God, came even in together, or very near each other. I have respect only to that triumphant singing of the angels.

When Jehovah laid the foundation of the earth, it was then "When the morning stars sang together, and all the sons of God shouted for job." Job 38:7.

I find an eminent writer, Mr. Caryl, paraphrasing thus on these words, viz: "Where wast thou when I laid the foundation of the earth? etc," at which sight "the morning stars sang together, and all the sons of God shouted for job." These words may be taken as to carry an allusion or a similitude taken from some noble buildings or structures, whose foundations use to be laid with solemnity, and with singing or shouting acclamations.

See Mr. Caryl on the place, who after he had given several opinions of men about these morning stars, some supposing they mean the stars in the firmament of Heaven; he gives two reasons to prove, by them are means the angels of God.

"There are some (saith he) who take these stars metaphorically or figuratively, for the angels, and then their singing is proper:" and there are two reasons given why, by the stars in this place that we should understand them as the angels.

First, if we consider the truth by the way of the course of Biblical history, because the earth being created the first day, the stars were not in being till the fourth; unless we comprehend them (as was said before) as to their matter and reality, under those words of Moses, "In the beginning God created the heaven and the earth." But as to their appearance and formality, so they were not till the fourth day; and if so, how could they sing together the praises of God at the laying the foundation of the earth?

A second reason is given from this same chapter afterwards, (Job 38), verses 31, 32. "Canst thou bind the sweet influences of Pleiades, (or seven stars) or loose the bands of Orion?" Here the Lord treats with Job about the stars in proper senses, therefore, probably the morning stars here mentioned are not to be taken properly, but tropically, for the angels. And then he goes on to prove how fitly the angels may be called stars. And from this of the stars or angels singing, he infers:

First, singing is an act of divine worship, "they sang to the glory of God."

Note, secondly, saith he, singing is an expression of joy: 'Tis very remarkable that the angels sang at

God's bringing forth the first creation, an example of true worship, and how we are enabled to celebrate the praises of Jehovah, by singing to Him for the works of the first creation; doubtless this was, and is, the will of God, and we are enabled to pray that we may do the will of God on earth, as the angels do it in Heaven, i.e., do what is His will, and do it so, viz., with all readiness. Mr. Caryl tells us, they are not worthy to be reckoned sons of God, who have not been given a readiness, or present disposition in them, to join with all, or any of His true sons in this work, to celebrate the praise of God at His gracious appearances in His mighty works of mercy.

Secondly, as the angels sang at God's laying the foundation of the first creation, so also they sang at the beginning, or bringing in the second creation, (as Mr. Caryl also observes); even at the birth of Christ, they sang, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. Such teaches us that we will sing the praises of God for the works of creation, and so much the more for the work of redemption. Shall they (the angels of God) sing to see the good will of God towards us, and shall we be dumb? Shall we, who are thus raised from the dunghill to glory, and magnified by the mighty God, not sing, or imitate the angels, to join together, with united voices, to sing and celebrate His praises?

When the disciples rejoiced and sang those hosannahs to Jesus Christ, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." (Luke 19:38), the envious Pharisees, saith Mr. Caryl, did not

like the music; and, therefore, said unto him, from among the multitude, "Master, rebuke thy disciples." By this it appears, that the devil is a great enemy to singing; he does not love such hosannahs and praises that are sung to Jesus Christ; he it is that rules in the hearts of the children of disobedience; and 'twas he, no doubt, that influenced and stirred up these Pharisees with envy, to have Christ's disciples rebuked from singing and praising Him in such a high and triumphant manner.'

God forbid, you that have hope that you are God's people, (who do not see it as your sweet privilege to sing hosannahs to Christ) that you do not forbid others so to do, lest you are found in the doing of it, to degrade the Holy Name of Jesus, and fall into condemnation (through the temptation of Satan) concerning part of the chiefest glory that is due to His glorious name. For, pray observe the answer of our Lord Jesus to those blind Pharisees, "I tell you, if these should hold their peace, the stones would immediately cry out." (Luke 19:40); This was as if He had said, you labour in vain to suppress or hinder these to sing My praises, or to give glory unto Me, for should they be silent, the stones would cry out, thus proving the power of the Holy Spirit of God, even as Paul and Silas sang praises unto God in prison before the earthquake and the prisoners heard them. See Acts 16:25. Such proves that the singing of His praise cannot be hindered by the power of men, and that in such He delivers His chosen vessels.

Some may say, "It is not said they sang." There is no doubt to be

made but they sang; all generally understand that those hosannahs were delivered in a song. Our annotators hint, that it might be the name of a song that was used to be sung in festivals.

Moreover they tell you, that the expressions seem to be taken out of Psalm 118: 24, 25, 26. Also, they were uttered as with one voice. "The whole multitude of the disciples began to rejoice and praise God with a loud voice," and uttered these words, "Hosanna, blessed is he that cometh in the name of the Lord; Hosannah in the highest." As God always was praised with singing, so now they seem to be raised with holy triumph, to express His praise in the highest manner, and therefore, they sang.

But that I may close this; take one or two arguments. First, if angels in singing do the will of God, do that which is well pleasing and acceptable to God, and in so doing worship God, then singing, or to sing, is the will of God. It is well pleasing to Him, and is acceptable in His sight, and is a part of His worship. But angels, in singing, do the will of God, do that which is well pleasing to Him, and acceptable in His sight, and in so doing they worship Him. Ergo, to sing, is to do the will of God, tis well pleasing to Him, and acceptable in His sight, and in so doing we worship Him.

I have never met with any that deny angels to sing the praises of Jehovah, but all as one man grant, tis part of their great work and business. And this being so, my argument needs no confirmation, but is unanswerable.

Secondly, if Heaven, and all the host of Heaven, and all that is therein, and earth, and all that is in

it, are commanded by the Holy Ghost to sing the praises of God; then 'tis the sacred, God-given right and sweet privilege of men and angels to sing His praise. But Heaven, and all the host of Heaven, and all that is therein, and earth, and all that is in it, are so commanded to do. Ergo, This one of the highest and greatest blessings of men and angels to sing the praises of God. See Psalm 148. There, and in diverse other places, all in Heaven and earth, all are commanded to praise God in the heights.

Benjamin Keach

Elder Benjamin Keach lived in England from 1640 to 1704. He was the author of a number of works concerning the Bible, among them being his **Preaching From The Types And Metaphors Of The Bible**, and the **Exposition Of The Parables**. His son, Elder Elias Keach, came to America in 1687 and helped to establish the Church at Lower Dublin, County of Philadelphia, Province of Penna., shortly thereafter. This church was known as Pennepek, and is one of the oldest Baptist Churches ever established in America. This church along with several others including Welsh Tract, Southampton (Penna.) and Hopewell, (N.J.), helped to establish the Philadelphia Baptist Association, the oldest in America.

I found his article on singing most interesting. I feel that our subscribers and readers will enjoy it too.

Editor

THE CHRIST-MAN IN TYPE (JOSHUA)

For the past year or more we have been publishing a series of articles entitled, "THE CHRIST-

and this one is Joshua. His name means, Jesus, Jehovah is salvation. "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed." Deut. 31:7, 8.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses." Deut. 34:9. "Now after the death of Moses the servant of the Lord it came to pass that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." Josh, 1:1, 2. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee." Joshua 1:5, 6, 7.

The Lord thus raised up Joshua, and made him the successor of His servant Moses, to lead His people out of the wilderness, through Jordan, and give them their

inheritance, according to the promise of God. In this office Joshua was faithful. In all the above words of Moses, and of the Lord to Joshua, we see in him a blessed type of the risen and living Christ. O how faithfully the victorious Jesus fulfilled all these words spoken to Joshua, His type!

It is remarkable that in the life time of Moses, Joshua was His minister, and often he only went with Moses into the presence of the Lord, to hear His words to Moses. And when the Lord called Moses up to Him on Sinai the first time, He called Joshua His minister with Him. And they were there in the Holy presence of God forty days and nights. So when the Lord God wrote the ten commandments upon the two tables of stone with His own finger, and gave them to Moses, Joshua was there with Him as His minister, and he heard all the laws and instructions of the Lord to Moses. How greatly Joshua was thus favored and honored of God, in being taken into this sacred communion with Him as the faithful minister of Moses! Not Aaron himself, the brother of Moses and the high priest, was thus honored. And how sacredly the Lord thus qualified Joshua to lead His people over Jordan into Canaan, after the death of Moses. In all this ministry of Joshua we have a beautiful type of Jesus, and are shown that He was with Moses in the Holy Mount Sinai, and in all the way, to minister to him. And because the Lord, the minister of the true tabernacle, was with Moses, the leader of Israel, they were safe.

Then, after the death of Moses, the living Joshua, Jesus the Savior, triumphantly brought the people of God into His kingdom, to worship

MAN IN TYPE," by the late Elder David Bartley, formerly of the State of Ohio. These have included treatises or comments on ADAM, MELCHISEDEC, ISAAC, JOSEPH and MOSES. Many readers of the paper have expressed their pleasure and enjoyment in reading these fine articles. We continue to hope that this same feeling will continue in the future as we continue with the publication of these various Biblical subjects. In this issue, as follows, will be found the CHRIST-MAN IN TYPE, JOSHUA.

Editor

JOSHUA

With warm interest and abiding faith and love we have seen that Moses, the mediator of the first covenant, and Christ, the Mediator of the last covenant, as type and Antitype, died in their flesh because of sin, and slept in the silent tomb. There we left Moses, who then ceased to be a type of Jesus. The only hope of the children of the promise and heirs of the covenant depends upon the resurrection of the buried Christ, as the Head and Life of the people of the everlasting covenant. But we rejoice in faith that David said, that this covenant of God is ordered in all things and sure. See II Sam. 23:5. And so the dear Son of man told His chosen disciples that He must die, and the third day rise again. See Matt. 20:19. The last was as sure as the first. For both the death and the resurrection of the dead were ordained of God. It was the disobedience of man that brought death upon him. This death includes the whole man, his body. God buried the body of Moses, and He gave the body of His beloved Son an honorable burial. So likewise it

was the obedience of the Son of Man that obtained the resurrection of the dead. Where no sin is, death cannot hold its prisoner. The law of justice will certainly bring the imprisoned debtor out of the prison house, when his debt is paid. Well, when the spotless Man on the cross cried, "It is finished," His righteous obedience was full, the debt of all His brethren was paid, and sin was ended forever. The righteousness of God, and the justice of His Holy law, demanded that Christ and all His people shall be raised up out of the graves in newness of life. The power of God, by which He is able even to subdue all things unto Himself, will perform this glorious work, in which God and His Son will be glorified world without end. For as sin brings us in our own bodies down into the grave, our last prison house, so it is just as certain that, because Christ made an end of our sins, having put them away by the sacrifice of Himself, He will raise up our sleeping bodies out of death, by the power of His resurrection. To deny this would be to make His righteous obedience less in its extent and power than our sin of disobedience, and would be equal to saying that His payment was less than our debt. With Holy Paul we exclaim, "God forbid." For this would be a clear denial of the perfection and efficacy of our dear Lord's atonement. Paul assures us that we shall be raised up in the likeness of Christ's resurrection. And we know that it was His buried body that revived and arose, and was received up into glory.

Now this leads us to see if it is not true that the God of salvation has graciously given His people a man to succeed Moses as a type of the risen and living Christ. Yes, this is true!

Him in Spirit and in Truth.

“And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.” Josh. 3:7. That day Joshua and all Israel passed over Jordan, its banks being overflowed; but the Lord divided the waters, and they went through in on dry land; then the waters returned, as before. This was another wonderful deliverance, as at the Red Sea. Each of them shows us a great truth in type. The baptism unto Moses in the sea teaches the deliverance of the Lord's people from the bondage of Satan, sin and death through the blood of the atonement, as we have seen. Their baptism unto Joshua in Jordan, and going up out of it with him to serve the Lord in the promised inheritance, is the divine assurance that as we passed from death unto life through the death of our spiritual Joshua, as shown at the Red Sea, so now we shall be saved by His risen life; that, being dead with Christ unto sin, we shall live with Him unto righteousness.

Therefore, the passing through Jordan of the Israelites under the authority of Joshua, their new and living leader, represented gospel baptism under the divine authority of the risen and reigning Christ. And gospel baptism is God's promise and assurance to every believer in Jesus that, having raised up Christ from the dead, and quickened us together with Christ, He will also quicken our mortal bodies by His Spirit of life that dwelleth in us. These are God's sure promises, and they are glorious truths and divine realities, which will not disappoint us.

Thus we see that, in the persons of Moses and Joshua, God has blessedly shown us the wonderful power, faithfulness and victory of His glorious Son in the salvation of His people.

Joshua organized and established the kingdom of God in Canaan, and under him the Lord put His redeemed people in the possession to their rich inheritance. In this he was a worthy type of the Head of the church, the Lord Jesus. But Canaan was a militant kingdom; for the Canaanites still dwelt in the land, and they fought against the Israelites; but Joshua was the captain of the Lord's hosts, and the God of Abraham gave him the victory, and their warring enemies were subdued. Those of them that were not slain, were subjected to the children of Israel, and made to pay them tribute. But it came to pass, that when Israel was weak, and the Canaanites were strong, they vexed Israel; but again, when the Israelites were strong, they then put the Canaanites under tribute, and made them hewers of wood and drawers of water; yet they could not utterly drive them out of the land.

Now these were our examples, for all this was typical, and it is fulfilled in the gospel Canaan. We have followed the children of Israel from their worst of slavery in Egypt to their happy inheritance in the liberty of Canaan. How great the change in their state! Dark Egypt, the fearful Red Sea, the great and terrible wilderness, the fiery Sinai, the bitter lamentations, hunger and thirst, the alarming unbelief, the merited judgments and correcting chastisements of their faithful God, and the overflowing Jordan, were all

behind them, while inviting and beautiful Canaan spread out before them, now their own home, and their beloved Joshua was with them. Thus viewing them, when he had led them to the border of the good land, Moses in his wonderful song said, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thy enemies shall be found liars unto thee; and thou shalt tread upon their high places." Deut. 33:29.

How happily this is fulfilled to the Lord's saved people in the gospel kingdom of grace, where, not Joshua, but Jesus reigns. The beloved apostle John says, "And I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer." Rev. 6:2. This is the crowned Son of man.

"Oh Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." Isa. 40: 9, 10 This is our gospel Joshua, and this is our Beloved.

So did Joshua, His type, rule in Israel by the mighty power of the Lord of hosts, and fed the flock of God in Canaan upon the fat of the land. And as the Lord was with Moses, to honor and bless him, so

was He with Joshua, His successor, whom He exalted in Israel, and subdued their enemies by him.

"And it came to pass, that when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell of his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is Holy. And Joshua did so." Joshua 5:13, 14, 15. This was the Messenger of the covenant, the Man whom God made strong for Himself, the Captain of our salvation. He appeared unto Moses in the burning bush, type of the church; He was with Moses and Joshua in the mount Sinai; He was with Joshua in the war in Canaan, and made him victorious over His adversaries; and He is in the midst of the gospel church today and rules and reigns in Zion.

The Lord gave His saved people rest in the promised land, a blessed rest from cruel bondage. And they were happily made to say, "The Lord hath done great things for us, whereof we are glad." Psal. 126:3. But Canaan was not heaven, and their warfare was not ended, but they must war a good warfare under their conquering deliverer, their honored captain, Joshua, whom God had given them to save them.

Much more is this true in the gospel kingdom, under the righteous reign of Grace by our Lord Jesus Christ, who "must reign until He

hath put all enemies under His feet' — under the church. When the children of Zion are baptized in the faith of their living Savior, the risen King in Zion, so great is the mercy and favor of God to them, that they are ready to think that their fightings and fears and troubles are past; that, being made free from the domination of sin, their worst foe, and justified from all things, they shall be carried above all sin and temptation and pain. This is, indeed, a sweet foretaste of the joys that await us beyond the valley of the shadow of death, when that which is in part is done away, and that which is perfect is come.

But how sorrowful the realization that the Canaanites still dwell in the land, and that we are now soldiers of the Cross, and must endure hardness and fight the good fight of faith, before we enter into glory. It is in this militant state of the kingdom of God, and through this great fight of afflictions that He teaches His children that where sin abounded, grace did much more abound, and that Christ is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them. See Hebs. 7:25. Paul assures us that in all the warfare, perils and dangers, we are more than conquerors through Christ our Savior, who loved us. And so His strength is made perfect in the weakness of His people. He reigns victorious over heaven and earth.

So the Lord was with Joshua, and He gave Israel the victory over their enemies. The time having come when he should depart, he called for all Israel, and gave them his last words, among which we read: "Cleave unto the Lord your God, as

ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for YOU, AS He hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God." "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one good thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

In all this is seen the power and faithfulness and loving kindness of the Lord unto His people, whom He hath redeemed. This was true under Joshua, and it is blessedly true under Jesus. His last words (Jesus) to His brethren are filled with encouragement and comfort, as were the parting words of Joshua, and He (Jesus) said, in closing, "These things have I 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." John 16:33, 34.

(Elder) David Bartley,
(Dec'd.)

A TOUCHING LETTER

(The following letter was written by Brother Bennie Roberts to Sister Adylene Fish, wife of Elder R. L. Fish, Fuquay-Varina, N. C., just after sister Adylene was received into fellowship of Little Creek Church on September 18, 1977. We are grateful in having the permission of both for publication. Editor.)

THE LETTER

Dearest Sister,

Words cannot express the great feeling of joy and humbleness in my heart as I saw you offer to Little Creek Church last Sunday. I must confess my tears flowed freely and there was within me a great desire to shout praises to God. I so desired for you to find comfort and I only wish I could have been given the words that I might speak to you in a comforting way, but such was not the case. I hope the dear Lord might bless me here to say some things that will give you a measure of comfort.

I remember well my own experience in desiring membership among the Old Baptist. All my life I have given thought to dying and where I wished my remains to rest. It seemed that I had always been impressed to feel that the cemetery at Fellowship was where I wanted to be buried, if not inconvenient to my loved ones. One day while home on vacation from Florida, I was given a mind to visit Fellowship. I walked through the cemetery, reading the names on the tombstones of which many brought faces and times past to mind. When about the middle of the cemetery, I looked up at the church and I did not see the modest building that was there. Instead, I saw a building of great magnitude and majesty and there was an appearance of life about it. It seemed to glow somewhat. Also, I was given to see within the building, and I saw many, many, people there. It seemed that I knew them all, but could not call their names. I could see that there was great joy there. It seemed that my eyes were blinded and all was gone, but I found myself weeping. As time passed, that ex-

perience would come to mind occasionally, especially in time of trouble. I found comfort in the remembrance of it.

Eventually, my family and I were blessed to move back to North Carolina. It was a period of great spiritual unrest for me. I had for the past five years attempted to serve a church identified by name as Primitive Baptist, but did not hold to the doctrine which I hope I believe. I felt that if only I could be blessed to get to an Old Baptist Church that I would immediately petition for membership. Such was not the case. The first church I visited was Willow Springs. Elder Wray was wonderfully blessed to speak that day. Instead of the uplifting I so longed for, I found nothing but condemnation for feeling that one so corrupt, vile, and unworthy as I could ever expect to be received into the dear, precious and I feel, sacred, assembly which I beheld there.

I commenced to visit the churches, and seeing them assembled in beautiful accord, continued to feel condemned and undone. I liken that experience to one who could see the children of Israel as they sojourned through the wilderness on the way to the promised land. I could hear their singing, but I could not sing. I could sense their joy, but I could not feel it. I longed for the warmth of their campfires, but I could not enter the camp.

One Saturday morning at Fellowship, I felt to be at the end. The end of what, I do not know. I only knew that I must throw myself upon the mercy of those assembled. I found kindness, sympathy, and understanding. Also, I found a dear brother, Brother Ervin H. Dupree,

whose experience coincided with my own, and when at a loss to express my feelings, he did so exactly. I could never express what he has meant to me then and since. I left the church quickly that day, not staying to mingle with those present, because I felt even more condemned than ever. The night was a terrible one for me. I was certain that I had done the wrong thing, that I had deceived them all.

The next day I was to be baptized and the morning was truly beautiful. My feelings, though, did not match the day, as I gathered my family and proceeded to the appointed place. I was baptized by Elder Curtis Parrish and Elder Simeon Sauls. Upon entering the water I felt that all my natural strength had left me, and I had a spirit of willingness to go wherever they took me. I believe, had they been leading me to my death, I would have been willing and more than willing. Arising from the water, I felt the strong embrace of my dear pastor, Brother Curtis Parrish, and I was given to know that he truly loved me and that I loved him.

Next, I saw the congregation, and it was the same as I saw in my experience in the cemetery some three years before. That day I dwelt in the camp of Israel. I believe I tasted the manna and felt the warmth of the campfires. I was blessed to sing with them the joyous songs of Zion. I shall never forget that day as long as I retain my right mind. Since then, I have had my trials and sorrows, and so shall you, but your home, dear sister, will always be a precious place.

I hope for you the peace that can only come from God and a continual abiding of His Spirit in all that shall

befall you. I love you for Christ sake.

A brother, I hope,
Bennie Roberts
Route 1,
Willow Spring, N. C. 27592
September 24, 1977

THE LORD'S TABLE

It is with humbleness, I trust, that I try to share some of the little gems, and as the late Brother A. D. Alston said, little nuggets of gold.

Elder Silas H. Durand wrote of this table prepared before the Lord's people, in his book on *Meditations*. I feel that I found evidence and food there. Elder Durand said, "those who are filled with the goodness of the Lord, seem to be filled with a desire to make it known, and find a relief in talking or singing about it." Truly, I feel I can witness with that. He said, regardless of how one may feel about religion, none but the children ever eat of the crumbs that fall from the Master's table. That the ones who taste the sweetness of this food are not away in some dark corner alone, but by this token, are sitting among the dear children of God. "Thou preparest a table before me in the presence of mine enemies." Psalm 23:5. A table is prepared for those who hunger, and prepared with what the Lord's people are made to hunger for. No one else would be able to appreciate it or feel that it is a blessing.

Everytime the truth is given to us as ours, we find new life, and strength and comfort, and this is a part of the food that we feast upon. "Who are the enemies in whose presence this table is prepared? Not men of the world, for they know nothing about it. A man's enemies

shall be they of his own household. Our sins and transgressions are the enemies that strive to keep us from entering into rest." Elder Durand went on to say that the enemies are still here. We feel as unworthy as ever, but the word of the Lord is found, and we eat it. "His words are unto us the joy and rejoicing of our souls." Jer. 15:16.

Dear ones in hope, I wonder so much of my time, why have I been carried so far away from my church, and from the people I love and desire to be with. Yet, a few times in my life. I have been lifted up to the elevation that I felt that it was all right that everything is just right exactly as it is. I don't believe that one can realize the beauty of that unless they have been carried there also. For a few moments there was a peace indescribable.

May God be with us and keep us, is my prayer, for my hope is in the Lord.

Mable Hager
300 Avenue D
New Bern, N.C. 28560
March 13, 1977

ALL THINGS ARE OF GOD

Dear Brother J. M.,

I am sending a check to pay for my Zion's Landmark. You may use the rest for whatever you think best. Brother J. M., I believe God has blessed us with some wisdom and understanding of the knowledge of good and evil. I believe that He gave you to set this doctrine up so beautifully for this one to understand in the July issue of the paper. It seems to me as if it were coming down from those heavenly hills. I believe when one has been resurrected or raised from his dead

state in nature, has come forth from the belly of hell and has been made to stand naked before this God, Oh, I believe that he will know that all things are of God, and from none other. Then, newness of life has been born in his breast, the hope of glory, even Christ, the blessed Son of God.

Dearest Brother, I have been given a deep feeling for you. I know there are fault finders and back-biters. To me that's good evidence that you are blessed in contending for the glorious principles of the truth even for the name's sake of Christ Jesus, our Lord and Saviour. My hope by God's Grace is that He will continue with you to set up this doctrine, that salvation is of the Lord God, the Creator of all things, both visible and invisible.

I hope my love is sent to all the household of faith. I hope my love is to you and family.

An unworthy brother, if one at all,

Reece Gallimore
Route 2, Box 370
Denton, N.C. 27239
October 28, 1977

THE FOUNDATION OF OUR HOPE IS EXPERIENCE

(The late Bro. A. D. Alston)

My dear Sister McCormick,

I am so sorry to hear that your son in Washington is sick and that you may not be able to come to the meeting in May. I know that you are troubled and grieved, and I would like to express a brother's love and sympathy to you. Last night I had a letter from Carolyn telling me of your letter to her, and all during the day, as I went about my duties, your burden kept coming before my mind.

To say "I'm sorry" will not relieve your burden one bit; of that I am certain, but it will do me good to let you know that I care and to say that my prayers are with you. All of our burdens and all of our blessings, our strength and our rejoicings — they all have been measured out to us from before the foundation of this world; they have all been looked upon by our Lord and declared to be good, proper, and suitable for us. Our most precious experiences and blessings come out of our deepest troubles. If we are brought to know much of our Savior, we must go into the deep waters where He is. To get our sweetest blessings, we have to dive deep to the bottom of the waters. Brother Ruston wrote me a letter a few days ago, and in it he mentioned the crossing of the Jordan River by the children of Israel; Joshua 4. I just think, that it was from the very bottom, and from the deepest place, that the twelve stones were taken up and carried out and built into a memorial of the deliverance which God had shown them in that place. "Pass over before the Ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder." If you feel to, read chapters 3 and 4.

After 40 years of wandering in the wilderness the children came to the Jordan, on the very banks of the Promised Land, and there was no way for them to get across. Their fathers had witnessed a miracle back in the crossing of the Red Sea, but these children were then either very young or not even born. Then, too, their fathers had Moses to strike the Red Sea with his rod and to divide the waters; what could

they do to the Jordan? Their fathers had sinned against God, and rebelled at His command, so everyone over 20 years had fallen in the wilderness, and the younger generation was brought to the Jordan river. The priests carried the Ark of God before them. Joshua commanded the priest, carrying this Ark, to pass over before the people, and to step into the waters of the river. Naturally speaking, it must have been a hard thing to do, to step down into the river, wondering where the foot would land, how deep the water way, what holes or what rocks might be beneath! They were called upon to take a step by faith, fully trusting their God. It must have been hard for Abraham to draw back the knife to slay Isaac on the altar; it must have been hard for the Hebrew children to deny the king and remain faithful in the face of the burning fiery furnace heated seven times hotter than need be; it must have been hard for the disciples to go on when they saw the grave sealed with the great stone and Roman soldiers, set to guard it; On and on, but they were called upon to take a step by faith, ever trusting in their God for their very life. Shall you and I not have any such steps to take in our course? Shall we be spared from the deeper waters? Ah, how could we ever be brought into fellowship with the sufferings of our Lord and Savior? Our Savior has taken every step before us, as did the Ark, in going down before the children into the Jordan River.

When the soles of the shoes of the priests, carrying the Ark, touched the waters of the Jordan, the waters parted and the priests walked with the Ark before the children on dry

land. The children followed the Ark on the dry land. When the Ark had come to the deepest part of the river bed, when it had reached the deepest, darkest place, it stopped and was still, for then the waters of the whole river stood up as great walls on either side, and the waters that would flow down the river piled itself up as a great wall overshadowing the children as they went down into the depth of the valley of the river bed. The Ark stood still while the children passed by and out of the Jordan. Then when all had passed over to the Promised Land, the Ark was brought up. Thus did the Ark go before and behind the children in their great troubles; even so, does the Spirit of our Lord go before and behind us in all of our troubles and afflictions while we live here in this world.

Now twelve men of these children, one from each of the twelve tribes, were commanded to take up a stone from under the feet of the priests which held the Ark, and to carry them out of the river as a memorial. These twelve stones were taken from the very depth of the river bed. I love to think of these stones as the experiences of the trembling child of God. Do you not walk upon the experiences that have been given you? Are not experiences the very foundation upon which you walk, build and establish the doctrine? Do not these experiences set your bounds and hedge you about, and determine what doctrine you will hear and what you will refuse? Do they not determine what you do and say and feel. Ah, your very foundation is made of these stones. These stones are beautifully spoken of in Isaiah 54:11. They are stones

that the Lord has set with fair colours, and of which the Lord has made to us as our windows, and as our gate, and as our foundation, and even as all of our borders! Every way we turn, go or come, we are hedged about by these stones, by our experiences out of trails, tribulations, and burdens.

But back to the twelve stones taken up out of Jordan. The crossing of the Jordan was a great trial to (like unto death) to the children who were to enter the Promised Land. They had never faced such a burden before, and the Lord purposed to show them a great miracle and a great salvation. Even though they were so very close to the Promised land, it was utterly impossible for them to hurdle the last obstacle in their own strength. It is as a horse, just outside a crib of corn; he could smell the corn, he knows it is right before him, but unless the master comes and opens the door, the horse will stay there and die of starvation. Just that dependent were the children upon the Master to come and open a way for them to enter that Promised land!

The twelve stones were those which had borne the weight of the Ark of God. They had born the weight of the children as they stepped upon them in passing over. They were stones, great enough to support every weight put upon them. They were from the deepest and the darkest part of the children's trial, the lowest part of the valley under the river. Could a man of the world see one of these stones? Ah no, the water covered them from the natural eye. Nor could the world touch any of the experiences of a child of Grace. To the world, the stones of fair colors

are only stumbling stones in their path.

Consider it this way: here is a man of this world, and a child of Grace, both with the same affliction. To the first, the affliction only hardens his heart and makes him cry out again to an unjust God. To the second, the affliction is blessed to the good of his soul, and it softens his heart and causes him to praise God for mercy and love. To the second, the stone has been set with fair colours, and made a blessing and a foundation.

The stones were found in the depth of the valley. In the bottom of our afflictions we find the experiences of greater value, and the embraces of our Savior come out of the deepest doubts, fears and trials. The stones were carried on their shoulders, they were borne as a burden, and to the flesh, they must have hurt the shoulders and bruised the flesh. But the bruises will heal and the stones will forever afterward be as a memorial before them of the wonderful deliverance of a merciful Savior. Our burdens weigh very heavily upon us during the trial, and we have to carry them uphill, up out of the deep valley. Oh, but it is a struggle to reach the shores, to come even to the Promised land; to the "middle of Jordan"; to reach Gilgal, the place of "rolling away" of the burden. The meaning of the word "Gilgal" means a rolling away. But, Oh how sweet, how light and thankful, we feel, when we do reach Gilgal, and the burden is rolled away, and we can sit down and rest! Then we look upon the blessing of what has been given us. Then the stone of fair colours ever stands before us as a monument to our deliverance. We

cannot see the beautiful colours of the stones as long as they are upon our shoulders as a burden; but only when they are laid down and stand before us as a monument.

These twelve men represent all of the children of Grace, and every man has his stones to bear and his blessings to receive. This particular stone will never have to be borne again, but there are others to be borne. Our foundation is made of many stones, many experiences, but they are all directed by an omniscient God, and everyone of them is proper and fitting. They never will have to be moved to another place or borne a second time.

My dear Sister, I must admit that I just cannot express this as I wanted to. I wrote Carolyn a week ago something along this line, and somehow it came to mind as I started this to you, but I find myself unable to express my thoughts as I would. I must admit it is not what I had thought to write at all. May the Lord, give you some "crumb of mercy" out of it somewhere. Indeed, we are so dependent upon Him for all of our seasons of feeding, and rejoicing. Oh that the Lord would grant that our thoughts, our things read or said or felt might be seasoned with His Holy Spirit and be made to bear the fruits of the Spirit!

I just thought of you bearing the burden of one of these stones, and I hope it may be made to you a blessing in some way that we at present may not be able to understand. Surely, we must know that His ways are wise and that He does all in love and mercy toward those little ones that are His. He looks down upon us as if to say: I know thy trials and thy burdens and I know that thou art afflicted now, but all of

these things are so very necessary for thy good and to bring thee close unto Me; bear them with patience and in obedience, for he that endureth to the end is My disciple! The Father has looked upon it all; He has seen every trial, every joy and every sorrow, every blessing and every affliction, and has declared it good in His sight. We may rest assured that exactly and precisely everything that comes to us has been seen and declared good in His sight from before the foundation of the world. The Son, Jesus, said "Even so, Father, for so it seemed good in thy sight." May we be given to accept our lot while here in the world just exactly and precisely as it is laid out before us, and with our Savior look up to the heavens and say "Even So, Father, for so it seemed good in thy sight." May the Lord be with you, sustain you and comfort you with a glorious hope in His salvation by Grace.

Yours in brotherly love,

A. D. Alston (Dec'd.)

U.S. Army

San Francisco, California

April 10, 1951

A WORD FROM SISTER BROOM

(The Lord Comforteth In Dreams)

Dear Elder Mewborn,

Enclosed you will find \$12.00 for my subscription. Please use \$6.00 to the dear old *Landmark* and you may keep the rest for your needs. The paper is so much comfort and enjoyment to me, as I am not able to get out anymore. I so often thank the Lord for His presence in guiding me.

I hope He will stay with me all the way and sustain me in death. I hope you and your family and Sister Pauline W. Adams are all well.

I get so much comfort in dreams. I so often go to church and meet the dear ones and hear the blessing of the dear Elders that the Lord had sent for me to hear in these dreams. I am just a poor little one, waiting for the Lord to call, "come home." In bonds of love from the little one rejoicing in hope,

Flonnie B. (Mrs. Oscar) Broom
Route 5, Box 70,
Monroe, N.C. 28110
October 13, 1977

Hearing again from Sister Broom brings back blessed memories of both her and her late husband, the late Elder Oscar Broom, Monroe, N.C. The home of this couple was for many years a haven of rest for Old Baptists. Her husband, we believe, was a true, faithful servant of the Lord and we miss him very much.

Editor

CORRESPONDENCE, CHURCH
NEWS, ETC.

MINUTES OF THE NINETEENTH
ANNUAL UNION MEETING OF
LITTLE FLOCK AND SECLUSIA
PREDESTINARIAN OLD SCHOOL
BAPTIST CHURCHES OF CALIFORNIA
NOVEMBER 5th, 6th, & 7th, 1976

Bakersfield, California

Friday Morning:

Meeting was held at the home of Sister Bertha Wright, 108 Circle Drive, Oildale, California
Visiting Brethren:

Elder U. V. Wallace from Fort Worth, Texas.
Elder Carl D. and Sister Louise Dubose from Silsbee, Texas

Moderator:

Elder B. K. Smith

Finance Committee:

Deacon Thomas C. Simpson, Deacon L.W. Langwell, and Deacon Noble E. Smith

Preaching Committee:

Deacon Troy Smith, Sister Lila Osborne, and Sister Thelma Bridges

Clerk:

Sister Nancy Clay

Meeting opened with singing of hymn No. 14 and prayer

Introductory Sermon:

Elder B. K. Smith: Philippians 4th Chapter

Elder U. V. Wallace: Ephesians Chapter 1, V. 3, 4, 5,

Elder Walter Wilson: Matthew 11:28

Friday Afternoon:

Elder T. R. Jefferson: Love of brethren & Mercies of God

Elder B. K. Smith: Jonah

Elder Powell Wheat: Jude

Letter was read to the church from Brother Austin and Sister Myrtle Tipton to Brother Troy and Sister Alma Smith

Friday Night:

Elder Carl Dubose: The True Vine

Elder Walter Wilson: Ephesians 5:1 thru 17

Saturday Morning: Meeting at the Lodge Hall

Elder U. V. Wallace: Lining Hymn No. 255, II Kings 4:40

Elder Powell Wheat: Jesus Christ, the Mediator

Elder B. K. Smith: Entrance of Sin into the World.

Saturday Afternoon:

Elder Carl Dubose: Law and Grace

Elder U. V. Wallace: Romans 8th Chapter

Elder Walter Wilson: Exodus

Saturday Night: Meeting at Sister Bertha Wright's

Elder Powell Wheat: Matthew 16: 13 thru 18

Elder B. K. Smith: Ezekiel 36: 4 thru 12

Sunday Morning: Meeting at the Lodge Hall

Elder Carl Dubose: Lining Hymn No. 312, Isaiah 40: 1 & 2

Elder U. V. Wallace: Jesus Christ, the Sacrifice

Elder Walter Wilson: Matthew 25: 34

Elder U. V. Wallace: Isaiah 9:6

Elder B. K. Smith: Jeremiah 10: 23 & 24

Elder Powell Wheat: Ecclesiastes 3:1

Motion was made and seconded for Elder Walter Wilson to preach the Introductory Sermon next year, and that Elder Powell Wheat serve as alternate, the Lord will. Meeting to be November 4th, 5th and 6th, 1977. Motion made and seconded for Sister Nancy Clay to write the Circular Letter and minutes to be sent to Landmark for publication, the Lord will. Announcement was made that the door of the church is always open should anyone desire a home with us. Meeting was closed with Hymn No. 240, and right hand of fellowship was given.

CIRCULAR LETTER

TO ALL OF OUR BRETHREN:

Near and far; in the North, East, South or West. Greetings, we hope, in the Lord and Savior Jesus Christ, from Little Flock and Seclusia Churches in California.

We were blessed to have a beautiful union meeting here in 1976, and welcome, we hope, all the little ones that believe as we hope to believe, that the Lord predetermined by His will to send to us, whether they be Elders or whatever the measure of their gift, for God meted out the measure.

The churches here asked me to write a letter, the Lord will. As everyone already knows, I am not perfect and cannot go beyond the will of God. Though, my desire, I hope, is to do as my beloved brethren would have me to do. So, in my weak way I would hope that the God of Heaven and all creation would guide my hand in my endeavor to write. I do not know anything, nor could I tell you anything, except that I do believe. If not deceived, we were wonderfully blessed by the merciful God to have a very good meeting. If not deceived, it was a heavenly place to sit in Christ Jesus.

Elder U. V. Wallace with his wife, Opal, were with us; also Elder Carl D. and Sister Louise Dubose. I sometimes wonder what more could we ask? For it is beyond any telling that I could do what these brethren mean to us here in California. It is not in the flesh. For what do we know of the flesh or carnal nature except that it is vile and corrupt, full of sin, and is sin. It came from our mother's womb, speaking lies. But, in our

hope in what we believe, the greatest love is shed abroad from heart to heart, if not deceived. If the preacher came, then that preacher is Jesus Christ Himself. For He said, "where two or three are gathered together in my name, there I am in the midst of them." Matt. 18:20. Lord have mercy, do we not hope, where we may be gathered together that He is in the midst?

I surely hope I do not believe in a half way god where we have to help a little here and a little there; for he would be in the same condition as I am. I do hope I have been made to believe in the Sovereign God, who declared all things, the great I AM that rules and reigns over all creation and said, "it is finished." For He finished a perfect work which was not only good but very good, to be made manifest at His appointed time, at His own pleasure, and for His own purpose.

Yes, I believe the preacher was with us, if not deceived, and I would hope that we could be thankful that these brethren were blessed, before all time, to be with us. And also, that we that hunger and thirst after a little milk and honey, were blessed also to receive them. The Lord only knows, but I believe He is glorified in it all and I also believe it was for the good to them that love Him, and that are chosen in Christ Jesus. Now, who are these chosen people? Is it you? Is it I? We do not know this, but whoever they are or wherever they are, they are the elect and chosen in Christ Jesus, and all things work together for good to them. Even the non-elect work together for good to them that are chosen in Christ Jesus. I already believed as Brother Carl said, "if we knew that we were His, we would do everything possible to be with Him, even commit suicide, if we could. Likewise, if we knew that we were not His, we would do everything we possibly could to live in this world forever. So, either way we would be miserable. But thanks be unto God, He sealed those names in the Lamb's Book of Life, whereby we cannot judge one another as to who is His and who is not. We only know one another, if not deceived, by the fruit we are given to bear, and have only a hope that we have His love. I believe that fruit is not only knowledge of truth, but also, and especially LOVE. He gave us hope only, and said, "my

grace is sufficient for thee." He also gave us to know this, that we are children of wrath by nature, even as others.

If we have life eternal with our names written in the Lamb's Book of Life, it is hid in Christ Jesus. We cannot go beyond the flaming sword, until we face our judgement; Lord have mercy, perhaps not even then. I believe we have been judged already, yet it has not been made manifest to us what we are until we have been brought face to face. Sometimes, I seem to be almost swallowed up in doubts and fears and my hope seems to grow very dim where I hope I even have a hope. Yet, I am reconciled in this that I believe God has a people in every kindred and nation, and He said, "ye sons of Jacob are not consumed." Mal. 3:6 I don't even know if I understand that, the Lord only knows. Yet, I would beg, be it the Lord's will, that you all be given a mind to bear with me and forgive my many errors. The brethren do not need me, but my need is great, often times, for my brethren, if not deceived, my brethren in Christ Jesus, I hope. God is glorified in all things and I have to walk in the way He has directed me to walk, which I hope would be to praise His Holy Name forever and ever. Amen.

If I am united with my brethren, who believe as I hope, then God Himself united me. If I am cut off from them, then God Himself cut me off also. If man thinks himself to be great, or that he has the power to do anything, then he is surely deceived, for he is nothing but vanity and vexation of spirit. Yet, the deceived and also the deceiver belong to God. God is the Power of all powers that be, and man can do nothing except what God gave him to do. Where Love is, there is order, for God is Love. Where confusion is, God confounded the language. He meted out the measure: He spoke and it was done; He purposed and it stood fast. What is man, O Lord? Nothing, yea, less than nothing, vanity and vexation of the spirit. Romans 14:23, "And he that doubted is damned if he eat, because he eateth not of faith: for **WHAT-SOEVER IS NOT OF FAITH IS SIN.**" Romans 14:23.

Nancy J. Clay
6846 Corona Avenue
Bell, California 90201

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXI

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EDITORIAL

One of our subscribers recently sent me a photo-static copy of the following editorial by the late Elder H. O. Nash, former Associate Editor of this paper, *Zion's Landmark*, that was published in the August 15, 1958, issue. Elder Nash served very acceptably with Elder T. Floyd Adams as an Associate Editor of the paper from 1958 to 1961, when he passed away. He was from Atlanta, Ga.

I remember very well when this editorial appeared in the *Landmark*, and at the time that it was first published, there were no rebuttals or repulsions to it, as I am given to recollect or recall. At that particular time it was acceptable among the brethren of the old line Primitive Baptist Church.

We are republishing it at this time, feeling that publication is timely.

Editor

BIBLICAL AUTHORITY FOR DIVORCE

Is there any Biblical authority for a divorced person to remarry?

In endeavoring to answer this question I shall refer the reader to the 19th chapter of Matthew which reads: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

In the third verse of this 19th chapter we read, "The Pharisees also came unto Him, tempting Him, and saying unto Him, is it lawful for a man to put away his wife for every cause? And He answered and said unto them, 'Have ye not read, that He which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?'" The pharisees not being satisfied with this answer pursued the subject further, and said, "Why did Moses then command to give a writing of divorcement, and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." I doubt if the pharisees were seeking instruction in the matter of divorce, but rather were desiring some expression from the Saviour contrary to the custom of Moses by which they could subject Him to the contempt of the people who had been regarding the law and custom of Moses, as the only rule for their practice.

The dissolution of the wedding contract for every cause was not in the beginning, neither is it now permissible under the government of Christ. Granting a divorce for every cause is an evil that should not

only be condemned, but it also should be stopped. If the state or legislative body refuses to take some action in this regard, then the ministers should refuse to perform the ceremony if the reason for divorce were for any other than that prescribed by the Saviour. Read Matthew 19:9.

Jesus also said to the pharisees, "What therefore God hath joined together, let not man put asunder." **Marriages are made in heaven,** wedding ceremonies are performed by man on earth. The ceremony gives the man and woman the legal-right to live together. God alone joins men and women together in holy wedlock. And those whom God joins together, in my opinion, man cannot put asunder. Marital promises can, and often are broken, but I doubt if any man can put asunder that which God has joined together.

There is a law in our state against murder, but there is an exception to that law. The law grants every individual the right to defend himself against his would be assailant, even if it means the taking of the life of the assailer by the one assaulted. In such a case, this would be murder in self defense, and not premeditated.

So the law of God is against divorced persons marrying so long as the husband or wife liveth. But there is an exception made to that law by Jesus Himself. In the 9th verse of this chapter, Jesus gave the pharisees an answer to the question they asked, "Is it lawful for a man to put away his wife for every cause?" Whether the pharisees were seeking instruction in the matter, or seeking some opportunity to expose Him before the people, it matters not. Jesus gave them to understand that

fornication is the only condition for which a man may put away his wife, or a woman may put away her husband, and remarry without being in violation of the law. This exception does not in any way clash either with the letter or spirit of the law. The law is against putting away for every cause, and the exception made by Jesus does not constitute infraction of the law as given in any other portion of God's word.

There are no discrepancies in the Bible, and where there seems to be, the discrepancy is with us for the lack of understanding. For instance, Paul said, "By honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed, as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." II Corinthians 6: 8, 9, 10. This is not a contradiction, but a paradox.

If I understand what language means, Jesus meant to convey that the man that forsakes his family and goes away with another woman, the wife of this man would be permitted to marry another without any violation of the divine law. This is the only condition by which a divorced person is permitted to marry as long as the first companion liveth. If there is not an exception, then I fail to understand why Jesus used the word except for (the cause of) fornication. And in Matthew 5:32, Jesus said, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." The word "saving" means an **exception**, or to reserve. If the person

committing fornication is divorced and remarries, he is the one that commits adultery, and not the divorcer.

In Mark 10:2, we read, "And the pharisees came to him, and asked him, is it lawful for a man to put away his wife? tempting him." They didn't say for every cause, but "Is it lawful to put her away?" Therefore, Jesus didn't go into detail in answering their question as He did in Matthew 19:9. The question not being the same, therefore they received not the same answer. But in neither place did He contradict what He said in the other.

I am as much opposed to a divorce and remarriage for every cause as anybody, but I'm forced to accept the instruction of Jesus as the only safe rule to go by. When Job was undergoing temptation, Satan told the Lord, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, behold, he is in thine hand; but save his life." The word "save" was the exception. His life was not included; but it was set aside and held in reserve.

"Let this mind be in you, which was also in Christ." Philippians 2:5.

H. O. Nash (Dec'd.)

Associate Editor of
Zion's Landmark

GOD'S WORK IS COMPLETE

A dear friend and subscriber of the paper recently wrote to me, asking that I write her a letter giving the comparison and difference in the doctrine of predestination and conditionalism.

I attempted to comply with the request, and I am giving below that

portion of my letter to her that deals primarily with her request to me.

J. M. Mewborn

In answer to your recent question by way of correspondence to me, you asked that I relate or make a brief distinction between the doctrinal difference of our people of the Old Baptist as compared to those who hold to the doctrine or teaching of conditionalism. In attempting to do this I do not want you or anyone to feel that I am judging any man when I attempt to answer your question, God forbid. These are fine people, so far as morality or natural goodness is concerned, but they do not believe the same doctrine that we hope to believe or is upheld by the churches in our correspondence.

Let us remember that natural goodness or the so-called morality or good works of the creature (man) have never comprised pure and undefiled religion before God. All of the very best efforts of man to save himself will prove utterly vain and must ultimately fall. These people say they believe in predestination only so far as the term "predestination" is interchangeable with the word "election." This election has to do with the saving of God's people only. So far as the expression "predestination of all things" is concerned, they do not believe in that at all. Elder Adams, former editor of this paper, believed in the doctrine of the "absolute predestination of all things." I believe that teaching or doctrine, if I believe anything. Elder Adams did not teach me, but I trust that God has taught me. We, as poor blind mortals, cannot judge as God judges; neither can we judge or

make discrimination within ourselves on things and acts as being good or evil. Surely, God knoweth all things and He is sovereignly able to separate good from evil, light from darkness, peace from confusion and law from gospel; He is able to make the crooked places straight and the rough places plain. These people (conditionalists) will tell you outright that God has nothing to do with what men call evil things, but He only has to do with what men call good things, attempting to judge only that which God Himself performs and is qualified to do. One of the worst or most horrible, evil acts ever committed by men in the earth, so far as humanity is concerned, was the crucifixion of the Lord Jesus Christ. Yet, out of this act (God in making His soul an offering for sin, See Isa. 53:10), came the greatest blessing in divine Love that His people have ever known, and that is the completed, finished Salvation which is based upon a perfect Hope. This includes the victory over sin, death, hell, the devil, or satan, and the destruction of the last or final enemy, death, with the destruction of the grave. What a blessed hope! Who are we to judge His works here in this time world, and who are we to judge and say who are His people and who are not His people. Yet, we do know there is a conditional doctrine, soft doctrine, taught by man, and there is an everlasting truth that comes down only from Heaven and God above. The world today is filled with conditionalism in the form and name of religion and many churches who bear the name, Primitive Baptist, are filled with this doctrine. It is in our flesh, but not in the faith, we trust, that God

has given us.

Yet, we have no choice in either contending for or not contending for this truth. The choice is God's, and those whom He chooses to stand for this truth will not only have to stand for it, but they will be made willing by His grace, strength, and almighty power to contend and defend as He blesses. I hope it is God's will that the above response will help you in some measure. May His Name be praised forevermore!

J. M. Mewborn

OBITUARIES, MEMORIALS
AND MEETING NOTICES

BROTHER LEO HIGGINS

God in His infinite wisdom saw fit to remove from this life our Brother, Leo L. Higgins, who was born August 14, 1896, and departed this life June 13, 1977, at the age of 81.

Brother Higgins was married to Sister Annie Buck on September 5, 1926. To this union were born two daughters and one son.

He united with the church at a Union Meeting in Wilmington, N.C. He was baptized by Elder H. A. Young on May 28, 1966. His membership was placed with the Church at Newport, N.C.

He was ordained as a deacon on September 18, 1966, of the Newport Church along with the late Brother Lee E. Pollard. In this office they served well together, faithfully in a most acceptable manner, giving good council when it was needed. His church, his family, his brother, neighbors and friends, have suffered a great loss in the passing of Brother Leo Higgins, but we believe and trust that our loss is his glorious gain.

Surviving are his wife, Sister Annie B. Higgins, three children; Mrs. Marvin Garner of Camp Hill, Pa., Mrs. Francis Garner of Pinetown, N.C., and Mr. Alton Higgins of Virginia Beach, Va., and a brother, Mr. Percy Higgins of Swansboro, N.C.

Funeral services were conducted at the Bell-Munden Funeral Home, Morehead City, N.C., by Elder H. A. Young and Elder Eugene Shepard. His body was laid to rest in the Cedar Grove Cemetery at Newport, N.C. Love and sympathy were expressed by the many flowers and the presence of a large number of friends and relatives.

May the God of love console and comfort his wife, children, grandchildren, great grandchildren, and his brother. May the God of everlasting peace and consolation keep them in His care.

Therefore, be it resolved that a copy of this obituary be given to the family, one recorded on the church book, and one be sent to Zion's Landmark for publication.

Done by order of the church in conference September 17, 1977.

Elder H. A. Young,
Moderator
Sister Annie Higgins,
Church Clerk
Sister Shirley Carroll,
and Sister Alice Hill,
Committee

EVANDER POPE

WHEREAS, it pleased the Lord in His infinite wisdom to remove by death our much beloved Brother, Evander Pope, on November 1, 1977. We bow in humble submission to His will.

Brother Pope was born January 23, 1911, in Herring Township, Sampson County, N.C., the son of William B. and Lillie Pope. In early life, he married Eula Tew and lived all his life in the same community in which he was born. Brother Pope was faithful to attend services at Harnett Church for over 50 years unless providently hindered as a true believer, but was never blessed to ask for a home with the Church until at his request the Church held services at his home on Wednesday night after the first Sunday in September, 1977. At the close of service he asked for a home in the church and was lovingly received. He was baptised the first Sunday in October, 1977, along with his son, Franklin, and Brother Kirby Naylor by Elder J. M. Mewborn.

While we mourn our loss, we do not mourn as those having no hope, for we believe Brother Pope manifested that hope, contending for that faith that is once delivered to

the saints, looking for the fulfillment of that hope and the appearing of our Lord and Savior, Jesus Christ.

Brother Pope leaves to mourn along with his companion and friends, two daughters, Mrs. Gertrell Hudson of Salemburg, N.C.; Mrs. Delores Quinn of Clinton, N.C.; two sons, Brother William Franklin and Douglas L. Pope of Clinton, N.C.

His funeral was conducted at Harnett Church by Elder J. M. Mewborn, assisted by Mssrs. Richard Vaughn, and A. B. Bryan. His body was laid to rest in the Church cemetery to await the glorious resurrection of all the saints of God.

Therefore, be it resolved that a copy of this obituary be recorded on our Church records, a copy be given the family, and a copy sent to Zion's Landmark for publication.

Done by order of Harnett Church on Saturday before the first Sunday in November, 1977.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
Graham Jackson, Committee
Fuller Jackson, Committee

THOMAS M. PARRISH

We, the church at Clement, bow in humble submission to the Almighty God who on August 5, 1977, saw fit to remove from our midst our beloved Brother, Thomas M. Parrish, who was born October 22, 1888; making his stay on earth 88 years. He was the son of the late Gaston and Penelope Parrish.

Brother Parrish was united in marriage to Ava Johnson on January 1, 1910, and she preceded him in death on October 12, 1973.

To this union were born 8 children, Mrs. Ima Johnson and Mrs. Melverine Langdon of Benson, N.C., Mrs. Christine Johnson of Fayetteville, Paul Parrish of Charleston, S.C., and Shelton Parrish of Benson. Mrs. Retha Creech, James Parrish and an infant son are deceased. Surviving are 29 grandchildren, 27 great-grandchildren, a sister, Mrs. Lillie Benson and a brother, W. G. Parrish of Benson.

Brother Tom, together with his wife, united with Clement Church September 12, 1953, and was baptized the following day by Elder Shepard Langdon. On July 11, 1954, he was ordained Deacon.

For about the last three years of his life, he was unable to attend church. His children cared for him during this time. Brother Tom bore his afflictions with much humbleness and meekness.

His funeral was conducted by Elder J. M. Mewborn and Mr. Ed Taylor in Minshew Funeral Chapel at Four Oaks. Afterwards his body was laid to rest beside that of his wife in Roselawn Cemetery in Benson to await the coming of the Lord.

May God bless his loved ones.
Done by order of Clement Church.
Elder T. Allen Johnson,
Moderator
Beulah Parrish, Clerk

BLACK RIVER UNION

The next session of the Black River Union meeting is appointed to be held with the Church at Primitive Zion, Harnett County, N.C., beginning on Saturday before the fifth Sunday in January, 1978, and will continue, the Lord will, through Sunday.

Primitive Zion Church is located about five miles northwest of Benson, N.C. Elder T. Allen Johnson is appointed to preach the introductory sermon and Elder W. C. Noles is his alternate.

A cordial invitation is extended to our brethren, sisters and friends, especially our ministering brethren, to visit with us in our union meeting.

Alonzo Barefoot, Union Clerk
Route 1,
Newton Grove, N.C. 28366

MILL BRANCH UNION

The next session of the Mill Branch Union was appointed to be held with Pee Dee Church the fifth Sunday and Saturday before in January, 1978, if the Lord wills. Services are to begin at 11:00 A.M. on Saturday and 10:30 A.M. on Sunday.

Those desiring directions to Pee Dee Church will follow Route 701 South from Conway, S.C. Go about one mile and turn right on first paved road at station. Then proceed about five miles; turn left, go about five miles; turn left again. Then go one mile to church.

We extend a cordial welcome to all our brethren, sisters and friends to come, visit and worship with us in our union meeting.

L. M. Vaught, Union Clerk
Route 2, Loris, S.C. 29569

LOWER COUNTRY LINE UNION

The next session of the Lower County Line Union was appointed to be held with Mount Lebanon Church, beginning Saturday before the fifth Sunday in January, 1978, and will continue, the Lord will, through Sunday following. Elder L. P. Martin was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate.

We invite all lovers of the truth to meet with us, especially our ministering brethren.

Clyde Satterfield,
Union Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Newport, Newport, N.C., the fifth Sunday and Saturday before in January, 1978.

Elder H. A. Young was appointed to preach the introductory sermon and Brother Johnny Carroll was appointed as his alternate.

We wish to invite our brethren, sisters and friends with a special invitation to our ministering brethren to come and visit with us in our union meeting.

H. A. Young, Clerk
Route 4, Box 362,
Jacksonville, N.C. 28540

ANGIER UNION MEETING

The next session of the Angier Union Meeting was appointed to be held with the Church at Willow Springs, Willow Springs, N.C., the fifth Sunday and Saturday before in January, 1978.

Elder Burch Wray was appointed to preach the introductory sermon, and Elder S. J. Sauls is his alternate. Services, the Lord will, are to begin at 11:00 A.M. on Saturday.

We invite all lovers of the truth to come and be with us, especially our ministering brethren.

E. T. Jones, Union Clerk
Route 3,
Fuquay-Varina, N.C. 27526

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ZION'S LANDMARK

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**PSALMS
CHAPTER 18**

The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

He sent from above, he took me, he drew me out of many waters.

He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

They prevented me in the day of my calamity: but the Lord was my stay.

He brought me forth also into a large place: he delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

For I have kept the ways of the Lord, and have not wickedly departed from my God.

For all his judgments were before me, and I did not put away his statutes from me.

EDITOR

ELDER J. M. MEWBORN **WILLOW SPRINGS, N. C. 27592**

ASSOCIATE EDITOR

GEORGE A. FULK **PILOT MOUNTAIN, N. C. 27041**

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AN OPEN LETTER TO ALL OF OUR SUBSCRIBERS AND READERS

According to the blessed will of God, His mercy and sovereign grace, He has blessed us to see the year, numbered on the calendar, 1978. The future is unknown to us, but it is a blessing (to us) when we are enabled to know who holds the future, as well as the past and present.

As we begin this year, 1978, I am asking our subscribers, church members, and friends, including the Elders and ministering brethren, everyone, to help us in procuring or obtaining new subscribers. We realize that only those people who love the truth, as we believe in Christ Jesus, will have any interest in the paper. We do lose subscribers by death (and occasionally for other causes) and without filling the gaps of these deceased people, we lose support for the paper. As you are already aware, the paper is dependent solely upon the subscriptions and gifts from subscribers and friends for its continuation.

At this point we would like to deeply thank our subscribers in the most humble way in which we know for the extra contributions and funds sent to us along with your renewals. Were it not for these extra contributions and gifts for the indigent fund, as well as the paper, we could not carry on. To those of you who have contributed in this manner or

way, regardless of the amount, may we say, "God bless you, and Thank You!" The paper, as well as everything, (including my unworthy self) is in His blessed Hand. Our humble desire is that God bless it to stand for the truth. This paper, Zion's Landmark, belongs to God and His people. Its continuation and perpetuity rest upon these two sources.

J. M. Mewborn, Editor

ELDER JOHN LELAND (1754-1841)

Recently, the following letter, written by Elder John Leland to Elder James Whitsitt, came to my attention. At the time it was written it was apparently sent anonymously (unsigned) by Elder Leland to Elder Whitsitt, which accounts for the heading of the article. In later years the letter was compiled with other writings of Elder Leland into a Volume of his entire writings on scripture and scriptural topics.

Elder Leland's memory will long continue in the souls and hearts of true Baptists for his uncompromising stand for religious liberty and freedom of worship (in the conscience) in the 18th century, when there was great persecution here to worship according to the leadings of one's own mind.

The following letter was written after the close of this phase of American history when Baptist ministers, members and entire congregations were forbidden by civil government to assemble

themselves together purely or solely for the purpose of religious worship. A new unrest had now appeared on the scene (1800-1835) when there was great conflict among the Baptists of the United States due to the appearance of a creeping deadly hydra-head that brought tenets of false doctrine. From this hydra-head the doctrine of Arminianism began to take root within the ranks of many Baptist Churches that eventually led to the separation among Baptists into the Old School or Primitive Baptist Church and the Missionary Baptist Church.

Arminian Baptists today claim Elder Leland as their own because of the vital or important role that he played in establishing the guarantee of freedom of worship clause in the first amendment of our United States of America Constitution. However, if anyone should have any doubt as to the kind of doctrine or faith that this beloved man upheld or stood for, we believe that such doubts will be clearly removed or permanently settled in his mind after reading this article.

I enjoyed reading this article and feel that you, our readers and subscribers, will likewise receive pleasure from it also.

J. M. Mewborn

**ANONYMOUSLY TO ELDER
JAMES WHITSITT
(SELECTED)**

If Christ died for all the human family, with one and the same view, why is it that the greater part of them live and die, without ever hearing of His name? If hearing of it is not necessary to salvation, why should so much time, expense, and affliction, be imposed on the world? If Christ has suffered all that is

necessary to make reconciliation to God for His people, what has chilled His love, that, either by withholding the means (money) for men to use to save themselves, or by limiting the displays of regenerating grace, by which He saves them, He should not save with ease, those who cost Him pain and blood? If Christ has not died for all, those for whom He did not die have no more cause to complain than the felon has, because no other appears to die for his crimes; and yet, to a spectator, this looks like a respecting of persons.

The law of eternal right will always be binding on rational beings, as long as the perfections of God, and the faculties of men exist. This law enjoins on all men (His chosen people) to believe all that God not only reveals, but that He does all that He commands. That God revealed the true Messiah, and the Messiah gave infallible proofs that He was the anointed, is certain; therefore, all who saw Him and His works, and did not believe in Him gave God the lie; and, all who do not believe the record that God has given of His Son, make Him a liar. It is, moreover, true, that all who do not believe shall be damned; they are condemned already. The light is not the condemnation, only by exposing the evil deed of breaking the law.

To believe that man will be condemned for simply not believing that Christ died for them, is preposterous; and, if He did not die for them, it would condemn them for not believing a lie. If a prince falls in love with one of a family of vicious habits, and marries one of them, and frees her from her debts, and reclaims her from her vices, does this deliver the rest of the family

from the restraints and penalties of the law? Can they justify themselves by pleading that the prince has married one of the family? That Man (Adam) was made upright at first is clear from the scripture (See Eccl. 7:29), and because of his (man's) transgression and the bringing forth of sin caused him to fall into total depravity is all clear from the scriptures. But where is the way of escape, and, in case they (His chosen people in Adam) have relapsed, He has promised to cast away all their sins, make themselves new hearts, and renew right spirits within them, is also clear from the scripture; but, from this, does it follow that men are bound to be better than Adam was, to possess eternal life — the unction from the Holy One — new covenant blessings, which came not by Adam, Abraham, or Moses, but by Jesus Christ?

A question here arises, whether a destitution of the Holy Spirit, of the grace of eternal life, is a sin? That men will be condemned for their sins without it, is certain; but, will they be condemned because God has not granted unto them repentance unto life, and given unto them the water that springs up into eternal life?

A WORD OF EXPERIENCE

In the years 1772-73, etc., my mind was so solemnly impressed with eternal realities, as to be made to turn me from the power of Satan, unto the living God; whether from the Bible I read, the preaching I heard, the teachings of the Holy Spirit, or some other cause, I did as firmly believe the following articles, as I believed that Jesus Christ was the Savior of sinners:

1. That all men are guilty sin-

ners, and that God would be just and clear, if He damned them all.

2. That Christ did, before the foundation of the world, predestinate a certain number of the human family for His bride, to bring to grace and glory.

3. That Jesus died for sinners, and for His elect sheep only.

4. That those for whom He did not die, will have no cause to complain, as the law under which they were placed, was altogether reasonable.

5. That Christ has and will always call His elect to Him while on earth, before they die.

6. That those whom He predestinated, redeemed and called, He has also kept and will continue to keep by His power, and bring them safe to glory.

7. That there will be a general resurrection, both of the just and the unjust.

8. That, following the resurrection, final judgment will commence, when the righteous sheep would be placed on the right hand of Christ, and admitted into life eternal; and the wicked (goats) on the left hand, doomed to everlasting fire.

In the belief of these articles, and what was collateral therewith, my feeble efforts in the ministry began in 1774, with but very little thought of how many and weighty the consequences of these premises were. But, now, after an experience of fifty-seven years, and after going over the ground thousands of times, with all the research and candor in my power, I dare not pull up stakes and make a new start. Many uncertainties arise in my mind, many questions spring up that I cannot

answer: but, every other system that I explore, has greater difficulties, and worse conclusions.

Sometimes a query arises in my mind, whether a gracious God could not have revealed His designs in a manner so clear, that there could be no doubts or disputations about them. But, here I am checked. If revelation were otherwise, or if my capacity were so enlarged that I could solve every question that ever arose in my mind, that same enlargement of mind would unfold ten thousand more questions, which, as yet, I have no strength of thought to conceive of. There would be no getting through the dark place, unless creatures should be omniscient.

The doctrine of the trinity is too profound for my intellect. That there are three that bear record in Heaven, God has said, and I believe; and that is all. The Holy Ghost, in some places, seems to take the lead of the Father; see Phil. 4:20; Col. 1:8 2:2; 3:17. Why should not the Arians, from this, believe that the Father was appointed by the Holy Ghost to do what He does? That Christ is the first — God over all — Ubiquity (or omnipresence) itself, I believe; and, I have wished that those who deny that Jesus is Jehovah, would begin at the beginning of the Christian alphabet, and tell how a virgin could conceive and bear a child; if they can do that, they will as easily understand how the same child can be the mighty God and everlasting Father.

The doctrine of redemption by the blood of Christ, is the only foundation for the hope of pardon and forgiveness that I have; and yet, in all its ramifications, it absorbs

me. Why should God admit of a vicarious or substitutional atonement in the Christocracy and forbid it in the Theocracy, and, indeed, in all civil governments? Is it possible for the guilt of criminals to be transferred to one who is innocent? If Christ had no guilt, in what did His sufferings consist?

The principle of universal atonement and limited grace, which is now very popular, gives no relief to but one hitch of the mind. When the mind is burdened with the thought, "why does God love Jacob more than Esau;" to answer, "a general atonement is made for all alike," may ease the first thought; but, when we are told that many will gain nothing by the atonement but an aggravated curse, the heart sickens to think that God would be at so much expense to get a pretense to condemn men.

In the 8, 9, 10, 11, of Romans, Paul rests the subject logically. He vindicates the sovereignty of God with the hand of a master; but, when he undertook to wade into the goodness and equity of Jehovah, he found the waters swell from the ankles to the knees — to the loins — to the heart; and, rising to the chin, before his mouth was stopped, he cried out, "Oh! the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Roms. 11:33. And there he has left me to grovel still.

Notwithstanding, I find myself at a great loss about many things; yet, in one point of light, I rejoice that the ministration of life is hidden from the wise and prudent, and many of its essentials, or stronger points,

from the saints of God. Sin has sunk men into such guilt and pollution, that any scheme which human minds can understand, would be utterly incompetent to restore. It requires a design or purpose formed in infinite wisdom, and executed in infinite wisdom and love, to meet the sinner's necessities, and relieve his woes; and, if thus founded and executed, how incompetent the limited wisdom of man must be to comprehend it. In this view of the subject if I could comprehend the gospel system, I should not dare to trust in it.

I have personally known more than one thousand Baptist preachers in my life; nearly one-half of them have gone the way of all the earth; but few remain who have been in the ministry as long as myself; and the time of my departure is at hand. Soon I must test the reality of the religion I have preached to others, and feebly labored to possess myself. My only hope of acceptance with God, is founded on the mercy of God, flowing through Christ. Unless my soul and my services are washed in the blood of the Lamb, and perfumed by the intercession of the great High Priest, they will — they ought to be rejected.

Farewell, my friend; we are strangers to each other; nor do I expect to see your face in this world. Should we both be so favored of the Lord as to be admitted into Paradise, perhaps some friendly angel or kindred spirit may point you out to me, and say, "This is James Whitsitt;" or will the knowledge of disembodied spirits be so intuitive, that they will know each other without introduction?

Many things have crowded into

my mind while I have been writing, which I have entirely suppressed; and, those articles that I have touched upon, have been so concisely handled, that I find, by review, they are left obscure; but, I never copy off, but trust to the original draught.

In unknown regions days and dates are unknown. Ask not after my name, seeing it is secret. (The writings of John Ireland).

(Elder) John Ireland

Taken from the July 16, 1977, issue of **THE BAPTIST EXAMINER**.

JACOB AND ESAU

"As it is written, Jacob have I loved, but Esau have I hated." Romans 9:13. I know there are some that differ about Jacob and Esau, but I hope the Lord will bless me to explain what I hope I have been made to believe or what I hope He has revealed to me on this subject. We read in, Genesis 25-23, "And the Lord said unto her, two nations are in thy 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."

The two nations, spoken of here in the womb to me, are the righteous nation, (Jacob) and the ungodly nation (Esau). I believe Jacob here represents the elect of God (His chosen ones), and Esau is a figure of the non-elect, the wicked or the goats. Now we go to Romans 9-11, "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."

So, we cannot say that God loved

Jacob because he had done any good, for he was not yet born when God held this election. Also, we cannot say that God hated Esau because he had done any evil, because he likewise had not been born. Now let us trace Jacob through the scriptures and see if we can find if He is one of the elect. We find him spoken of in Exodus 3, three times in this same chapter. "Moreover He said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob; And Moses hid His face; for He was afraid to look upon God." Exodus 3:6.

We do not find Esau spoken of in any of the places with Abraham, Isaac, and Jacob. In Matthew 8:11, "And I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Esau was not spoken of in this verse. Now, we will look and see if we can find what became of Esau. In Hebs. 11:20, "By faith Isaac blessed Jacob and Esau concerning things to come." To me he had reference to natural things or natural blessings here spoken of because Esau was included in them. This point is verified by the scripture, "He sendeth rain on the just and on the unjust." Matt. 5:45.

In Jeremiah 49:10, "But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren and his neighbors, and he is not." And we find more said about Esau, in Obadiah verse 18, "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour

them; and there shall not be any remaining of the house of Esau; For the Lord hath spoken it."

It seems from this verse of scripture that Esau was created for stubble, to be burned by the fire and flame spoken of. I know there are people who say that God would be unjust to save one and not another, but that is not true for God is a just God. He made all things for Himself, yea even the wicked for the day of evil. See Prov. 16:4; also in Isaiah 46:10, "Declaring the end from the beginning, and from ancient times the things that are not yet none, saying, my counsel shall stand, and I will do all my pleasure." Rev. 4:11, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." So this is enough to prove that God has made all things for Himself and for His own good pleasure, they were created. So, if it is His pleasure to save one and not another, no harm has been done for they are His, all of them, to make final, complete disposal as He sees fit.

There are some that will tell you that Jacob represents the spirit and Esau the flesh, but I have not understood it that way. The elect were created in Jesus Christ before the world was and they will be visited by His spirit here in time, and be born of His spirit, but the non-elect will not receive this blessing from God. There is one other scripture I want to mention. I don't know whether it is in connection with these same thoughts, but it is found in Matthew 1:2. "Abraham, begat Isaac; and Isaac, begat Jacob, and Jacob begat Judas and his

brethren." Here, Esau was left out although He was Isaac's son according to the flesh. So, why was he left out at this place, if he was not one of the non-elect?

Yours in hope,

(Elder) Charles R. Ball, Sr.

1420 South Askin Street,

Martinsville, Va. 24112

December 1, 1977

HISTORICAL

EVIL OVERCOME WITH GOOD

"Be not overcome of evil, but overcome evil with good." (Romans 12:21)

Among the incidents of the Revolutionary War, it is recorded that there lived at Ephrata, Pennsylvania, an Old Baptist minister, Peter Miller, who had a very staunch enemy in his community who was also a notorious fighter against the Old Baptist. This enemy, during the war, was charged and found guilty of treason, and for this was sentenced to hang. As soon as sentence was passed, Peter Miller set out on foot to visit General Washington at Philadelphia to intercede for the man's life. George Washington told the minister that he was sorry but his pleadings for his friend could not be granted. "My friend!" exclaimed Peter Miller, "I have no worse enemy living than that man."

"What?" said General Washington, "You have walked sixty miles to plead for the life of your enemy? That in my judgment puts the matter in a different light. I will grant you his pardon." The pardon was made out and Peter Miller hastened at once towards the place of execution, which was fifteen

miles from Philadelphia, and which was to take place in the afternoon of that day. He arrived just as the man was being carried to the scaffold, and the doomed man, seeing the minister walk up, exclaimed, "There is old Peter Miller. He has walked all the way from Ephrata to gratify his revenge by seeing me hang!"

The words were scarcely out of his mouth when Peter Miller handed him his pardon and thus his life was spared.

E.W. Powell

Primitive Monitor, 1912

and

The Christian Pathway,

Nov., 1977.

HE NEVER LEAVES HIS OWN WITHOUT HOPE

According to Scripture, the words of God, as recorded by the prophets of old, were written to His elect children, those He chose for His very own, and to none other. And we believe His ELECT are the only people on earth who are blessed to comprehend the true and actual meaning of Scripture. It is foolishness to the non-elect. The Holy Word was recorded, NOT TO SAVE A SOUL, but for the comfort, edification, and encouragement of His poor and afflicted generation ... "the babes in Christ." "For it is written; I will destroy the wisdom of the wise and will bring to NOTHING the understanding of the prudent." I Cor. 1:19. "He respecteth NOT ANY that are wise of heart." Job. 37:24. "He regardeth not persons (as such) nor taketh rewards." Deut. 10:7. "They that are in the flesh cannot please God." Rom. 8:8.

God's elect do not claim to be worldly wise and prudent, not worldly educated in the ways of man. They have little of these so-called attributes. The Apostle Paul said: "For the preaching of the cross is to them that perish (the non-elect) foolishness; but unto us (the elect) which are saved, it is the POWER OF GOD." I. Cor. 1:18.

Dear Elect, He loves you with a love that has no beginning and no ending. "He loves you because He loves you." Deut. 7:8. Does He need a better reason? Aren't you satisfied with it? He has a deep interest in His elect children. He calls them "MINE!" You do not know that you are one of those blessed people, but you HOPE. "And you are saved by hope." You live by hope ... it sustains you. The world tells us God would be unjust if He did thus and so. Can you comprehend an "unjust" God? He KNOWS what He is about. "He is about His Father's business." Luke 2:40. And "beholden to NO one." "And He said; I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and I will be gracious and will shew mercy ON WHOM I WILL SHEW MERCY." Ex. 33:19. "And WHO will let it?" Oh, who can stay or direct the Hand of our mighty God? His power has NO limit! He is your Saviour, your Guide, your Protector. There is NOTHING too hard for Him." Gen. 18:14. "I will go before thee and make the crooked places straight; I will break in pieces the gates of brass; and the gates shall not be shut." Isa. 45:2. Only He can shut them. Only He can open them. Oh, if He will open the gate for this poor, unworthy sinner — there is hope. "Is

there anything too hard for Him?" The only space in Scripture given to the non-elect, as I see it, is warning them of the wrath to come. "He answered and said to them; He that soweth the good seed is the SON of Man; the field is the world; the good seed are the children of the Kingdom (His elect) and the tares (non-elect) are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather OUT of His kingdom ALL THINGS THAT OFFEND, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear." Mat. 13:37, 43. Only the chosen children of God hath those special ears to hear this truth. "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." (Only He can). Oh, dear ones, if only we are of the good seed — the children of His Kingdom! But we can only live and hope — and there is so much to hope for. His children surely, surely are blessed beyond measure. All these promises are for them and them only. He chose His children because it was His own good pleasure to do so ... because "I will have mercy on whom I will have mercy." Dear ones, He did have mercy on you, if you are among the elect. "But," you say, "What did a poor worm of the dust, as you feel to be, do to deserve such a wonderful blessing?" What

could you do? "Stand still and see the power of God." Do you believe your salvation is based on works? Of course not. "Man's works are but filthy rags." "Then," you ask, "Why this unworthy sinner?" Because you are among the chosen. It was His own will and His own good pleasure that He had mercy on you and He loved you before you were born. Does He need another reason? Do you expect one? The non-elect do not believe such doctrine. It is foolishness to them. But, you see, it has not been revealed to them that "salvation is of the Lord." They want to help. (With a FINISHED work)! They do not believe it when they read; "Ye have NOT chosen me, but I have CHOSEN you, etc." John 15:16. How much plainer could it be? "I speak NOT of ye all; I know whom I have CHOSEN." John 13:18. Jesus is the Vine. "I am the Vine (Jesus), ye are the branches (the elect). He that abideth in Me, and I in Him, the same bringeth forth fruit; for without Me ye can do nothing." John 15:5. Where is the free will? How did you become one of the branches? "Ye have NOT chosen me — I have chosen you." No other way! "Jesus saith, I am the WAY, the truth and the life; no man cometh unto the Father, but by ME." John 14:16. Can we change the mind of God? "I am of ONE mind and change not." "This IS the Way, walk ye in it." Isa. 30:21. Do we have another choice, Dear Reader? Do we want one? Who made the Way? "God ordained the Way," and, Oh, Dear Sinner, if you are blessed to walk in it, ye are Heaven bound. You did nothing to gain access to this Way. "It is impossible with me." "For by grace are ye saved," How?

"through faith; and NOT of yourselves, it is the gift of God, NOT of works, lest any man should boast." Eph. 2:8, 9. "It is not in man that walketh to direct his steps." How could you do it? Oh, Dear Friend, you know this is true. You tried and failed. What better proof is there? The Truth, as it is; The Way, as it is; the PROPHECY, as it is; the SWEET PROMISES, as they are, the ENCOURAGEMENT, as recorded, are All written to and for God's elect. Each word applies to them.

He explains the Way: "In the world ye shall have tribulation." John 16:33. You will encounter the "fiery furnace;" you will "suffer afflictions;" "He will sift you through the sieve." But we read; "Wherefore I desire that ye faint not at my tribulations for you, which is YOUR GLORY." Eph. 3:13. Should we ever complain? Why do we do it? "Oh, ye of little faith."

Remember, God's children are never left without hope. "If ye suffer with Him; ye will reign with Him." II Tim. 2:12. "He will speak peace unto His people, and to His saints." Psm. 85:8. "Thou hast forgiven the iniquity of Thy people, Thou hast covered all their sins." Psm. 35:2. Where are our sins? "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:19. "And I will remember their sins no more." Jer. 31:34. So, "THERE IS THEREFORE NOW NO condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. 8:1. Could we possibly ask for more? And could we boast, if God in His

mercy chose us, knowing our sinful nature, our faltering steps?

So, dear Reader, we just have to believe in the predestination of ALL things, **ABSOLUTE!**, in a God who, for no reason other than His love for you, chose you for that reason ... **BEFORE** you were born, "having done neither good nor evil." "For whom He did foreknow, He also did predestinate to be conformed to the image of His son, etc." Rom. 8:29. He had a purpose. "And we know that **ALL** things work together for good to them that love God, to them who are **CALLED** according to **HIS** purpose." Rom. 8:28. If you have been chosen, it was God's free gift to you — an unmerited favor. If the promises comfort you, they were written for you, and you are His chosen. If the Scriptures have been revealed to you, you have been chosen. And if you are among that **CHOSEN** number, you are among "the fewest of all people" ... and the most blessed and fortunate on the face of the earth.

We all have to die and leave this world and we read, "The wages of sin is death, but the **GIFT** of God **IS** eternal life through Jesus Christ our Lord." Rom. 6:23. Dear Reader, your salvation is your **GIFT** from that blessed Redeemer who loved you so much He died on the rugged tree of the cross that you, through His suffering, might live on forever and forever in peace, and joy — be like Him and be satisfied in heaven forevermore. Take courage; do not fear man. God **NEVER** leaves you. "So that we might boldly say, the **LORD** is my Helper, and I will not fear what man shall do unto me." James 13:6. Dear Reader, you are **SAFE** in Him. "Praise His Holy

Name." That is **ALL** you can do. And that you **DO!**

Your Way on this earth may be weary, uneven, rugged — in the deep valley some of the time, but your **WAY** is **HIS WAY** and it will lead to **HIS Kingdom ... and PEACE.**

"We are a garden walled around,
CHOSEN and made **PECULIAR**
GROUND,

A little spot enclosed by **GRACE**

Out of the world's wild wilderness."

Elizabeth C. Edwards
417 South Boylan Ave.
Raleigh, N. C. 17603
September 17, 1977

A GOOD LETTER

Dear Brother Mewborn,

I am enclosing a good letter that I received earlier this year from Sister Sallie E. Hawkins, Burlington, N. C. She came to one of the services at Ross' Church, Durham, N. C., about the time when I first begun visiting the church at that place. I am not worthy to receive such a kind letter; having enjoyed reading of her experience in the services that day, I am enclosing it to you for publication in the Zion's Landmark, should you deem it proper, with the hope that others will enjoy it too.

Come to see us whenever you can and have that mind.

Your unworthy, least bro. in hope, (Elder) Curtis Parrish

Route 1
Angier, N.C. 27501
September 10, 1977

A CRUMB FROM THE MASTER'S TABLE

Dear Brother Parrish,

(Should I be worthy to call you "Brother.") If it be God's will, I hope He will guide me in such a way that I can be enabled to say just a few words about our Sunday meeting at Ross' Church at Durham, N. C. It has given me much trouble this week for taking up your valuable time, trying to talk to you, but I did enjoy your sermon very much. I just could not help from trying to talk to you. It mean't so much to me.

Dear Brother, I do not feel that anyone goes as low as I do, just starving for one little crumb of His mercy from the Master's table. I was so blue, so low in my feelings, cast down, on Saturday night. I just felt that I could not go anywhere among God's little saints. I retired for the night, still so low down. I thought, "how can I go on this way." So I lay there for so long a time in my weak way, begging for mercy and strength, could it be His will. I knew in my poor, unworthy feelings that He has all power and that He was able to reach my case, giving me strength one more time to go and feast from that wonderful blessing that can only come from on high. I continued begging, pleading and shedding tears until I fell asleep. In this manner God did send some relief.

Oh, it is so wonderful when I am enabled to go to church and see God's chosen, elect people. You all were singing when we arrived at the church, and as I entered the building, something picked me up. I felt as light as a feather. I found a seat and started singing. I was so

happy. I was overwhelmed in my feelings to the extent that I could have gathered the whole church in my arms and embraced them. I knew I had not the words to express it, but I wanted to tell them how much I loved each and everyone of them.

I have always felt that the Primitive Baptist was the true church. But what gives me great trouble is whether I am one of His little ones. If I am one of His little ones, it is by His Grace and Grace alone and by His mercy. There is nothing good this sinner has ever done. My greatest desire is that God will bless me to live right and bless me with His love that I can be kind to everyone. I have much desire to be a good wife and mother to my precious children that God gave me. On top of it all, a deep desire within is that God will bless me to be a faithful member of the church. They have let my unworthy name continue with them for over thirty years. I do not know how they have endured or put up with me. Some of the way has been rough with times of trouble, but I have never seen the time that I wanted to turn back. I just do not feel that I could stay here if they should turn me down. You nor anyone else can know what it means to me to be able to visit with such wonderful people. My dear brother, God blessed you to speak my unworthy feelings. When you made the statement from the pulpit, "Just a few minutes of that rejoicing pays for it all," I could hardly keep from holding my seat. I just wanted to go where you were, embrace you, and shout to the top of my voice. It was so wonderful to be fed just once more!

I hope that it is God's will for you to be made satisfied to serve that little church. Ross's is a wonderful place for me. I have found so much love and sweet fellowship among that little flock. I have been made to feel more at home with the little, small crowds. That is where I desire to go for I always feel so little and unworthy. I have to go with a bowed (down) head, begging for His mercy. I feel that all things are in His blessed Hand and definitely not in ours. God has an eternal purpose in His own mind in all that is taking place today in this unfriendly world. We cannot understand it, but rest assured, He knows what it is all about. I believe that!

I have wondered so many times just why I had to be in that awful car wreck. I was so badly broken up. Before I left the hospital, after staying there and lying upon my back for seventy (70) days, I was made to see that my Heavenly Father had a blessed purpose in it. What I was made to see was that God purposed to show this sinner just where all my strength and all my help had to come from. Sometimes, it was a Heavenly place to be, right there in that hospital room, lying flat upon my poor broken back. You spoke of the resurrection when all of God's little ones will be made alike. I saw that very thing while in the hospital during those seventy (70) days.

One time during my confinement there my room was filled with a number of people. They were standing so thickly around my bed. I remarked, "What does this mean for all these precious people to be gathered around this sinner?" A voice spoke to me and said, "These

are all God's little ones. They are all praying for you." I did feel this voice so strongly. I was lifted so highly in my feelings. It mean't so much to unworthy me.

When I came home, all I could think or talk about was that awful wreck and the mercy of the good Lord. I was afraid that I would worry my dear friends when they came to see me. I had such a desire to talk to someone about my experience in this trouble, so I wrote to Elder Adams and Elder Mewborn. They had my letter published in the March 15, 1973, issue of the Landmark concerning the things which I was brought through. This was to my surprise, but it was for me to get relief through writing that letter.

Brother Parrish, I know that you do not know me very well, but I do hope this attempt in writing will not worry you. Please, if you can, look over my many mistakes. Forgive me if you can. I just could not get you off my mind. May God bless you and your dear family. If you should ever get down low enough where you feel that you do not have a friend on earth, nor one hereafter, please remember this unworthy one.

Yours in blessed hope,
Sallie E. (Mrs. Robert B.)
Hawkins
1548 Albright Street
Burlington, N. C. 27215

THE VILEST OF THE VILE

Dear Brother J. M.,

It came to me today with force that it is necessary and encumbant for a Child of God to hate himself, because of the evil principle of sin that dwells in his flesh.

So-called Arminian Christians agree with worldly psychologists

that self-esteem is vital to successful living. But I wonder if God is showing me the opposite — that God's sheep must come to totally loathe their own human selves. Is that the meaning of Proverbs 16:5, "Everyone that is proud in heart is an abomination to the Lord."

I think so, for John 12:25 says: "He that hateth his life in this world shall keep it unto life eternal." And also Luke 14:26 says: "If any man hate not his own life he cannot be my disciple."

There is so much that I hate in myself, my perversity and indulgence. Yet, strangely, I have much pride and self love in my nature, also needing to be rooted out.

I cannot even say that I am "the chief of sinners." The word "chief" is proper for illustrious sinners. But I am just a common, rotten sinner much more an "Indian" than a "chief." Praise God, though, the process of enlightenment seems to be progressing, and I am seeing more and more the vanity and blackness at the core of my "natural man." In God's own time, my awareness of evil within may become a perfect heart conviction, beyond the grace I now hope I have.

Paul said in Romans 7:24, "O wretched man that I am!" Job said in Job 42:6, "I abhor myself." John the Baptist said in Matt. 3:11, "I am not worthy" to bear Christ's shoes. Isaiah said in Isaiah 6:5, "I am undone; because I am a man of unclean lips." David said in Psalms 51:3, 5, "My sin is ever before me. Behold, I was shapen in iniquity." Peter said in Luke 5:8, "I am a sinful man, O Lord."

The world says independence and self-love are good and necessary.

Yet, I truly believe man's universal, inborn tendency to be addicted to his own egos and bellies is the essence of total human depravity. Perhaps, most people would not fully agree with this conclusion. Yet, I will hold it unless God should give me to see otherwise. Unpopular as it is, I know God's ways are higher than man's ways (See Isaiah 55:9) and I know that things highly esteemed by men are an abomination in the sight of God. Luke 16:15. A love affair with one's own mortal nature is one example of an abomination to God, being highly esteemed by humans.

These words I pass along for possible use sometime. Please discard them, if deserved.

Yours in hope,

Lewis Price

1101 East Hillsboro Street,

Raleigh, N.C. 27603

December 13, 1977

GOD, THE CREATOR OF ALL THINGS

Dear Elder Mewborn,

I see that my subscription to the dear Zion's Landmark expires this month. Please find enclosed my personal check in the amount of eleven dollars for another two years.

I thoroughly enjoyed your editorial in the July Landmark on Absolute Predestination Of All Things. My Bible says all things were made by Him; and without Him was not anything made that was made." John 1:3.

I see by this scripture that the Lord is the Creator of all things, being the all-wise, all powerful God. If something comes up that He did not make or Create, then we do not have the all-wise, all powerful God.

(God forbid). We believe in the true and living God, The Supreme Deity of the universe, who sleeps not nor slumbers not. In my Bible the doctrine of the absolute sovereignty of God in all things is taught through out and I can not see where there is any other way in which there could come something that God did not know about. In the way I see it there is but one God, one faith, one baptism, and one hope of our calling, and that eternal hope comes down from the giver of all good gifts and grace.

I furthermore believe that when we enter this time world our course has already been laid out for us from the foundation of the world and we have to walk therein. There is no way of turning from it.

I think the Isralites at the Red Sea were a type and shadow of those whose course has been laid out, and to point to another type of the same thing is manifested in the twenty-second chapter of Numbers in the case of Balaam, the Ass, and the Angel. Balaam and the ass could not walk on either side of the way. You see, there was no way of turning, as was set forth there in the Red Sea, when the two walls of water rolled back for the children of Israel to pass through.

So, the little child of grace is hedged in on all sides by the love of God, and there is no way of turning, if we are led by His unerring Spirit and the powerful love of God in all our ways. (if I am also a child of God).

Yes, all things were made by Him. Just look around you and behold the beauty and glory of His Handiwork, the beauty of the flowers, the trees, the mountains,

rivers, and streams. How beautiful to behold the fleecy, white clouds, floating in a field of blue on a clear day or the stars and moon in a beautiful sky at night! How close can one get to the glory of Heaven than to be carried in the spirit to observe all these beauties, the handiwork of our Lord and Savior Jesus Christ.

Then who can deny that God is not the Creator of all things? Brother Mewborn, do with this as you see fit. I never intended for this to be so long.

I hope I am a little
brother in hope,
Denver D. Cryer
Route 1, Box 578
Merryville, Louisiana 70653
December 9, 1977

ALL THINGS ARE IN HIS HAND

Dear Elder Mewborn,

Enclosed is a check for ten dollars for two years' renewal to the Zion's Landmark. You may use the extra as you see fit.

I enjoyed the meeting at Old Harnett Church the first Saturday in December, 1977, and meeting with all the precious brethren and sisters in Christ. I extend to you an invitation to come and be with us at Mill Branch Church anytime.

Brother Mewborn, it makes me feel good to know what you stand for in the way of doctrine among our people, or that which we hope to believe. There seems to be some that want to bring into our midst that God has no part in the evil of this world. Dear brother, when we are enabled to look on our own lives, see ourselves as we are in nature and what we hope to be by His grace with the hope that God has loved us with an

everlasting love, then may I say, if all things are not in His blessed Hand and controlled by Him, as such, the foundation of our hope of His love for us would not be very strong.

I hope for you the very best in all of your undertakings.

Humbly your brother, I trust,
(Elder) McLane Horne,
Route 4,
Loris, S.C. 29569
December 8, 1977

TRIALS WILL PROVE A BLESSING FOR HIS PEOPLE

Dear Elder Mewborn,

I see my renewal is past due for the Landmark. I wrote a check early in September and could not find an envelope in which to mail it. I laid it up and almost forget to mail it. This is just another one of my weaknesses. I am sending a check for \$7.00 to renew the Landmark for one year. Do as you see fit with the other \$1.00. I do find a lot of comfort in reading the Landmark. Sometimes, I get my old ones and read as many as two or three a day.

Last night, I dreamed that I looked out my window by the bed and saw the darkest clouds I had ever seen. I thought surely we are going to have a terrible storm or hurricane. The clouds were so black and were rolling upwards. They seemed to be coming right toward me. I turned my head for a moment and was afraid to look. Then, I looked back the second time and the clouds were still black and rolling, but there was a small ray of light in the midst as bright as the noon day sun. I did not feel afraid anymore for I felt surely the Lord is in the midst, controlling the storm. We have so

many storms and troubles in this life, but, if we have that little hope in our breast, and are blessed to feel that the Lord is controlling all things, then we have seen that little ray of light and feel a calmness in our breast.

Sometimes, I grumble and complain at my troubles here and wonder why is it thus with me. Then, sometimes, I am made to see they are all for my good. They make us more humble. They make us call upon the Lord for His mercy, and make us more thankful when He bestow His blessings on us. If we never had any troubles here, we would never be made to pray. We would never know from whence all our blessings have come. Forgive me for writing so much and taking up so much of your time. I did not mean to do this.

A little sister in hope,
Elsie C. Turner
Route 2, Box 878
Bassett, Va. 24055
October 16, 1977

HAS HOPE

Dear Elder Mewborn,

Enclosed is a check for my Zion's Landmark renewal which is out the coming month of February. I love the Landmark very much. It sets forth the doctrine that I have been made to believe. I only hope I am in that number that all these dear ones write about. I live alone and get very lonesome. For this reason it is such comfort to receive it. I usually read it through before I lay it down.

Please pray for me, a poor sinner, saved by grace, if saved at all.

Vera M. Simpkins
Route 1, Box 526
Radford, Va. 24141
December 8, 1977

POETRY

(Editor's Note: For sometime we have been publishing the poetry of the late Elder Thomas C. Hart. Elder Hart (1842-1926) lived the greater part of his life near LaGrange, Lenoir County, N.C., and was blessed with the unusual gift of preaching his sermons in poetry.

The following poem entitled, "Faith Without Works Is Dead," was composed concerning two of his neighbors that were farmers. One of them was named Gray and the other Jones. The one by the name of Gray was my maternal great-grandfather. All three lived within two miles of each other. We believe that you will enjoy reading this unusual poem.

J. M. Mewborn)

**FAITH WITHOUT WORKS
IS DEAD**

Said Farmer Jones in a whining tone
To his good old neighbor Gray,
"I've worn my knees through to the
bone;
But it ain't no use to pray.

I've prayed to the Lord a thousand
times
For to make this here corn grow.
And why your'n beats it so and
climbs
I's give a deal to know."

Said Farmer Gray to his neighbor
Jones
In his easy quiet way,
"When prayers get mixed with lazy
bones
They don't make farming pay.

Your weeds I notice are good and
tall
In spite of all your prayers.

You may pray for corn till the
heavens fall
If you don't dig up the tares.

My prayers are mixed with a little
toil
Along in every row
And I work this mixture into the soil
Quite vigorous with the hoe.

So, while I'm praying I use my hoe,
And do my level best
To keep down the weeds along each
row
And the Lord will do the rest.

It's well to pray both night and morn
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows."

(Elder) Thomas C. Hart,
(Dec'd.)
LaGrange, N.C.

**FEELS TO BE THE
CHIEF OF SINNERS**

Dear Brother Mewborn,

You will find enclosed \$8.00 for
renewal of Zion's Landmark for
another year. The other two dollars
is for you to do with as you wish.
Please remember me when at the
throne of Grace for I feel to be the
chief of sinners. May the Lord bless
you in all your undertakings.

A little sister, I hope,
if one at all,
Mrs. W. E. Skittletharpe
Roper, N.C.
December 9, 1977

**CORRESPONDENCE, CHURCH
NEWS, ETC.**

ENJOYED GOOD MEETINGS

Dear Brother Mewborn,
It is time to renew my subscription for
Zion's Landmark. I am sorry that I am not

able at this time to subscribe for two years. So, I am enclosing a check for \$6.00 for one year.

I surely would hate to miss a copy. The doctrine it contains is such a comfort to me. If I know anything about it, I whole heartedly agree with the precious truth all the dear writers stand for.

I believe God knew the end from the beginning and from ancient times the things not yet done. I wish I could express it the way I feel it but seems I am not able to put it in writing.

I had the good pleasure to attend the yearly meeting, the association and the union meeting at Goldsboro recently. It was all so wonderful. All the Elders were surely blessed to preach the truth as it is in Christ our Lord, for our edification and His glory. I feel I was able to get a crumb or two from the Master's table. The Lord has been good to me all the days of my life. Sometimes, my hope grows so small I have to hope for a hope. But praise His Holy name, when I'm blessed to have such good preaching, my hope is renewed.

I hope you and family are well. Remember me in your prayers. Cast a mantle of love over my mistakes.

A Sister in hope,
Mrs. A. J. Best
Dewitt, Va.
November 4, 1977

ENJOYED EDITORIAL

Dear Brother Fulk,

It seems that I cannot retire for the day until I try in my poor, feeble way to tell you how much I enjoyed your editorial in the October issue of the *Landmark*. I don't know when I have ever enjoyed any writing more. It was food to my poor hungry soul. It just seemed that, it was all meant for poor me especially this part, "At the appointed time, and not until then, Christ overcomes the world that is in you and you are blest to rejoice in the Lord as Mary was down at Jesus' feet in humbleness and humility where there is nothing but love." I feel I can truly say there have been a few times when I felt like Jesus had overcome the world in me. But,

times like these are not often felt. The down-sittings we have, make us to rejoice in those heavenly places more than we are able to express. It is better felt than told. I hope God will bless you and give you a mind to write many more good editorials for the *Landmark*. I read it (this one) with my eyes filled with tears.

I hope you and Sister Ruby are well and still able to go to church. When you kneel to pray, if not asking too much, please remember this poor sinner.

With much love and sweet fellowship, I am, I hope, by the Grace of God.

A little sister,
Vera S. Hardee
Route No. 3,
Dunn, N.C.
November 10, 1977

A LOVER OF THE TRUTH

Dear Elder Mewborn,

I am enclosing (funds) eight dollars for my renewal to the *Landmark* for another year. You may use the small amount over as you think best. I always enjoy the *Landmark*, BUT I have especially enjoyed the editorials on **Conditionalism and Predestination**. I can't tell you if I understand all of it, but I can tell you, that my heart will not accept any other doctrine, just the Old School Baptist. I love it.

Thank you for your
love and labour,
Mrs. G. C. Jackson
1009 North Guthrie Avenue
Durham, N.C.
October 18, 1977

A WELL-WISHER OF THE PAPER

Dear Elder Mewborn,

Enclosed you will find \$11.00 for which you will please renew our subscription to *Zion's Landmark* for two years.

We really enjoy reading it. It is food for the soul. May God bless you to continue your good job in publishing it.

Sincerely yours,
Alton Page
Route 2
Elon College, N.C.
October 12, 1977

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXI

NO. 3

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EDITORIAL

THE MYSTERY OF GODLINESS

"O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of sin to the daughter of Zion: for the transgressions of Israel were found in thee." Micah 1-13. The word **SHE** refers back to the word **BEAST**. She is the beginning of sin to the daughter of Zion. The transgressions of Israel were found in thee. Here is another Scripture, Revelation 15-2. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Here again is the mention of the beast. It, no doubt, is referring to Satan. According to the first scripture here is the beginning of Sin to the daughter of Zion. It is an intangible spirit, and is abstract, and cannot be seen or heard, but the effects can easily be felt. It is not a concrete

thing that can be seen or heard, but is abstract and far more powerful than the concrete things that our natural eyes can see and our natural ears can hear. It is referred to by other names in the Scripture, but it is in the abstract and invisible. None the less, it is far more powerful than man. No wonder, the writer Micah wanted him bound. Paul did, too, when he besought the Lord (thrice) three times, but the answer was "my grace is sufficient for thee." II Cor. 12:9. "By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent." Job 26:13. Here, he is referred to as the serpent which would be a thing. Paul said when he would do good evil was present with him, and what he would, he did not, but what he would not, that he did, but that it was no longer he that did it but **SIN THAT DWELT IN HIM**. See Roms. 7:17, 18,19. So, if this sin was in Paul, it is also in us today. It is far more powerful than we are. Just as our bodies are given to catching a disease when we are exposed to it, as the flu, for example, so are we equally in the flesh given to following the beguiling of this beast or Satan as our Mother Eve was, for we are Adam and Eve multiplied.

This abstract, invisible thing is very powerful. It cannot overcome God who is, indeed, the **GREAT CREATOR OF ALL THINGS BOTH VISIBLE AND INVISIBLE**. Now as fruit has a tree on which to grow and produce its fruit, so does this beast have something through which to produce his work, and that is in the flesh of the man. Paul wrote, "with the mind I myself serve the Law of God, but with the flesh the law of sin." He that is in you is greater than he that is in the world. But he that is

in the world is greater than you are, and when the greater One, the Lord Jesus Christ, withdraws Himself from you, then you, while in the flesh, as Paul did, serve the law of sin.

So, all power must be ascribed to the omnipotent One. All power is in His hand; all events as well as all people and things are in His control. Sin may also be referred to as the fruit of the flesh which is produced through the man when this beast is left in control. When this One, who is in you that is greater than he that is in the world, is appointed to be exercised in you, then you produce the Fruit of the Spirit, but when he that is in the world is appointed to be exercised in you, you produce the fruits of the flesh. You are (passive) clay in the Great Potter's hand in either case, and, therefore, impotent in either case. This Dragon, or Beast, or Serpent, is more powerful than you are, and he entices or beguiles you when you are in the flesh, and the consequence is sin. Then you say as Paul did, "O, wretched man that I am! who shall deliver me from the body of this death?" Roms. 7:24.

The fruits of this sin are terrible to bear, but without it there would be no death, for Paul says death comes by sin, (and when sin is finished, it brings forth death), and who would want to live here always? While we are here we are, as Paul was, prisoners of the Lord Jesus Christ. We in the flesh at times would like to get through to the ones we feel are not in this prison, but they do not know our language, and, therefore, they are not interested in what we are trying to get through to them with. We are at a complete loss to

get through to them, because it is not appointed unto us. We cannot accomplish anything that is not appointed unto us.

Those on the outside of this prison think we are queer, and, hence, they are not the least bit interested in anything we might have to offer. They might be ever so close to us by the ties of nature, but we cannot get through to them. They think that prison in which we have to dwell is an awful place, and they are not the least bit interested. It even seems unpleasant to the Lord's little ones to be in this prison at times, but when the Head Keeper of this prison manifests Himself to you, then it will be as the poet says, "prisons will palaces prove," if the Lord be there, and there is nothing but love felt. This prison keeps the Lord's people in, and fences the world out. Christ is the Door to this prison, as well as the Keeper of this prison. None can come into this prison but by the Door which is Christ. "No man can come to me except the Father which hath sent me draw Him." John 6:44. So, there are none in this prison except those that are in that Spiritual Rock. Those in that prison have a yoke upon them, and they have to bear a burden. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Without sin, there would be no burden, but the burden is necessary, for it humbles us down and keeps us at Jesus' feet where Mary wanted to be. There is where Love is. There is a saying that it takes a quantity or heap of living

to make a house a home, and so it takes a quantity or heap of preparation of the heart in this prison before the answer of the tongue can come; but, it is precious, indeed, when it does come. The Keeper of this prison is filled with firmness as well as love. He chastises the ones in that prison, but it makes them love Him the more. When the Keeper of this prison turns out the light, the inmates walk in darkness, and, therefore, they may stumble. Then they beg for more light that they might walk in the light of His power and not stumble in the weakness (or darkness) of their flesh. When one is given this light, he, as Jonah did, will say, "Salvation is of the Lord." Jonah 2:9. This has to come at the appointed time, and after much tribulation.

If Adam and Eve had not had to walk in this darkness, stumbled and fell, they would have had nothing to have been redeemed from. They would not have needed a Redeemer. Since Christ stood as a Lamb slain from the foundation of the world, there had to be a reason for His standing. So, man had to fall in order for Christ to carry out the purpose appointed unto Him. In Is. 14:24, reads "As I have thought, so shall it come to pass, and as I have purposed so shall it stand." So, the entire journey of Zion is in His eternal thought or absolute predestination of all things. He has the control of those on the outside of this spiritual prison, as well as those on the inside. Not even a sparrow can fall to the ground without Him. It would be easy for the law of gravity to pull a bird to the ground, but it cannot without Him. Ac-

ording to the Scripture, the hairs of your head are all numbered and the stars are all numbered. He said that He knew this. Even that beast mentioned in the first scripture above has no power without Him. He that is in you is greater than he that is in the world. He who is keeping that spiritual prison is greater than he that is roaming about in the world, seeking whom he may devour. He works in the flesh of those in that prison, but when the Keeper says, "Get thee behind Me," the beast has to obey, because he is the lesser power. Here, he has been momentarily removed from his throne in the sinner's heart.

The reader will note that the beast, according to the first scripture, was the beginning of sin to the daughter of Zion. So was not the sin in the beast, and all it took for the fruits of the flesh to be produced was for it to take place in the flesh? Since Paul said that in the flesh he served the law of sin, so in like manner did Adam and Eve. They were made subject to vanity, and so when vanity was presented to them, they fell for it, as well as into it, and violated the commandment of God. To the flesh this seems a terrible thing, but to the Spirit it opened up a way for death. Paul says death comes by sin, (See Roms. 5:12 and James 1:15) and without death there would be no eternal life where there is nothing but love in a celestial body that is not subject to this beast, this sin, and this death.

In Micah 1:13 it reads, "Bind the chariot to the swift beast: she is the beginning of sin to the daughter of Zion, for the transgressions of Israel were found in thee." In Genesis 2:17 he is referred to as the serpent.

Quote, "But of the tree of the knowledge of good and evil thou shall not eat of it: for in the day that thou eatest thereof thou shall surely die." And again in Gen. 3:4 Quote, "And the serpent said unto the woman, thou shall not surely die." In Job 26:13, "His own hand hath formed the crooked serpent." The word or phrase **THE DAY** means it was a definite or an appointed day, and the word **shall** is in very positive terms. So the woman, being clay (passive) in the Great Potter's hand, was beguiled by the serpent and entered into the transgression, bringing on man's shameful fall, but the sure cure, (the blood of Christ), not just a remedy, was also embraced in the omnipotence and predestination of God. By His omniscience He foreknew all about it before it took place. By His omnipresence He was everywhere present at the same time. So, nothing could have taken place in this Garden that was not embraced in His eternal thought. There has been a lot spoken and written about sin, but the above quotation from Micah 1:13 makes it clear and speaks for itself. Had this bride not fallen, she would not have needed a Redeemer to redeem her. There would have been no need for Christ to have stood as a lamb slain from the foundation of the world. That beast being the beginning of sin to the daughter Zion, according to Micah in the above Scripture, is acting in the transgression according to that which was appointed. Eve, as we are, was clay in the Potter's hands, and was beguiled by one who was more powerful than she was. The source of this sin was in this beast; the transgression was by Eve. See Ist. Tim. 2:1. If

predestination did not include this shameful fall, how could it be written by Paul that the crucifixion was according to the predetermine counsel of God? See Acts. 2:23. We must conclude that the disease or sickness as well as the cure were both in His predetermine counsel and absolute predestination of all things.

To briefly summarize sin is described as the transgression of the law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Ist John 3:4. Also, it is described as the "thorn in the flesh." This thorn is sin in us, condemned in the flesh. See Roms. 8:3.

Romans 7:17 records, "Now then it is no more I that do it, but **SIN THAT DWELLETH IN ME.**" Also Roms. 7:19, 20, 21, 23, and 25. "For the good that I would, I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh, the law of sin." Here, the reader will observe that Paul uses **SIN AND EVIL INTERCHANGEABLY**. In either case it is the same thing in his members that is abstract, intangible, invisible. It is this that dwells in him that he calls **SIN** that he would like so much to get rid of. Sin is usually thought of as an act of the sinner in

which case he violates the Divine law of God, but here notice that Paul finds it in his members without his having to do anything, and it is still SIN. So just as the body of Adam had the potential for disease in it, our flesh has the reality of sin already in it. It was once made subject to vanity, but now it has become vanity itself.

In II Cor. 12:7, 8, and 9 Paul writes, "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." Here Paul uses the word *thing*.

So, then it becomes clear that sin is not only an act of transgression of Divine law, but a law of sin itself that dwells in our members, a messenger of Satan. Paul did not pray to Satan for its removal. If it were in reality a concrete, tangible, and visible thorn, we would give all we have to get it removed by a natural doctor or physician but it is intangible, abstract, and invisible and no natural doctor can remove it. Still, it is far more powerful than we are. It is no wonder that Paul said, "great is the mystery of godliness." Ist. Tim. 3:16. Let us remember that without His purpose for Adam's fall in the beginning of time and the ultimate entrance of sin into the world, there would not have been the necessity of a Redeemer, which is Christ Jesus, the Lord, to redeem him, the man.

George A. Fulk,
April 4, 1977

OBITUARIES, MEMORIALS AND MEETING NOTICES

ALMA BLALOCK

I feel that I must write concerning my mother, Mrs. Alma (Lester) Blalock, who passed from this life on November 23, 1977. She was one, that I felt, possessed the mark of the Lord as much as anyone I ever knew. I feel I have lost more than an earthly mother. If not deceived, I feel, she was a mother in Israel. To me, I am not fit to be called her son, but I would like to try to tell some of our travels, if the Lord will bless me to that end.

Mama never joined the militant church in this world, but I feel surely that she was a member of that mystical body on high. By the mercy of the good Lord I feel she was enabled to walk a Godly walk and also spoke a Godly conversation. We would often sit down and talk of our travels and of our belief and experiences along the journey of this life. Back in the early 1950's, she had an heart attack. When I went in to see her, she was lying down. She looked up at me and said, "I am not afraid to die." The hold room lit up brighter than the noon day sun. I feel that I saw the Christ Child in her forehead and she was enclosed in the most beautiful light that out shined all these worldly things. She got better and we had to travel on in this life.

She could quote many scriptures and tell what they meant to her. I have heard her link the scriptures together as our ministering brethren are often blessed to do in their preaching.

She came down with cancer for several years before she died. I had a dream one night. I was traveling in a wilderness, as I seem to have to travel most of my life. In this dream, I came into one of the most beautiful openings I had ever beheld. The grass looked like gold. I saw Mama sitting in this space and she looked so pure and had on a beautiful white robe. I went up to her and said, "Mama I want to go with you." She looked at me and said, "George, everything is alright, but you have something yet to perform in this world. We shall be together in the "by and by." She then took the wings of an angel and ascended up towards heaven. I had to go back into the

wilderness again.

After she became so seriously sick I was shown her in a dream again. I had to kneel down beside her and make the attempt to pray. I had a feeling that the Lord heard my prayers. The words were given to me faster than I could say them. I could see them come down from heaven as a river of water and I felt them going through me into her as I had my hand lying upon her. When I kneeled, she was in a bad looking condition, but when I arose, she was in the most beautiful robe and hers was a pure body. When I looked at her the last time, I could view that body I saw in that dream.

On one occasion, I stood by her bed in the hospital. She had not known anyone for sometime. She was lying there, shedding tears. She raised her hands and clapped them three times. Her bed was in a beautiful light that out shined the sun. There is loneliness in my poor heart, but I would not call her back, if I could, for I saw her suffer so long. Now, I feel she is in that sweet rest, never to be awakened again in this troublesome world.

Brethren, I cannot find words to express what I feel that I have felt and tasted in this life. I just hope the good Lord will cause me to see His goodness and mercy in that dying hour when I leave this sinful world. I feel I have had to "stand on Jordan's stormy banks, and cast a wishful eye; To Canaan's fair and happy land, where I hope my possessions lie."

With love in Christ,
I hope,

George L. Blalock
P. O. Box 136
Stem, N.C. 27581

VELVA NAYLOR WARREN

We, the members of Harnett Primitive Baptist Church, desiring to be submissive to the will of Him who foresaw all things from the beginning of time, and who doeth all things well according to His own will and purpose, do submit the following in memory of Sister Velva.

Sister Velva was the daughter of Brother Miles and Artulia Strickland Naylor. She was

born May 28, 1892, and died November 11, 1977, in a Guilford County (N.C.) Nursing Home, making her stay here on earth 85 years.

Sister Velva was married to Mr. Erastus Warren, who preceded her in death 10 years ago. To this union were born nine children. Daughters are Rotha Lewis, Agnes Lewis and Oleta McClenny. The sons are Brady, Crafton, Hubert, Graham, Jefferson, and Edmon Warren who preceded her in death several years ago. Also left to mourn her passing are 20 grandchildren, 22 great grandchildren and 3 great great grandchildren.

Sister Velva united with Harnett Primitive Baptist Church sometime in the year of 1909. Sister Velva loved her church and as long as her health allowed, she was present when it was possible for her to get to church. We feel our loss is her eternal gain.

Be it resolved that a copy of this obituary be sent to Zion's Landmark for publication, a copy put on the church record, and a copy sent to the family.

Done by order of Harnett Church in Conference on the first Saturday in December 3, 1977.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
Oba Honeycutt, and
Zora Spell, Committee

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Sandy Grove, Nash County, N.C., beginning on Saturday before the fifth Sunday in January, 1978, and will continue, if the Lord will, through Sunday. Elder J. B. Williams was chosen to preach the introductory sermon and Elder Bennie Owens is his alternate.

Sandy Grove Church is located on N.C. 97 Hwy., about half-way distance between Rocky Mount, N.C., and Zebulon, N.C., in the Samaria community.

We extend a warm invitation to our brethren, sisters and friends with a special invitation to our ministering brethren to visit with us in our union meeting.

J. B. Williams,
225 Braswell Street,
Rocky Mount, N.C.

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PSALMS
CHAPTER 18

I was also upright before him, and I kept myself from mine iniquity.
 Therefore hath the Lord recompensed me according to my righteousness,
 according to the cleanness of my hands in his eyesight.
 With the merciful thou wilt shew thyself merciful; with an upright man thou
 wilt shew thyself upright;
 With the pure thou wilt shew thyself pure; and with the froward thou wilt
 shew thyself froward.
 For thou wilt save the afflicted people; but wilt bring down high looks.
 For thou wilt light my candle; the Lord my God will enlighten my darkness.
 For by thee I have run through a troop; and by my God have I leaped over a
 wall.
 As for God, his way is perfect: the word of the Lord is tried; he is a buckler to
 all those that trust in him.
 For who is God save the Lord? or who is a rock save our God?
 It is God that girdeth me with strength, and maketh my way perfect.
 He maketh my feet like hinds' feet, and setteth me upon my high places.
 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

FROM THE PEN OF BROTHER LEWIS PRICE

Brother Lewis Price was received into fellowship with our people on the third Sunday in August, 1977. He wrote a portion of his experience that was published in the November, 1977, issue of the *Landmark*, (see page 5) with a follow-up article in the January, 1978, issue. (See page 610.)

We are publishing in this (February, 1978) issue of the paper two articles that have been recently penned by him. As one reads these articles, he cannot help but from having the feeling that Brother Price has been in attendance in the SCHOOL OF GRACE, where God Himself is the Superintendent and His Son, the Lord Jesus Christ, is the HEAD MASTER. We hope that it is God's will that Brother Price will be blessed to continue writing when led by His Spirit.

Editor

"HOWBEIT WE SPEAK WISDOM AMONG THEM THAT ARE PERFECT: YET, NOT THE WISDOM OF THIS WORLD, NOR OF THE PRINCES OF THIS WORLD, THAT COME TO NOUGHT." Ist. Cor. 2:6.

Dear Brother J.M.,

One of our dear Primitive Baptist brothers from Virginia recently told me of his sadness over the lack of education. He said he could not read much, just a little of the Bible.

How my heart went out to him — not for lack of education but for his

sadness about it. Then this verse from Proverbs 9:10 popped into my mind: "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." I believe that, educated or not, he has wisdom beyond the majority of the intelligentsia. For he has been given a hope in Christ, something which very few educated people really possess.

The good brother said, "I see you are educated. I can tell it by the way you talk."

If there was any envy in his words, there need not have been. I know that with all my book-learning I am still a fool. I hope I am a "fool for Christ's sake" (I Corinthians 4:10). But I know I am a fool of one kind or another. Further, I believe that education is greatly over-rated, that it has as much evil in it as it does good, seemingly in this day and age.

Once, I was obsessed with the modern craze for education. And I got a lot of it — seven years at universities. In the providence of God, I hope, all my plans for a life of intellectuality were dashed to pieces. Whatever good education may do for others, it seems God has not let it do much for me in this world yet. To my lowly lot in life I hope I am reconciled. Often I feel like David in Psalms 16:5-9:

"The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot.

"The lines are fallen unto me in

pleasant places; yea, I have a goodly heritage.

"I will bless the Lord, Who hath given me counsel...

"I have set the Lord always before me: because He is at my right hand, I shall not be moved.

"Therefore my heart is glad, and my glory rejoiceth..."

It is my feeling that my friend from Virginia also loves that portion God has given him. Probably, he wouldn't trade his blessings for anything the world offers.

Education is, indeed, worldly. A major portion of the evils of our time are rooted in colleges — evolution, atheism, godless psychology, philosophy, Marxism. Colleges are indirect contributors to problems with drug abuse, abortions, unrest in schools, and nuclear fears. So, I am pleased to be let out of the struggle after knowledge that does not satisfy. It has been said that "Every solution humans find to a problem creates two or three more problems." We have learned by sad experience that man is unable to learn anything except by experience!

How good it is to end the strain of trying to prove a greatness in ourselves. How consoling to admit the truth of human depravity and thus cease attempting what cannot really be done. What a refuge from deluded striving is our God! How blessed to take on us His yoke that is easy and His burden that is light. (See Matthew 11:28-30)

Those years I spent in pursuit of educational status were a great waste. But at least I learned firsthand the vanity of such efforts. I've come to see that "knowledge puffeth up," (I Corinthians 8:1) and that "God made foolish the wisdom of

this world." (I Corinthians 1:20)

There is thus no reason for any child of God to despair over a lack of schooling in his life. One thing is needful, and those whose delight is in the Lord, I believe, have been given the good part. Let the world have its troubles and vain dark strivings. Ours, we hope, is life and joy and peace. Even if we must taste wormwood for a season, we hope that hope will never let us go and God will identify us as His own in the end.

None need apologize for lack of sophistication. Rather, it is I who craves repentance for spending so much of my time in godless, apostate institutions. My consolation is that God must have had some purpose in it all. Nevertheless, I feel to be somewhat spoiled by "philosophy and vain deceit" (Colossians 2:8) so that I don't deserve a home among the Old School Baptists. Yet, my family and I greatly desired such a spiritual home, and we thank God and His people for taking us in.

Yours in Hope,
Lewis Price
1101 Hillsborough Street,
Raleigh, N.C. 27603
January 12, 1978

THE NOTHINGNESS OF MAN

Dear Brother Mewborn:

Feeling somewhat like Paul in Philippians 1:23, I am in a strait between two things. I have a desire to express some truths I love, but also a desire to wait quietly and still. There are reasons why it seems foolish for me to write thoughts and send them to Zion's Landmark. That journal already gives spiritual food of such goodness that I don't know if we sufficiently appreciate it. My

words might only dilute the offerings there. It seems presumptuous of me to try to say anything of value to the many Primitives who stand well grounded in faith and hope and love. Alas, I am far less grounded, and how I fear to expose my inexperience and possibly disturb some precious people.

At the same time it is the delight and joy of my life to experience the glories and wonders of God and then try to say something about it. Could it not be that, with all the adversity and weakness in me, this burden may be of God? If that is the case I doubt not that He would give me an able pen. If not, I expect He will cause the pen to be taken from me soon.

If God ever taught me anything by the spirit (which I wouldn't dare to deny nor to definitely affirm), then such teaching included the "nothingness of man."

Reading Psalms 39:5, 6, always causes me to marvel a little. There it says, in part: "Verily EVERY MAN at his best state is altogether vanity. Surely EVERY MAN walketh in a vain show."

Most people would agree that humans do a lot of senseless, useless things. The wisdom of the world can see that much. But God's Word given by the Psalmist here goes much further than worldly thinking does. It is absolute, stating that EVERY man is ALTOGETHER vanity, and that even at his best state a man still falls short. It then re-emphasizes the point thus: "Surely EVERY MAN walketh in a vain show." If only we could clearly and continually realize things as God does, as the Bible says they really are! Then we would know that everything human — our petty

concerns, our big plans, our pride, our habits are all vanity.

My dictionary defines both "vanity" and "vain" as "worthless" or "futile." As I interpret the above verses, they mean that the customs and careers of earth are not so great as humans think. All the decisions, goals and programs of mortals come to zero except as God is behind them. And sometimes men accomplish the opposite of what they plan! Even man's best and noblest efforts apart from God are vanity in the end.

All we creatures fancy that we run our lives, when actually we are being run. In our conceit we think we can achieve and show the world what good stuff we are made of. We succeed only in demonstrating that human stuff is not good. And we generally assume that talk about conceit refers to the other guy. We tell ourselves that we personally are rather humble!

The Apostle Paul said in Romans 8:20 that "the creature was made subject to vanity." Though the Spirit said that, men mostly fail to grasp the reality and significance of it. From any suggestion that humans may be managed like puppets or machines many people recoil in horror. That thought does not disturb me. I hope God has reconciled me to the belief that man resembles a highly complex physical and spiritual machine. That man's supposed "dignity" requires him to deny God's control of human actions is foreign to my thinking, and that of Scripture, if I be not mistaken. Maybe this which I call "machinephobia" is really a dislike of God's absolute sovereignty.

Knowing the nothingness of man

is of value in at least three ways. First, it is an evidence that one is an heir of God. We believe this because Jesus' Beatitudes of Matthew 5:3,4, show that divinely blessed souls are those who are "poor in spirit" and who mourn over their wretched sinfulness. Second, the doctrine of man's nothingness is good to realize because with it God is glorified in men's eyes. When men rise in their own estimations, they see less and less distance between themselves and God. Some modernists even see themselves as superior to the God of the Bible! But as men are lowered in their own eyes to their true status as "worms of the dust," then the exalted station of God becomes more obvious. The Godhead is then seen as due all glory for creation, salvation, history, science, wisdom, dominion, power, goodness, beauty and all. The vast distance between the stations of God and man is most apparent when man is or has been placed in the dust and the Trinity occupies the throne of the Most High. So human lowness glorifies God before the world.

Third, another advantage of realizing man's nothingness is that thereby one sees the folly of building a pride house which God will surely and ultimately tear down. Will God tear down everyone's pride? The Bible says yes.

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord ALONE shall be exalted in that day." (Isaiah 2:11)

"The Lord of Hosts hath proposed it, to stain the pride of ALL glory, and to BRING INTO CONTEMPT ALL the honorable of the earth." (Isaiah 23:9).

God's purpose will be accomplished, and all men will in His time be abased. We have been observing this taking place even with U.S. presidents. Lofty leaders are being exposed as having been less than honest or chaste, wise or trustworthy. Much as we may admire or even idolize leaders for awhile, the Lord is not letting it last. Human glory is being continuously shown as "stained" and is being turned to "contempt."

Why so? Because it is an abomination for men, even leaders, to pretend that they are more than fallible creatures. It is right to accord our neighbors and leaders a good measure of respect and affection. But let us not forget that God alone rules and that everything human is vanity.

"The king's heart is in the hand of the Lord ... He turneth it whithersoever He will." (Proverbs 21:1) God alone deserves our praise and adoration. And He is a jealous God (Exodus 20:5), Who will not share the honor due only Him with men. (Isaiah 42:8) Humans rarely see man's nothingness, for most all are walking in a "vain show" of self-aggrandizement. Rather than glorying in God they trustingly and blindly follow what is fleshly.

In relation with this, I believe that those sinners being told "God loves you" by Arminian preachers are being misled. Along with the error of being told that they can accept or reject Christ as they choose, they are being encouraged to think God admires them. It is a pretending that God exists to glorify man rather than the reverse. Man owes everything to God; God owes nothing to man. All things we have

are pure gifts from God since we can not earn anything but wrath. But we are justly required to love God "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30)

Thus, to say "God loves you" to a sinner (apart from its falsehood to all but the elect few) is to delude him into thinking he should become a Christian (as the world calls them) so God will adore him. How backward to fact! It is an attempt, I feel, to flatter the sinner into a "loyalty" to God, trying to use self-worship or will-worship as a basis for the worship of God. The sinner only needs first to be crushed in spirit by God rather than have his ego bribed. Such words and methods in what is called voluntary humility seem to me an attempt to enlist God in humanist efforts to deify man.

The days of my own vanity have seen much that I deeply regret. May God give me grace to sincerely mourn everything I ever did in the flesh. Even those things done when I thought I was above my usual self fell flat. Indeed what I thought was my best sometimes proved to be my worst. And my days of vanity are not ended.

May God be pleased to continue humbling me, as has been going on since I became a janitor. And may I be fully resigned to my nothingness, that God to me may be All in All.

In Hope of Eternal Life,
 Lewis Price
 1101 Hillsborough Street,
 Raleigh, N.C. 27603
 January 15, 1978

**OUT OF THE DEPTHS OF WOE,
 TO THEE, OH LORD, I CRIED**

Dear Beloved Elder Mewborn,

For sometime I have been in so much trouble. I awoke from my bedside on Saturday, November 19th, cast into hell. I am afflicted with arthritis and as the day wore on, it got unbearable. I was still down in hell. The suffering was in every joint of my body. Oh how I did beg for His mercy! I was cast down into hell with both sides caving in on this worm. I know that no man's arm could reach down to take me up out of it. Around four-o'clock I prayed to die so this one could get out of this suffering. I do believe that something reached down and placed this one in the arms of the blessed Lord Jesus Christ as a little babe, and my pain and suffering went away. When that rod of affliction is put on this one, I know all power is in the Hand of the true and living God.

Brother J. M., it has been of late it seems that something is speaking in my poor breast saying, "write to you." I know I cannot write anything in truth unless Christ Jesus the Lord blesses me. I am made to fear as I take this pencil in my hand.

These words are said with a sad and heavy heart. I don't know how to say them. Only the God of Heaven and earth knows. He said to me that His holy, divine will is done. What God has done, He said, is done forever. Not my will for He said my Holy will. I believe He revealed His darling Son to me. I have got to go somewhere and die this death. How I fear this burden is upon me. He said, "Go and I will go with thee everywhere I leadeth thee." I am a vile sinner. I hate the sins of mine that causeth Thee to mourn. Dear ones, everything right now is all

right. I am in the Hand of the true and living God. Oh His blessed Son is sweeter than any honey I have ever tasted. If I could only sing praises to this God and relieve my mind of this burden that is laid upon me, what a relief, I feel, to my poor soul it would be!

I believe God's little children go in the barren wilderness. There is no rest for their weary souls. The blessed Son of God had no place to lay His head while upon this sin-cursed earth. The little dove, when sent out of the Ark by Noah, found no place to rest her weary feet. I believe that her soul is anchored in Christ, the Lord of glory, and there is no rest to be found in any other place for the little saints of God in the world. Thanks be unto God that He clothes His little children in imputed righteousness. Certainly, that is God's blessed, beloved, darling Son. There is no other way in which they can receive the crumbs which fall from the Master's table. God's blessed Son sends the crumbs from the portals of heaven, as drops of rain that distill as the dew. Salvation is by the grace of God, and the gospel is the Lord Jesus Christ. "These words spake Jesus and said, Father the hour is come; glorify thy son that thy son also may glorify this." John 17, Chapter, verse one and two. "As thou hast given Him power over all flesh that He should give eternal life to as many as thou has given Him." John 17:4. "I have glorified this on earth. I have finished the work which thou gavest me to do." To this one there is no more work to do. It is all finished. There is nothing to be added to it. There is no condition in it.

Jesus Christ fulfilled everyone of the laws which were written upon

the tables of stone. When Jesus went upon the rugged cross, shed His precious blood, it flowed to every heir that was given to Christ in the covenant of grace before the world was. All of God's work is done in perfection. God saw the end from the beginning in His foreknowledge. In His foreknowledge all things have to come to pass at the appointed time. I have to believe there is not a missing link in this chain. God set the bounds of the heaven and earth. God is righteous in all His works and ways. His arm has never been shortened. He never sleeps nor slumbers. His great eye is upon everything, every second, even to every breath. God is the Father of all the elect and the Creator of the perverse, crooked generation. See Deut. 32:5. God's way is past finding out. All secret things belong to Him. I believe that I stood naked before this God and was made to know that I am nothing but a vile, corrupt sinner. Did not Adam say, "I was afraid because I was naked." Gen. 3:10. My sins grieve my troubled soul even in the midnight hours. This sinner has never done one good deed. If anything has ever been done for this one (me), it came by the grace of God and grace alone.

Oh dear brother, we must die to live and must walk in the barren wilderness. Only the redeemed of the Lord walk this highway which is none other than the Lord Jesus Christ.

We encounter many heartaches and sorrows while traveling through this rugged highway. When anyone is blessed to stand firm in this glorious truth, there will be reveling things said to him. Didn't all the birds hate the great speckled bird? See Jer. 12:9. To me this speckled

bird is the true, living church of God. Brother Mewborn, you have to be blessed to see this church. There is no love for her, if not blessed through the mighty power of this God. If blessed, we can sing to her the sweetest anthems of praise to rivers of redeeming love.

You do not have to put this scribble in the Landmark. I know there are more able writers than this unworthy one. I am so uneducated. I never went to school much. Brother Mewborn, I hope this merciful God will keep you in this wonderful truth.

An unworthy brother,
if one at all,
Reece Gallimore
Route 2, Box 370
Denton, N.C. 27239
December 9, 1978

A STRENGTHENING LETTER

To the Primitive Baptist Church at
Raleigh, N.C.,
Dear Brethren and Sisters,

I apologize that I have delayed so long in writing to the household of faith. Dear saints of God, it is not that I have forgotten you! May I ever be kept by the power of God to believe the precious truth and to trust in His name. The scripture reads: "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. Oh, how wonderful it is to trust in the name of the Lord! And, contrary to what the world would believe, how wonderful it is to be poor. To even be so poor that we must become beggars and beg for His mercy. How comforting it is to read the above scripture.

The past several years of my life have been a troubled time. However, I believe, if not deceived, that I have become more anchored in the faith.

"Oh Lord, teach me thy ways; shake out the things that will not stand," has been the sincere desire of my heart, I hope.

Dear brethren and sisters, if I cannot be with you in the natural body, I hope to be with you in spirit and truth. My love to you all. I hope some of you will have a mind to write me.

Yours in hope of eternal life,
Awine McLamb
1733 Tarrytown Avenue
Crofton, Maryland 21114
December 21, 1977

Sister McLamb wrote the above letter to her church at Raleigh, N.C. It was handed to me by the deacons of the church with the request that same be published in the **Landmark**.
Editor

HE IS MY ALL AND ALL

Dear Elder Mewborn and Family,
I hope these few lines will find all of you in good health in both spiritual and natural senses. We here are able to be up. Some of us are very feeble. I feel to be the feeblest of all, especially in the knowledge of the Lord. I am comforted at times as I am called to remember how He (God) has brought me along halt, and trembling, but the feel of His gracious arm of strength and great power constrains me to press toward the mark of the prize of the high calling of Him whose power and glory is unexcelled, (The great Captain of the Host). He is my all in all, in spite of my wayward and stubborn will. His gracious love for me is strongest to draw me away from self to lie passive at His dear, precious feet in humble submission to Him, the tender Father of great

mercies, who loved me not for my obedience or goodness, but for His own gracious goodness toward such hell a deserving sinner as I am and feel to be.

Enclosed you will find a money order for \$6.00 which will pay my subscription to the Landmark until October, 1978.

Thank God for His tender loving care, we hope. May your prayers for all of us continue to rise up on the wing of faith and belief in the precious Son of the living God.

Tenderest regards to you and yours

in hope,

Minnie Jones

Route 1, Box 335

Richlands, N.C. 28574

October 22, 1977

LONGS FOR HER ETERNAL HOME

Dear Brother Mewborn,

Although I do not feel worthy to call you brother, I still at times have a little hope. I would not exchange it for what this old world holds. This world holds no charm for me.

Part of the time I am not able to go to church, but when I do go that is all the pleasure there is for me; also, when I can read the good old Landmark and can read some things that coincide with the travels I have had in this old world brings pleasure to this unworthy sinner.

Brother Mewborn, if I never meet you here in this unfriendly world, I hope we will meet in a better place where our trials and troubles are no more. I remember what they were singing when I gave in to the church. The song was, "We'll no more take the parting hand."

I wish so much that I could be

with you and talk to you face to face. It seems like it would be like heaven to me.

May God be with you and give you strength and the pleasure of printing the good old Landmark. I hope I can get it as long as I live. I believe that I love all of God's people for Christ's sake. When at the thorne of grace, remember this poor, vile sinner, and pray for me. My love to all of God's people everywhere.

A little sister, I hope,

if one at all,

Mrs. Bessie M. Foy

Route 1, Box 168

Richlands, N.C. 28574

October 17, 1977

KNOWETH NOT HOW TO PRAY OR WHAT TO PRAY FOR

Dear Brother Mewborn,

Enclosed is my check for \$25.00 to pay my subscription for one year. Use the rest as you see fit.

I do not feel worthy of calling anyone brother. I am so low in my feelings most of the time, but if I know anything about what I hope is God's doctrine, I have been made to believe it, whether I am one of the dear Lord's little ones or not. I feel so vile most of my time. I have many doubts about this sinner. If our dear Lord banished me into hell fire and damnation, I feel He would be justified. If it were not for the wonderful promises He made to us and the wonderful experiences of others that His humble poor set forth in Zion's Landmark, along with my own brethren of the same faith given to us from on high, I doubt if I would even have a hope. Occasionally, I am made to go in the closet, prostrate myself, and beg to the Almighty God to forgive me of my

sins and to petition unto Him to keep His arm about me and lead me in everything that I do and say. I beg Him to teach me how to pray because I know not how or what to pray for.

For a long while I worried about what seemed to me is much confusion and troubles in the different churches and associations, but I believe I have been made reconciled and reminded from on high that the Almighty God still rules and reigns. Not even the gates of hell will or can prevail against His church, so I have been made reconciled part of the time. You see, that old carnality creeps in again and that bothers me a lot. There is nothing I can do about it because I feel like it is nothing but satan walking up and down, in this body of mine, seeking whom he may devour.

Dear Brother, I didn't intend to ramble on like this, but wanted to tell you my feelings in a measure. I doubt very much if you can make any sense of my scribbling. May the good Lord bless and keep you and yours, especially with **Zion's Landmark**. I can't tell you how much the "Landmark" means to me. I believe I have been made to rejoice many times while reading it.

The least, if one at all,
Spencer Parrish
P.O. Box 155
Colfax, N.C. 27235
January 13, 1978

**NO SUBSTITUTE
FOR HIS CHURCH**

Dear Brother Mewborn,

Enclosed please find check for \$10.00 for Zion's Landmark for one year. The other I hope you will use to help someone receive the paper for

their own pleasure. I enjoy it so much. I love the truth concerning the gospel. I haven't found it in any other churches I have attended. I love the Old School or Primitive Baptist. There are no others that satisfy my soul. However, I live so far from my church that I can't attend very often. I remember how nice it was to live among the good people in Harnett and Wake Counties, N.C. They are such good friends of mine. I have attended the Primitive Baptist Church at Tabor City, N.C. I met some of the members there and love them very much. I hope to go again soon. One thing I miss more than anything else is my church life. I tried other churches. I always come away empty and sad. There is nothing there for me. I read all of the Landmark as soon as I receive it. That keeps me going, especially the editorials. So, please keep it coming. I shed tears of sorrow and joy when I get the Landmark and find the good writing. You will never know how much it means to my poor soul. It's like cultivating a spring garden just before a rain. It's like getting a new lease on life.

I do get very low in spirit sometimes. I have no one that understands my feeling about spiritual things to talk to, so please bear with me, and forgive my mistakes. Take all for love to you and family. May God bless you and take care of you and your loved ones.

Corinne M. Fish

P.O. Box 602

Lake View, S.C. 29563

January 16, 1978

**"ALL THINGS WERE
MADE BY HIM."**

John 1:3

By reading the first two chapters of Genesis, we find that God created all things. Then in St. John, first chapter, third verse we have His witness to the same truth. "All things were made by Him; and without Him was not anything made that was made." I am given to believe this was for His own will and pleasure. In Isaiah 46:10, the Bible says, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." I am not given to believe this to be alone for the pleasure of man or anything else.

I want to go back to Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now this dust, as we know it, has no value as far as plant nutrition is concerned. So this is the substance that man is made from. I am given to believe this also was pleasing to God.

Now after God created man, He placed him in the garden of Eden. We will refer to Gen. 2, 15, 16 and 17. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." God said not to eat of the fruit of that tree, but at the same time (in essence) He was telling him he would eat of it. Had

God not known that man would eat of the tree of knowledge of good and evil, He would have worded the commandment differently. He would have said **if** you eat, or **should** you eat, thou shalt surely die. By this I believe that man did exactly as God knew that he would do. In Proverbs we read, "A man's heart deviseth his ways: but the Lord directeth his steps." Pro. 9-16. Also in Jer. 10-23 we find, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

No dear brethern, Adam was not made able to stand, and liable to fall. Adam was made to walk the path that God ordained for him. So, like Adam, all men walk the path that God has foreordained for them to walk.

The point that I'm trying to make is that the Almighty God predestinated all things. This to my belief includes the entrance of sin into the world. It is the belief of this unworthy writer that God didn't go half way with His predestination, as some claim. With the true and everlasting God it has to be all, not part.

To look at a few scriptures we will go to Eccl. 3-15. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Also in Isa. 16-4 we read, "The Lord hath made all things for Himself: Yea even the wicked for the day of evil." Also, in Isa. 47-5 we find this scripture, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Note also in Job 26-13 which reads, "By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent."

Now, looking back to the third chapter of Genesis, we find the scripture saying that the serpent was the one who beguiled, or tempted Eve into partaking of the forbidden fruit. By the writing in Job, I am given to believe that the serpent was formed by the Hand of the Almighty God. See Job. 26:13. Yes, this serpent was created for a purpose, just like everything else that God created. That purpose was to be a tempter. Yes, dear brethren, he was a perfect tempter in as much as all of God's creation is perfect in the sense of the purpose for which each part was made or created.

In the Old Testament the serpent, or Satan, tempted Mother Eve, and in the New Testament he tempted the Lord of Glory. This temptation of Christ was for the forty days following His baptism by John. We find that Christ rebuked him on each and every temptation.

I believe that Christ Jesus had to face each and every temptation that would ever come before His bride, the church. I am persuaded that He did overcome each temptation.

It is the hope of this unworthy, poor writer that I have given sufficient scriptures to partially cover the formation of my belief. I realize that all men are not given to believe as I do. I will say, however, that all beliefs come from God either directly or indirectly. The truth is directly from Him and the lie comes from Satan. They (all beliefs) must either come directly or indirectly from the same power, and that is the power of the Almighty God. He fixed it all, even sending some strong delusion, that they should believe a lie. II Thess. 2:11.

To the reader of the above scriptures and comments, I could

probably find more, if I tried. These are the only ones that come to mind right off.

Alfred DuBose
Route 3, Box 17
Silsbee, Texas 77656
May 3, 1976

OUR HOPE IS PRECIOUS

Dear Elder Mewborn,

We enjoyed attending the Abbott's Creek Association at Gaines' Grove Church last August and hearing the praises to God voiced there. Elders Lake, Whitt, Hicks Meeks, and the others that came before us abased man and praised God. It was a job no man can take from us. There flowed love from breast to breast as tears ran from our eyes while listening with an ear, we hope, given from God to feed God's little ones, hungering and thirsting for His righteousness. We have one of our own. We are poor and weak, and so often feel we are just outcasts and filled with fear that we are deceived in hoping that we are ones for whom Christ died for their sins.

Sometimes, our hope is so precious and dear to us that we weep that we are counted worthy to suffer with Him who laid down His life on the Cross. For this cause was He born to suffer and keep the law for those chosen in Him before the world began. He was born a Savior. He didn't become one after birth. As a babe, He was God with us. No one in the world knows the calendar date of His birth. By our own experience we have evidence of that birth, death, burial, and resurrection. He is now at the right Hand of the Father, making intercession for those whom He died for. So often, we cannot pray, sing or meditate on the

wonderful works of God.

On the night of January 8th, 1978, I was in a vision. This has meant to me so much and from time to time I have rejoiced. My dear companion and I were traveling home. We were having so much difficulty along the way, and we were riding what appeared to be a small donkey. I related what I saw to my companion and he said he felt it was good for Christ was not proud and rode into Jerusalem on the back of a young colt. The proud pharisees told Him to rebuke the ones going before and after Him. These had palms branches saying, "Hosannah to the Son of David; Blessed is He that cometh in the name of the Lord." Matt. 21:9. He told them should these hold their peace, the rocks would immediately cry out. What wonderful words were written for our learning, and we rejoice in a season of peace in Him. See Luke 19:29-40. Jesus used a colt that no man had sat upon. He used a cock to crow to remind Peter that he had denied Him. He used a piece of silver from the mouth of a fish. He used these natural things that also teach spiritual things.

He supplies the need of all His little children. Some of our wants would surely destroy us were they given us. I am so thankful today, I trust, that He has not given me all that I have asked for. I am thankful there is a rod of correction to chasten us when we stray. The flesh hurts when rebuked. After this chastisement we experience peace when we have suffered. And hated as I am, I hope I am enabled of Him to say, "By the grace of God I am what I am." I can't claim any goodness of myself, yet I am made to glory in the goodness of God. I can't claim I am a worker of

righteousness in my flesh, yet I hope I am a possessor of the righteousness of the humble One who rode on the back of a colt.

The sun is beautiful on the ice this morning, and all creation is praising God as it is bowed beneath the ice in beauty, unable to raise itself up, bowed down toward earth. We often are made to bow our head down and cry, "God be merciful to me a sinner."

We enjoy the Landmark. You are blessed in manifesting an humble spirit. This we love. We hope God will give you strength and health to continue in the publication of this humble religious Old Baptist paper, the **Zion's Landmark**.

God is due all praise, glory, and honor in all truth. Error belongs to man.

Yours in hope and love,
Mrs. Fred Cobb
Route 1, Box 160
Ruffin, N.C. 27326
January 16, 1978

COMMENTS ON BAPTISM

Dear Brother Mewborn,

This past weekend, being the fourth Saturday and Sunday, due to the ice storm, we cancelled our meeting at Sardis. During the morning I seemed to have the subject of baptizing on my mind. I thought of so many of our strong believers among us that have never been enabled to ask for a home with the church. Some of them I love dearly and feel to be so much better than this unworthy one. Therefore, they have not been baptized. I know we are helpless in this matter and of ourselves can do nothing about it.

But, I believe God has to prepare us. And, I believe, God does prepare

His children, and when He has prepared one, he or she is going to want to be baptized. Not to put away the sin or filth of the flesh, but to answer a good conscience toward God, and confess what the Lord Jesus Christ has done for us for I don't believe He prepares everyone. Jesus said, "All, that the Father giveth Me shall come to Me." St. John 6:37. He did not say maybe they will come, or if the preacher preaches long enough they will come, not if they want to they will come. I believe they have to be drawn by the Heavenly Father. I have not read or seen anything that says one must be baptized, but I believe when one is prepared by God, he or she will be more than willing to come forward, confessing that he is a sinner and, therefore, desires to be baptized. To me, I believe that coming is vital.

Jesus said, "And him that cometh to Me I will in no wise cast out." St. John 6:37. "For I came down from heaven, not to do My own will, but the will of Him that sent Me." St. John 6:28. "And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." John 6:39.

Jesus came from Galilee to Jordan unto John, to be baptized of him. See St. Matthews 3:13. "And Jesus, when He was baptized, went up straight way out of the water: And, lo, the heavens were opened unto Him, and He saw the spirit of God descending like a dove, and lighting upon Him." St. Matthew 3:16.

I must stop, but this has been with me since Sunday. I just felt I wanted to express my feelings, or what has recently been on my mind

concerning this subject.

The day my husband and I were baptized was also one in which the heavens were opened unto me. Enclosed you will find a check to renew my Landmark for another year.

I remain your sister
in Christ, I hope,
Irene (or Mrs. Porter) Newnam
Route 2, Box 377,
Stokesdale, N.C. 27357

P.S. Brother Mewborn, since I wrote the above letter, we have been through another ice storm, three so far this year. All day yesterday Sister Martha Newnam and I huddled around the fireplace to keep warm. We had a good chance to talk and it was fun in a way. I pulled up two recliners, and made us a bed in them in front of the fire. We were lying back when I said, "Martha, the foxes have holes, the birds have nests; but the Son of man hath not where to lay His head." Matt. 8:20. I said, "the Lord feeds the birds, but He does not put it in the nest for them. They have to look for it." I said, "He will provide heat for us, but we have to get out and get the wood in." I think I must have talked her to sleep.

I. N.

SAVED ONLY BY HIS GRACE

Dear Brother Mewborn,

I am sending \$6.00 to renew my subscription to Zion's Landmark for the coming year, 1978. Brother Mewborn, I have enjoyed your good writing the past year. I hope you will be blessed to write in the future as you have in the past. I hope you and family are well and enjoying the great blessings of the Lord. Surely, the great, wonderful blessing of hope in Christ is the greatest blessing

ever bestowed upon His people. But, Brother Mewborn, I have so many doubts and fears. It makes me wonder if I have really ever been blessed of the Lord in the sense that He has known me after the pardon and forgiveness of sin. If He hasn't, then I know I am gone world without end. Without Him I can do nothing. It is all in His blessed hand. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast. For we are His workmanship created in Christ Jesus unto good works." Eph. 2:8, 9, 10. Not to do good works, but unto good works which is the Lord's work before the world began. I can witness with one of the writers that said, "when I would do good, evil is present with me." Roms. 7:21. I have never read in the Bible where it told you how to get saved. But the scriptures I have just quoted above tells you how you are saved and it was before the world began.

May God continue His blessing with you and may God draw all His people together in His love is my humble desire.

A sister in Christ, I hope,
Eva M. Hamilton
Box 13,
Atlantic, N.C.
December 4, 1977

GOD'S APPOINTED TIME IS UNKNOWN TO US

Dear Brother Mewborn,

I am sending a check for renewal of the Landmark for two years. Please keep the balance and use it according to your best judgment.

I really enjoy reading the paper. God has truly blessed you, I feel, in editing the paper. I hope to feel

thankful that you are blessed in helping people receive the truth through the medium of the Landmark. I have been blessed by the Lord and I hope to feel thankful that He keeps and guides me in the glorious way.

Brother Mewborn, my wife and I asked for a home at Wheeler's Church the second Sunday in July, 1977. We were baptized the second Sunday in August following by Brother Burch Wray. When my wife and I left home to go to church that day, I did not know I was going to ask for a home with those dear brothers and sisters. I am sure the good Lord was with us that day. When I went forward, I looked around and my wife was by my side. I did not know she was with me. That was a wonderful day for both of us.

Brother Mewborn, I had a wonderful dream. I dreamed I was about to cross a beautiful river with a lot of water in it. I did not know how I was going to get to the other side. I dreamed I walked across to the other side and did not get wet. My deceased Mother, Jennie Dunn, was coming with her hands held out or outstretched to me. Brother Mewborn, I believe her soul has gone to a better world. She dearly loved the doctrine of predestination. I dream of her a lot.

May God in His infinite mercy bless and keep us.

A brother in hope,
Lewis Dunn
Route 3, Box 249
Mebane, N.C. 27302
January 4, 1978

DESIRES BLESSING FOR PAPER

Dear Brother Mewborn,

Enclosed please find check for-\$10.00 for my renewal of the Landmark for another year. You can use the extra amount in any way you see fit.

Please pardon me for being late. I would hate to miss a single copy.

I hope the great God of all grace will bless you in your efforts to continue the Zion's Landmark.

A little brother in Christ,
I hope,

T. D. Flinchum
113 Adams Street
Eden, N.C. 27288
November 3, 1977

**RECEIVES COMFORT
FROM PAPER**

Dear Brother in Christ, I hope;

Please excuse me for not writing sooner. I am sending a little donation to the Zion's Landmark as I meant to do when I renewed my subscription.

I enjoy the paper so very much. I get subscribers when I can by sending copies of mine to those whom I know will enjoy them. Sister Pearl Corns of Stuart, Va., told me in her last letter that she had subscribed to the paper since she read the one I sent her. She said she knew she would enjoy it. It means so much to those who seldom get to their church meetings. I have been a regular subscriber for twenty-five years at least. It has meant so much to me. I have surely enjoyed the letters of Sister Elizabeth Edwards. I hope she can continue to write for the paper. I feel so low in my feelings at times.

I have nothing further of interest to say. I only wish it were possible for me to write as others do. But, it is much better to be able to read from those who are so blessed to write comfortingly to those of us that are cast down in spirit. May God's blessings be with you and all the household of faith everywhere.

A sinner in hope,
Mrs. Mae B. Hiat
Ararat, Va.
November 4, 1977

**ASKS THAT THE
BRETHREN REMEMBER HIM**

Dear Elder Mewborn,

Dear beloved brother, (if you can allow one so weak and sinful as I to call you brother.)

I am very sorry to have let my subscription expire. I am very weak in mind and body. I have been shut in for more than three months now. I cannot get out to the meetings as I would like to. I am trusting and hoping for the prayers of the brethren and sisters to the One and only Physician who can reach my case to sustain and keep this unworthy one. I am made to know that He is the only One who can keep a poor sinner in this world, and, hopefully, the one to come.

Dear Brother, pray for me and ask the brethren to do the same if they can.

Love and the best to you and yours is my prayer.

(Elder) Tony E. Stowe
Route 3, Box 242
Stoneville, N.C. 27048
January 12, 1978

SOME OF MY TRAVELS HERE

Dear Brother Mewborn,

It was so kind of you to call and ask about our meeting and to make me feel welcome to write. I am so thankful, I trust. I can never tell you how much it means to me to feel that someone wants to hear of my travels here in this world.

Brother Adams made me feel welcome and then God sent you. I thank God and you; also, the dear, precious ones that tell me they like to read my letters. I know it is God who performs the miracle for these dear readers to be given the desire to even want to read anything that I have to say. It is He who enables me to write, who gives me the will, the do and the desire. If I write anything of myself and send it to you, I know it will be only fit for the waste basket, but with His help, I hope I can continue to write and attempt to tell how merciful and good to me He has been. I pray He will let me continue to write to you and the dear ones for I love them for His dear sake, I hope. I love all of you.

Brother Mewborn, I think a new season has come for me, one of joy and thanksgiving. I have had such a long, dry season, but now again, the sun shines. Again, the voice of the turtle is heard again in our land.

We had a good meeting at Middle Creek Church. I can tell you that I heard the truth, if not deceived. It was manna to my poor, hungry soul. It was so good to see the dear saints. The singing was pretty and oh, it was good to once again wash feet. I do love these dear ones. I can never, tell how much I love them, and what they mean to me!

I am at the library now. It is my lunch hour. My mind has not been on

my work today, but I have written to you in my mind, telling you about my life and how God has dealt with me. I have only written a portion of what I thought I would write. Much of it has been taken away. What has been given I have written exactly as it took place with me. Do as you wish with this writing. Something inside of me cries out to tell it. I don't know if I will be able to or not.

When you are blessed to be at the foot of His throne, please pray for this unworthy one.

A little sister,
if one at all,
Joan Crenshaw
611 St. Mary's Street
Garner, N.C.

August 17, 1977

EXPERIENCE

Dear Brother Mewborn,

From the time I can first remember, I felt to be different from other people, less than equal. I thought everyone to be better than me.

I had a speech defect and about everywhere I went (including my grandmother's house which we visited about every night) I was teased. I realize now that they liked me or they would not have teased me, but I did not realize it then. I would try to laugh too and then would go off by myself and cry. I would try and try to pronounce the words right. They never knew that it bothered me, so they continued to tease me.

When I went to school, I was very unpopular with the other students. I was always, as I remember it, the last one to be chosen to play ball or such. They were kind to me at school and did not tease too much. Yet, I felt to be so unwanted and so alone.

Mama insisted that I go to all the services at church of another faith. Once, when we were having a play at church, I overheard a lady say, "don't choose Joan for a part because she can't talk plain." That just broke my poor heart.

Once the preacher preached on something that upset me very badly and this caused me trouble for a long, long time. He said that he saw (in a vision, I think) a preacher in the pulpit surrounded by a host of angels and outside that ring of God's angels were the devils angels, trying to get through. From that time on I tried to constantly pray or beg God, down the street or wherever I was. I lay in bed, afraid to put my foot away from it. I began to visualize that I had a guardian angel who was with me at all times, protecting me from these unseen "devil's angels" who would, if allowed, do me harm. This fear stayed with me until I was about thirty-two years old. Mere words can never express the feeling of depression of soul that accompanied this fear.

I would wake up at night, often screaming, while I was still a child. I would cry out. Sometimes, Mama would let me go and stay in bed with her.

I grew up feeling that Mama and Daddy loved me the least of all the children. Many times I would go to the barn and hide until dark. Mama would call, but I would not answer. Then it would begin to get dark and I would be afraid. Finally, I would go home.

During these years of growing up, I told no one of my fears of the dark, of my shame that I could not speak plainly. I only prayed and begged. There was no one except God for me. My only hope was in

Him. I tried to pray so much, begging nearly all the time. I feared what people thought for I feared they saw me pray. I was so troubled and so afraid that I continued on this way far into my adulthood. You see, I tried to pray constantly, walking down the street. This was at anytime when I did not think anyone was looking at me.

Sometimes, during these childhood years (I tried to pray at the altar often, praying to be saved) I thought that God had "saved my soul." I told a lady and she said I should shout and praise God. But, I had only felt a soft peace go into my soul. I did not feel like shouting as such. So I decided that I must be mistaken. Then I went on hoping as I had before.

After I was married I went to services at a friend's house. Once again, this sweet, quiet peace filled my soul. I said nothing, but later the friend said, "Joan, you got saved last night, didn't you?" I said, "how did you know?" She said, "I saw it on your face."

After that took place, I joined the church. About that time I began to get sick a lot, I went to my doctor and he asked, "what is bothering you?" I said, "I don't know." I went on like this for sometime. I would go to the doctor and he would give me nerve medicine. I kept going to the church meetings when I was able, also to the meetings at people's houses. I would, at home, be asleep and could not wake up. Then I would pray, "please God, let me wake up." Then I would wake up. This happened over and over. I was so sick that I was not able to keep my house clean nor attend to the children as I should have. I remember once crawling down the hall (my body

was asleep, numb) to get to the children when they cried. I could keep very little food on my stomach. I prayed and prayed that I could get better. Also, I was not happy with my church and I prayed constantly for God to send me to the right church. Finally, I decided there was just not a true church and that I would have to settle for what I had.

Finally, we moved to Garner, N.C. I changed from the Free Will Baptist to the Missionary Baptist. For a while I thought that this was my answer, the right church. But, then I found that it too was not the right church. I worked with children and went with the minister's wife to ask people to come to church. I found that no matter what I did, I could not do enough.

About that time I was sent (after telling my doctor that I had prayed to die, if I could not get better) to a psychiatrist. I went for two years. Finally, I lost my fear of the night (I spoke of it earlier), and I began to get well. This was the answer to my prayers of getting better. I had been sick for about twelve years.

I still was not satisfied with my church affiliation. Finally, I met Sister Nora Helms at the Wake Co. (N.C.) tax office. We were both employed at this place. She was such an uplifting source of strength as well as a very dear person to me. I asked her one day where she went to church and she said, "Willow Springs Primitive Baptist Church." But, I still did not go until sometime later. My dear friend, Sister Rebecca Coleman, who was attending Middle Creek also at that time, finally asked me if I would like to go with her.

I went, and when I heard the preaching, I knew that what was

said was true. I had been taught the meaning of this doctrine through trials and tribulations. Here it was, "the right church." I had previously thought there was not one. I loved the people. Finally, I asked to join the church and they accepted me. It was like the "promised land" to me. Oh, I cannot tell it! Thank God for those dear, precious people that so graciously accepted and took me into the embrace of the true church. I told you in another letter that it was twelve years before my prayer concerning the church was answered. I am sorry, I told you wrong. I was mistaken; it was many, many more years. But, Oh, the wonder of it all is that my prayers were answered. It was for me the promised land, where love abounded. Oh, I am so thankful, if not deceived.

I have tried to tell this as best that I could. It is not much, but I could not be satisfied until I could write it down. Do with it as you see fit. When you are blessed to be at the foot of His throne, please pray for this unworthy one.

Joan Crenshaw
611 St. Marys Street,
Garner, N.C. 27529
August 17, 1977

P.S.

God has delivered me from the state I was in for so many years. I want to say that I believe that everything that took place with me was His will and was foreseen and and foreknown even before the earth was formed. I am glad it is as it is. "God moves in a mysterious way, His wonders to perform." Blessed be the name of Jesus Christ.

J.C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

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EDITORIAL

**FULL OF SELF, BUT
BROUGHT HOME EMPTY**

"I went out full, and the Lord hath brought me home again empty." Ruth 1:21. Notice it was the Lord that brought Naomi home. The word "again" is used which indicates that the Lord had brought her home before empty. She had gone out full, and was highly blest naturally (in a natural sense) with a husband and two sons. One had married Orpha; the other one had married Ruth. She had been highly favored in her going out by the Lord having blest her with two sons who had been blest to marry these wives, Orpah and Ruth. During all this time she was enjoying natural life of raising a family and enjoying the natural things that go along in carnality of raising a family and and enjoying good health and the love of raising a family. The point that we must consider here during

all this time is that she went out full, but the Lord had a set time to bring her back empty as He does with all His covenant people. Their spiritual worth to themselves and to their church and to the ones they love is in direct proportion to the extent that the Lord brings them back empty. When one is full of carnality and natural things that go along with natural living in this natural life, he goes out full as was with Naomi; but when the Lord reveals Himself to one of His little ones that Christ referred to as babes, the Lord brings them home again empty. What makes this Book of Ruth so interesting to this one is because she and Naomi were brought back home empty; that is, in humbleness and humility and in a manifestation of their love for the Lord and His people. She felt that the Almighty, not Satan, had afflicted her, for she said, "Why call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" Ruth 1:21. She felt very empty, indeed, but her heart was full of love for the Lord and her people or kindred in Him. She did not say that Satan had afflicted her. She knew that it was the Lord that had brought her back empty, for she said so. The Lord does that emptying of His people because He loves them too dearly to allow them to go on through life full. They are full of self-trust, works, and self-righteousness. They must be brought home emptied of all SELF-RIGHTEOUSNESS.

Jonah was going out full while he thought he was escaping the Lord, but the Lord brought him back empty by that terribly trying experience of having to be thrown overboard into the sea. He even made him willing to tell those people

on ship to throw him overboard and the sea would calm. He had to be thrown overboard and spend three days and three nights in the belly of the big fish, because it was appointed unto him. For Christ said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. Jonah would not have been worth anything to those people if he had not been brought back home empty by this trying experience, as it was with Naomi. There is not much said about Orpah in the Book of Ruth, because she went back home to her gods, a word which starts with a little letter and it is in the plural, but Naomi's God was in the singular and started with a capital. She had come to worship with her people and to worship her God; nea she said she had been brought home, and that is the way it is. The Lord has to empty us first, and then we are more than willing; we are even anxious to come and be with our people. It is worth repeating that our worth to our people is in direct proportion to the extent to which we have been emptied. That is the reason this Book of Ruth is so precious, because the main characters of Ruth and Naomi had been brought back home again empty.

The reason the Apostle Paul was so precious to his people and his writings so valuable to the church is because the Lord brought him (Paul) home empty. As long as he was full, he could persecute the church, even standing by holding the clothes of the ones who stoned Stephen to death. One like Stephen who had been made completely empty could even say, "Lord, lay

not this sin to their charge." Acts 7:60. After Paul was brought home empty, he was made so ashamed of the way he had done that he referred to himself as being less than the least, not even worthy of being called an Apostle. Why could he do this? The answer is that the Lord had brought him home empty; that is completely empty.

The Scripture gives many accounts of this emptying process as it is referred to in many Scriptures. Peter had to be emptied many times. Once was in this vision he had where a sheet was let down, and a voice was heard, saying, "rise, Peter; kill, and eat. But Peter said, Not so Lord." Acts 10:13, 14. The voice replied, "What God hath cleansed call not thou common or unclean." Peter was brought home empty in this instance and in many other cases. One very good one is in St. John 13:8: "Peter sayeth unto Him, Thou shall never wash my feet. Jesus answered him, "If I wash thee not, thou hast no part with me." Peter was brought back home again empty, for he said in verse 8, "Lord, Not my feet only, but also my hands and my head." Peter, like all the Lord's people, had to be brought back home again empty. Notice, Naomi said, "the Lord hath brought me back home again empty." It is again and again and again. Notice, it is also back home. When the Lord brings one, he is at home where peace and love are. No wonder Naomi used the word **home** and also the word **again**, for they are so fitting to explain or describe her feelings. These are the feelings of all the babes in Christ that they might be brought home again empty, but it does not come easy. It may be as it was with Naomi in the loss of

precious ones in death. She had lost her husband and also her two sons. Now she tells Orpah and Ruth to go back home to their people, for she feels so empty that she will be of no more good to them. She says she is too old to have another husband, and if she had one and had more children that they could not grow up and be husbands to them again. Orpah kissed her goodbye and went back home to her gods and her people, but Ruth and Naomi had been emptied and the Lord brought them both to the ones they loved. Ruth even loved them so much that she wanted to live the remainder of her life where they lived, and die where they died and be buried where they were buried. Orpah could not give herself that love. God gave it to Ruth and Naomi. He loved them too much to allow them to stay out full, for it was His purpose to bring them back home empty.

Now this emptying process does not always come easily. Think how terrible it was with Job. When he was full, he was blest with all those children and their wives and children, all that natural wealth, and almost anything that one could think of to make him full. But, if he had not been brought back home empty, it might have been that this Book of Job would not have been so precious. The Lord really brought him back home empty, and the reason it seems so much so is because the Lord had blest him so much. When the Lord emptied him, he was blest to still keep his integrity, because that Seed which is Christ was in him. If that Seed is in one, these terrible trials of being brought back home again empty are more precious than silver and gold. One comes out of them with a faith based on ex-

perience and, therefore, a stronger hope. One wants his hope strengthened just by asking for it, but it does not come that easy. Job learned patience and obedience by the things he suffered as all have to learn it. See Hebs. 5:8. On top of having to put up with the rebukes from his wife and his many sore boilers from the crown of his head to the sole of his feet, he also had to bear with those miserable comforters who could tell him, as the world can today, what to do to avoid this being brought back home empty. But he knew from experience that they were miserable comforters and that their advice was less than worthless, because it was coming from some who had not been brought home again empty. Job's experience is precious to the Lord's people who have been brought home again empty. Notice Naomi did not say she came home again on her own, but that she was brought home again empty. She says I went out full, and that the Lord hath brought me back home again empty. She acknowledges that she is passive; that the Lord has wrought this work in her. Here is the life of one of these babes in Christ. He is continually trying to get full on his own, but the Lord always brings him back empty because Christ loves him and gave His life for him. We, like Martha, are continually trying to fight our own battles and, like her, wind up worried and troubled over many things. We lose every battle when we go out full, and the Lord brings us back empty.

This weak and afflicted one, who is trying to write once more, begs for more evidence, that his hope may be strengthened, that the Lord direct his steps, control his tongue, lead,

guide, and direct him, but these things do not come that easy. They come only by being brought back home again empty as it was with Naomi. True prayer that is worked in one of these babes in Christ is answered after one is brought back home again empty. This poor sinner is facing another eye operation again August 24, 1977, but he is hoping that the Lord will bless him as He did Mary while she was down at the feet of Jesus. Nothing can come to pass with us unless it is appointed unto us, and, surely, if we are His, it must be for our good. We know not how terrible or rough may be the journey as it was with Naomi, Ruth, Apostle Paul, and most of all, Job, but if we are brought back home again empty, then we are ready to be filled with His love. Our worth to ourselves and to others will be in direct proportion to the extent we have gone out full and the Lord has brought us back again empty. We can not bring ourselves back again empty. The characters in the Bible who have been brought back the most empty are the ones most precious to the readers because of their experience. May the Lord bless us all to see that our efforts are in vain when we try to fight our own battles, for we have only carnal weapons, and we go out full. The Lord has to bring us back empty again and again as He did Peter. Another striking example of one going out full and being brought back home empty again was the Prodigal Son who was brought back again to his home completely empty.

Finally this body of flesh which likes to go out FULL WILL REALLY BE BROUGHT BACK EMPTY WHEN THE LORD SEPARATES IT FROM THE SOUL AND SPIRIT IN

DEATH. Then it will go out full no more to be brought back home again empty. This precious soul and spirit will be bothered no more with its terrible enemy which is sin, for the last enemy which is death will have performed its work upon this mortal body, and it will go out full no more to be returned home again empty, for that part over which death has no control has crossed over the great divide to be at perfect peace with the Lord Jesus Christ to await the morning of the resurrection.

George A. Fulk
August 18, 1977

OBITUARIES, MEMORIALS
AND MEETING NOTICES

SISTER LESSIE STEPHENSON

Our Heavenly Father who does all things well saw fit to bless two parents — Preston and Sally Johnson Wallace who lived in Johnston County, North Carolina — with a baby daughter on July 26, 1885; whom they named Lessie, and whom God blessed in many ways. Most of all, she was possessed with His Love and Righteousness which went with her each day and night. She was married October 9, 1904, to James B. Stephenson. They continued to reside in Johnston County. To this union were born seven children, three boys and four girls; two of which were deceased before her passing, (a son and a daughter).

She was possessed with that love for the church and was burdened with a concern for her soul. She was brought before the church and was made willing to ask for a home at Sandy Grove on March 19, 1932. She was baptised on the following Sunday which was March 26, 1932, into the full fellowship of the church by the late Elder T. Floyd Adams.

She is survived by two sons and three daughters who are left to mourn her death along with the brethren and host of friends who loved and enjoyed meeting her with that certain smile and expression of love that went

with her wherever she was. She was ever kept meek, humble, and faithful by that power of wisdom which God so freely gave her before she was born into this world. She was ever present to fill her place in the church as long as her health would permit. She never swayed from this gift of Love. She was ever kept in the Faith no matter how low she felt or how sick she became. She was ever stronger in what she believed until God saw fit to call her home on September 21, 1977; there to await the coming of the Lord and Saviour Jesus Christ. Her funeral was conducted on September 23, 1977, at Sandy Grove Church by her pastor, Elder Calvin T. Harward. Her body was laid to rest in the church cemetery beside her husband, beneath a mound of beautiful flowers.

Done by order of the church in conference.

Elder C. T. Harward, Moderator

Layton Dupree, Church Clerk

Layton Dupree, Committee

Eurice Martin, Committee

MYRTLE BEAVER

Sister Myrtle Beaver was born in the year 1896, and passed from this life on October 17, 1977. Sister Beaver was a sweet, lovable person. She was most sincere in her handshake and was a faithful member of the church.

Sister Beaver is survived by three daughters and four sons.

We believe Sister Beaver fell asleep in Christ Jesus, awaiting His second coming to call for her sleeping dust to be carried home where all is peace.

We do not have on record the time she joined Surl Church, but we believe it was the brightest spot in her life when she heard the joyful sound, which to a poor sin sick soul, is the most rest there is to be found in this life.

I would say to the sons and daughters that I know what it is to lose mother, but your mother is better off than we are. If there is anything I would say to you is to be good to each other.

May the rich and reigning grace of thee,

our once crucified and risen Lord, rest and abide with each of you now, yea even now and forevermore.

Done by order of the church in conference
December 10, 1977.

Elder L. P. Martin, Moderator

Charlie Blalock, Clerk

EASTER MONDAY MEETING

Eno Church and the sister churches of the Lower Country Line Association hope to be favored to meet again this Easter Monday, March 27, 1978, at Eno Church at 10:00 A.M., the good Lord willing. It is our sincere desire that you, our beloved correspondents — whether you be elders, deacons, members, friends in the Lord — be given a mind and be enabled to be with us again at this meeting. We hope and trust that we will be favored with your presence on this occasion. We plan to have lunch for all. It will be greatly appreciated if you would acquaint others that we do not reach with the directions to Eno Church.

Those coming from the north by Interstate 85 or 15, from the south by I-85, from the east or west by 70, or from the south by 501 or 15: turn north at Roxboro Road exit off I-85, 70, 15 Bypass (Do not turn at exit that says 501 North or Roxboro). Following through Braggtown to the 5th traffic light at State Road 1004 (CCB and P.O.); turn right on 1004, go one-fourth mile to the church on the left. Those coming by 55 from the east, follow the same directions. Those coming south from Roxboro on 501, to Durham, turn left at the 4th traffic light and State Road 1004.

If you are not enabled to come this year, we hope that we will be blessed with your presence next year on Easter Monday, the good Lord willing.

Elder Burch Wray, Moderator

Brother W. A. Wheeler, Clerk

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PSALMS
CHAPTER 18

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

Thou hast enlarged my steps under me, that my feet did not slip.

I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

I have wounded them that they were not able to rise: they are fallen under my feet.

For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

They cried, but there was none to save them: even unto the Lord, but he answered them not.

Then did I beat them small as the dust before the wind: I didst cast them out as the dirt in the streets.

Thou hast delivered me from the strivings of the people: and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**SERMON BY ELDER WOODROW
LAKE AT THE
LITTLE RIVER
ASSOCIATION ON SUNDAY,
SEPTEMBER 25, 1977.**

**(The association was held
with the Church at
Angier, Angier, N. C.,
and on the grounds of
Sandy Grove Church,
Johnston Co., N.C.)**

I hope that I can have the blessing of thankfulness unto the Lord for the privilege of being here in the midst of the children of God. As I come to this place, if I could have my way, my desire would be to speak comfortingly to you, because I truly believe in all sincerity that I am standing before a portion of His chosen people that have been taught of Him. You are blessed to come, dwell, and to live with the chosen people of God. This is a great, marvelous, and wonderful blessing; and I don't believe that any of the children of God can be satisfied anywhere else after the way of the truth has been made manifest unto them. This is a fearful place, and I was hoping that I could get by without being called upon. Nevertheless, if I continue as I feel at this time, I will not be before you but a very short while, if God wills, unless there is something done in my behalf other than what I feel at this time.

I believe that this doctrine and this truth have been believed by the Lord's people since time began here

upon the earth — that is, since man first dwelt here upon the earth. Some might say that the people in the first dispensation of time did not believe what you do today. I believe that God's people have ever been taught of His spirit from Adam on down unto this day and they will be as long as time lasts upon the earth. Those people, though they worshipped under the law of Moses in that day, believed the same doctrine by faith that you believe today. They worshipped in a different manner but by the same spirit from the same God. They performed the carnal ordinances in which God gave Moses in Mt. Sinai. They performed those ordinances. I don't believe they thought for one moment or believed that the offering up of the sheep, of the blood of bulls and goats, the ashes of an heifer and of the fowls of the earth would save them from their sins. But this God has had a witness here upon the earth since the day of Adam, and they were taught by the same spirit that you are also taught.

I might read a few verses of scripture in your hearing. If I am not given light on this subject, I hope I will be blessed to sit down, because I have no desire to worry you. This will be found in first Timothy, second chapter and beginning at the thirteenth verse. There may be, and, no doubt, are some in the congregation that might not understand this as I do. They may not believe it as I do, but, if you do not, let's let it be in love because there is only one way

that I can speak unto you. This is the way in which God has given it to me, not someone else. I want to tell you that I am not like a man I used to hear that would say, "I do not care whether anybody else believes what I do or not." I am not that way. Oh! but I desire that God's people believe the truth, and and that we be in harmony and in one accord in this glorious Word of God. That is my desire, my brethren, to be in accord with you; and to walk with you in the understanding of this glorious truth. But, I have to come speaking as it is to me, hoping that it will be the same or in accord with your understanding and with your belief. But if it is not, I cannot make any amends unless God would give me a different understanding from what He already has.

The scripture here says, "For Adam was first formed, then Eve." I repeat, "Adam was first formed, then Eve." This means that He formed Adam out of the dust of the earth and that He took then from the side of Adam a rib and He formed the woman. So you see, the woman came from the man and out of the man. I hope you can remember that. And now it says here in the next verse that, "Adam was not deceived." "Adam was not deceived but the woman being deceived was in the transgression." 1st Tim. 2:14. Now that's scripture and that is the truth. If you deny that statement, you have denied the truth beyond a shadow of doubt, because this Bible is the truth — that which is written here. I would like for you to especially notice here, speaking of the woman that was in the transgression, that she was deceived by something, but it says, "Notwithstanding she shall be saved in

childbearing." I repeat, "she shall be saved in childbearing." My dear people of God, would you believe for one moment, you mothers here, many of whom have borne children, if we would read this literally like we would a newspaper, only for the literal meaning that is being set forth as it appears in the letter? Would you believe when you bore your children that this experience was what it took to save you from your sins? Would you want to believe that? I do not believe that you do. If not, then we are going to have to go into what I hope and trust is the true interpretation of this beautiful scripture. Some people may read places in the Bible or the scriptures, and they would see things that they would interpret as very ugly, lewd, and terrible. But, I am going to tell you there is nothing written in this testimony that is ugly or lewd, if you are given to see that glorious truth that is revealed by His spirit and is also penned down here. It is all beautiful. My dear saints of God, something is leading me now away from what I read in Timothy's writing for a few moments of time. Speaking of things that some might say are ugly, lewd, and terrible, that they read in that testimony, one of them is concerning David, the servant of God. Don't you believe that he is a type of the living God, a type of the Lord and Saviour Jesus Christ, a very figure of Him that was to come? He is a beautiful figure of the Lord Jesus Christ. Now, if we believe that he is a figure or type of Christ, then you know there was a time with King David when he went upon the top of the house. Do you believe that he was up there? I am telling you he was. See II Sam. 11:2. He went and lay there, according to

the purpose of this God, to show forth a beautiful sight, yes, indeed. This concerns the very same woman that I have already read in your hearing, that shall be saved in child bearing.

When David was on the top of the house, he looked down and saw a woman as she was washing herself. He loved her with a great love, my dear children of God. He looked upon this woman and he loved her. He took her husband and had him put in the forefront of the hottest battle and there he died. Oh, what a terrible thing it is to look at this picture in a natural way. But, I want to tell you that he took then to himself this woman to be his wife; and if you will follow that lineage you will see something beautiful. But, children of God, why did he do this? I am not here to tell you that David did not suffer. Yes, he suffered mightily because of this thing that was done literally. And how do you come into this glorious kingdom of God? Do you come floating upon flowery beds of ease? No, children of God, no. You come through flames, through heartaches, through afflictions, through suffering. Isn't that the way you are made to come and also how you come into possession of this understanding?

So David, according to the purpose of the Eternal God Almighty, went upon the house top. He looked down upon this beautiful woman which is a type of the Church of God. The church of God was under the law of the bondage of sin and death. She went down or fell because Eve was deceived. Yes, she was placed or was put under the bondage of the law of sin and death, and there her nakedness was a type of her sins, including all of the

church of the living God. This shows that Jesus Christ looked down from the high and glorious throne of His Father upon this beautiful church. He saw her in her sins and saw her in her nakedness. There she was before Him and He loved her with an everlasting love. He came down at the appointed time of His Father and what did He do? He took her out from under the bondage of the law of sin and death. He put that "law husband" in the hottest battle. It is recorded in Genesis 3:15 when God spoke to the serpent, "And I will put enmity between thee and woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. In this bruising there is a warfare! Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17. When the Lord and Saviour Jesus Christ lived here upon earth, He fought the greatest battle and won the most glorious victory that will ever be known in all the history of time. He destroyed the power of the law of sin and death in this battle and removed forever the enmity that His Father had placed between the seed of the woman and the seed of the serpent in the beginning of time. Paul records, "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; And that He might reconcile both unto God and one body by the cross, having slain the enmity thereby." Eph. 2:14, 15, 16. So, in fulfilling the law he slew the

enmity contained in the law of sin and death. This enmity embraces the power of sin, death, hell and the grave. Yes, my children of God, if you are dead to the first, you are free to be married to the second, which is the Lord Jesus Christ. What a wonderful thing it is.

Now, my children of God, she (the woman) went down in the transgression. She was deceived by the devil, if you please — Satan, which was put in the Garden by God Almighty for the very purpose that he performed. There wasn't a thing that took place that God didn't purpose, and every bit of it was purposed to take place there in the Garden of Eden before the foundation of the world. Look at it if you will, but if you do, you are going to see the predestination of all things. From the very beginning of time there have been trials for the church of God, coming down through each dispensation of time under the watchful Hand of the Lord Jesus Christ. When He said, "Adam was not deceived," what was He talking about? What did He mean? I am not trying to tell you that he didn't go down as a man under the transgression and fell under the power of sin; most certainly so, he did! But, children of God, He has said that He will never be left without a witness; therefore, Adam had to be the first witness of the Lord Jesus Christ while he dwelt here upon the earth. That is the reason that he was not deceived. If Adam had been deceived, he could not have been a type of the Lord and the Saviour Jesus Christ. Do you think that the Lord Jesus Christ was deceived in what He was about to do when He made His advent into the world? Was He deceived in the cause for

both He and His Father's eternal purpose in coming into the world? No, my people, never. When He left the shining courts of glory, He knew His Father's business, what he was coming for and so did Adam. He (Adam) knew that when he partook of the tree of knowledge of good and evil that he would die because God said, "In the day that thou eatest thereof, thou shalt surely die." Do you think that God was deficient in power to the extent that (He) God couldn't make him understand? No, indeed! He knew what he was doing just as sure as you are living, and when the devil said those words to Eve, "ye shall not surely die," where do you think he got those words? There was but only one source from whence they could have come. God Almighty gave them, otherwise He could not have said what He did to Adam. He (Serpent) couldn't have said it to anybody but Eve, because she was a type of the church and she had to fall under the transgression of the law of sin and death and its curse. Why did she have to go down there? Because, my children of God, it was God's way of your salvation, and, I hope, mine. You couldn't have had your salvation — no, without this deception. It was to bring about the praise unto God and with the children of God to worship Him in spirit and in truth. So, it is recorded concerning this beautiful woman that "she shall be saved in child bearing." May I ask, how in the world is she going to be saved that way? Let me tell you, she fell in the very transgression there in the Garden of Eden, and she did not have any way to save herself. She was there under the bondage of the law of sin and death. There was no

way for her to deliver herself from her own righteousness. As we have said, she had no way to save herself. Yet, the scripture tells us that her salvation was in child-bearing. I want you to know that it does not say in the bearing of children, but it says, "in child-bearing." It is only meaning One.

So, my people, concerning this Church, you can look over into the Book of Revelation, and you can see where John saw the Church of God from the very beginning of time on down through the dispensations of time, and finally entering into the eternal Heaven. He was showing her as one while in time and spoke of her there. He saw the Church, a great wonder in Heaven, being with child, crying, and travailing in birth; he said she was pained to be delivered. See Rev. 12:2. She was in travail, and this to me means that she possessed painful effort or exertion with no deliverance. What kind of travail? You mothers know what it is to be in travail and in pain to be delivered. There was the Church of God in those days under the law of sin and death. She was in travail, and pained to be delivered. And, therefore, she came up through the dispensations of time. She was offering up the blood of bulls and goats, the rams, and the fowls of the air. But, would these offerings take away sin? No, no. That would not cause her to bear the Child. But, she came into all of this travail by reason of the awful bondage of sin and death in that terrible condition because of the transgression of Adam. This travail reached down from Adam to Abraham, Isaac unto Jacob, to David and Solomon, even unto Jacob, the father of Joseph, husband of Mary, of whom was born

Jesus. Isaiah records, "He shall see the travail of His soul, and shall be satisfied." Isa. 53:11. All the Seed of God have ever walked by faith from generation to generation, age to age, dispensation to dispensation from Adam's day on down to the last heir of promise. And, he says in one place, "Who hath believed our report? and to whom is the arm of the Lord revealed." Isa. 53:1. Children of God, I want to tell you that this Seed has ever been found in the descendents of God through His righteousness that is by faith, or the ones that have believed this report and the ones that the Arm of the Lord has been revealed. May I say that this revelation has never failed in any age of the three dispensations of time.

I believe that you here today are some of the descendents of the Lord Jesus Christ, not by the righteousness contained in the law, but by the righteousness of God by faith. So, the Church was in travail and was pained to be delivered. She came up through the generations of time in that condition. But, let's see where, and when the travailing, and also the delivering came from. Let me tell you there was a time in the generations of time where the angel of the Lord appeared unto Joseph, and He said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Matt. 1:20. There was where she travailed; there was where she brought forth that Son, and there is the Church of God. There is this woman I was reading to you about. She bore the child, and now was she in pain to be delivered any more? Was she ever in travail and in pain to be delivered any more after that deliverance? No, my dear brethern,

because the Lord Jesus Christ came forth. He was here upon the earth, and He walked to and fro. I want to tell you that He fulfilled the law of commandments. He fulfilled all the law of Moses. He fulfilled the ten commandments that were written upon the tables of stone, and were given to Moses in Mt. Sinai. They are all now fulfilled in the Lord Jesus Christ. And now, my people, when He hung on that cross, when the nails were driven through His precious Hands and His blessed Feet, when the sword of His own pre-determined power pierced His side, and the blood flowed — it flowed to Adam, if you please. It reached every child of God from Adam on down to the last heir of the promise. I want to tell you that this Church is made free now. She is not in travail anymore — she is not in pain to be delivered. He shed that blood for you on that tree of the cross, and He cleansed the Church of God as white as the driven snow. Dear brethren, it'll stay cleansed. No, I like to tell you that you are free people. You are as free as God Almighty can make you by the shedding of the blood of His blessed Son on the tree of the cross. I believe that this glorious doctrine is one of the most wonderful things on the earth. You know, I wouldn't take anything right now for it — you may offer me all of the world, and ten thousand times more than that — I'd have to turn it down. It isn't worth a thing, my brethren. You journey along here, and you are by His Grace preaching this glorious truth by His blessing that God gave you. You are declaring it among the little children of God, and you are journeying on to that glorious day. That day is coming, and I am looking for

it. Oh, look back, children of God, look back. What do you see back there? Trials and tribulations, sickness and heartaches, toil and pain. A little moment of blessed peace, here and there, once in a while, when you meet with the little children of God is all that we have here. But, I want to tell you that the most of it is in pain, in trials, and tribulations here on the earth. But, thanks be unto this God. He sent His Son down here. He has removed this woman that fell in the first man Adam from her pain and travail, and He has set her upon that Rock. He is the Lord Jesus Christ the last Adam from Heaven and, now, He has gone back to His Father. He is sitting at the right hand of His Father. He is making intercession for the children of God, and I want to tell you now in my closing remarks that He is coming back. He is coming back, and that is what I am hoping for. There is my meat, brethren, there is my drink, that is what I live for. In this glorious hope is the blessed belief that He is coming again for sure. Oh, as sure as God is sitting on that throne, He is coming in the power of His glory. And how are you going to look when He comes after you? I want to tell you, my people of God, that your souls, including the saints of God that are buried out there, (their souls have gone back to Paradise of the Lord Jesus Christ) will remain in Paradise with Him until His second coming. Children of God, is He coming the second time to save you from your sins? No, no, that has already been done. There is one thing only that He is coming for. If you don't believe in that glorious resurrection, then you don't believe what I do, and I don't believe you

believe what these blessed brethren do. (These ministers here). We believe in His glorious, second coming after He has brought or delivered the Church out of the pain and travail, and He has set her upon that glorious Rock. Now, He is coming back again without sin unto Salvation at the appointed time of the Father; and He is coming in the clouds of His glory.

You know that John, the Apostle, was one that saw Him go away. See Acts 1:10. He saw Him ascend and then he wrote this beautiful scripture. He said, "It doth not yet appear what we will be." But he says, "We know that when He shall appear we shall be like Him for we shall see Him as He is," Ist. John 3:2. We will be satisfied, my children of God. Isn't that good enough? Your bodies shall be raised, and it will be these same bodies, but they will be changed, fashioned, glorified, and will be exactly as the Lord Jesus Christ. You have never seen one of these glorified bodies, and no natural eye has ever beheld one of them, because you couldn't stand it to save your life. You are not prepared yet for it. Your body is polluted by sin. It has a thorn in the flesh. And, children of God, you know when that thorn will leave you is when you die. That is the only time that you will ever be rid of the thorn in the flesh, which is sin. But there is a day coming, yes, indeed, when He will come back again and the dead in Christ shall rise first. Yes, and those that remain shall be changed in a moment in the twinkling of an eye and shall be caught up together. Where? Do you think that He is going to come down here and walk

around upon this earth? I tell you He will never set foot on this earth anymore. No, but some man said to me one time that the Bible said that "Christ will set one foot on the land and one on the sea in that day." It does not say that. It says an **Angel of God** shall set his right foot upon the sea, and his left foot on the earth, and declare that time shall be no more. See Rev. 10:1, 2, & 6. They will all be raised. The church of God (His elect) will be raised first and they will come forth glorified. Oh, what a great day it will be! You will never break up anymore. You won't have to part; you won't see any more separation. You won't see anymore trials and tribulations because there won't be any. But, you will be raised, and those that remain at His coming shall be changed in a moment in the twinkling of an eye and they shall all be caught up together to meet Him in the air, there to be with Him forever and forever, singing eternal and everlasting praise unto His holy name forever. I believe that will be good enough. Don't you believe that is good enough? Don't you believe that this finished work is sufficient for the children of God? This is the work of God — this is not the Work of man.

So, she shall be saved in child-bearing. This scripture has reference to the Church and about the coming forth of the birth of the Lord Jesus Christ by the Virgin Mary. And, therefore, if that didn't save them when He came on the face of the earth, by being born here, shedding His blood and dying for them, then tell me what would save them? There is nothing else to save them because He said in the scripture that there remaineth no

more sacrifice for sin. He said that by one offering He hath forever perfected them that are sanctified. Hebs. 10:14. He said that there is no more offering.

Oh, they can gather in the big synagogues all over the world today, and they can speak to the top of their voices, asking all to come up and give their hands to the preacher. And the preacher can't even save himself, let alone somebody else. But, they holler "come before it is too late." Brethren, I want to tell you it is already too late. If you were not in that covenant of grace that was drawn up before the foundation of the world, by the Father, Son, and Holy Ghost, (the Triune or Three-In-One God) then the blood was not shed for you; and if it wasn't, it never will be, because there is no more offering for sin. Jesus Christ has shed His blood once and for all, and He will not do it anymore. His blood has forever perfected the church of God in the sight of His Father. He does not look down upon them as He did under the transgression of the law of sin and death, but He now looks upon them in perfection. The enmity has been removed and destroyed. The work that was brought on by His blessed Son, when He poured out His life's blood, was a perfect atonement. It did the work and is sufficient forever and ever. It will never be disannulled. I believe, if I ever believed anything in my life, that I believe this truth, and I hope I die believing it. I don't want anything else, and right now I am glad everything is just like it is. Surely, it is all fixed, my brethren. And, it is all just exactly like it has to be. The Devil can't hurt you, my brethren. He

can't put you back under that curse any more. The gates of hell may try, but will be to no avail. God has fixed it all, and I want to tell you that you are free and free forever. What a great doctrine it is, brethren, that you have been blessed to preach the doctrine of the absolute predestination of all things! God has brought it all to pass and it will still come to pass. Everything is being fulfilled and will continue as God Almighty purposed it to be before the foundation of the world. Right now, I am not worried about it a bit. Sometimes, I get worried, and I don't want this to take place, and I don't want that to take place. But, right now, I am glad everything is taking place just like it is because it's all in the Hand of God. He knows how to handle it. He will handle it. Yes, it's all just that way. I am neither afraid nor ashamed of this glorious truth because it is the truth as it is in Christ Jesus, and it has saved you from your sins. The woman (the Bride, the Lamb's wife), is bound for Heaven because Christ, her husband, is coming for her on the morning of the glorious resurrection of that eternal day.

Dear Church of God, He is coming for you; when He comes you are going to be raised in His likeness. Your soul and spirit will be reunited with your incorruptible body and will be carried home to Heaven, there to praise His Holy Name forever and ever.

Thank God, and come to see us.

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We are indebted to Mrs. Alberta C. Dennis, Willow Spring, N.C., who recorded by way of short hand the above sermon from the original delivery.

Editor

THE NEW BIRTH

John 3:3. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." It is noted that Nicodemus came to Jesus by night. This to me signifies that he was in the dark, spiritually speaking, and could not understand. John 3:5 records, "Jesus answered, Verily, verily, I say unto thee. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And verse six tells us, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." The inspired scriptures equally tell us what the natural man cannot do: 1st Cor. 2:14; records, "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."

The scriptures tell us in the strongest terms that there must be a re-birth in order to see spiritual things, which are not of this world. A re-birth or a new birth is an absolute necessity, not only to be in God's kingdom, but to see and believe in God's kingdom, and also to hear the truth as it is in Christ, who is King in His kingdom, which He said, is not of this world. In order to be enabled to

hear the truth, as it is in Christ Jesus with power endowed from heaven by God, the Holy Ghost, one must be in the kingdom of God which is called out and separated from the world. To deny or to take away the New Birth, Born of God, may I ask, what would we have? Only the natural man and his man-made religions of this world, which are based upon accepting Christ, would be left. The truth of the matter is that Christ must accept us and this acceptance was made before the foundation of the world. See Eph. 1:16.

It was singularly and solely the work of Christ, as the one and only perfect offering of God, to save eternally and forever His chosen people from their sins. It is equally the work of God, the Holy Ghost, to reveal unto them JESUS and to keep them all the days of their life. We may wonder why the New Birth is so necessary. Our soul, our body, and our spirit were involved in the Garden of Eden in Adam in the transgression of sin and death in the beginning of time, and as such, man became dead to the truth and knows not the truth as it is in Jesus Christ. Adam and all his posterity died in transgression of sin. Adam and all his posterity were driven out of the Garden of Eden. Adam was driven out of the Garden of Eden and this is where we were born, outside of the wonderful Garden of Eden, even in sin. We by nature know not the truth as it is in our Lord and Redeemer, Jesus Christ. Then, how can one know anything? We feel to know that we are in this world by the simple fact we are in the world. By re-birth

is the only way possible for one to be brought into the kingdom of God and to see and understand in the kingdom of God. Romans 5:12, reads, "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." Our Federal head, Adam, broke God's Holy and righteous law. He thus became a sinner, "for sin is the transgression of the law." Adam and Eve were driven from the Garden of Eden, outside, and that is where all their natural descendents enter this world to-wit, outside the Garden of Eden. Since this is an established fact, it is therefore necessary, that every person be born and conceived in sin outside of the Garden of Eden, outside the kingdom of God, where the Tree of Life was and still is. Jesus tells us "Except a man be born again, he cannot see the kingdom of God." There must of necessity be a new birth, being born of God before one can see or even have hope that he is in the last Adam, the Lord Jesus Christ, from Heaven, whom the scriptures tell us is a quickening spirit. His subjects are not only born of water, but of the spirit, also.

The religions of this world tell their converts that all they have to do is accept Christ and they are already born again. For one to say or to believe that a dead, alien sinner can or must be willing (and be able) to receive Christ (Eternal Life) is to say, that man must have motion (life) in God's kingdom and, yet, not be in God's kingdom, which is an absurdity. Man is dead in sin and without life, spiritually speaking. The scriptures tell us that Christ is life: "He that hath the Son hath

life." 1st John 5:12. The Son of God is an entity; an entity is something that actually exists. The Son of God has all power in both heaven and earth. I believe God not only has all power in both heaven and in earth, but He also equally manifests that power to His chosen vessels of mercy. In another place we find recorded, "The gift of God is eternal life." Roms. 6:23. Since the gift of God is everlasting or eternal life in Christ, then it cannot be taken away as regeneration is the work of God, the Holy Ghost, in the soul, revealing Jesus as eternal life. The conversion is God working or taking His own abode in the soul, and where Christ is there is also eternal life. It is always in Jesus Christ our Lord and Redeemer. God is Self-existent, Independent, Immutable, and Eternal, which cannot be denied. To partake of His Immortality or His Righteousness, Christ must be born in them the hope of glory. The Spirit of God is in them. They must be born, as was Christ, His Son, who was without a natural father, born of God. A man or a woman will labor in the field (kingdom) in which they are born and in which they live. If under the law, their trust is in the law. Here they trust in self, the works of the creature, and they feel that they can accept Christ at their own choosing for their salvation. The natural man's life proceeds from natural sources. I have reference to Adam and Eve. Spiritual life, which is not of this world, proceeds from spiritual sources, outside of himself, born of God, and quickened by God, the Holy Ghost, to eternal life. Spiritual life is not of the creature, but of the Creator which liveth and abideth forever.

You and I are citizens of this country, the United States of America, and we are under its laws. No man has ever entered the world, other than our first parents, Adam and Eve, other than by birth. Equally so, man cannot enter the kingdom of God other than by birth, born of God, born again, by a new birth, or regeneration. One must be born again before he can see and live in God's kingdom which is not of this world. Birth makes manifest that which existed before it was born. In this sense the natural man, born of earthly creatures, bears the image of the earthly. Those born of God have a new heart, a new belief, and they are not their own keeper as they are kept by the power of God unto salvation. The fruit of the Spirit, which they bear, is from the Heavenly image. We know that a person born into this world, sees, learns, walks, and believes in the kingdom in which he is born. In the worldly kingdom, they live and believe in the worldly kingdoms of this world. Those born of God have experienced a new birth, and they hunger and thirst in the kingdom in which they live. They are a two-fold being. They hunger naturally and they hunger spiritually because they are in this world; yet they are in the kingdom of God, which is not of this world.

Those who experience the new-birth, born of God, are born in God's kingdom which is by free grace, and in no way can it be said that man and his works had any part in it, or in bringing it to pass. Birth can only bring forth and make manifest that from which it is born. A natural birth is of the flesh. It is a fleshly birth with a deceitful, sinful nature. If born again, born of God, the second

birth, it is a new birth and behold all things become new. They have a new heart, and a new belief; even the things under the law which they thought were unto life, they, like the Apostle Paul, found them to be unto death.

Let's go back to the Garden of Eden. Here it is recorded that the Lord God formed Adam out of the dust of the ground, and here we find that God in His infinite wisdom, took a woman from man. Adam said she is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man. They were one and could not be separated. When Eve ate the forbidden fruit, it was Adam's flesh and blood that broke God's law. They were driven out and Cherubins and the flaming sword were placed at the east of the garden of Eden that turned every way to keep the way of the tree of life. Here in Eden's Garden, we find contrary to nature, a woman taken from man (Adam).

Let's turn now to the New Testament; here we find Christ, born of a woman, a fatherless, sinless man born in Bethlehem. This man was God manifested in the flesh. He had no earthly father, and equally so, are all born of God. Eve is a type of the church, Christ being the Head of the church and the church is His body. Christ is the Husband and the Church is His Bride. Then the church was taken from Christ and it is an integral part of Christ. Hence, they cannot be separated. The scriptures tell us that Christ, the second Adam, gives life and the life which He gives is eternal to His beloved spouse, the church. Christ is the husband and the church is His bride. Christ is the head and the church is His body.

When Christ was crucified, His body, His side was opened with a spear, and out flowed water and blood, that Christ might sanctify, cleanse and present her to Himself and to His Father a glorified church, not having spot or wrinkle. The church is His body and He is her keeper. She is His sole responsibility to watch over her and to keep her. I am a firm believer in spiritual duty, (not man's duty) and it is Christ's duty to keep His church and to present her faultless to God the Father in the final resurrection of the saints.

Let's look at vain history. What do we find concerning the new birth in all history and in all man's writings before the coming of Christ, the Son of God, into this sinful world of sin and sorrow and to fulfill God's Holy and Righteous Law to every jot and every tittle. There is not one instance, not one writer, not one reference, not one left a word in all history mentioning anything about a second birth or a new birth. It was not known under the law or Legal Dispensation, or the Prophetic Dispensation. Neither is the new-birth known to all the churches under the law or the legal dispensation today. The new birth is only known in the gospel dispensation today. Jesus Christ, while in the world, spoke of heavenly things and set forth that a new-birth is not of the creature, but of God. The Apostle Peter tells us: 1st Peter 1:18, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, etc." And 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In this it is plainly seen that the

rebirth is not of corruptible seed, and in no way can it be said to originate from the works of the Adamic man. If it be by incorruptible, (not seed), then it does not apply to man in anyway as listed in John 1:13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Those born of God are like Abraham. They are made to move out of their own country, and from their father's house (law) into a country that the Lord shows them. It is a well known fact that we are born in this world of sin and sorrow, and this world is our house and home, our country where we look for peace and rest but find none. Like Abraham, we must be shown the way of the truth and the light, be killed to the love of the world and self-righteousness of the creature, and be made alive in Christ our Lord and Redeemer. Every born again child of God, when they are made alive to the truth as it is in Christ, are given to hunger and thirst for God's mercy. They have to leave their old home, the law of sin and death in which they formerly enjoyed and thought to be the truth, now to find they cannot live any longer therein. Without the new birth, sin would not be hated, and God's sovereign power over all things would not be recognized and dear to their hearts. God's free grace would not be loved, neither would they have a new heart, a heart of flesh which has warmth, feeling for their brothers and sisters in like precious faith of God's elect. The natural man that is born of both Adam and Eve, bears their image, or the image of the earthly man. Those who are born again or born of God, the second birth, not being of

this earth, therefore, bear the image of the heavenly, that which is not of this world, as Christ and His kingdom is not of this world, neither are His subjects. We may ask why? Because they are dead to the law, and not being under the law, they are not under its curse. They are made alive to the truth as it is in Christ their Lord and Redeemer. The natural man, born into this world, hungers and thirsts for things in the kingdom in which they are born. They live in that kingdom, they feast in that kingdom, they walk in that kingdom, they learn in that kingdom, all because they are born in that kingdom. The born again child of God knows what it is to be in the kingdoms of the world, as they were born in it, but they are born again, born of God, in the kingdom of God, and, as such, they hunger for food that is not of this world. They hunger in God's kingdom, because they are in God's kingdom by birth. They live, hunger, thirst, see in and walk in God's kingdom and they have food as David tells us in the 23 Psalm. "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over." Likewise as it was with David, when the Lord prepares the table, they eat that which is prepared and their cup surely runneth over to the praise of the One who prepared and gave them the heavenly food.

The religious news media of late has been filled with the subject of rebirth, but nothing has been said about death. The scriptures tell us that we must die, that is die to the law of sin and death and be made alive to the truth as it is in Christ our Lord and Redeemer. The world and

its churches tell their converts to accept Christ and they are born again. This makes it all the work of the creature. To me the scriptures tell us that we do not put a new patch on an old garment, the law. Man cannot patch up the law and make it grace, man cannot be under the law and under grace at the same time as he will love one and hate the other, hold to one and despise the other. He cannot serve God and mammon at the same time. He must be of one mind, of one fath and one baptism.

Our first birth brings forth life from the Adamic creature that is flesh and blood and in the things of nature of this world. The second birth, born of God, brings forth life in Christ and the manifestation of a home of immortal life in the Second Adam, the Lord Jesus Christ, from heaven. Our natural birth of our mother and father on this earth qualifies us for natural things and capacities for natural knowledges, such as law religion of this world, and to worldly things in nature. The natural man is totally ignorant of the things in this world until he is born in it. Likewise, those born of God, born again in God's kingdom, can see in God's kingdom, because they are in God's kingdom, and as God's chosen vessels of mercy, they are given wisdom that the natural man knows nothing about. **The more one is drawn by God's free grace and taught by God, the Holy Ghost, by divine revelation, the greater their experience and their understanding in God's kingdom, which is not of this world.** The scriptures tell us if we train up a child in the way he should go, when he is old, he will not depart from that training. See Prov. 22:6. Now the question is this, Who brings up that child? If it is brought

up under the law, it cannot within itself depart from the law religions of this world. Those that are born of God are not brought up by man, neither are they taught by man, as they are kept by the power of God. Hence, they will not and cannot depart from the faith, which is once delivered unto the saints. They are born of God, and they are not their own keeper. They are kept by the power of God, through faith unto salvation, ready to be revealed at the last time.

The new birth is an absolute requirement, and it is necessary for one to be in the kingdom of God, a believer in the finished work of Christ in all things. The born again believer has much more to be thankful for, as he knows what those of the world believe, for they once, more or less, believed as they do. Now, he is made to see himself as nothing and God as everything, Jesus Christ, the Son of God, as His Redeemer, and God, the Holy Ghost, as their ever keeper and revealer of Christ as their Lord and Redeemer. There is no end of what may be said but my knowledge is limited and I fear that I am not of that number that are born of God.

(Elder) John F. Simpson
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January 14, 1978

POETRY

The following poem was recently sent to me by Sister Marion Mulholland, Lambertville, N.J. It was written by the late Elder Arnold H. Bellows, formerly of West Hurley, N.Y., to Sister Carolyn P. Alston, Decatur, Ga., wife of the late Brother A. D. Alston, and their two daughters, Mildred and Saralyn. He

composed the poem during the last illness of Brother Alston in the early 1950's.

Elder Bellows' memory will live long in the hearts of those brethren that knew him. He was, indeed, a precious brother, truly a man and servant of God.

Editor

TRUSTING IN GOD
Lines to Major A. D.
Alston's Family
By ARNOLD H. BELLOWS

What if deep sorrow fills your hearts
with pangs of inward pain;
As darksome folds of summer cloud
Conceal refreshing rain;
May daily grace your strength
renew,
Your faith and hope sustain.

As skies sublime with myraid stars
Cloud curtains screen from view;
And unseen woodland flowers are
bathed,
With heaven's purest dew;
God works is own eternal will
In ways unknown to you.

When days are dark and storm
clouds spread
Their sable wings abroad;
And cast their shadows o'er the path
your faithful feet have trod;
Sweet faith speaks to the soul: "Be
still and know that I am God."

If for each kindness by Grace he had
done,
That jeweled his golden hours;
Were placed a blossom on the bed
Of that dear one of yours;
His resting place to-night would be
A wilderness of flowers.

Oft Mercy's angel form appears
And comforts with the word;
God's servent spoke when bitter
trials

Made Job to feel abhorred:
 "Although he slay me," he declared,
 Yet will I trust the Lord."

PAPER BRINGS COMFORT

Dear Elder Mewborn,

My Landmark expires in March or next month. Thank you for all the effort you make in putting out this good paper. It brings much comfort to me. I believe this also applies to many more like me, that can't get to meeting or church services. Mrs. Elizabeth C. Edwards recently wrote on, "He that hath Ears to Hear, Let Him Hear." I thought this was an excellent article. Elder Ball has had some good, comforting articles along with many more.

I am enclosing money for another year for the paper.

From the least, I feel,
 if one at all,
 Maerean O. Bowen
 Route 3, Box 64
 Virgilina, Va. 24598
 February 27, 1978

LIFE'S PATTERN

I see the life I live as a pattern
 before me,

The things that have been and the
 things to be.

We have to love each part as time
 goes on,

That the next part will fit in with
 what is done.

It has taken all the pieces in my
 life's pattern here,

Fitted together to make my hope
 steadfast and sure.

I take a dress pattern and fit it all,
 you see.

And a piece may be missing, but I let
 that be;

Like a pocket, cuff, belt or pin,

I can substitute or leave out and the
 rest fits in.

But they are the unnecessary things
 for a dress,

All the main parts have got to be
 used or its not a dress complete.

So it is with our lives as we live year
 by year,

All the main parts have got to be
 loved to make our experience
 clear.

The power of God does restrain us
 from day to day,

And prevents us from doing many
 things our own way.

And when we are restrained from
 doing something we plan,

We know thats a piece that is not
 necessary in our life's pattern.

When you make a dress by a pattern,
 it all fits perfectly;

If, indeed, you have followed in-
 structions to a "T."

And only God foreknows all things
 from beginning to end,

And can fit together the pieces and
 redeem us from sin.

So is the life of every child Christ
 died to save,

This pattern fits perfectly from the
 cradle to the grave.

So I think back over the past, my
 life, my sins,

I don't know what's in the future but
 it will all fit in.

With what's already fitted together
 cause God directs it done,

And all things will surely work
 together for the good of all His
 little ones.

Bessie Jo Pittman

609 Ray Street

Selma, N.C. 27576

(Written or composed
 a number of years ago).

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXI NO. 5

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EDITORIAL

From time to time we find good, sound articles written by Baptist people (not in our own affiliation) which are founded upon truth and sound doctrine. In this issue of our paper I am substituting the following good article in lieu of one from my own pen, since it is time for my own submission. The writer of this article is Elder Milburn Cockrell, editor of a paper called **The Baptist Examiner**, that is published in Ashland, Ky. I enjoyed reading his comments on **THE ETERNITY OF GOD**, and it is my earnest feeling that many of our readers will also enjoy reading it.

Editor

THE ETERNITY OF GOD

"Before the mountains were brought forth, or even thou hast formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2).

David, the writer of this Psalm, in these few words gives God the

glory of His eternity. He discloses how he was enabled to serve the eternal God Who existed when nothing else did. Mountains to God, though white with the snows of ages, are young things whose birth was but yesterday. Before the universe and angels were created God existed in all His glory. All creation is a mere novelty of time. Our God is without beginning of days, or end of life, or change of time.

Angels and the spirits of men are immortal and without end. But all of these did have a beginning. They were created by the everlasting God. The world is to abide forever (Eccl. 1:4), yet it was created by God. It may be truly said that God is the only absolute and eternal Being in all the universe. He has an attribute of eternity which is not shared by any of His creatures.

ETERNITY DEFINED

What do we mean when we say that God is eternal? We mean that the infinitude of God relative to duration is eternal. The Creator is exalted above all the limitation of time. With Him there is no distinction between the present, past, and future; but all things are equally and always present with Him. God's nature is free from all succession of time and contains in itself the cause of time. The eternal Being is conscious not , in time, but of time. God's will embraces all that is in time, and all time is in God. Yet, He existed before time. Although there is logical succession in God's thoughts, there is no chronological succession.

Men mark time and write histories, but God does not. To Him the past, the present, and the future are one eternal now. There is no succession in the Divine mind;

therefore, no new operation takes place. All the Divine acts are from eternity. The effects of the divine acts do, indeed, take place in time and by succession, but these have no bearing on the nature of God, for He is the originator of time. He is free to act in relation to time, and He is equally free to act outside of its limitations.

ETERNITY DECLARED

The eternity of God belongs to His infinity. It is many times declared in the Word of God. Abraham called the Lord "the everlasting God" (Gen. 21:33). The Prophet Isaiah made reference to "the everlasting God, the Lord, the Creator of the ends of the earth:" (Isa. 40:8). The Prophet Jeremiah speaks of Him as "the living God" and "an everlasting King" (Jer. 10:10). The Apostle Paul called attention to "the commandment of the everlasting God" (Rom. 16:26). To Timothy Paul wrote of "the King eternal, immortal, invisible, the only wise God" (1 Tim. 1:17).

One of the titles of God is "Eternity." The correct rendering of I Samuel 15:29 says: "The strength of (Eternity) of Israel shall not lie."

In the Bible God is said to inhabit eternity: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ..." (Isa. 57:15). The eternal God dwelt where time was unknown in a sphere where succession was not marked. There He abode before the interminable duration was broken in upon by the revolutions of years and days. He says: "Yea, before the day was I am He" (Isa. 43:13). God is not up in years, but He is more ancient than all the days of time (Dan. 7:13).

God is from eternity to eternity. He inhabits one undivided, uninterrupted eternity to which all time is but a brief moment. The Prophet Isaiah believed God to be "the Father of eternity" as the everlasting Father. See Isa. 9:6. The everlasting God has been active from "the days of eternity" (Micah 5:2 margin).

ETERNITY DISTRIBUTED

Eternity is an attribute of the Godhead. When I say God has this perfection, I mean all three of the Divine Persons. God the Father has the attribute of eternity. He is called "the eternal God" (Deut. 33:27). The Son has this quality. Proverbs 8:23 tells us that Christ as the Wisdom of God was "set up from everlasting from the beginning, or ever the earth was." The same is true of the Holy Spirit. Hebrews 9:14 mentions "the eternal Spirit."

ETERNITY DEMANDED

The very nature of God demands the eternity of the Supreme Being. There was never a time when God did not exist. It cannot be said that God passed from nonexistence into existence. He declares: "I am He: before me there was no God formed, neither shall there be after me" (Isa. 43:10). This can read: "Before me, God was not formed." Hence the God of the Bible had a being from eternity. He is self-existent and self-sufficient. Men form idol gods, but no man formed Jehovah. The gods which men form are false gods, unworthy of worship and service.

God is the first cause of all things, and, therefore, must be eternal. If God is the first cause, then He is without cause. The Bible speaks of Him as "the first and the last," a phrase expressive of eternity (Isa. 41:4; 44:6; 48:12). This phrase is

applied to Christ in Revelation 1:17 and 22:13. God existed before any other beings. He is the infinite, eternal, and unchangeable Governor of the world from of old. His kingdom is from everlasting to everlasting.

In Deuteronomy 32:40 God says: "For I lift up my hand to heaven, and say, I live for ever." To lift up the hand to the Jewish mind meant to swear a solemn oath. Angels are said to swear by the eternal God (Rev. 10:6). Men are said to swear by saying as "the Lord liveth" (Jer. 4:2). But when the Lord swears, He swears by His own life because He can swear by no greater. His form of swearing is "as truly as I live, saith the Lord" (Num. 14:21, 28). God is said to swear by His own life which is forever.

Creatures die because of their age. Plants die due to the passing of time. Even the mountains and plains change with the course of nature. But time has no effect upon our eternal God. "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end" (Ps. 102:25-27; Heb. 1:10-12).

Time impairs all things which God made. The fashion of the world becomes obsolete and passes away like the morning dew. The visible creation as the garment of the invisible God is waxing old and wearing out. Yet, our God lives on in eternal youth; no decay happens to Him; no destruction overtakes our Eternity. All the perfections of God's nature are without any variation

from eternity to eternity.

In Exodus 3:14 it is written: "And God said unto Moses. I AM THAT I AM." Here, God declares Himself to be the Being of beings. The sense is not only I am what I am at present, but I am what I Have been, and I am what I shall be, and shall be what I am. This expression could only come from an eternal and invariable Being. The only accurate expression that any man can make is "By the grace of God I am what I am" (I Cor. 15:10). But God does say more than any creature. He has said, "I AM THAT I AM" He can say such because He is the absolute, eternal Being.

ETERNITY DESCRIBED

Several of the Divine attributes are said to be from everlasting. All of these attest the eternity of our God. Romans 1:20 informs us that God has "eternal power." The creation of the universe displayed this attribute of power, but it did not mark its beginning in God. God's almighty power existed from eternity. If God's power is eternal, then He must be an eternal Being.

The mercy of God is said to be "from everlasting to everlasting" (Ps. 103:17). From old eternity before the foundation of the world God viewed His people as objects of mercy by eternal election. The vessels of mercy will be the objects of it unto the new eternity after this vain world is no more. Whether old or new, He sees it all as one or one in the same. It is all one in His sight. Thus God's mercy is without beginning or end. If His mercy is such, then God has the attribute of eternity.

The love of God extends back beyond the creation of the universe. To Israel the Lord said: "Yes, I have

loved thee with an everlasting love" (Jer. 31:3). The Bible says that "God is love" (I John 4:8) in His very essence. Therefore, if God's love is of old, then God has existed from everlasting.

The psalmist said that God "keepeth truth for ever" (Ps. 146:6). God is truth and is always true to His own nature. He is true to His covenant, to His Word, and to His Son. If God keeps truth for ever, then He must exist forever.

God is said to possess "everlasting kindness" (Isa. 54:8). His kindness continues in and through all states and conditions that the elect pass through. Each one of God's own are the objects of the unchanging affection and everlasting favor. If God's kindness is eternal, then God is eternal.

ETERNITY DISPLAYED

The eternity of God can be seen in the purposes, designs, promises, counsels, and decrees of God. All of these are traceable to eternity past and will last unto eternity future. The psalmist wrote: "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Ps. 33:11). God's purposes are carried out from age to age, His designs run on from century to century. His purpose never changes. His decree is not frustrated. His program is always accomplished. No earthly foe can resist His eternal will since His power to fulfill His purpose is not diminished by the lapse of years.

Isaiah tells us: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth" (Isa. 25:1). The decrees of God are from

eternity, and they are all faithfully performed. Being fixed in the eternal mind and thought, they are punctually and exactly brought about in time. When these are done in time, they display to man what God purposed and decreed from eternity past.

The Lord does not form new purposes in the time which were not in His mind before the world was. The undisturbed mind of God exists in unbroken serenity, producing ordained results with unerring certainty. His operations in providence are according to "the eternal purpose" (Eph. 3:11). All such purposes and designs were in His mind from the counsel halls of eternity.

The choice of some men to grace and glory was made "before the foundation of the world" (Eph. 1:4). Christ "was foreordained before the foundation of the world" (I Pet. 1:20) to be their redeemer. The elect were loved in Christ, their covenant Head, "before the foundation of the world" (John 17:23-24). God's people were given grace in Christ "before the world began" (II Tim. 1:9). These selected ones were promised eternal life "before the world began" (Tit. 1:2). The whole scheme of their salvation was "the hidden wisdom, which God ordained before the world" (I Cor. 2:7). These eternal acts of the sovereign Being display His eternity.

ETERNITY DISCLOSED

There are some hints of God's eternity to be discovered in a number of things. It may be inferred from His "everlasting covenant" (II Sam. 23:5; Heb. 13:20). The Covenant of Grace was made by the Trinity from everlasting and it will

last to everlasting. This covenant will endure immovable and unalterable because its source is the eternal God. This covenant is the eternal thought of the Divine Mind. This covenant assures the elect of eternal happiness.

The eternal God can be seen in the fact that He is blessed for ever. Paul addressed Him as "the Creator, who is blessed for ever" (Rom. 1:25). Writing to Timothy, he says the "only wise God" is to have "honor and glory for ever and ever" (I Tim. 1:17). God is glorified and will be glorified to eternity. Since God is an everlasting Being, He alone is worthy to be eternally served and adored...

The attribute of eternity can be gleaned from the statements "the Lord is King for ever" (Ps. 10:16) and "the Lord sitteth King for ever" (Ps. 29:10). Daniel wrote: "His kingdom is an everlasting kingdom, and His dominion is from generation to generation" (Dan. 4:3). There can be no everlasting kingdom unless it is ruled by an everlasting God Who is the Supreme King.

God cannot be measured by space or time. Psalm 90:4 declares: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." II Peter 3:8 says: "One day is with the Lord as a thousand years, and a thousand years as one day."

To our eternal God a thousand years is like one day or even three hours of a night. A millennium is a long period to man who is a creature of time. In this period nations rise and fall, dynasties come and go, elaborate systems of philosophy begin and end, generations of men

are born and die. But all such things and events are nothing to the eternal God. To our God a thousand years of human history, whether past or to come, are as present to Him as that done in the last hour.

ETERNITY DEDUCED

The practical lessons which we gather from a discussion of this subject are worthy of consideration. First, the doctrine of God's attribute of eternity causes us to realize we serve "an incorruptible God" (Rom. 1:23). His infinity, His eternity, His spirituality, His immateriality, and His majesty distinguish Him from all creatures. He is "immortal" (1 Tim. 1:17), and has "immortality" (1 Tim. 6:16). All the wicked men and evil angels in the world cannot destroy Him; yea, not even Satan and all his demons. To even suppose such a thing as a dead God is the height of infidelity. Eternity cannot cease to be. Our God is "alive for evermore" (Rev. 1:18).

Second, this truth will increase our faith in God's promises. If our God shall never die, then we dare not doubt His promise to us of "eternal glory" (1 Pet. 5:10) and "eternal life" (Tit. 1:2). When we suffer afflictions we can justly expect the everlasting God to grant unto us an "eternal weight of glory" (II Cor. 4:17). When this mortal life ends, according to our hope the immortal God will take us to a home "eternal in the heavens" (II Cor. 5:1). As surely as the Lord lives, each believer will "receive the promise of eternal inheritance" (Heb. 9:15).

Third, this attribute of God will create within each believer the spirit of true thankfulness. What a privilege to serve an eternal God! When our strength fails we always

find "the Lord is everlasting strength" (Isa. 26:4). When we are fearful of our path in this world of sorrow ye can say: "Lead me in the way everlasting" (Ps. 139:24). When darkness reigns in these terrestrial realms we find in our God "an everlasting light" (Isa. 56:5; 63:12). Come what may in either life or death, the infallible Word assures us: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

Fourth, in this teaching is the knowledge of an everlasting suffering or "everlasting punishment" (Matt. 25:46) and "everlasting fire" (Matt. 25:41). The eternal God has promised "the vengeance of eternal fire" (Jude 7) to all unbelievers or non-elect. Their suffering will run parallel with the line of eternity. Their punishment will have a beginning but no end. Their torment is for ever and ever (Rev. 14:11) since it proceeds from the God of eternity.

One has well described the eternal suffering of the wicked saying: "How long sometimes a day appears ... And weeks how long are they ... Months move as if the years ... Would never pass away ... But days and weeks are passing by ... And soon must all be gone ... For day by day the moments fly ... Eternity comes on ... Days, months, and years must have an end ... Eternity has none ... It will always be as long to spend ... As when it first begun."

Fifth, it is good news to the quickened sinner or those awakened by the Spirit. The God of the Bible has saved "with an everlasting salvation" (Isa. 45:17). Jesus said: "He that believeth on the Son hath everlasting life" (John

3:36). Those who believe on the eternal Son have "everlasting life" and "everlasting consolation" (II Thess. 2:16). They are made to believe that Christ is "the author of eternal salvation" (Heb. 5:9). Heaven be praised (Our eternal God has saved with an eternal salvation!

Sixth, this fact about God shows the great gulf that He has fixed between Himself, man and time. Mere mortals can never understand to perfection the eternity of God. Eternity begins where human computation ends. If you were to take a man possessed of the greatest mind that the world has ever known, and let him think backward or forward until his mind would break, then you would have the beginning of eternity. There is no beginning to God; there is no end to the One who inhabiteth eternity. Eternity stands always confronting God.

(Elder) Milburn Cockrell

OBITUARIES, MEMORIALS AND MEETING NOTICES

ELDER SIDNEY W. BUNN

Elder Sidney W. Bunn, the son of Elder William Floyd Bunn and Dora Edwards Bunn, was born September 15, 1891, and died January 13, 1978, at the advanced age of 86 years, 3 months, and 29 days.

He was married to Gertrude Stoneman on December 12, 1917, who survives. He is also survived by one daughter, Opal Cockerham of Galax, Virginia, and two sons, Booker of Woodlawn, Virginia, and Dewey of Galax, Virginia. He is also survived by five grandchildren, and ten great grandchildren, along with two brothers.

He united with New Hope Primitive Baptist Church of the Laurel Springs Association on July 23, 1944, and was ordained to the ministry on October 23, 1954. He was co-

pastor of his church at the time of his death and had been for many years. He earnestly contended for the faith and doctrine of Old School Baptist until the end.

Elder Bunn was an honorable man, respected by his brethren, friends, and neighbors, leaving behind a good record and good report from those that are without as well as from within. He was severely injured in an automobile accident ten years before his death from which he never recovered, and from this occurrence he suffered untold agony.

He was made able to patiently bear his pain and suffering, looking forward to the day when his sufferings would be over. He frequently mentioned the day when he could fly away. From David's writing, "And I said, Oh that I had wings like a dove, for then I would fly away and be at rest." Psalm 55:6.

He was a total invalid for many months prior to his death, and he grew so weak that he could not speak at times. The last words that he uttered and which we also understood were, "Dear Lord, it won't be long and I'll be satisfied." Through the years of his suffering, all medical skill, the loving hands of his wife, family, and friends were freely given to ease his suffering. With the evidence he left of anticipation of the second coming of our Lord, may we rejoice that, "Precious in the sight of the Lord is the death of His saints." Psalm 116:15.

I feel honored but humbled to be requested to pen a few lines in memory of this departed brother. I feel to say that I know his record as well as anyone. He was my brother-in-law for sixty years. When I received the request to write this sketch, my mind was carried to Revelation 14:13, "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them."

Yours in hope,
T. G. Stoneman

ELDER LONNIE J. HARRIS

It is with a feeling of great sadness in my heart to write you that my husband, Elder

Lonnie J. Harris, passed away almost one year ago. He went very quickly with an heart attack, after working outside that day. He came into the house and was gone very quickly. The local rescue squad came in a few minutes and carried him to a nearby hospital. But, he was gone on arrival there.

He was a firm believer in the doctrine of the Primitive Baptist Church. He had a great love for the church. He enjoyed reading the Zion's Landmark and the great or wonderful experiences of God's little ones. I believe he was one that was devoted to the cause of Christ. It was a great shock to have to give him up. We seem never to be prepared for these things that are brought upon us.

I have had a lonely road to walk and I feel that God can only relieve my loneliness and sorrow. May He by His grace and tender mercy be my strength. I have felt many times that I could not keep going along from day to day. Yet, I feel He (God) has walked along beside me down the lonely road for I know I could not have walked it alone. My children, friends and neighbors are good to me. God has blessed me to have them. May God have mercy upon us is my prayer could it be His will to bless me to that end.

Yours in hope of Eternal Life,

Mrs. Lonnie J. Harris
1114 Newman Drive
Salem, Va. 24153
February 28, 1978

LIBRARY MEETING IN ILLINOIS

Zion's Landmark,
Willow Springs, N.C. 27592
Attention: Elder J. M. Mewborn, Editor
Precious Brother in Christ:

The annual meeting of the board of trustees of the Primitive Baptist Library of Streamwood, Illinois, will be held, the Lord willing, at the time and place below:

Date: Saturday, April 15, 1978
Time: One o'clock p.m.

Place: West Suburban Y.M.C.A.,
31 E. Ogden Avenue
LaGrange, Ill. 60525

Telephone No. (312) 837-5314

Please note the telephone number above for information or for being picked up at the airport and so forth.

There will be at least three trustees elected at this meeting. Also, officers as Chairman, Secretary-Treasurer, and library Custodian-Manager. Please pray for us.

A little brother in hope,
(Elder) Maon Jones,
Chairman of the Board

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Seven Mile, Sampson County, N.C., beginning on Saturday before the fifth Sunday in April, 1978, and will continue, the Lord will through Sunday following.

Seven Mile Church is located about four miles west of Newton Grove, N.C. Take No. 13 Hwy. from Newton Grove going west to Motel. Turn left on rural paved road and go about four miles to church.

Elder Delbert Carraway is appointed to preach the introductory sermon and Elder W. C. Noles is his alternate.

A cordial invitation is extended to our brethren, sisters and friends, with a special invitation for our ministering brethren to visit with us in our union meeting.

Alonzo Barefoot, Union Clerk
Route No. 1
Newton Grove, N.C. 28366

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Maple Hill, Pender County, N.C., beginning on Saturday before the fifth Sunday in April, 1978, and will continue, if the Lord wills, through Sunday following.

Elder Owen Kennedy was chosen to preach the introductory sermon and Elder Eugene Shepherd is his alternate.

Maple Hill Church is located just off No. 50

Hwy. after crossing No. 53 Hwy., south of Jacksonville, N.C.

We extend a warm invitation to our brethren, sisters and friends with a special invitation to our ministering brethren to come and be with us in our union meeting.

H. A. Young, Clerk.
Jacksonville, N.C.

YELLOW RIVER UNION

The next session of the Yellow River Union Meeting was appointed to be held with Bethel Church the fifth Saturday and Sunday in April, 1978, if the Lord wills.

Bethel Church is located on Stone Road, just off Washington Street, about one and one-half miles from East Point, Georgia.

We invite all lovers of the truth to come and be with us, especially our ministering brethren.

Jeffie Fitzpatrick, Clerk
Route No. 4
Commerce, Ga. 30529

ANGIER UNION MEETING

The Angier Union will meet at Fellowship Church the fifth Saturday and Sunday following in April, 1978, the Lord will. Elder Curtis Parrish was chosen to preach the introductory sermon. Services will begin on Saturday A.M. at 11:00 A.M. E.S.T., if the Lord will.

We invite all that love the truth, especially our visiting ministers, to come and be with us.

E. T. Jones,
Route No. 3,
Fuquay-Varina, N.C. 27526
Telephone A.C. 919-552-5845

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with Rougemont Church beginning Saturday before the fifth Sunday in April, 1978.

Elder Wallace Oakley was appointed to preach the introductory sermon and Elder Burch Wray is his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

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APRIL, 1978

NO. 6

**PSALMS
CHAPTER 18**

As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

The strangers shall fade away, and be afraid out of their close places.

The Lord liveth: and blessed be my rock; and let the God of my salvation be exalted.

It is God that avengeth me, and subdueth the people under me.

He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

Great deliverance giveth he to his king, and sheweth mercy to his anointed, to David, and to his seed for evermore.

EDITOR

ELDER J. M. MEWBORN **WILLOW SPRINGS, N. C. 27592**

ASSOCIATE EDITOR

GEORGE A. FULK **PILOT MOUNTAIN, N. C. 27041**

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE CHRIST-MAN IN TYPE (AARON)

For the past approximately two years, the *Zion's Landmark* has been publishing "The Christ-Man In Type," by the late Elder David Bartley, who in life resided in the State of Ohio. These articles have included treaties or comments on ADAM, MELCHISEDEC, ISAAC, JOSEPH and MOSES.

Through this period of time, since we began publication, many readers of the paper have expressed their pleasure and enjoyment in reading these fine articles. We come now to the one entitled, AARON, and we sincerely hope this same thing will continue in this instance, as we continue with the publication of these various Biblical subjects.

It is the unworthy, humble opinion of your editor that this article entitled, AARON, is one of Elder Bartley's best writings, and, also as good as he has ever had the privilege of reading on this subject. The latter portion of the article may become somewhat tedious due to the heavy concentration of quoted scripture from the Book of Hebrews, but his general description and definition of the glorious truth as contrasted with the works of the law and Arminianism is, as I have said, outstanding. Such wonderful rightly dividing of the Word of Truth causes us to believe that this dear brother "had so learned Christ." Being enabled to witness with him in his understanding of this subject lends hope to us that, perchance, we also

might have been included. May this doctrine continue to be the standard of this paper!

Editor

AARON

Priesthood fills a very prominent place in the Bible, and it is shown to be essential in the worship of God. Indeed, no son or daughter of Adam could approach unto God with acceptance except through a proper priestly offering for sin. The offering itself must be sinless and without blemish, a living sacrifice. It must be put to death, and its blood offered unto God as an atonement for the sins of the worshipper. In no other way could any sinful person obtain the forgiveness, mercy and favor of God. This was solemnly shown in the offering of Cain, the first-born of Adam and Eve. It was a bloodless offering, and it did not show either confession of sin or an atonement for sin, but rather it expressed meritorious works on his or the creature's part. God, therefore, rejected Cain and his offering, because he had no faith in the atonement of another, but trusted in himself. For this he was angry with God, and slew his brother, Abel. All he could have against Abel was, because he by faith in God offered in sacrifice for his sins the firstling of his flock, and God accepted him and his offering, because it represented in type his faith in the Lamb of God, which should take away sin. Doubtless, Abel understood and believed the promise of God, that the

Son of the woman, who should be bruised and put to death, should thus bruise the serpent's head, and put away sin. This is a wonderful faith in God. It was the faith of Enoch, of Noah, of Abraham, and of all the true worshippers of God. On the other hand, all who bring their own works as an offering to God, and claim His favor and blessing, therefore, are trusting in themselves and their works for Salvation, but not by faith in the Lamb of God. Those are Cainites, and they hate God and persecute their brother, Abel, for his faith and simple trust in God, and because his faith (not his works) is counted to him for righteousness.

Now this leads us to see the absolute necessity of a priesthood approved unto God, who shall make a spotless atonement for the sins of those who come unto God in His worship, a sacrifice acceptable unto Him. For God is just and most Holy; therefore, none of His people, no, not Abraham nor Samuel, Isaiah nor Daniel, can come unto Him in their sins, for the sword of justice would cut them down as cursed. Sin cannot dwell with holiness. So God will not receive nor bless any person, or his service, in unrighteousness. It would outrage His nature and stain His Holy law to do so. Perfection only can please God and receive His blessing. This is so evidently true that it seems all would see it, and seeing it, would cease from their own works, and in very truth say, "Nothing in my hand I bring; simply to thy cross I cling." So far, we see many around us that talk of the meritorious obedience and works of their own, and expect, like Cain, to receive in return the smiles and blessing of the most Holy God. To all

those the sentence of the Holy Son of God is, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Mat. 25:41. The word of truth says, "There is not a just man upon earth, that doeth good, and sinneth not." Eccl. 7:20. Therefore, there is not a man upon earth whom God will receive or bless for what he is, or for what he does. If he thus comes to God, he is rejected and must depart.

We are thus made to feel in our very souls that, unless God has given us a perfect High Priest to bring us unto God in true holiness, we must forever perish. God Himself has taught us this solemn truth, both in the Scriptures and by His Holy Spirit (by the way of experience) in our hearts. And so we found that, not in the letter only, but in awful reality, our sins separated between us and God.

Another truth is that both the priest and the offering must be ordained of God, and approved by Him. For no man may thrust himself into this sacred office.

The sixteenth chapter of Numbers contains a fearful example of such an attempt, and a warning against it. Korah, Dathan and Abiram, with two hundred and fifty princes of the assembly, famous in the congregation, men of renown, rose up before Moses in the camp of Israel, and gathered themselves against Moses and Aaron, and said unto them, "Ye take too much upon you, seeing all the congregation are holy, everyone of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even

tomorrow the Lord will shew who are His, and who is Holy; and will cause him to come near unto Him; even him whom He hath chosen will He cause to come near unto Him. This do: Take your censers, Korah, and all his company; and it shall be that the man whom the Lord doth choose, he shall be holy; ye take too much upon you, ye sons of Levi."

And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up." Then Moses went to them, and the elders of Israel followed him, and to the congregation he said, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said: Lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense."

Thus the Lord shows us the wicked presumption of any who thrust themselves before Him, whom He hath not chosen and consecrated. All should give earnest heed to it.

We come now to consider the

priesthood of Aaron. His name signifies, **enlightened, illuminated.** This he had from the Lord. Aaron was the brother of Moses, and three years older, and he was given to Moses to be his speaker, being eloquent. The Lord commanded Moses to ordain and consecrate Aaron to be the high priest unto the whole house of Israel; and to also thus set apart the four sons of Aaron as priests in the first sanctuary of the tabernacle, called the holy place. It was in this place that the two hundred and fifty Levites thrust themselves, and died.

And the Lord said unto Aaron, Thou and thy son's and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. Therefore, thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death."

Nadab and Abihu, the first two sons of Aaron, had died before the Lord for their sin of offering strange fire in their censers, when they burned incense before Him. Applying this to the gospel ministry, the strange fire, which the Lord had not commanded, fitly represents strange or false doctrines. Paul, therefore, wrote to the churches of Galatia, saying. "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:7,8. This is the just sentence of the Lord.

Purity and holiness becometh the house of God forever, and nothing unclean can dwell in His presence.

Only through a priesthood, therefore, can even the people of God have access unto Him; and the priesthood must be holy in His sight. The office of the priest is to make an acceptable atonement, satisfaction, or reconciliation, for the sins of the people for whom He makes the sin offering, and then to make intercession unto God for them. When the people of God are thus accepted with Him in their priest, they then have access unto God in His worship as one with their priest, and are a family of priests.

This was true of the house of Israel. Aaron, their first high priest, made an atonement, first for his own sins, then for the sin of the priests, and also for the sins of all his people. The Lord, their God, had Himself ordained the sin offerings or sacrifices for the atonement, even as He had ordained the priests. Their own acceptance with God, and the acceptance of their people, was through the spotless atoning sacrifice and in virtue of it: for it was sinless and well pleasing unto God. No other offering or sacrifice for sin would God accept. He Himself must provide the Lamb for an offering, because He only knew what was sufficient and had the power to provide Himself with it.

The religious belief prevails so commonly today that just so the worshipper is sincere, and brings the best he has, and does the best he knows, that is sufficient, and God will accept him. This would admit all heathen superstition and false worship, and deny perfection and holiness in God. It would even count the blood of the covenant of God,

wherewith we were sanctified unto Him, a needless and unholy thing. A more fatal error and delusion could not possibly exist among men. Yet, this is the very soul or deadly essence of all legal, religious worship in the world, which claims acceptance with God and His favor upon the ground of personal works of obedience. If such a doctrine could hold good with God, then there was no need of an high priest and a priesthood, and Christ need not have died. "For if righteousness come by the law, then Christ is dead in vain," testifies inspired Paul. See Gal. 2:21. He again says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:4. This is the deadly mistake of expecting to come unto God in our own works of obedience to His commandments, and of thus obtaining His divine favor and blessing. Instead of this, the curse of His Holy law will certainly drive us away from His great white throne, for we would stain it with our impure offerings. Yet, this fatalistic error too lamentably obtains and prevails among the people who profess faith in Christ; for they teach that, though Christ died for us, and grace reigns in our salvation unto eternal life by Him, yet we must now come unto God in our own personal, conditional works of obedience (good works, they call them), or we cannot be saved now in time. This is a repudiation of the perfect and finished work of our High Priest, Christ Jesus, and of the fullness of salvation in Him, and a denial that we are saved by grace.

So far from this wordly and false religion, that God accepts and

bleses us with rewards of salvation for our voluntary conditional service, being in the least true, He has proven to all His people for all time by the great example of the priesthood of Aaron, and the people of that first covenant, which is legal and conditional on their part, that it is utterly impossible for His people to be saved in this way. It was necessary that the Lord teach His people this truth, that their righteousness and salvation is of Him, and that their only acceptance with Him is in His Holy begotten Son, in whom and for whose sake alone God loves them and has blessed them. **Let it be repeated with strong assurance, that God ordained the law and the priesthood under Moses and Aaron, and called His people of that covenant down into Egypt, and up out of it into Canaan, unto this very end and purpose, to teach and convince His people forever, that there is only ONE HIGH PRIEST who can save them — the Man Christ Jesus.** The examples of Adam, and Melchisedec, and Isaac, and Joseph, and Moses, and Joshua, and Aaron, all, all prove this one great object-lesson, this divine truth. They stand out as a grand picture in the spiritual heavens, saying to all who have eyes to read, **"WITHOUT HOLINESS NO MAN SHALL SEE THE LORD."** See Hebs. 12:14. All those typical men bore witness that holiness was not in them, but they pointed to One who is holy, who should come to Zion, meek and having salvation, and should turn away ungodliness from His people. **"The law made nothing perfect."** Heb. 7:19. There was no perfection in the priesthood of Aaron, but in it

there was a continual remembrance of sins; for it and all that priestly people were under the law, and all died because they were sinners. So all that all those typical examples could do was to point **"the prisoners of hope,"** onward and upward, to a glorious High Priest to come, whose holy sacrifice should take away our sins forever, and who should as a Man enter into the holy presence of God for us, set down at the right hand of God upon His throne, our Advocate and everlasting High Priest with the Father, and make intercession for us.

To deny this divine meaning and purpose of the law and the priesthood, is to make them a total disappointment and failure; for they made nothing perfect, but proved only that **"all have sinned, and come short of the glory of God,"** Roms. 3:23. as says Paul. But with God there are no mistakes, disappointments or failures; but all that He appoints fulfills His purpose. **"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."** Isa. 14:24.

Having now seen all this design of the priesthood under the law, we are prepared to specially consider Aaron, whose priesthood was ceremonial, typical, and to pass away at the coming of the eternal High Priest.

The Lord Himself called and sanctified Aaron as high priest over His people, Israel. To all this people Aaron was their brother. Without this close relation, he could not have been their high priest. He and they must all be the children of Abraham, the people of God's covenant and

promise. No stranger could thrust himself into the priest's office. And not Aaron himself could make an atonement for strangers, because he did not bear any sacred relation to them; but he represented and officiated before the Lord for His Father's house only. All this was typical, and was fulfilled in Christ, as we shall see.

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion of the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son, today have I begotten thee." Hebs. 5: 1, 2, 3, 4, 5. "Today" refers to the resurrection day of Christ, who "was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." Roms. 1:3, 4. "And He is the Head of the body, the church: who is the beginning, the First-born from the dead; that in all things He might have the prominence. For it pleased the Father that in Him should all fullness dwell." Col. 1:17, 18.

Of the priesthood of Aaron Paul most truly and forcibly says, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of

Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Hebs. 7:11, 12. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we drawn nigh unto God." Hebs. 7:19. Paul says, Christ is our hope. See Col. 1:27. It is by Him only that we draw nigh unto God.

"We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things." Hebs. 8:1, 2, 3, 4, 5.

How solemn and blessed is the truth here revealed, that the Apostle and High Priest of our profession, the Man Christ Jesus, is passed into the heavens, and that in entering into His Holy priesthood, He must first be sacrificed in His flesh for His people, and then rise up in immortality and pass away from the earth! Our faith in Him follows Him there within the veil, our Forerunner into the glory of God.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest

alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebs. 9:6-9, & 11-12.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebs. 9:22-24. O how blessed this truth, "for us!" Since Christ is in the presence of God "for us," we shall also appear in the presence of God with Him and at last be made like Him.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the

worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." "Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein: which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but **this Man**, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience,

and our bodies washed with pure water." Hebs. 10: 1-4, & 8-22.

We have now been led through the law and its priesthood, and have been made to see that they were only examples, figures and shadows, pointing us onward, ever onward, saying, There is no perfection, no rest, here; **look unto JESUS.**

"Wherefore then serveth the law?

It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" (Moses). See Ga. 3:19. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3:22-25. This is very clear and plain, as the Lord revealed it to Paul. The law and its priesthood were to give knowledge of sin to the people of God, and to keep them in remembrance of their sins continually, but could never take away their sins. In every atonement made by their highpriest once a year, and in every bleeding sacrifice offered daily by their priests, the awful truth was shown to all that people that they were yet under the law of sin and death. And every yearly entrance of the high priest into the holy place within the veil with atoning blood, where no other Israelite could enter and live, was a solemn showing that their sins shut them out of heaven. But it was also the testimony of God to them,

that as He had ordained Aaron, their high priest, to enter within the sacred veil, and make the typical atonement for them, and thus carry their sins forward from year to year, so he would in the end of all that typical service, send his sin-burdened people a glorious **High Priest** to succeed Aaron, who, like him, should be the Son of Abraham, the near kinsman and Brother of all the people of God, who should pass through this veil, rend it in two from top to bottom, make an end of both sin and death, and give all His dear people boldness to enter into the holy presence of God in heaven.

This was the spiritual meaning of the solemn priesthood of Aaron, a type of Christ, God's ordained high priest under the first testament, even as Jesus is God's ordained High Priest forever under the better testament. Aaron died, and his priesthood passed away; but our High Priest lives, to die no more, and His priesthood shall abide as endless as heaven. And, blessed be His Name! He will present all His dear people and brethren, whom He loves, an holy priesthood unto God in holy and blissful heaven, and will say in that day, "Father, here am I and the children whom thou gavest me." Hebs. 2:13.

(Elder) David Bartley, (Dec'd.)

GOD ORDAINED THE WAY

"THIS is the Way, walk ye in it, etc." Isa. 30:21.

Of all the Scriptures in the Bible, the above truth has given this poor sinner more comfort and relief than any other. Sometimes, when low in spirit, groping my way in the deep wilderness, dark clouds rolling over me — life itself weary — I am made

to stop for a moment and ask myself: WHO prepared THIS WAY for me? Sometimes, I answer my own questions, and, occasionally, in an audible voice, say, "God ordained The Way." And, if I am a child of God, I have no other choice but to "Walk in it." Yes, in a spiritual mind, I would want no other choice. And, I think, who am I to question God's WAY? an unworthy sinner, helpless in the sight of God!

Who is this Way? Jesus tells us: "I am the WAY, the Truth and the Life; NO man cometh unto the Father but my ME." John: 14:6. "I have chosen the Way of Truth." Psm. 119:30. And He tells His Chosen children the glory of it: "In My Father's House are many mansions (the hearts of His children), if it were not so, I would have told you. I go (for what purpose?) TO PREPARE A PLACE FOR YOU." John 14:1.

With this truth and promise before us, should we ever question His Way? Rather, we in humbleness are given the spirit of gratefulness, if we are privileged to walk in the Way.

Jesus Christ is called the Way because it is by Him alone that believers obtain eternal life. No man can improve on something God ordained and, if we are His children, CHOSEN in Him BEFORE the foundation of the world, we are walking in "The Way" and blessed are those who tread this path.

God had a specific purpose in leading us in the Way that we travel this uneven journey of life. And a PURPOSE of HIS NEVER fails. And His Way, be it whatever it is, is the ONLY safe and sure Way for His

children to follow.

Of course, our carnal mind wants the easy road. We try to detour away from the "ordained way" because Jesus said: "I have CHOSEN thee in the furnace of AFFLICTION." Isa. 48:10. There will be trials, troubles and tribulations. And, in these adversities, God's children must walk in the Way He prepared. But they will try all sorts of methods before they can say and find comfort, "If this is the Way, I desire to walk in it because I know it is the ONLY Way that leads to God's eternal Kingdom." We should say, "God knows best," and "Stand still and see the salvation of the Lord." Exd. 14:13. We do, eventually, have to do this, but not without exhausting every available avenue of self-help. We forget that man is powerless to change the mind of God. With all the confidence in self gone, we finally say: "Thy will be done," Dear Lord — convinced it is the ONLY WAY. It is then that peace and resignation invade our weary minds and we travel on in HIS WAY for a time free from our useless labors.

Oh, Dear Reader, it is not as much our concern as to which is the Way, or how rugged, as it is for the fact of being privileged to "Walk in it!" We know "It is not in man that walketh to direct his steps." Psm. 16:9. So our best and ONLY hope of salvation is Jesus Christ, Who has ALL power in Heaven and earth — Whose purpose NEVER fails.

We also know that nothing in life is of lasting value. It will all fade away. And, when our appointed time on earth has arrived in the closing hours, what do we have to comfort us but the PRESENCE OF GOD? All material wealth we might have accumulated, all the honor that

might have been bestowed upon us, all the glory we have reveled in, is but NAUGHT in the face of death.

If, in those last moments, God's blessed promises are open to us and we hear His comforting voice say, as did the thief on the cross, "Verily I say unto thee, today shalt thou be WITH ME in Paradise," Luke 23:43, we will gladly and willingly lay our fleshly accumulations aside and our Hand of Faith will also reach for that comforting Hand that can lead us in "The Way" to His glorious Kingdom of PEACE AND REST to the Mansions He prepared for His Chosen children BEFORE they started on their uneven journey.

Surely, Scripture proves that death is only a blessed sleep for those He calls "Mine." And, surely, a loving God, bestows peace to His children when they are transferring from this earthly life of woe to that Land of ETERNAL bliss that He promises them, their eternal home. And, in this tranquil valley of PEACE ... only He can give they will be able to say: "O death, where is thy sting? O grave, where is thy victory?" I Cor. 15:55, and say, as did David of old, "I will praise Thee, O Lord my God, with all my heart; and I will glorify thy name for evermore." Psm. 86:12.

We know God has shown His children how great things they must suffer before they finish walking in "The Way," but we take comfort with these truthful lines written in ages past — and leave our "Way" to Him:

"Keep silence, all created things,
And wait your Maker's nod!
My soul stands trembling while she sings,
The honors of her God.

"Life, death, hell, and worlds unknown

Hang on His firm decree;
He sits on no precarious throne,
Nor borrows leave to be." —
Watts.

"I am the WAY, the truth and the life" THIS is the WAY, walk ye in it." This Scripture has mean't so much to me! I hardly believe that I could exist without the promises and truth contained in the Word of God.

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
November 30, 1977

DESIRES TO BE KEPT IN THE OLD WAY

Dear Elder Mewborn,

I am writing you a letter that you may publish in the Zion's Landmark, if you see fit to do so.

If it is the Lord's will to bless me, I will attempt to write some of the things that I have experienced in my life. Some of them were made precious and dear to me at a very early age. From my earliest recollection or remembrance of the date, I was not more than nine or ten years old. I was made to rejoice in God as my Saviour, and I truly believe that if I was ever made to feel His blessed love at all, I did at that time when He shed it abroad in my poor heart and soul. I believe at that tender age that I was taught of God to know what no other being could teach me. This is that Salvation is of the Lord. I saw my sinful, lost and ruined condition, what I am by nature, and what I must be made by the Grace of God, if I am at last enabled to enter into the eternal, glorious Kingdom of God. I have no confidence in the

powers of men, Elder Mewborn, to effect or help in the least for the Salvation of a poor, unworthy, needy sinner. Neither do I have any fellowship for the forms, fashions and customs that cannot be found in the Laws of Jesus Christ and as practiced by the Apostles, the Prophets of old and the Primitive Church and Saints throughout all generations of time as recorded in Holy writ. I love the good old way and I have no desire to being any thing new in the Church of God that causes or would cause trouble and confusion among God's people, His humble poor. The scripture teaches us to inquire for the old pathes and walk ye therein. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old pathes, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16. Those that Jeremiah, the Prophet, spoke those words to replied by saying, "We will not walk therein." See Jeremiah 6:16.

An Elder recently told me that he did not intend to walk in the old pathes. They (the false prophets) said they would not do it in Jeremiah's day, and they are saying the same thing in this day. There seems to be some among those called Primitive Baptist today that are getting to be very progressive. They desire the fashions, forms, customs and pleasures of this world rather than the truth as it is in Christ Jesus.

Brethren, I do not intend to follow any man or group of people that do and practice that which is wrong and is not according to God's Word. I would like so very much to see the few, remaining churches of the old

line, true, Old School Baptist people that genuinely love the trut, sound doctrine, order, and practice, as taught by the scriptures once more be united in sweet bonds of peace, love and blessed fellowship, one for the other. Where the doctrine and practice is the same, what a blessing it would be to see the bars of non-fellowship removed! I believe in many instances among God's people today that the division is of the flesh and not of the Holy Spirit. When God sees fit to bless us with His Spirit, when we are truly humbled down to the right place, then we have fellowship for our brethren. Here, all are of the same size.

Jesus said, while speaking to His little children, "This is my commandment, That ye love one another, as I have loved you." John 15:12. If we truly love each other, (for Christ's sake), we will be made to bear with one another, esteeming our brethren better than ourselves. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Ist. John 4:20.

My humble and sincere prayer, I trust, is that God will draw His few, afflicted, humble poor together in sweet bonds of love and that we might be enabled to enjoy once more the sweet fellowship that once existed among our brethren.

Dear Brethren, if I know my poor heart, I have written this in love. I hope that, perhaps, it will be of comfort to His little ones. I am now in my seventy-fifth year and my race here will soon be won. But, as I grow older, I must say that my faith grows stronger, and I so very much feel the need of my precious

brethren (and God's love manifested in them, I hope for me) each day.

Yours in Humble Hope.

Gilmer L. Willard,
1355 Glennwood Road,
Kernersville, N.C. 27284
February 20, 1978

"GODS WAY WE KNOW NOT"

The wind bloweth where it listeth,
Who knoweth from whence it come;
We feel it as it passeth by,
Who can say where it is gone?

One saith it cometh from the sea,
Another from rising tide;
Give thought and considereth ye,
Just where do we abide?

A place we dwell in this dark vale,
Is underneath the moon;
Upon this sphere as on we sail,
Oft death appears as doom.

But death, dear brother, seems a loss,
For our life we have proclaimed;
That we in life are tempest tossed,
Chastened, bruised, and often maimed.

But this is how that we must learn,
We've not one thing to claim;
And oft when we have yearned and yearned,
Our loss was all for gain.

The wind that has gone by,
And has gone to its own place;
Often utters out a sigh,
As it presses on through space.

Just so in life we groan or sigh,
For the burdens we must bear;
When stress and sorrow pass not by,
And we're filled with strife and care.

As when the thunder rolls along,
Far from the seeing eye;
Seems the puny man, a little stone,
Has ne're set forth a cry.

When in the way the heaven quakes,
And pours down its falling tears;
Then man and men God's power shakes,
Off man's vanity and his sneers.

Marion H. Mulholland,
Route No. 2, Box 185,
Lambertville, N.J. 08530

HITLER OVER-RULED

Herr Hitler did
All that was planned.
No failure came
From Nazi land.

His cherished goals:
Rule earth from Prussia,
Destroy the Jews,
And level Russia.

God over-ruled
The Hitler scheme,
Reversed results
Of that wild dream.

The fuhrer's acts
Erected Russia,
Enthroned the Jews,
And leveled Prussia.

Against his will
This cosmic fraud
Just carried out
The plan of God!

By: Lewis Price on Feb. 20, 1978
1101 Hillsboro Street,
Raleigh, N.C. 27603

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

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EDITORIAL OUR APPOINTED TIME

Job 14:14 says, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Also Paul in 1st Thes., 3:3 writes, "That no man should be moved by these afflictions; for you yourselves know that we are appointed there unto." And so, it is not only appointed unto man to die, and after death the judgment, but also it is appointed unto him to live all of his appointed time as Job writes. Paul does not come right out and use the expression that you yourself know but he does in these afflictions, and, of course, they are appointed unto us, so that there is no possible way that we can avoid one of them, or that they will fail to come to pass with us. We think that maybe we can, and we try with all of our power; but, we cannot bypass a single one of them, or avoid them, for they are appointed unto us. All of our life is appointed unto us. One may try to

change himself or his closest ones in life, and he cannot do it, for their life is appointed unto them and yours is appointed unto you. My grandmother used to say that everyone had a way, and his way "does him." This one did not understand it so well back then, but now it is clearer, for one's way is appointed unto him. He has no choice but to walk in the way appointed unto him. He is a separate individual from any one else in the world. His personality, his looks, his voice, his stature, the color of his hair, are all part of his makeup, ordained for him, even the hairs of his head, according to the Scripture, are all numbered. See Matt. 10-30. His entire person and his entire life are appointed unto him. His very nature is to try to direct his steps. The Scripture says, "Man deviseth his way, but the Lord directs his steps." Pr. 16:9. The world does not believe this, for they argue that man cannot only devise his way, but he can also direct his steps. Paul says that we ourselves know that we are appointed unto these afflictions. If we could direct our steps, who would ever direct them unto afflictions? Paul tells these brethren, when he was with them before, that they must suffer afflictions, but they are trying to avoid them as we do. Another scripture says, (Eccl. 30:21) "This is the way. Walk ye in it." Isa. 30:21. There is no doubt but what the way the Lord has appointed unto you is the way you walk it. Job in 7:3 said, wearisome nights are appointed to me." Job 7:3. So, it follows that since wearisome nights were appointed that wearisome days were, too. He even writes in 14:5, "Seeing his days are determined, the number of his months are with

ZION'S LANDMARK

thee, thou hast appointed his bounds that he may not pass." The life of the Lord's people, even one day of it, is too precious in the Lord's sight to leave it up to the little one whom He hath appointed unto salvation. Paul speaks of himself as a prisoner of the Lord Jesus Christ. The prisoner does not have oversight and control of his life there in the prison. It is controlled for Him. In this spiritual prison that Paul has in mind, it is a blessed place to be if the Lord manifest Himself there. As the poet writes, "Prisons would palaces prove, if Jesus would dwell with me there." We think of life as being worthless, sometimes, to ourselves and everyone else, but it is precious in the Lord's sight. One of the writers says, "Precious in the sight of the Lord is the death of His saints." Psa. 116:15. We believe that not only each saint, but each day is also precious in His sight. So much so that He has appointed it unto His children.

The reason this is precious to the Lord's people is because they have no confidence in the flesh. They much prefer that their life be appointed unto them, for they know they cannot direct their steps. Their thoughts are evil continually, and one of the writers say, "the thought of foolishness is sin." Pro. 24:9. The thought has already come before you have time to prevent it, even if you could have prevented it.

Job writes in 20:29, "This is the portion of a wicked man from God, and the heritage appointed unto him by God." The heritage of the wicked is also appointed unto him by God. Man is definitely clay in the Potter's hand. Man in nature likes to think that he can direct his steps, and at his own choosing make himself right

with God, as they (the world) refer to it, but man cannot direct his steps or control his thoughts. Therefore, he can neither give himself the will or the do. He has only a carnal mind which is at enmity against God. It is not subject to His law and neither indeed can be. And so all the mind the wicked ever have is the carnal mind.

Since one's life is appointed unto him, it is embraced in God's foreknowledge. His foreknowledge, like Himself, is unchangeable. James writes that, "He is without variableness or shadow of turning." See James 1:17. He uses the expression without even a shadow of turning. This certainly emphasizes the point of His immutability and unchangableness. There is no variation in God's work. He has timed the heavenly bodies above so that they do not vary any in the thousands of years of all their existence, and so He does not vary with the things He has appointed from the beginning. In Isaiah 14:24 it reads, "As I have thought, so shall it come to pass, and as I have purposed so shall it stand." And so may we all be reconciled to the predestinated counsel of God. It must stand. We are truly blest when we are made reconciled to His will, for there is one thing certain. It is as James says, "without variableness or shadow of turning." How could one express it any firmer than James did? That which God has appointed unto us will surely transpire. We can change the laws that govern the heavenly bodies just as easily as you could change one of the things God has appointed unto you. For that He has appointed unto you was embraced in His absolute predestination, in His

foreknowledge, in His unchangeable will. All of these, like Himself, are unchangeable. All things were embraced in that eternal thought which shall come to pass just as He thought it, and as He purposed it, so shall it stand. Life, death, hell, and worlds unknown hang on His firm decree, and they will come to pass as He has appointed. He has all power, and He is unchangeable. How can they (all things) help but come to pass except as He has appointed them? In that way and manner He will get all the praise. Only He deserves it. Man wants to meet Him half way, but if he could, man would deserve half the praise, but God did not appoint it that way. He appointed it so that all the praise both in time and eternity must be ascribed to His dear Son who gave His life for this dear bride whose death is precious in His sight. Her life, too was too precious to leave it up to her, so He appointed it unto her, and embraced it all in that precious thought that He had in the beginning which embraced all things that are appointed unto her, and that included her entire life from the conception to the grave and death to her eternal rest.

He is the spiritual Head of the church, and she is the body. The body is precious in His sight as same as the Head, so He has appointed her life unto her. All she had in nature was a carnal mind, and hence, she was not able to direct her steps. Her afflictions, as well as her joys, were appointed unto her. The body looks to the head for direction, so the church looks to her spiritual Head, the Lord Jesus Christ, for direction. The natural body is not capable of directing itself, and likewise the spiritual body of Christ, the

church, is not capable of directing herself. This direction takes place as it is appointed. It must not be left up to the body, for all it can do is to err and go astray. Christ loved His bride too much to permit that. As it was with Christ, the Head, who learned obedience by the things He suffered, so is it with the body, the Church. All the obedience she ever learns is through suffering. Paul wrote in 1st Thes. 3:3. "That no man should be moved by these afflictions for yourselves know that we are appointed there unto." He even emphasized "yourself" to know that they are appointed there unto. So the bride has to learn all she will ever know through suffering, but may we all be blest to be reconciled and be made at ease as Job said, "until our change come," for we feel that we are appointed unto these afflictions, and that they are appointed unto us, as Paul wrote. The great blessing in this is to be made at ease and know that our life is appointed unto us and that we could make a world like this just as easy as we could change one thing that the Lord has appointed unto us.

It is not all suffering. From time to time you are made to lie down in green pastures, and your cup runneth over. You will notice, though, that you are **made to lie down** in green pastures. If you could lie down of your own self, you, yourself, would deserve some of the praise, but God has given His praise to none other than His Son. So, your joy as well as your affliction is appointed unto, you, and it has to come at the appointed time just as your afflictions do. It is all by appointment because it is foreknown and predestinated.

The true bride much prefers it

that way because she has more confidence in her Bridegroom than she has in herself. Her begging continually is to be reconciled to His appointment, to His will until her change comes, as Job wrote. When she is blest to be reconciled, then she is at ease. In nature she still at times wants to direct her steps, but when that spiritual south wind blows and she is made at ease, she then much prefers that the Head, the Lord Jesus Christ, direct her steps.

He is not only directing the temporal life of this bride, but He is also directing it in death. Paul writes in 1st Thes. 4:13-16, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him. 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."

It is only the body that He is coming after which is buried here. This includes the true believer, whose life and death have been discussed here as being appointed, even those who believe that Jesus died and rose again; Paul writes, also those that sleep in Jesus will God bring with Him. He states that the Lord Himself will descend from Heaven with a shout, with the voice of the archangel, and the dead in Christ shall rise first. The bodies are already here, so what is He

bringing as He descends? He is bringing their spirits and souls to reunite them with this glorified body. Paul writes in I Cor. 15:43, "It is sown a natural body, but it is raised a spiritual body: it is sown in weakness, and raised in power. It is sown in corruption but it is raised incorruption." For those of us who are approaching the sunset of life this description of the resurrection is precious to the true believer. As it took place with the Head of the church, rest assured, it will in like manner take place with His Bride.

George A. Fulk
May 22, 1977

RESOLUTIONS OF RESPECT
FOR BROTHER
TALMAGE B. BAREFOOT

Brother Talmage B. Barefoot was born August 10, 1900, and passed away December 29, 1977. Having lived to be seventy-seven years, four months, and nineteen days in this life here, we feel that he is now sleeping the sweet sleep of rest in the arms of Jesus, who loved him better than we, and who called him unto that life eternal where His children all never die, the eternal home that God has prepared for them that love him.

We, the Church at Bethsaida, Harnett County, N.C., believe Brother Barefoot loved the Doctrine of Salvation by grace with all his heart, soul, and mind. Brother Barefoot united with Bethsaida Church on the first Sunday in August, 1950. He was a devoted, faithful member as long as he lived and was loved by all who knew him. Brother Barefoot was set apart to be ordained a deacon of Bethsaida Church on the first Saturday in April, 1950, and was ordained on the first Sunday in April, 1959. Elders F. H. Nordan, L. D. Reaves, and B. L. Godwin comprised the presbytery. Brother Barefoot (in the means of faith) was one of the pillars of the church, being rooted and well-grounded in the truth of our Lord and Master. He was faithful until the end.

Brother Barefoot leaves behind him to mourn his passing his dear wife, one son, Edward; daughters Melvia, Jewell, Margaret, Wilhelmenia, Jean, Shirley and Janice. A brother, Evitt, twenty-six grandchildren, nineteen great grandchildren, and a host of relatives and friends.

The Church at Bethsaida resolves, **first**, to bow in humble submission to the will of Him who doeth all things after the council of His own good will, being made to believe at the same time that his passing is all for the betterment of His little children here and to His own glory.

Second, we the Church at Bethsaida extend to the bereaved family, especially his loving companion, who is left to mourn his departure, our heart-felt sympathy; our love goes out to them and we mourn with them. We trust that the God of all Grace will shed His banner of love over them, comfort them and give them knowledge to understand that their loss is his eternal gain. May they be reconciled to the will of Him who doeth all things well and also sustained in the hope that He has carried him home to that eternal city not made with hands, eternal in the heavens to reign with His blessed Saviour forever.

Third, that a copy of this resolution be sent to the family, a copy sent to Zion's Landmark for publication and one be spread on our church book.

Written by the order of Bethsaida Church in conference the first Saturday in February, 1978.

Elder W. C. Noles, Moderator
Sister Cleo Noles, Church Clerk
Elder R. L. Fish, and
Sister Ianna West, Committee

ARCH WHITFIELD

We at Roxboro Church desire to bow in humble submission to the will of our God, who, on December 27, 1977, called from our midst our dear brother, Arch Whitfield. He died of an heart attack.

Brother Whitfield was born October 14, 1906, to James Elijah and Ora W. Whitfield. He was married April 17, 1937, to Canary Blalock. He leaves to mourn his widow, one daughter, Alice W. Blalock, five sons, Elbert, Clyde, Ralph, Jimmy and Coy Whitfield. Also

surviving are six grandchildren.

The funeral was held December 29th, 1977, at one o'clock P.M. in his home by Elder L. P. Martin. He was laid to rest in the Whitfield family cemetery. Brother Whitfield was a very humble man and was faithful to his church, believing in the doctrine of salvation by the grace of God. To know him was to love him. He and his wife, Canary, were baptized at Roxboro Church June 7, 1959.

We at Roxboro Church wish to extend our sympathy to his devoted wife and children. May they be given to feel that our loss in His eternal gain.

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

Done by order of the church in conference February 4, 1978, by request.

Humbly submitted,
Ruby C. Day

CLEVELAND L. NAYLOR

Harnett Church, being assembled in conference Saturday before the first Sunday in February, 1978, requested that this obituary be written in memory of our deceased brother, Cleveland L. Naylor. He was born in Herring Township, Sampson County, N.C., on November 11, 1884, being the last one of a family of nine children born to George Washington and Aggie E. Naylor.

Brother Naylor first married Miss Cindy Bass. To this union were born three daughters, Mrs. Ollie Naylor Lee, Mrs. Reta Pegram, Mrs. Nancy Fay Chadwick of Burlington, N.C. His second marriage was to Esmu Faircloth. Children born to this union are Mrs. J. R. Kirpatrick of Burlington, N.C., Mrs. Linda Gray of Greensboro, N.C., and Veru Watts of Graham, N.C.; two sons, Grover F. Naylor of Graham, N.C., and Emil Naylor of Yorktown, Virginia; Also, surviving are 27 grandchildren, 33 great-grandchildren and 8 great-great-grandchildren.

Brother Naylor was received into the fellowship of Harnett Church in the year of 1920 and was baptized by his pastor, the late Elder J. W. Wyatt. Several years ago he moved from Sampson County, N.C., to Burlington, N.C., where he lived until he died

on January 23, 1978, making his span of life on earth 93 years, two months and 12 days. Due to his health and the distance of travel, he was not blessed to attend church service for several years before his death. He loved the doctrine of salvation by the grace of God and the sovereignty of God over all things.

His funeral was conducted at Harnett Church by his pastor, Elder J. M. Mewborn, after which his body was laid to rest in the church cemetery, there to await the glorious resurrection of these our vile bodies.

We extend our sympathy to the family. May they ever be given to look to the Lord for comfort and guidance. Therefore, be it resolved that a copy be placed on our church record, a copy be given the family, and a copy sent to Zion's Landmark for publication.

Done by order of the church while in conference, Saturday before the first Sunday in February, 1978.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
Fuller Jackson, Committee

JOHN ROBERT HIGHSMITH

By request of the members of Otter's Creek Primitive Baptist Church, Edgecombe County, N.C., I will attempt to write the obituary of Brother John Robert Highsmith. Brother Highsmith joined the Church at Otter's Creek the first Saturday in January, 1955. He was chosen as a deacon the first Saturday in March, 1958. It was the 16th day of November, 1977, that the good Lord called him home. His funeral service was held at the Shingleton Funeral Home Chapel, Wilson, N.C., by his pastor, Elder Joe Sawyer. His burial was in the Queen Anne Cemetery, Fountain, N.C.

This dear brother had an humble walk and a Godly conversation wherever he went. Just to know him was to love him. He greatly loved the doctrine of electing grace, and he seemed to enjoy the fellowship of the church and the brethren as long as he was able to attend. He was not only a gifted deacon for his brethren at Otter's Creek Church for nineteen years, but he was blessed in serving as deacon for Moores' Primitive Baptist Church, Wilson County, N.C., for many years. The members there loved him just as we did at Otter's

Creek.

Survivors include his widow, Mrs. Mittie Owens Highsmith; one daughter, Mrs. Lillie Williamson; one son, Bobby Highsmith; one step-son, Floyd Owens.

In closing I would like to say to his widow, children, family and friends who were so devoted to him to not grieve over Brother Robert. For deep down in my heart I feel that God loved him best and that our loss is his eternal gain.

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

Done by order of the church in conference the first Saturday in January, 1978.

"Written by a brother, I hope, who loved him for Christ's sake, if not deceived within.

Joe B. Coker
Elder Joe Sawyer, Moderator
Joe B. Coker, Church Clerk

LULA GENTRY WADE

We the church at Helena while in sadness attempt to write the obituary of Sister Lula Gentry Wade. Sister Wade was the daughter of the late Richard McAaron Gentry and Mary Bell Harris Gentry.

Sister Wade was born June 6, 1892. She died in Person County Memorial Hospital, Roxboro, N.C., January 12, 1978, at the age of eighty-five years old. She lived in Person County all of her life and was a former resident of Lee Street, Roxboro, N.C. She was married to William Marvin Wade July 24, 1910. Brother Wade preceded her in death December 6, 1955.

To this union were born seven children, four girls and three boys. Three boys and one daughter, preceded her in death. Surviving are three daughters, Mrs. Myrtle Chambers, Mrs. Corrina Coats, and Mrs. Pearl Horton all of Roxboro, N.C. One sister, Brunnett Ashley of Timberlake, N.C. One brother, Willie Gentry of Fuquay-Varina, N.C. Also surviving are 16 grandchildren and 32 great grandchildren.

Sister Wade joined Helena Primitive Baptist Church in the year 1932. She was baptized by Elder Lex Chandler and was a

faithful member as long as her health permitted her to come to church. She would always ask to sing Hymn 141 that was one of her favorite hymns in the Lloyd Hymnal.

Sister Wade's funeral was conducted at Surl Primitive Baptist Church January 14, 1978, by Elder Richard Barham and Elder Wallace Oakley. Her body was laid to rest beneath a beautiful mound of flowers at the Wade family cemetery in Person County, N.C.

We desire that three copies of this obituary be made, one for the family, one to be sent to Zion's Landmark for publication and one for the church record.

Done by the order of Helena Primitive Baptist Church in conference February 4, 1978.

Elder Richard Barham, Moderator
 Brother Charlie Chambers, Clerk
 Sister Frances Wade,
 (Her daughter in law)

Sister Lela Pennington
 Sister Carrie H. Monk,
 Committee

LILLIAN OAKLEY CLAYTON

It has pleased the Lord to remove from our midst, a very dear sister, Lillian Oakley Clayton. Sister CLAYTON WAS BORN ON September 25, 1892, and departed this life on January 19, 1978, making her stay on earth, 86 years and approximately four months.

She leaves to mourn her passing her husband, Brother Albert Clayton, three daughters, Mrs. Allie Clayton, Mrs. Geraldine Solomon and Mrs. Shirley Bowes, all of Roxboro, North Carolina; five sons, Reams, Elbert, James, Wallace and Edward Clayton, all of Roxboro, North Carolina; one sister, Mrs. Lex Fox and one brother, Mr. Willie Oakley.

Her funeral was held at Stories Creek Primitive Baptist Church on Monday, January 22, 1978, by Elder Hugh Wray and Elder L. P. Martin with a large gathering of friends attending. She was laid to rest in Clayton Family Cemetery to await the call of her Lord and Saviour, calling His child to come home.

Sister Clayton joined Stories Creek

Primitive Baptist Church the third Saturday in September, 1938, and was baptized the next day by Elder L. J. Chandler. She loved the doctrine of Salvation by Grace and Grace alone. She attended church as often as she could and seemed to enjoy meeting the brothers and sisters and to hear the glorious truth as is in Christ our Lord. All who knew her loved her, and she will be missed very much. We have hope that she is resting in Paradise, where there will be no more trouble, trials, tribulations and suffering; and there she will be with the Lord and sing His praise forever.

We visited Brother and Sister Clayton as often as possible and she would always meet you with open arms. She was always glad to see anyone come to see her. She was a devoted wife to her husband and a loving mother to her children; so we would say to the mourning family, weep not for your mother, she is sleeping that sweet, peaceful sleep, never to be in this world of trouble again, but will be with her Lord forever.

First, be it resolved, that the Church at Stories Creek bows in humble submission to the will of God; Second, that a copy of this Resolution of Respect be sent to the beloved family; and third, that a copy be sent to Zion's Landmark for publication, and a copy retained by Stories Creek Primitive Baptist Church.

Done by order of Stories Creek Primitive Baptist Church, at February meeting, 1978.

Brother Everett Oakley,
 Committee
 Elder Hugh Wray, Moderator
 Brother Algie Oakley, Clerk

OLA LANGDON DUPREE

It has pleased our Heavenly Father who doeth all things according to His own will to remove from our midst, Sister Ola Langdon Dupree.

Sister Dupree was born July 16, 1896, and departed this life August 7, 1977, making her stay on earth eighty-one years. In her late life she married the late Brother Furman Dupree. Sister Dupree joined Angier Primitive Baptist Church September 5, 1942, and was baptized the following day by her pastor, the late Elder T. Floyd Adams. Due to

ill health she was was not able to attend church regularly.

Sister Dupree is survived by two sisters, Mrs. Vada Hardee and Mrs. Gladys Lassiter. Her funeral was conducted by Elder R. L. Fish. Interment was in Bethel Primitive Baptist Church Cemetery, Johnston Co., N.C., to await the glorious resurrection of all the elect family of God.

Therefore, be it resolved that three copies of this obituary be made: one for the family, one for the church record, and one for Zion's Landmark for publication.

Done by order of the church in conference.

Elder J. H. Carter, Moderator
 Brother Avery Beasley,
 Church Clerk
 Sisters Ruth Dupree,
 Mae Barbour,
 Vara Hardee, Committee

**IN MEMORY OF
 SISTER CALLIE YOUNG**

According to the will of the good Lord, Sister Callie Young has been called from our midst to her eternal destiny. She was one who (by the grace of God) lived a life of usefulness to her fellowman. Until the death of her dear companion, Brother Silas Young, she was cheerful and seemed to be blessed with an understanding of the scriptures. Her prayers were that we would be blessed with love and peace, always looking over each other for good and not evil.

Sister Callie attended her church meetings regularly and faithfully as long as her health permitted. When her health failed, she was admitted to Parrish Rest Home where she remained until her death. Sister Callie manifested an interest in her spiritual (or soul's) welfare even in her young days. Long before she united with the church, she was a regular attendant at Bethel Church for the Saturday and Sunday meetings. She manifested great interest and love for the doctrine.

She was born October 1, 1901, and died September 23, 1977. She was the daughter of the late Sim Benson and Mary Massengill Benson. Surviving her are a son, Judd Lee Young of Route 1, Angier, N.C., and one

daughter, Mrs. Linda Mae Parrish of Benson, N.C. Also surviving her are two brothers, Lester Benson and Wade of Raleigh, N.C.; one sister, Pauline Benson of Benson, N.C.; seven grandchildren and five great-grandchildren.

Her funeral was conducted by Elders Jack Hawkins and Calvin Harward at Bethel Church, Johnston Co., N.C. Her body was laid to rest in Bethel Primitive Baptist Church Cemetery by the side of her dear husband to await the summons from on high, when she and all the household of faith or redeemed family of God will be raised to forever be with the Lord forever.

This memorial was done by order of Bethel Church November 26, 1977.

Elder C. T. Howard, Moderator
 Brother James Carroll,
 Church Clerk
 Ollie Raper, and
 C. D. Young,
 Committee members

BURTIE M. JONES

It is with much sorrow and sadness that I attempt to write about my aunt, Burtie M. Jones, or "Big Sis," as I have always called her. I have lost one of my closest aunts and a dear sister in the church. She passed away January 3, 1978. I lost my mother when I was ten years old, and I turned to her as my second mother. Her daughter, Sister Callie Hinson, has always seemed like my sister. "Big Sis" was one that could remember every one's birthday, and when I wanted to know anything about my people that have passed and gone, I could always go to her, or call her on the telephone. We had a lot of sweet talks over the telephone, and I will miss that call every morning. She was always looking to the bright side, and always said she was feeling good, because she was a person that never complained.

She was always rich as far as love and faith were concerned. It did not take money to make her rich, because if anyone was made thankful for what she had, I believe it was she.

"Big Sis" loved her three children very much. Her son, Noel, lived with her and he was the apple of her eye. God blessed Noel to

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help look after her, as long as she lived. God also blessed her daughter, Sister Callie, to be with her until the end. God also blessed her son, Harold, and his wife to help look after her. She was an inspiration to everyone both far and near for she wrote her regular news column in the *Sampson County paper* entitled, **The Seven Mile — Hopewell News** every week, as long as she was able. People looked forward in reading her news.

"Big Sis" loved her church, Seven Mile, and believed in the sovereign God until the end. She first united with the church there over fifty years ago. When she entered the hospital the last time, she told her doctor to patch her up so she could go to Seven Mile the next Sunday. "Big Sis" had a love for all her brothers and sisters in the church, and Elder Delbert Carrway, her pastor, and his dear companion, Angie, who had been so good and kind to her. I want to mention another one that is hurt very much, and that is her twin sister, Murtie Tart, better known as "Little Sis." They talked to one another over the telephone every day. "Little Sis," may God bless you through your sorrow and the loss of your loved one. "Big Sis" leaves one more sister, Sister Nannie McLean, Dunn, N.C. They are aunts of the late Elder M. F. Westbrook, who was also my precious brother in the faith as well as by nature.

She leaves many memories, because she wrote a diary for many years, and left some sweet talks she made on tapes with a lot of her music also on tape. She will be missed by many but God loved her best, and has called her to a better home where we hope we can all meet again. Our hope is that we will be in that number that God prepared for His own before the foundation of the world.

Written by her neice, an unworthy sister,
Mrs. Loistine W. Best
Route 2,
Newton Grove, N.C. 28366

BESSIE LONG BRADSHER

Sister Bessie L. Bradsher was born July 10, 1887, the daughter of the late Charles Davis and Ellen Brooks Long. She was married December 24, 1908, to John Tinsley Bradsher. To this union were born seven children. Mr. Bradsher preceded her in death

twenty-five years ago, also a daughter, Alma B. Yarboro, November 26, 1977, and James O. Bradsher, December 30, 1977. Three daughters and two sons survive: Mrs. Helen B. Laws, Mrs. Erma B. Tillman, John T. Bradsher, and Edward L. Bradsher all of Roxboro; Betty B. Tillet of Randolph, N.J.; two sisters: Mrs. Lottie L. Tatum of Roxboro, N.C., and Mrs. Mattie L. Norwood of Durham, N.C. Twelve grandchildren, and seven great-grandchildren also survive, with a host of relatives and friends.

Sister Bradsher united with Roxboro Primitive Baptist Church, in the year 1925, and was baptized on Sunday morning by her pastor, Elder J. A. Herndon. Sister Bradsher was a loving, faithful member, always attending her church meetings as long as she was able. Roxboro Church has sustained a great loss. We feel our loss is her eternal gain. "Blessed be the name of the Lord." I believe, if she could speak to her children, she would say, "Weep not for me, dear children, weep not for me. I'm only going over Jordan; I'm going over home." Sister Bradsher was a wonderful mother, a devoted wife, and a good neighbor.

She departed this life January 26, 1978, in Person County Memorial Hospital, Roxboro, N.C., after several years of declining health. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13. Rev. 14:13.

Her funeral was held in Roxboro Primitive Baptist Church Saturday, January 28, 1978, by Mssrs. Lewis Wall, L. G. Elliott and her pastor, Elder L. P. Martin. Her body was laid to rest in Burchwood Cemetery beside her husband to await the coming of her Lord and Saviour Jesus Christ.

We extend our heart felt sympathy to the children and may God reconcile them to their loss.

Therefore, be it resolved that a copy of this obituary be given to the family, a copy spread in our Church Book, a copy sent to Zion's Landmark for publication.

Done by order of Roxboro Primitive Baptist Church, while in conference February 4, 1978.

Humbly submitted,
Mrs. Nettie H. Long

SARAH IRENE POLLARD

By request of the family we will attempt to write concerning the death of our dear sister in Christ, Sister Sarah Irene Pollard, who died at the Carteret General Hospital in Morehead City, N.C., the morning of February 25, 1978, at the age of 89 years 4 months and 6 days.

She was born October 19, 1888, the daughter of the late James H. and Duell Garner Elliott. She was married March 4, 1914, to, Mr. George Cyrus Pollard who survives her along with two daughters, Mrs. Elizabeth Staton of High Point, N.C., and Mrs. Duella Emory of Newport, N.C.; three sons George C. Pollard Jr., Samuel L. Pollard and Manly M. Pollard, all of Newport, N.C.; 13 grandchildren, 12 great grandchildren and a brother, Mr. Eli Elliott of Norfolk, Virginia.

Sister Pollard united with the Newport Primitive Baptist Church July 21, 1935, and was baptized by her father-in-law, the late Elder E. F. Pollard. She loved her church and the brethren and sisters with whom she was able to meet along life's journey. The church was her life when was proven in her attendance as long as she was able. She was such a cheerful giver, not only in worldly goods, but in the loving kindness she expressed to everyone she met. To know her was to love her. Sister Pollard was for many years confined to a walker or wheelchair because of a broken hip. She was confined to her bed the last nine months after suffering a stroke. Her husband and children waited on her day and night until she had to go to the hospital shortly before she died. The children stayed by her bedside, watching over her even in the hospital.

We feel that Sister Pollard's suffering is over and she is sleeping that sweet, blessed sleep from which none ever wake to weep. Only God's chosen ones are blessed to have this glorious rest.

Funeral services was conducted at the Newport Primitive Baptist Church by her pastor, Elder H. A. Young. Brother John C. Carroll closed the services at the Gethsemane Memorial Garden near Morehead City, N.C.,

where her body was laid to rest to await the coming of our Lord and Master. Love and sympathy were expressed by the many floral designs and the presence of a large number of relatives and friends.

May the God of love consol and comfort her husband, children, grandchildren, great grandchildren, brother and many relatives and friends. May the God of everlasting peace and consolation keep them in His care.

We know that our loss is her gain. We know that we are here for only a short time according to God's will. We know, too, that she filled the place given for her by God to fulfill while she was here.

Done by order of the church in conference March 18, 1978. The church requests that three copies be made, one for the family, one for the church record, and one be sent to the Zion's Landmark for publication.

Elder H. A. Young,
Moderator
Sister Annie Higgins,
Church Clerk
Sister Shirley Carroll, and
Sister Alice S. Hill,
Committee

J. C. (LUM) DRY

We at Lawyers Spring Church wish to bow in humble submission to God's will in the passing of our dear Brother, J. C. (Lum) Dry, on February 9, 1978, being 87 years of age.

He was born to Mr. John and Rena Hatley Dry on September 8, 1890. He was married to Sister Lida Knight on May 26, 1916. Brother Dry, together with his wife, united with Lawyers Springs Church Saturday before the first Sunday in June, 1921. They were baptized the following day by their pastor. They were always at church at regular meetings unless they were sick.

He was the last of his father's children to go. Not being blessed to have children of their own, they adopted a daughter, Louise, who grew up as their own child; she married and died at a young age. They also took a three year old niece, Jackie, to live with them. She seemed very near to them. She has always been good to Uncle Lum and Aunt Lida. Brother and Sister Dry were always doing for others.

On October 12, 1977, Brother Dry was burned with 1st, 2nd, and 3rd degree burns.

He laid in N.C. Memorial Hospital, Chapel Hill, N.C., for weeks, had skin grafts, then gland surgery and improved enough to return home for a short time. He became much worse and entered Wadesboro Hospital for around five weeks. He had to have someone with him 24 hours a day. Sister Dry was with him as much as possible, and many loved ones stood by her with her help.

His funeral was in Moore's Chapel, Wadesboro, conducted by Elder W. C. Edwards. Elder Calvin Harward, a life long friend of the family, and Mr. Jim W. Harris, a friend of the family, sat with him many nights and did all they could for him. Elder James Jones, a pastor of his for many years, was admitted to the hospital about 18 hours before his death with heart failure. He could not attend the funeral. Brother Dry's body was laid to rest in Wadesboro Cemetery in the family plot beneath a mound of flowers, there to await the coming of his Lord and Saviour.

We at Lawyers Springs will miss him very much. We mourn his passing, but not as those who have no hope. He believed in salvation by Grace and Grace alone. He manifested his love for the church and his brethren. In his last days he begged to go home. We believe by an eye of faith that he could see something waiting for him after death. We have seen him rejoice so many times when he was blessed to hear the gospel proclaimed.

Our sympathy goes to Sister Dry and all who loved him. We desire that a copy be given to Sister Dry, one to Zion's Landmark, and one be recorded in the church book.

Written by request of the church and approved in conference, March 25, 1987.

Elder W. C. Edwards, Moderator
Sister Vivian Jones, Church Clerk
Sister Floy Jones, Committee

TO ASSOCIATION CLERKS

It will be deeply appreciated if all association clerks, who will want their respective notices printed in the Zion's Landmark, will send them at this time to insure that they are published in ample time prior to the 1977 sessions. By sending them in now will make sure that they are published on time. Please help us by sending them at this time. This is for all associations that will be held, the Lord will, during the year, 1978.

Editors

LAUREL SPRINGS ASSOCIATION

The 41st Annual Session of the Laurel Springs Primitive Baptist Association will convene, the Lord will, at 11:00 a.m. on Friday before the first Sunday in June, 1978, and will continue through Sunday following with Fisher's River Church.

The simplest directions to the Fisher's River Church, where the association is appointed to be held, is to follow your road map, using old highway No. 601 to the Courthouse in Dobson, N.C. At the Courthouse drive north on U.S. 601 for about two miles to the church, which is located on the left about fifth (50) yards from the highway.

A cordial welcome is extended to all our corresponding brethren and friends, especially to the ministering brethren.

Elder George Flippin, Moderator
1314 South Stewart Drive

Mount Airy, N.C., 27030
Telephone: 786-5019

George A. Fulk, Clerk,
Route 1,

Pilot Mountain, N.C., 27041
Telephone: 325-2425

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Sappony, Nash County, N.C., the fifth Sunday and Saturday before in April, 1978.

Sappony Church is located about one mile west of N.C. 58, near Sandy Cross, Nash County, N.C. Visitors will come to Sandy Cross, go west for one mile to church on your left.

Elder Delbert Carraway was chosen to preach the introductory sermon and Elder J. B. Williams is his alternate.

We wish to invite our brethren, the sisters and friends with a special invitation extended to the ministering brethren to visit with us in our union meeting.

J. B. Williams, Union Clerk
225 Braswell Street,
Rocky Mount, N.C. 27801

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PSALMS
CHAPTER 19

The heavens declare the glory of God: and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple:

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes:

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"STUDY TO SHEW THYSELF APPROVED UNTO GOD,"

(II. Tim. 2:15)

Quoting from a recent editorial in a paper (under the heading, "Primitive or Old School Baptist,") which also purports or claims to uphold the doctrine of absolute predestination and unconditional election, the following question was asked by the editorialist, "Is there any way for a minister to be approved of God by not studying? If so what is that way? And if there is a way other than by studying TO BECOME approved of God, why is it that Paul did not tell Timothy what that way is." End of Quote. The true fact is that Paul did not tell Timothy or any other man anything, including the method of study, as to what could be done TO BECOME approved of God. And the reason he did not tell Timothy or any other man anything that he or they could do, including studying, TO BECOME approved of God, was because Paul knew that it was not possible with men to do anything, including studying, TO BECOME approved of God. But Paul did tell Timothy, "Study to show thyself approved unto God," II Tim. 2:15, which is far from telling Timothy to study TO BECOME approved of God. Futhermore, Paul did tell his hearers and all that read his writing, not only, how that man is not, nor cannot be, approved of God; he also told them the way, and only way, that any man has been, is, or ever will be approved of God. First, Paul

said, "For not he that commendeth himself is approved;" Second, "but he whom the Lord commendeth," is approved of God. See II Cor. 10:18. Therefore, God is the One and only One that doeth both the commending and the approval. To say that Timothy or any other man can do anything TO BECOME approved of God is to both wrest the scriptures and also teach Arminianism. Grace can neither be attached to nor can it be affiliated with Arminianism, for there is no grace to it (Arminianism) nor of it. The truth is of grace, and grace is of the truth. There is no lie of the truth, neither is there any untruth in grace. We fully agree that the scriptures mean what they say and they say what they mean. We have right in a natural sense or way to take man to mean what he says and that he says what he means. That is what we are attempting to do in this instance. If Timothy had not already been approved of God, then could he have BECOME approved of God by studying? "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou didst not receive it?" Ist Cor. 4:7. Is it in man that walketh to direct his steps or to add one cubit to his statute, or to make one hair, white or one black? What did both Moses' and the Egyptians' rods do to become serpents? What did Moses' serpent do to swallow up the Egyptians' serpents? The Apostle John said, "But as many as received Him, to them gave He power to

become the sons of God." John 1:12. Paul said, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:6. This was not to make them sons, but was manifestation that they were already sons. And it was the power of God given them that did the work. Likewise, the same is true of Paul's instruction to Timothy, "Study to show thyself approved unto God." It certainly was not for him TO BECOME approved of God. But, by his so doing by the power and grace of God, it would manifest that he was already approved of God, and was not for him TO BECOME approved of God. It is only by the power and grace of God, that Timothy, or Paul, or any other man, can be and is approved of God. The scriptures, the written word of God, tell or describe, both what is right and what is wrong. They most certainly do not enable anyone to perform in either case. Jesus most certainly knew the scripture. But, He said, "I can of myself do nothing." John 5:19. "My Father worketh hitherto, and I work." John 5:17. Most assuredly, the prophets and apostles, including the poor, unlearned fishermen, and every true, God-called minister in every age, have studied continually both day and night. But the prophets and apostles all spake, wrote, and studied as they were moved by the Holy Ghost. And so do all true ministers today, when they are blessed to speak and write in His blessed name. They write and speak with the ability WHICH God only can give. They do not do that TO BECOME approved of God, but it is because they are already approved and have been enabled of God to do it.

The Scribes and Pharisees were highly learned in the letter of the Old Testament scripture. They were totally blind, ignorant, and unlearned of the glorious truth that the scriptures teach spiritually, just as Saul of Tarsus (Paul) was when he was making havoc of the churches and saints of God, binding and casting them into prison. He also gave his voice when the saints were put to death. But Paul, and all other truly, God called ministers have to learn that it is only by the grace of God that they do anything spiritually in the Lord's name. Yea, and that is of God that we live, move and have our being. That it is not of him that willeth, nor of him that runneth, but of God that showeth mercy: See Roms. 9:16. That the race is not to the swift, nor the battle to the strong, (Eccl. 9:11), neither by might, nor by power, but by my Spirit saith the Lord. (See Zech. 4:6). The Gospel is declared to be the power of God unto salvation to everyone that believeth. (See Roms. 1:16). And, it is likewise of the Almighty Power of God that the recipients believe it. He begins the work in them and He performs it until His own perfect day. (See Phil. 1:16). Therefore, "it is by grace are ye saved through faith; and that not of ourselves, it is the gift of God," (Eph. 2:8,9) and that includes His ministers, servants and prisoners. He is their Keeper, Leader and Instructor. He has the key, and He opens and none can shut, and shuts and none can open. (See Isa. 22:22).

There are no free-willers or volunteers in His army. His own are conscripted. The dear Lord, the God of all grace, has called (naturally speaking) both learned and unlearned men, and such were the cases of both the Apostles Peter and

Paul. The first lesson He teaches them is their dependence upon the Lord, which is a continual teaching throughout their entire life and ministry. They die to self by the renewing of the Spirit. They learn that the world by wisdom knoweth not God, and that it pleased God by the foolishness of preaching to save them that believe. 1st Cor. 1:21). They believe according to the mighty working of His eternal power which raised Christ from the dead, and who is able to subdue all things unto Himself. Therefore, Paul learned by divine revelation that the world by its wisdom knoweth not God, neither could all of his natural learning and wisdom enable him to preach the unsearchable riches of the gospel of the Lord and Saviour Christ Jesus. He states "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1st. Cor. 2:1-4). "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1st. Cor. 2:6-10).

The Lord God does, indeed, give gifts of teaching to His ministers of this day in a measure, just as He did to the prophets and apostles of old. But all divine gifts are of the Holy Ghost, and it is the Holy Ghost that does the work, just as all scripture is given by the inspiration of God. The apostles and prophets spake and wrote as they were moved by the Holy Ghost, just as Paul and the scripture declares.

Futhermore, the words they spake and wrote by the Holy Ghost, were in simplicity. The entire Old and New Testament scripture, which were and are given by divine inspiration, are written in words of simplicity; they are easy to read and to be understood by spiritual simplicity. The Patriarch Moses; David, the king; Solomon, the king; Paul, the apostle; together with the other apostles, both learned and unlearned, spake and wrote in words of simplicity, as they were moved by the Holy Ghost. And, not only so, but Jesus, the Lord and King of glory, spake in words using the most simple form of understanding, so that the entire scripture is written in the simplest of language to the end that even a child and an unlearned person may read the writing. But some writers of our day seem to have surpassed that which the Lord by the Holy Ghost spake and wrote by the prophets and apostles, and even Jesus, in the Holy scripture. The apostle wrote about some who used great swelling words. See Jude 16 and II Peter 2:18. He even called

them "great swelling words of vanity." So, it would seem that there are some even in our day that willfully use swelling words, which the unlearned do not understand. This makes some wonder if the Holy Ghost inspires that which it did not inspire the prophets and apostles to speak and write in the Holy scripture in simplicity. Some repeatedly speak of the gift bringing the recipient before great men. (The saying of Solomon). Jesus, both the least and greatest of all, was "Anointed" to preach the gospel to the poor, meek and lowly in spirit, those who hunger and thirst after righteousness. Also, He declared, "when the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord, will hear them, I the God of Israel will not forsake them." (Isa. 41:17). The Apostle came to Jesus, saying, "who is the greatest in the kingdom of heaven?" (Matt. 18:1). When Jesus had set little children in the midst of them, He said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3).

The gift of Jesus first brought Him to the lowest parts of the earth. Second, it brought Him to the halt, the blind, to the lame; to the poor in spirit, those that labor and are heavy laden, that thirst after the pure river of water of life, which flows from the throne of God and the Lamb; to the strangers and pilgrims upon earth; to them that were called both dogs by Pharisees, and were also counted the filth and off-scouring of all things; to the beggar that lay at the rich man's gate, full of sores, desiring to be fed with the crumbs which fell from the rich

man's table, and the dogs came and licked his sores; to them that are of a broken and contrite spirit; to him that fell among thieves, which stripped him of his raiment and wounded him, leaving him half dead; to deliver them who through fear of death, were all their lifetime subject to bondage; to the poor Gadarene, having an unclean spirit, dwelling among tombs, naked and hurting himself with the stones, neither could he be bound with fetter and chains, but later was seen sitting at the feet of Jesus, clothed and in his right mind; to them that learn of Him, even a teacher that come from God, meek and lowly in heart, giving rest to them that labor and are heavy laden; to Mary, who sat at the feet of Jesus, and heard His words gladly; to the woman that was a sinner, who washed Jesus' feet with her tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with ointment. Also, it was prophesied concerning Jesus, "The Spirit of the Lord God was upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." (Isa. 61:1-3) "In that hour Jesus rejoiced in the spirit, and said, I thank thee, O Father, Lord of

heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Matt. 11:25)

John L. Sanders
44 Durrett Grove
Tuscaloosa, Ala.
March 12, 1978

COMMENTS ON II TIM. 2:15

For many years the scripture, II Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," troubled me very much. It was after my deliverance in the year 1955, when I received the good hope I now possess in the Lord in the forgiveness of my sin, I trust, that my mind became fully at ease concerning it. Sooner or later, we all must know the truth as Job expressed it, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof (of this perfection) is longer than the earth, and broader than the sea. For vain man would be wise, etc." Job 11:7-12.

If not deceived in this matter, the studying that the Apostle had in mind comes after one has received a living hope in the Lord to the end of knowing that his only approval in the sight of God is through the imputed righteousness of His only Son. In the Son of God, the Lord and Saviour Jesus Christ, is found only perfection. If there is any other way of being approved in the sight of God, other than through His perfection, it is unknown to this unworthy writer.

The One and only Honorable, Glorious Workman is none other than the Lord and Saviour Jesus Christ, not some vain, Adamic man, as might be believed by some.

I cannot believe that the Lord and Saviour Jesus Christ failed in any of His work when upon earth at any time and at any place. It was a complete work that He did upon the face of the earth in destroying Satan's work and his power. Our hope would not be perfect today if He, Christ, had failed in any point, even though He was tempted in all points. See Hebs. 4:15.

The word, "study," as used in this scripture is a "command." It is in the same identical sense as when God says, "Let there be light." Gen. 1:3. Did the light fail to appear? The scripture says, "And there was light." Gen. 1:3. When God blesses one to study the scripture, this one will be blessed in the studying. In obedience to God's command, yes, he will be blessed in it. If the command is from any source other than as indicated above, this person will feel that he is being blessed for it. The latter state of being leaves the creature active in the performance of obedience. This would be the doctrine of works which the scriptures do not uphold. When we are given to believe that we are passive (within ourselves) in the performance of obedience, and that it is God who hast wrought all our works in us, whether it be studying, giving alms to the poor, even in the worship and service of God, then do we believe in the doctrine of Salvation alone by the mercy and grace of God.

It is not the natural man that does the studying. When the Spiritual Man, the Lord of Heaven, is resting

upon us, there will be studying, and the end result will be revelation from God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16-17. I am glad the Apostle said that the scripture came by the inspiration of God and not by the product of man's natural (or carnal) mind. I am also glad to believe that all true understanding and spiritual enlightenment of these scriptures must also come from the same identical Source of the inspiration in the first place. "And they said (His disciples) 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. "Then opened He their understanding, that they might understand the scriptures." Luke 24:45. All of the efforts of vain men to seek out and search out the hidden wisdom of God has created a production. The Bible tells us what this production is called. "**The letter killeth, but the Spirit giveth life.**" II Cor. 3:6. This unworthy one, since the year, 1955, has craved the latter.

In conclusion, dear brethren, make no mistake about it, God has and will thoroughly furnish "the Man of God," (His beloved Son and unashamed Workman), all that is necessary to make them perfect, stablish, strengthen, settle them. See Ist Peter 5:10. This great Workman has all the equipment and materials in Hand to do a good job in preparing them for His understanding. He (Himself) "is like a refiner's fire, and like fullers' sope." Mal. 3:2. On one occasion about

thirty-five years ago, after returning from meeting to our home in the presence of the late Elder J. W. Wyatt, I ask him what was this sope? He had referred to it that day in his speaking. (I was ten years of age at that time and he called me "Johnny;") He said, "**Johnny, it's good soap.**" Do not think that I have forgotten what that dear old Elder said! When they have been sufficiently refined by this Refiner, and cleansed with this Soap, from all of their dross and uncleanness, then this Workman will thoroughly furnish them with divine revelation from the Father of eternal Love as He whispers everlasting peace unto their souls.

Editor

OUR GOD IS ALL IN ALL

Dear Elder Mewborn,

In my walking and staggering amid the current commotions of society, I have been thirsting after God. I have desired more sweet closeness with the Father, the Saviour, and the Holy Spirit. I want the Trinity to truly be my All in All. Because at those moments, when He seemed most near, I enjoyed a rapture I cannot find elsewhere.

The times, when He seemed to approach me, are not very numerous, nor did they last long. And those brief times were followed by extended dry seasons when I had only the memories of the rapture that was. Yet, in those seconds of near ecstasy I found a meaning and peace that cannot be fully described or erased by worldly cares or my evil heart. I have on occasion tasted such glory, such fullness of joy, that I wished I were able to concentrate on God with all my heart, little

might, erring mind, and strength.

After a spiritual drink I cannot enough praise God's wonderful grandeur and His eminent right to be All in All. I feel I would be continuously delighted to spend eternity, trying to sing and shout enough praises to God. Never would I be able to express anything half adequate. God deserves so much more than my tongue may ever utter. Still, there would be high joy in appreciating and telling, within my limits, the unlimited excellence of the blessed Trinity.

I've been, I feel, much impressed by a pair of verses in the Book of Ist Corinthians. They speak to me a great deal, and, yet, hold endless further meaning for the future.

These are the verses:

"And there are diversities of operations, but it is the same God which worketh all in all." (I Corinthians 12:6)

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be All in All." (I Corinthians 15:28)

The first passage refers to the wonderful fact that it is God Who works all real spiritual operations in the souls of men. That is true whether the specific operation be the imparting of wisdom, knowledge, faith, miracles, prophecy, discerning of spirits, or speaking in unknown tongues, for the succeeding verses so declare. That Scripture should enlighten anyone who questions whether God does all the saving of souls, and it should correct those who feel that human means save souls.

The second passage above repeats the phrase, "All in All," but

differently. Whereas, the first verse meant that God works all salvation and all gifts into chosen souls, the second shows that God has purposed to show Himself as absolutely everything to all.

Humanists or Universalists would think that means God will become everything that worldly humans would desire, and for every person on earth. They want or expect all the dreams and ideals of human flesh to be realized. That, of course, is not to be, for the Bible teaches otherwise. God does only His will in heaven and on earth and will always do so. The only dreams realized or fulfilled will be those from God to the Elect Sheep who have been made to agree with God.

How then can God be everything to everyone if the hopes of the majority of mankind are to be frustrated? The answer must be that the "All" refers to the Sheep or Chosen ones. The wicked of all kinds and degrees will by then have been placed in hell, with His elect church, having been already resurrected in His likeness, and carried home to eternal glory. So, God will, indeed, be everything worthwhile, everything desirable to all who remain where God is.

I hope I am correct in understanding that "All in All" means Elect souls will be filled with heart appreciation over the goodness and glories and wonders of their Maker and Saviour. The totality of all that God is and has will bless the Saints. God will indwell all and surround them with just what their cleansed hearts will love and value. The will of God shall also be the will of all who inherit that realm.

The Allness of the above Scripture is too absolute, too

inexhaustible in meaning for weak mortals to really grasp. Nevertheless, we have some indications of what it includes. Surely the "All" includes God's omniscience (all wisdom and knowledge), omnipotence (all power, creativity and ability), omni-presence (God) present in all places), and all goodness (everything in God is perfect). Also included are unlimited glory, full sovereignty over everything large and small, absolute supremacy in every mind and every corner of space.

The Bible phrase, All in All, is, indeed, significant. It puts forth the absolutist conception of God unmistakably and with divine sanction. And we learn that God will hold sway over a universe or universes too vast, too all-inclusive, too intricate, for our poor, finite minds.

We can hope that the time will speedily come when the Allness of God will be made evident in all situations. We long for an end to the blind eyes that fail to see God in all, the hearts unable to acknowledge that God's hand and not theirs even now runs their lives. We pine for the time when the sufferings and perplexity of God's people are turned to permanent, everlasting joy as they find fulfillment in associating with and praising God.

When I occasionally get a glimpse of glory reflected from above, I find myself in accord with what I understand of God's will. That is remarkable when one considers how disgusting a person I am. It is odd that God would apparently grant a nothing, an ugly duckling like me, to revel sometimes in the feast of Godly things. I praise the Giver of the Great Mystery that reveals grace and sends hope to

unworthy, hated ones of earth, while seemingly passing by those who feel to be superior.

Strange or not, I hope that in God I have found my portion. In moments of blessedness I wish God to be my only concern. I want all worldly things to fade into indifference. I fancy that only He is worthy of ultimate care. Would that I could always be resigned to Him in sweet submission, still content if all my personal interests should fail.

Primitive Baptist know with a calm confidence that all goodness and greatness dwell in God. They know that if all except God were eliminated there would still be absolute fullness in existence. That being so, my little affairs and the world's many affairs are relatively minor. I might even be blessed to feel no concern over whether I am saved or not, so long as God's perfect will is realized.

The universe would hardly be the less, if I be taken out of it. If the world, itself, faded away, nothing of ultimate value would thereby have been lost. Only God is essential, and of final concern. It seems to me the greatest dedication is made and the greatest truth is grasped when one really desires only the fulfillment and reconciliation of God's will and only God's glory and blessed happiness.

We understand according to our hope, of course, that God does not purpose to damn those who love Him with this kind of unselfish devotion. But still, if it were Him with this kind of unselfish devotion. But still, if it were His will to send us to hell, we should know that He is just in it. His will is, indeed, central, and we show our full loyalty to His

sovereignty when we could even agree, if necessary, to our own doom, without His sovereign Grace.

When loving ourselves little (and even unto death) our lives are transformed. Gone are sensual frustrations when our wishes are crossed, for God's perfect will and Spirit stand in their place.

"WHATEVER IS, IS DIVINE,"

said an insightful believer, and, therefore, everything that is, is ultimately for our good.

A God-given hope and a reconciled accord with God's will is the key to all difficulties. His elect, chosen people will be made to watch and wait and love God supremely. Since such love altogether and only makes us happy and whole, this is a place where the interests of God and the interests of the Saints merge into one and the same thing.

If men were able to cool their love for self or come to loathe themselves, it would then be more possible to love their neighbors, as Scripture commands. (Mark 12:31)- He cannot do this of himself. While self is highly loved, it is nearly impossible to equally love other men. When self is little loved, it ought to be less hard to give as much regard to others. Maybe a great lessening of self-esteem is required before we can ever love our neighbors as ourselves.

In any case our first concern is God's first love for us and our love for God. May He be pleased to let us partake of the heavenly "All in All" and even to foretaste now and then some glimpses of the glory to come. With those blessings, everythings in our lives is grand, despite troubles.

Without them, all is delusion now and wrath to come.

Yours in hope,
Lewis Price,
1101 Hollsboro - E
Raleigh, N.C. 27603
March 31, 1978

NOT SEPARATED IN DEATH

Dear Brother Mewborn,

Just today, I was caused to think back over the years since I was received in the church in 1955 of my many brothers and sisters in Christ that have gone from us. I have lost two brothers in the flesh, and my husband; also Brother D. T. Adcock, his brother here, (Bro. Thornton Adcock), Brother Baxter Duncan, Brother Rufus Gentry, Brother Hubert Browning, Sister Carrie Martin, Sister Addie Belle Mooney, Brother George Walker and there are more. It would take too much space to mention all of them.

Since my husband's death I live here alone. I could not feel at home any place else. It holds many precious memories for me. My husband was so close and dear to me in all my experience, if, indeed, I have one. There were many nights I lay awake and felt surely I would die before sunrise. How he walked, sat and we talked! He was such a comfort to me! Although he never united with the militant church, I have all reason to believe he was one of that chosen number. He had a beautiful experience. He was always so glad for me to go to church and have them (the Primitive Baptist) visit our home. He loved them too.

He died on Monday night after the second week end. We had preaching at Surl, my home church. When I returned home after the

meeting on Sunday morning, the children were there. He was so happy with the little grandson, that afternoon. He carried them home around 5 P.M. I never saw him so happy.

He was watching television. I went to bed early, since I was on first shift at the hospital and had to be on duty at 6:30 A.M. As a usual thing, I am awake by 5 A.M. For some cause I didn't wake up that morning, and he called me. He fixed breakfast while I dressed for work. We didn't say very much to each other since I had to rush, but as I kissed him good bye and started out the door, he called me. I had such a strange feeling when I looked at him. He began to cry and he asked me did I hear that voice all during the night and until he arose saying, "I love you," "I love you," over and over. He said it was spoken with such a deeply felt sense of love that it could not have been for him because no one could love him that much. He concluded it was for the children or me. I told him that it must have been for him because I did not hear it and it was spoken to him. I felt anxious all day and was so glad to return home in the afternoon. When I arrived home he was sitting in the den. I looked at him and I thought, "He is alright." I felt then that all my worry that day had meant nothing and I was so glad. He got the paper and read it along as we talked. I had some reports to write and I sat down at the bar in the den. He went to sleep on the couch. I looked at the clock and it was 6 P.M. I looked at him and thought that he usually looked at the 6 o'clock P.M. news, but I didn't want to disturb him. I let him sleep, I finished my work at 7:45 P.M. and when I pulled

the draperies together, he woke up. He took his hand, rubbed his forehead. I went to the back bedroom for something, and I heard this awful fall back in the kitchen. I knew before I saw him that he had fallen. That awful sound couldn't be anything else, I thought. I ran back to the kitchen and he was on his knees, getting up. I ask him what had happened. He stated he just, "blacked out", that he felt alright, except that he was weak. He went back to the couch and I saw that "malox" had been spilled on the floor and cabinet. Then, I knew he had gotten up to take some of it. He said he had indigestion. I told him that I was going to call the doctor and he ask me to wait awhile and see if he would not be alright. He lay on the couch and together we got him prepared for bed. I sat down beside him. His pulse and color seemed good. I told him this, and he smiled at me so sweetly and said, "I will be alright." It will pass away. I sat there with him and he looked so happy. I got some Pepto-Bismal and gave it to him. After this, he got up and walked around just a little. I caught him looking at himself strangely in the bathroom mirror. I ask him if he felt any better. He stated he had experienced indigestion before but never like this time. I told him again that I was going to call the doctor and he said, "I still want you to wait awhile." At this time he lay back down on the couch and turned on his side. He seemed to be quiet and at ease at this time. I sat there until 9 P.M. I told him I was going to lie down and leave the lamp on in the bedroom for him. The last thing I said to him, was to ask if his head were high enough. He stated, "It's alright." I had not

been in bed but twenty minutes when I heard this loud, choking sound coming from him. I ran as fast as I could to get to him, but I saw that breath was fast leaving his body. I put my mouth to his ear and whispered how much I loved him. He never knew that I came back in the room. As I sat and watched him die, I felt so helpless! The thought came to me, "He is going away from me." I felt that there must be something I can do, and I put my mouth on his and pressed on his chest with my hands, as we had been taught to do. He only breathed three times and when the last breath left his body, the thought came as swift as lightning, "That we are together again, that we would never really be apart." I feel, as unworthy as I am, that our spirits were joined together and some sweet day I hope to be placed beside him to sleep that sweet sleep where we will never again awake to a long, lonesome day, and wearisome nights that seem to have no end. I hope to be in that number that will hear these blessed words, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25-34.

Brother Mewborn, I feel that all this is too much for one such as I to even hope for and most of my time I feel to be so far away and cannot feel any sweetness at all in a hope, if, indeed, I have one.

I remember once, I dreamed of standing in my back yard in much distress. I looked toward heaven and saw a small cloud. I didn't notice it too much at first. There was such a storm raging in my breast. Again, I was caused to lift my eyes toward the sky and I saw Jesus in the clouds in the prettiest sunset that I have

ever beheld. He was drifting behind this beautiful sunset from my view. With arms out-stretched I cried and begged Him not to leave me. I felt, if He went from my sight, I would be lost and doomed forever. I was made to see that there was nothing in this world anyone could do to save themselves. Just before He went from my sight, I heard these words, "Where I am, thither ye cannot come." John 7:34. "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2. I felt at that moment the promise was to me, but it did not last long. There have been many doubts and fears from there to here. I surely feel this will be true until the end comes. We have been promised great trials and tribulations in this world but in Him "peace." If we are in that number, some sweet day we shall awake in Him and be satisfied. There will be no more weeping and sad farewells there. Not anymore will we see our loved ones carried from our homes, never to return again. Never again will we have to enter back into that lonely house that used to be home. "For if we are planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Roms. 6:5.

Brother Mewborn, sometimes the hope is made so sweet, that I long to leave all below. I think of the hymn,

"Children of the heavenly King,
As ye journey, sweetly sing:
Sing your Saviour's worthy praise,
Glorious in his works and ways."
"We are traveling home to God,
It the way the fathers trod;
They are happy now, and we
Soon their happiness shall see."

Instead of saying "we," I feel to

say His little ones. "We," sounds too much for me to say. I feel this applies to His people. I cannot apply it to myself. But, to His chosen, "yes." The promise is unto them.

"O ye banished seed! be glad,
 Christ your advocate is made,
 You to save, your flesh assumes,
 Brother to your souls become."
 "Shout, ye little flock, and blest,
 You on Jesus' throne shall rest;
 There your seat is now prepared,
 There your kingdom and reward."
 "Fear not, brethren, joyful stand,
 On the borders of your land;
 Christ, your Father's only Son,
 Bids you undismayed go on."
 "Lord, submissive make us go,
 Gladly leaving all below:
 Only thou our leader by,
 And we still will follow thee."

Brother Mewborn, speaking of this journey my mind goes back to the Christmas in the year of 1949. My mother was in the hospital here in Person County, N.C. She was dying from Leukemia. She had not known any of us for several days. It was on Christmas Eve night, in fact it was around two o'clock in the morning. I guess it would be Christmas Day morning. She was lying there so still, quiet with her eyes closed. My brother, Clyde, was standing on one side of the bed and I was on the other side. Until then she did not appear to know that we were there. She raised her arms toward heaven and said, "I am going on a long journey, and on that day I want all of you to be there and your daddy too." Brother Mewborn, I believe she saw by the eye of faith that day from afar off, the one that we are all longing for. The night had been so long and heartbreaking. It was snowing and everything was covered in white.

You know how groups, from different (worldly) churches at this time of the year will go and sing "Christmas Carols." They had gathered in front of the hospital earlier that night and sang "Silent Night," "Oh Holy Night," and "O Little Town of Bethlehem." As I listened, it was pretty. I love the Christmas Carols, if and when I'm blessed to hear them in the sense in which I feel Christmas is really meant to be. So much of the true spirit of Christmas now seems to be gone. Many are caught up in the world with a lot of other things. As I went back to her bed, I stood looking at her, feeling she would not be with us another Christmas. My heart was filled with sadness, but while standing there she raised her arms and repeated the above words. I had such a good feeling for her and I was caused to feel that in that day of which she spake that, indeed, there would be no changes of seasons, no more winter, no snow covered grounds, no more hot, uncomfortable summers. In that home there will be only one everlasting day of peace and rest. The sun will never set there because Christ, the everlasting Son of God, shall be the Light of that beautiful City!

Speaking of the times and seasons, it is only God who rules them, as He does all things. I am given to remember in connection with this thought the following lines that I have heard before,
 "Sovereign Ruler of the skies!
 Ever gracious, ever wise!
 All my times are in thy Hand,
 All events at thy command.
 Plagues and deaths around me fly;
 Till He bids, I cannot die:
 Not a single shaft can hit
 Till the God of love sees fit."

Of late the above words have been of special comfort to me, along with a portion of the 90th Psalm as follows,

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which growth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

Brother Mewborn, I must close as I have already written too much. I only intended to write a few lines when I sat down.

Enclosed you will find a check to renew my Landmark for another year. I am sorry to be late in sending it.

I hope you and your family will have a nice Christmas and a good New Year.

In bonds of love,

Mrs. Renna Long
(Mrs. James B. Long)
Route 4,
Roxboro, N.C. 27573
December 7, 1977

PAPER BRINGS HIS PEOPLE CLOSER TOGETHER

Elder J. M. Mewborn,
Dear Brother in Christ,

We trust that you and your family are enjoying good health and the richest blessings of our precious Lord. I enjoyed reading the last issue of the Zion's Landmark (Dec. 1977), as well as those published before. The good paper brings God's people closer together even though they are miles apart. Sometimes, it seems just like I can reach over the many miles, shake hands, and say, "You are my brother and my sister in the Lord, unworthy though I be."

I feel to know that there is just one true, living God. He is alive forevermore, full of grace and truth and His mercies endure forever. According to the scriptures, God, The Father, God, The Son, and God, The Holy Ghost, are One. "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9:6.

Brother Mewborn, if I am not deceived in my humble experience, the Lord blessed me to see a Child on the bed with me in more than one vision from Him. His loving kindness, Oh how free! His blessed peace will calm the storms that beat upon us and within us. The children of God have many heartaches, sore trials and tribulations, and we are made to feel so helpless! When it pleases God to manifest His peace, it calms the aching heart.

Justice demanded death and the Child, Jesus, was born, the only offering that could satisfy justice. He stood a Lamb slain from the

foundation of the world.

Brother Mewborn, yesterday, I made out my renewal for Zion's Landmark. I did not even think of writing any except to drop a line to you and express our love to you and all the precious ones of the Household of Faith.

After I retired I lay on my bed, wondering, "why write?" I will just throw it in the trash can. But before midnight I awoke out of a dream. The place I had left was a house and it was getting late. I did not have my car or any other conveyance, except to walk. The road tracks looked like two or three wagons had been that way. I realized I had to try to get to the place where I had started. As I approached a little knoll or rather the top of the hill, I saw a beautiful, shining light, not exactly like the sun. I thought of the scripture in Revelation where it says that God is the light of the city. See Rev. 21:23.

I do not wish to complain, but I hope that I have been made to know something about the road being rough.

May the grace of our Lord keep and guide all the family of God, the blessed household of faith, all the journey through, is my desire.

Yours in hope,
 (Elder) J. Sebron Sechriest
 1934 Welch Road,
 Mount Airy, N.C. 27030
 January 9, 1978

**A BELIEVER IN FREE
 SALVATION BY GRACE**

Dear Elder Mewborn,

Enclosed is a check for renewal of Zion's Landmark. Please use the extra as you wish. Mine expired with the last issue. I enjoy the paper very much. I would hate to miss one,

since I am made to greatly enjoy it. It is food for the hungry soul, or to those that have been made to believe in free salvation, by Grace and Grace alone.

May the Lord continue to bless you. The Landmark means so much to so many people.

A brother in hope,
 Clifton King
 Route 4, Box 401
 Asheboro, N.C. 27203
 March 6, 1978

VIEWED HIS HEAVENLY HOME

Dear Editors,

I am sending my father's subscription for the Zion's Landmark, as he is at present in a convalescent hospital. He had a stroke July, 1977, and has been hospitalized since. He loves the landmark.

I am enclosing a short article that he recently wrote. The church that holds a meeting weekly at the hospital published it in their bulletin. I feel that I know he would love to share the poem with your readers, if you would care to publish it. He would also love to hear from anyone who would like to write to him at his home address. I shall endeavor to see that he gets the letters, the Lord's will.

Sincerely,
 Helen Lloyd, his daughter

BEYOND THE STORM

When I was quite young, I had a dream, which at the time, must have seemed quite strange; and to say the least it was frightening, indeed. At that time I had never seen a large body of water, and, perhaps, had never seen or been in a boat. I found myself adrift in a small boat in a storm of wind, rain, lightning and

waves, like mountains, that were pouring over me until I was frightened beyond words. From that time it seems I must have blackened out for a time, for next I remember I was in this small boat with not a breeze stirring. There was not a ripple on the water; but looking to the left I could see the raging storm in all its fury, as it was before I came through it. Then looking to my right was the most beautiful shore I have ever seen. At that time I realized there was Someone at my side; that person I could never picture clearly in my mind, but I said to Him, "I would not go back over that for anything." At the end of my dream I had not landed on the shore to my right, but I hope it is as beautiful as it was in my dream when I was young.

By 90 year old Ollie M. Riggs
Convalescent Home on Springs
Road.

Home or Mailing Address:
O. M. Riggs,
858 Palou Street
Vallejo, California 94590

HE NEVER LEAVES NOR FORSAKES HIS PEOPLE

Dearest Brother Mewborn,

I am enclosing \$20.00 for you to continue sending *Zion's Landmark*. I do miss it. I just found out that my subscription has expired. I love to read them over and over. I get a lot out of them. I have read the Bible ever since I was young. I read it to my brother and daddy, also to my grand-daddy. And, that is what I do most of my time now. I am also subscribing for my nephew and neice who live in Florida.

May the good Lord bless you and protect you and family always for

He says He will never leave and forsake His people. He is always with us. That is our hope. Praise ye the Lord God, forever!

Your little sister in hope,
Loula Porter Watts
Route 1, Box 252
Tabor City, N.C. 28468
March 5, 1978

NOT ABLE TO ATTEND CHURCH

Dear Elder Mewborn,

Enclosed is \$10.00 to renew my *Zion's Landmark* for one year. Do as you please with the rest of the money. My brother, I sure do love the *Landmark*. It is just like being in church, for we are not well. The Primitive Baptist Church is not close to us. My son likes the paper also.

Yours in hope,
Mrs. Etta J. Dillon
Route 2, Box 63
Ararat, Va. 24053
February 21, 1978

LANDMARK BRINGS COMFORT

Dear Elder Mewborn,

Enclosed please find check for a year's subscription to *Zion's Landmark*. I do not want to miss even one copy. The truth it contains is food for me and I like to share the paper with others. I believe that we have people who are hungry to hear the truth and don't have the privilege of hearing it. I am sure this is according to God's purpose and will.

May God bless you to continue to publish the *Zion's Landmark* is my desire.

A believer in the Primitive
Baptist doctrine,
Mrs. D. K. Phelps
139 Forest Avenue
Elberton, Ga. 30635
March 7, 1978

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
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EDITORIAL

WILLIAM HUNTINGTON DID NOT BELIEVE IN SECOND (S.S.) CAUSES

William Huntington, S.S., (1744-1813) is regarded by many genuine, sound Baptists as one of the most spiritual writers since the days of the Apostles. He appended the title, "S.S.," to his signature, meaning "Sinner Saved," as a contrast to the modern, unscriptural ecclesiastical title D.D. (Doctor of Divinity). He wrote many volumes on sundry, religious, Biblical subjects. These writings are most deeply experimental and spiritual because God gave him the gift or extraordinary tact for spiritualizing everything. Huntington maintained that the Gospel, and not the Law, is the only rule of life for the believer. For this he was stigmatized and persecuted as an Antinomian.

He was in early life of low origin, was very poor, ignorant and dissipated. His occupation was that of a coalheaver. He was converted suddenly and wonderfully, being

ordained in London where a large chapel was built for his use. Although it was given to him to live much of his life in severe, extreme poverty, yet he seemed to obtain all the bodily necessities and comforts for which he prayed.

In his early ministry perhaps no man suffered such depths of poverty, attending severe trials and afflictions that accompanied the exposure of such poverty, as did William Huntington. The vituperation (meaning to abuse in words; censure severely or abusively, berate) from his enemies who did not agree with him on his discriminating view between law and gospel, was severe. Yet, God blessed him to bear (as He has ever done for His true servants) such stigmatization and persecution with boldness and humbleness.

Recently, it has come to my attention, while reading his book entitled, "THE BANK OF FAITH," that he did not agree with some of his English Baptist counterparts in that day on the term or phrase, **Second Causes**. This point is brought out from Chapter V, Article 2 (Of Divine Providence) as found recorded in the London Confession of Faith, to-wit: "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 11:23) immutably and infallibly, so that there is not anything befalls any (Proverbs xvi.33) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of **second causes**, either (Genesis viii.22) necessarily, freely or contingently." End of quote. According to Huntington's own writings, he did not believe in the expression, **second**

causes, as has been pointed out in the above portion of the London Confession of Faith or that this expression is a part of the doctrine of God our Saviour. Proof that he did not believe in "second causes" will be given later on in this article.

We have heard from our pulpits this expression, "God is the first cause of all causes." I have diligently searched the scriptures to find supporting proof to uphold such an expression and as of this date, I have been unable to find it. I am not saying that it is not there. I am simply saying that I cannot find it. I have been told that the closest related scripture (if there is any relationship) to such an expression in the Bible would be found in Romans 13:1, "For there is no power but of God: the powers that be are ordained of God." Surely, God's power is the cause or existence of all things. When little David came down to his brothers' battle station in the Valley of Elah where the men of Israel had been set in battle array against the Philistine armies and their battle champion, Goliath, the anger of his brother, Eliab was kindled against David. Eliab said to David, "Why camest thou down hither? and with whom has thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? **IS THERE NOT A CAUSE?**" 1st Sam. 17:28. I do not find in this connection where the prophet, Samuel, mentioned any "second causes." We hear Jesus answering Pilate, "Thou sayest that I am a king. To this end was I born, **AND FOR THIS CAUSE** came I into the world, that I should bear witness

unto the truth. Every one that is of the truth heareth my voice." John 18:36. Did Jesus mention any second causes? I will let the reader answer this question for himself. God's power is the cause. Anything outside of this power cannot be a cause. Sin, death, hell, the grave, and satan are (all of them) powers and God ordained, not only these things, but their power as well. But, they cannot be causes because they end in defeat. The Cause of Truth, God Himself, sent His Son into the world, this low ground of sin and sorrow, not only to defeat the enemies of His Church, His elect family, but also to destroy the last one of them. Hence, sin, death, hell, the grave and satan are not causes, whether second, third, or fourth, or in any sense of the word. Each of them must end in final defeat. The Cause of righteousness will triumph gloriously on the morn of the resurrection when the elect church is raised into immortality.

It took dire afflictions to bring Huntington to believe this doctrine. (The word "dire" means extremely evil or terrible; fatal; overpowering). Huntington tells of some of these dire afflictions that he sustained in this world when his life and that of his family was reduced to utter, absolute, dependence upon God, even for their next meals. In such experiences he gives his reason for not believing in so-called "second causes." Read from his pen as follows.

"My dame (wife) and I now kept house at a very cheap rate; two shillings and six-pence per week carried us through tolerably well. As for the world's dainties, we were satisfied without them; for we knew that the grace of God had enabled us

to choose that good part which shall never be taken from us, therefore, Patience had, in a manner, her perfect work. We soon saved upwards of twenty shillings, with which, on the Saturday night, I set off to Kingston to get some of my clothes out of pawn, leaving money in the hands of my dame (wife) to get half-a-bushel of barley. It so happened that the apparel which I went to redeem came to so much, with the interest that I had not any money left to bring home. This was a great trial to us because our little girl, who had been but lately weaned, had nothing to carry her through the week but barley cakes; and though she would eat barley, yet I could not endure to see her live on that only.

On the Monday following I went heavily to work, and very much distressed to know how my poor little one was to live. I reflected with indignation on myself for parting with my money, thinking I had better have gone without my clothes than have exposed my poor little one to want the necessaries of life. But, as I went over a bridge that led to my work, I cast my eye on the right hand side, and there lay a very large eel on the mud by the river side, apparently dead. I caught hold of it, and soon found it was only asleep. With difficulty I got it safe out of the mud upon the grass, and then carried it home. My little one was very fond of it, and it richly supplied all her wants that day. But at night I was informed the eel was all gone, so the next day afforded me the same distress and trouble as the preceding day had done. When going to my work, cruelly reflecting on myself for parting with all my money, just as I entered the garden gates I saw a

partridge lying dead on the walk. I took it up, and found it warm; so I carried it home, and it richly supplied the table of our little one that day. A few days after this my master told me he had found a partridge on the garden walk also, but that it stank. I told him I had found one a little before that time. He said that two males had been fighting, and had killed each other, which was very common. But I was enabled to look higher.

Carnal reason always traces everything from God to second causes, and there leaves them floating upon uncertainties: but faith traces them up to their First and only Cause, and fixes them there; by which means God's Hand is known, and Himself glorified. I believe this battle between the plumed warriors was ordained by the Lord; for, if a sparrow falls to the ground without God's leave (as the Scripture declares), I can hardly think a partridge does." End of first quote from Huntington.

Huntington goes on to tell how that his faith was tried. How that God kept him ever dependent upon His power and strength, even for the natural continuation of life. When we truly understand the extent of such trials, even from our own experience, it is more easier to understand why one has to believe that there is no such thing as "second causes." Read of the experience now that followed the previous one just described:

"The third day arrived, and I was in the same case as before. As I went to my work I saw a bird's nest in one of the shrubs; which upon examination, I found to be the nest of a large bird, with four young ones in it, just ready to fly. It was with much

reluctance that I stormed and plundered the simple little citadel, but necessity hath no law; therefore, I was forced to rob the poor dam of her young; and leave her mourning and lamenting, while my young one lived upon hers. However, I found it was no sin in God's sight. "If a bird's next chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong the days." (Deut 22:6, 7).

These birds served for that day very well; but the next day found me again unprovided as before, and brought forth fresh work for faith and prayer. However, the morrow still took thought for the things of itself; for, when I came to take the scythe in my hand to mow the short grass, I looked into the pond, and there I saw three very large carp lying on the water, apparently sick. When my master came to me I told him of it. He went and looked, and said they were dead; and told me I might have them if I would, for they were not in season. However, they came in due season to me. And I found morning after morning, there lay two or three of these fish at a time, dead, just as I wanted them; till I believe there was not one live fish remaining, six inches long, in that pond, which was near three hundred feet in length.

While musing on, and admiring, the tender care of my God in His providence, and wondering what could move Him thus to pity such a sinner, who was so unworthy of His grace, mercy, and truth, as well as

of His providential regard, these words came to my mind, "He turned their waters into blood, and slew their fish." (Ps. 105:29). Mrs. Webb, the woman before mentioned, has often partaken of these spoils; and the incredulous are very welcome to make inquiry into the matter, for which purpose I have informed them where she lives. My master told me he thought it was the heat of the sun that killed them; and I believe it was; but I knew that the sun and its heat were both from God, and that the sun shined in due season for me. It much amazed me to see God so kind, even in temporal matters." End of second quote.

In conclusion may I be allowed not only to concur with the belief and views of Wm. Huntington, (S.S.) but also with the views of a former associate editor of this paper as he wrote in a September, 1975, editorial from this paper, "**There is but one Cause — Almighty God. The rest are results.**" Another has beautifully portrayed **THIS CAUSE** as follows: "And God said unto Moses, I AM THAT I AM." Exod. 3:14. Here, God declares Himself to be the Being of beings. The sense is not only I am what I am at present, but I am what I Have been, and I am what I shall be, and shall be what I am. There were no second causes mentioned in His employment in bringing to pass His counsels from eternity of "that which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:15. These expressions could only come from an eternal and invariable Being. The only accurate expression that any man can make is, "By the grace of God I am what I am." 1st. Cor. 15:10. But God does

say more than any creature; He has said, "I AM THAT I AM." He can say such because He is the absolute, eternal Being. Who is there among us that can enter into His counsel halls from eternity and search Him for causes both remote and even exterior from His own Being and purposes to accomplish His will? Job said there were none "for vain man would be wise." Job. 11:7-12. Take notice that he did not say that man was wise. He only said that he "would be wise."

All that man has ever contributed to the Doctrine of God our Saviour is leaven. It only takes just a little bit of this leaven (whether it be man's natural knowledge or his works) to bring on a leavening that will eventually or ultimately leaven the whole lump. May our Bread be the kind that is sent down from Heaven, or better known as the **UNLEAVENED KIND!** Those who eat their own bread also wear their own apparel. "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isa. 4:1. They will continue to eat their own bread (the leavened kind) and wear their own apparel (the self-righteousness of man) until they are stripped and then born of the Spirit of God. When this has been accomplished, they will have a new name, "The Lord our righteousness." Wanting this name and having it are two different things. It is then that their reproach (sin) has been taken away and they (by faith) are enabled to "hold fast that which is good," the Bread of Life, the Lord and Saviour Jesus Christ.

J. M. Mewborn

ELDER DAVID ARCHIE O'BRYANT

It is with a sad, bereaved heart that I feel led to write a few lines in memory of one who has been a precious brother, pastor, and as a father to me, Elder David Archie O'Bryant, whom God in His infinite wisdom removed from the shores of time on January 2, 1978. Elder O'Bryant was born on October 10, 1899, having stayed in his earthly tabernacle over seventy-eight years.

He left behind to mourn his loss his wife, Pauline (Noah) O'Bryant, three sons, and one daughter, also a host of brethern, sisters, and friends.

Elder O'Bryant united with the church in May 1923, and was ordained to the ministry on September 28, 1927. He served faithfully as a shepherd over "God's Little Flock" for more than fifty years. Elder O'Bryant stated to me on many occasions that "The Church" was his life. He had such a great "Love" for "God's Little Children" which was a divine attribute from God, as "Love" originates directly from the God of Heaven.

He was a wonderful pastor as well as a father to the four churches he served. He stood firm in the doctrine of absolute predestination of all things, never swaying to the right nor to the left. In his many years of proclaiming the unsearchable riches of God's sovereign grace, he was highly favored by The King of Zion to preach sound doctrine. In my twenty-eight years of acquaintance with him, I never heard an unsound word come from his lips.

I know of no words in the English language that I could use to describe the attributes that this "Dear Old Soldier of The Cross" possessed. In his life time he suffered many persecutions, which he bore with meekness and humbleness, never complaining or criticizing his foes. This manifestation was great evidence that the Spirit of Christ rested upon him. His faith never weakened. Instead, he seemed to grow stronger as the children of Israel did when they were held 430 years under Pharaoh's reign. The more they were afflicted the stronger in faith they grew. We can say with the Apostle Paul that Elder O'Bryant fought a good fight and he, indeed, kept the faith. Elder O'Bryant told the writer

a few months before his passing that he was sitting on his porch sometime in the past in much sorrow and grief. A little dove came and sat close by him. She moaned and moaned as if she knew all about his grief. I feel that she did know, if the Lord sent this little dove, and I feel that He did send her (the Dove) which represents the Church of God.

The writer dreamed of meeting Elder O'Bryant shortly after his passing. I was given to know that he had an immortal body, but I recognized him, although I was aware that he was not the same as he was before he was taken away. I had a great desire to talk with him, but I knew I was still in the flesh and I felt that I could not converse with him, so I never spoke. He appeared to be happy and satisfied. In his glorified state, I beheld no evidence that he had any knowledge of having ever known me.

Elder O'Bryant's funeral was held at Hillsdale Primitive Baptist Church, Guilford County, N.C., where he was pastor and had found a resting place for the soles of his feet there for almost fifty-five years. The service was conducted by Elder D. B. Hutchins, who was wonderfully blessed to speak comfortingly and consolingly. His body was laid to rest in the church cemetery to await the coming of the Lord, even as I heard him in most all his closing discourses, including the last time I heard him preach, quote the following scripture, "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." 1st. Thess. 4:16.

We have suffered a great loss, and a vacancy that will never be filled. Elder O'Bryant will ever live on in the hearts of all who loved him. We bow to the One who has never made a mistake and say that Elder O'Bryant's sorrows, trials and sufferings are over forever.

"I hope to meet Elder O'Bryant in that fair land,

Forever to dwell in that mansion made by my Maker's Hand;

Oh! What a Happy Day, when we will take the parting hand no more,

Meet with Abraham, Issac, and Jacob on That Eternal Shore."

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

(A sister, I hope),

Rachel Purgason

The above memorial was read and approved by Snow Creek Primitive Baptist Church while in conference. It was agreed that a copy of the foregoing memorial be sent to the *Signs Of The Times* and the *Zion's Landmark* for publication, if it is the Lord's will; also, that a copy be furnished for the church record.

This the 22nd day of April, 1978.

Elder D. B. Hutchens, Moderator

Akers Doss and

Charlie Francis, Deacons

Pauline D. Francis, Clerk

W. F. (BILL) SWOFFORD

Our Heavenly Father saw fit to call from this life our beloved Brother in Christ, Brother W. F. (Bill) Swofford of Decatur, Georgia, home to his eternal rest on December 30, 1977. Brother Swofford suffered a heart attack while at work and was pronounced dead upon arrival at an Atlanta hospital. He was born July 6, 1910, and married Pauline Forston on May 3, 1930.

Surviving are his widow, Sister Pauline Forston Swofford, and three children, two sons; Edward Swofford of Jonesboro, Georgia, Rickey Swofford of Columbus, Georgia; one daughter, Mrs. Ann Maloof of McCaysville, Georgia, nine grandchildren and twelve great-grandchildren. Three brothers and two sisters also survive. The services were conducted at Ward's Glennwood Chapel, January 1, 1978, at 2:00 P. M. with his pastor, Elder W. C. Edwards, and Elder Eugene Gunter officiating. Burial was in the Resthaven Memorial Garden in Decatur, Georgia. Brother Swofford united with East Atlanta Primitive Baptist Church in October, 1950, and he was ordained a deacon August 20, 1955. He was a quiet person and was a true believer. He filled his place at services untiringly, with dignity, and with an unworthy feeling. He was faithful, being always concerned with the welfare of our church both in a material way and in a spiritual manner. He was, indeed, a man

blessed of God; yet, he was aware that it was God who first loved him.

Brother Swofford was employed by The Georgia-Florida Transportation Company and was a member of The Teamster Union No. 728.

We feel he would not have us grieve for him as we now believe that he is at rest in God's Eternal Love. Our church will always miss Brother Swofford, as he was a regular attendant at our services and at other churches of our faith in this area. Surely, our loss in his eternal gain. We feel to adopt the inspired language of the Apostle Paul in Brother Swofford's memory, "I have fought a good fight, I have finished my course, I have kept the faith." II Tim. 4:7. We believe that he finished (by the grace of God in a most honorable and acceptable way) the work that God had ordained and laid out for him to do while here on this earth. May it be God's will to bless us with strength to carry on at our East Atlanta Church.

Done in conference, April 16, 1978.

Elder W. C. Edwards, Moderator
Sister Rachael B. Chandler, Clerk

MOLLIE BELLE (H.) GUTHRIE

Again, God in His infinite wisdom saw fit to remove from our midst, Sister Mollie Belle Huff Gurthrie, on March 31, 1978, after a short illness in Dekalb General Hospital, Decatur, Georgia. Sister Gurthrie was born June 30, 1900, to the late Elder and Mrs. Sandford Huff of Lawrenceville, Georgia. She asked for a home at the East Atlanta Primitive Baptist Church July 19, 1958, and was baptized at the August meeting by the pastor, the late Elder H. O. Nash and her brother, the late Elder T. L. Huff. She is survived by one sister, Mrs. W. L. Mobley of Buford, Georgia.

Sister Gurthrie was a registered nurse for many years and was married to Mr. Sam Gurthrie, May 22, 1957. He preceded her to the grave October 29, 1968.

Sister Gurthrie loved her church and was a faithful member, never having missed but one meeting due to illness. She was a true believer in the doctrine of Salvation by Grace.

She was a wonderful homemaker — a good cook and she enjoyed growing fine vegetables and flowers. She brought flowers from her yard to our church regularly. We will surely miss her presence, but we must be still and know that God does not make a mistake.

Services were conducted at A. S. Turner and Sons Chapel in Decatur, Georgia, on April 3, 1978, with her pastor, Elder W. C. Edwards, in charge. Interment was in Crest Lawn Memorial Park.

Done at the request of the church in conference April 16, 1978.

Elder W. C. Edwards, Moderator
Sister Rachael B. Chandler, Clerk

ADAM EUGENE BAILEY

According to the will of an all wise, everlasting God, our precious Brother, Adam Eugene Bailey, was called from our midst on January 28, 1978. He was born April 29, 1900, in Kanawha County, West Va. He was the son of James H. and Iddilla Goff Bailey.

Brother Bailey received a precious hope in God our Saviour early in life and could not receive any satisfaction or rest for his soul outside of the finished work of Christ. In June, 1966, he was moved to ask for a home with the Hopewell Primitive Baptist Church. He was baptized July 3, 1966, by Elder V. B. Linn along with his wife, Gladys, on the same day following the burial of his son, Roy Clyde Bailey.

On June 9, 1923, Adam Bailey was married to Gladys Tucker, who, along with her children, patiently cared for him during his lingering illness. The marriage ceremony was performed by the late Elder George McClanahan.

He leaves to mourn his wife, two sons, five daughters, thirty one grandchildren, one sister and a host of friends.

Funeral services were conducted by Elder V. B. Linn, at the Gatens Funeral Home, Poca, West Va., on January 31, 1978. He was laid to rest in the family cemetery at Poca to await the call of his heavenly Father at that glorious resurrection.

(Elder) V. B. Linn
Route 3, Box 344-BB
Buckhannon, West Virginia 26201

**ASSISTANCE OR HELP
FOR NEW CHURCH BUILDING
AT INDIAN
Indian Valley, Va.**

The Indian Creek Church, Indian Valley, Va., is in process of attempting to erect a new meeting house. The present building is propped up with poles, and the church has decided that it is more feasible at this time to attempt construction of a new building rather than attempting to repair the old one.

Any brother or sister who is given love and patience with us and who will assist or help us with any donation, regardless of the amount, can be assured that the church will be truly grateful in every sense of the word.

If it is the good Lord's will, we hope to have the new building ready for use at the next session of the New River Association in September of this year, (1978). Donations can be sent to me.

I hope to be a brother in the Lord and Saviour Jesus Christ.

Gervase E. Duncan, Trustee
Route 1, Box 516
Radford, Va. 24141
April 20, 1978

SALEM ASSOCIATION

The Sixty-Ninth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Winston-Salem Church, to be held at Bunker Hill Church, on Saturday before the third Sunday in June and continue through Monday. The dates being June 17, 18 and 19, 1978.

Bunker Hill Church is located in Forsyth County, N.C., on N.C. Highway 66, two miles south of Kernersville, N.C. Those coming by way of Greensboro should follow Interstate Highway 40 west to N.C. 66. Follow N.C. 66 south two miles to the church on the right. Those coming by way of Winston-Salem should follow Interstate Highway 40 east to N.C. 66. Follow N.C. 66 south two miles to the church on the right. Those coming by way of High Point should follow U.S. Highway 311

north to N.C. 66. Follow N.C. 66 north five miles to the church on the left.

We desire to invite all our corresponding brethren, sisters, and friends to attend our Association. May the Grace and Mercy of God continue with us all.

John T. Lee, Clerk
1956 East Webb Ave.
Burlington, N.C. 27215
Phone 919 226-5686

**UNION MEETING
AT HUNTINGTON, TEXAS**

Dear Brethren,

Beginning on Friday morning before the second Sunday in June (9th, 10th, 11th), the Union meeting will be held, the Lord will, with the Little Hope Church, Huntington, Texas.

We extend a special invitation to our ministering brethren, and we sincerely hope all of our brethren, sisters and friends can come and be with us at this time.

Elder Carl DuBose,
Moderator
Ruth Denman,
Church Clerk
Route 1, Box 47
Huntington, Texas
75949

LOWER COUNTRY LINE ASSOCIATION

The Seventy-Second Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord will, on July 1st, 2nd & 3rd, 1978, at the permanent meeting site near Surl Church, Person County, N. C. Location is about five miles East of Roxboro, N. C., just off Highway No. 158. Helena Church has agreed to entertain at this session.

Elder L. P. Martin was appointed at the last session to preach the introductory sermon and Elder Wallace Oakley is his alternate.

A cordial invitation is extended to all believers in the doctrine of Salvation by Grace to come and worship with us in this meeting. Especially do we invite our ministering brethren.

Reuben Bowes,
Association Clerk

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ZION'S LANDMARK

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PSALMS
CHAPTER 19

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

Moreover, by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

EDITOR

ELDER J. M. MEWBORN **WILLOW SPRINGS, N. C. 27592**

ASSOCIATE EDITOR

GEORGE A. FULK **PILOT MOUNTAIN, N. C. 27041**

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

(SELECTED)
GOD'S CHURCH

"Wherever God erects a house of prayer,
The devil always builds a chapel there;
And 'twill be found upon examination,
The latter has the largest congregation."

Daniel Defoe

THE STANDARD OF TRUTH

Occasionally, it has been my good pleasure to browse through past issues of various publications of the Old Baptist Church with emphasis in finding good articles for republication that not only carry the doctrine of the church, but also those that stand out in this particular regard. Sometime earlier this year, I came across the following article by the late Elder H. B. Jones, formerly of Winnsboro, Texas, that was published in the *Signs Of The Times* in the year 1916. This article, in my humble, unworthy opinion, is rich in truth, and is also expressive of the truth as upheld by God's true church, His believing people, since time begin.

I do not have the identity of the late Elder H. B. Jones, but this report is indicative that he was blessed in having a wonderful understanding of the truth. Believing this writing to be a standard by way of an expression of sound doctrine, we are republicating it in this issue of the *Landmark*. I hope our sub-

scribers will enjoy reading it as much as I did.

Editor

CORRESPONDENCE

Hillsville, Va. Feb. 15, 1916

Dear Brethren Editors:

I am forwarding you a letter written by Elder H. B. Jones, of Texas. I consider it too good to keep to myself; therefore, I will ask you to please publish it in the *SIGNS*, that our people (the people of God, we hope) may share with me the truth so wonderfully and ably declared in it. I love the good news from a far country, whose inhabitants are children of light, and this light, being formed by God Himself, is of such splendor that mortal tongue cannot, even though it speaks as the spiritual mind directs, describe the beauty thereof in its fullness.

May the tender mercy of God deliver us from evil, and His uniting love draw us together as an unbroken family circle.

ANNIE FULCHER

Winnsboro, Texas, Sept. 3, 1915

Dear Sister Fulcher:

Your letter of the 24th was received, and I will ask your permission to send it to the *SIGNS OF THE TIMES* for publication, as I believe it would be of interest and comfort to others. I feel unworthy of the high estimate you place upon my letters. The subject upon which you wrote is a most interesting one, and what you say is fully sustained by

Bible teaching, according to my understanding. It is also corroborated by daily observation of the things of nature's kingdom. The apostle Paul in his letter to the church at Rome declared, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Roms. 1:20. I have thought we might very appropriately speak of three kingdoms as being set up from the beginning: the kingdom of nature, the kingdom of Heaven and the kingdom of Satan; and then we may think of the great King over all, who has set each one in its proper place, who rules over all, and finally disposes of all after the counsel of His own will. The great purpose, object, secret of all in the mind of the Father, the great first cause, creator, owner, ruler and disposer, was (as is revealed in the Scriptures of truth) the exaltation of the name of His Son and our dear Savior and Redeemer. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell." Col. i. 16, 19. Man is the only thing in this natural kingdom to which the Creator gave a spiritual law. The man also had his own peculiar laws

of life, or nature, given by the Creator; the two laws were the very opposite one to the other. Why the God of Heaven and earth saw proper to give to His creature, who was only natural, of the earth earthy, a law so contrary or opposite to the law of His being, is answered only in one way: it was even so, because it seemed good in His sight. We know He could have made the man equal to the law He purposed to give him, had it been His will to do so, or He could have given him a law perfectly congenial with the law of His being. The proof that it was not His will to do either is that He did not do either, and the proof that His creature man was just such a creature as He intended, and that it was His will to give him just such a law as He did, is that He did it. In regard to His violation of that law and the entrance of sin into the world, it was according to the will of God, or it was contrary to His will, or He had no will or purpose respecting the matter at all. It is to limit the Holy One of Israel, or to charge God with folly, to take either of the above positions except the first, so it is evidently as the apostle Paul said: "Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord." Romans v. 20, 21. We learn in this connection that by the disobedience of one man many were made sinners, and by one man sin entered into the world, and death by sin, so death hath passed upon all, for that all have sinned. So it was the first man Adam by whom sin entered into the world, and by his disobedience all his children were

made sinners. He being our head and representative naturally, we all sinned in him. This first man Adam, we are told, is the figure of Him, (Christ), that was to come. Romans v. 14. Again, we are told, I Tim. ii. 14, "And Adam was not deceived; but the woman being deceived, (Adam), was in the transgression." The serpent (which was more subtle than any of the beasts of the field which the Lord God had made) was there in the garden and beguiled our mother Eve. She ate of the forbidden fruit, and she gave to her husband and he did eat. Now, I entertain the thought here that Adam was involved from the very second that his wife partook, for they were created one, and their name was called Adam before the rib was taken from the man that was made a woman. After this, "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. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:23, 24. Now, I think it first took all this to make this Adam the figure of Him that was to come, viz., Jesus Christ. It was love that moved Adam to partake with his wife of this forbidden fruit, but that love was based upon and was the product of a previously existing relationship. So the bride, the Lamb's wife, God's covenant people, had a spiritual life-standing in Christ before the fall. In covenant relation the bride was betrothed to her Head and Husband, even Jesus, before the world was; Jesus was her Husband. Upon no other hypothesis of reasoning would the term "redemption" apply to the work of Jesus in saving His people, for the

very word "redeem" always carries the idea of prior ownership. No man can redeem anything that was not his before it went astray or was lost.

But back to that serpent and his work, who in another place is called that old serpent, the devil. Some Old Baptists seem so afraid of him that they do not like to hear his name mentioned, especially in connection with the works of God. They seem to think that he is a kind of self-existent, independent being, that has given the Lord considerable worry and concern since the creation of this world, but to my mind the Scriptures clearly teach that he is a creature of God, fully and perfectly under His control; nor do I believe one word of that notion about his once being an angel of light in the heaven of eternal glory, and was thence cast down into this world and became a devil, lost, as is taught in Milton's "Paradise Lost." That he is a creature is proven by the Scripture already quoted from Col. i. 16, for everything visible or invisible is included in God's creation. Our Savior told the hypocritical Pharisees that he (the devil) was a murderer from the beginning, and abode not in the truth, because there is no truth in him, so I take it for granted that he has been a devil from the very beginning of his existence. In the forty-first chapter of Job he is set forth figuratively as a Leviathan, and he is described as a wonderful and mighty creature, and the chapter ends by saying, "Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is king over all the children of pride." Job tells us, twenty-sixth chapter, thirteenth verse, speaking of some of the works of the Lord, and His mysterious way,

“By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent.” Also, the wise man, Solomon, tells us, Eccl. vii. 13, “Consider the work of God: for who can make that straight which He hath made crooked?” No intelligent being ever made anything without a use for it, a place for it to fill, so the great Creator of all things necessarily made this old crooked serpent as He did all things else, for a purpose. As Solomon says again, “The Lord hath made all things for Himself; yea, even the wicked for the day of evil.” Prov. xvi. 4. And He that made him surely has power to control him. He says in Isaiah xxvii. 1, “In that day the Lord, with His sore, and great, and strong sword, shall punish leviathan, the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea.” After the seduction of our mother Eve, and the fall, we hear the Lord saying to the serpent, “Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Here the Lord plainly tells us that He put the enmity between the woman and the serpent, and her seed and the seed of the serpent. He also tells us what the serpent shall do, and what the seed of the woman (which I understand is Christ) shall do. I am glad to believe that Satan, the serpent, is the Lord’s creature, and that He rules and controls him at all times and at all places. Believing this, we are enabled to

confidently sing with the poet:
 “Plagues and death around me fly;
 Till he bids I cannot die;
 Not a single shaft can hit
 Till the God of love sees fit.”

Like a vicious dog that is fastened with a chain, he will go the full length of his chain, and will do all the harm to the Lord’s little ones that he can, but his bounds are fixed; like as the mighty God of Israel hath said to the sea, so I believe He has said to this evil one: “Hitherto shalt thou go, but no further, and here shalt thy proud waves be stayed?” Job xxxviii. 11. If there had not been a serpent, a devil, nor enmity, nor sin, in the world, how could the mighty power of the Captain of our salvation have been displayed? Where would have been the song of victory, the song of that mighty redeemed host singing, “Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hath redeemed us to God by thy blood out of every kindred, tongue, people and nation.” Rev. v.9. I see in all this arrangement Wisdom’s way of hewing out the seven pillars, (Prov. ix. 3), in creation, providence and grace and also how that the seven divine attributes of Deity are displayed. Long ere the serpent beguiled our mother Eve in the garden, and our earthly head and representative fell, with all his posterity, under the curse of the law, the covenant of redemption was ready, so that when the covenant people of God fell in Adam, they fell, as it were, in the lap of mercy where all their sins were laid upon One who is mighty to save. In covenant account He was even then made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. Israel, being in con-

venant, was justified in Christ. The Lord put His Word in the mouth of Balaam: "He hath not beheld iniquity, neither hath He seen perverseness in Israel." Numbers xxiii. 21. David, the sweet psalmist of Israel, was inspired to say, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although He make it not to grow." II Sam. 23:5. Here, I understand David is speaking in the Spirit of Christ, of the fixed, sure and certain arrangement for the salvation of all His covenant people. In perfect harmony in the same inspired language the Apostle Paul breaks forth in praise of "the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. i.4. God's covenant people in the world are as a little city, besieged by a great king, (Satan), who has built great bulwarks against it. Yet, there was found in it a poor wise man (Jesus), who by His wisdom delivered the little city. See Eccl. ix. 13, 15. Solomon beheld this wisdom by revelation from afar, and it seemed great unto him. The same is true also with us when we by the eye of faith are enabled to see the great victory of our blessed Redeemer and Savior, as the Captain of our salvation, over the prince of the power of the air, and all the powers of darkness and death. Thus, we are prepared to join in with all the blood-washed hosts of the redeemed in anthems of everlasting praise to

Him who through death destroyed him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage. See Hebs. 2:14, 15.

I must now desist, for I have made this letter quite too lengthy. Pardon me. I have attempted to follow the wanderings of my mind, and just could not find a stopping place. May the Lord afford you sustaining and comforting grace to the end of the journey.

Yours in bonds of gospel fellowship,
H. B. JONES

THE ONENESS OF GOD COMMENTS ON EPHESIANS 4:6

"One God and Father of all, who is above all, and through all, and in you all." Eph. 4:6. I would love to write some, could it be the Lord's will, on the oneness of God and the one, or individual things that He has made. "In the beginning God created the heaven and the earth." Genesis 1-1. Please notice that heaven and earth are in the singular and there is only one of each.

He also created one man, Adam, and from this one man He took one rib and made one woman, Eve, as a helpmeet for Adam. He said they shall be one flesh. See Matt. 19:5. He also created one sun and one moon, although the study of astronomy says there are many of the moons, suns and earths but the scripture does not tell us as much. So, we in our belief must go by the written word of God.

Adam and Eve had one son named Cain, and one son named Abel. Cain was a tiller of the soil and offered an offering of the first of the

ground that God had not respect because God does not accept the works of man.

Abel was a keeper of the sheep and offered a lamb. God had respect to it (the lamb) for it was pointing to the **Lamb of God** that taketh away the sin of the world. This world is the one of His people who were chosen in Him before the foundation of the world. To me Cain represents the non-elect. He (Cain) was God's in the creation but not in the regeneration.

Abel to me represents the people of God who have been regenerated and born of the spirit of God for He (Abel) offered by faith a more excellent offering than Cain. Abel had been given faith, that is the faith that is once delivered to the saints. There is but one faith and that is the God-given faith. It also said concerning Abel that "He being dead yet speaketh," so this faith that was given to Abel is still alive in God's people here in this day. Jesus said that "if ye have the faith as a grain of mustard seed, you shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." We don't have that faith. See Matthew 17-2. I hope to come back to the faith of Abel later.

There was one man who walked with God, the man Noah, because he found grace in the eyes of the Lord. Genesis 6:8,9. God told Noah to make thee an ark, and it was just one ark. There was not a fleet of them like the ships they have today. To me this ark represents the only one Saviour, the Lord and Saviour Jesus Christ. I do not know for sure, but I suppose the people in that day made fun of Noah for building an ark or ship (as some say) on dry land.

He told Noah to pitch the ark within and without with pitch. Pitch will preserve wood to keep the water out just as we today put pitch or tar on our cement blocks to keep out the water in our basements. That is the natural meaning or use of pitch, but there is a spiritual meaning. To me the meaning of the pitch within is to keep out the unsound doctrine and the non-elect, and the pitch within preserves those who are within, the ones chosen in Christ before the world was. They are born of God with Jesus formed in them the hope of glory.

The Lord told Noah to make one window in the ark and to finish it in a cubic above. So, the window was in the top of the ark. To me this points to the one Saviour. So, they must look up to Jesus as Moses told the children of Israel to look upon the brazen serpent that he raised upon a pole. Also, must the Son of man be lifted up (upon the cross). See John 3:14. The Lord told Noah to make one door to this ark, and this door was on the side of the ark. This door to me represents Jesus for He said, "I am the door of the sheep." John 10:7. All the cattle and fowls of the air and all creeping things came into the ark by the way of this one door and by the power of this one God which is pointing to the Holy Spirit today that draws the children of God to Jesus Christ, those that was chosen in Him before the foundation of the world. And God Himself shut him in the ark, representing to me when we are born again of the Holy Spirit. Gen. 7:14. The door to the world is shut and we cannot get out or go back for the scripture has said in Eph. 1:13, "ye were sealed with that Holy Spirit of promise," because He shut the one door.

“And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.” Gen. 9:15, 16.

They claim in recent years that they have found the ark on Mount Ararat, but I have my doubts about that. I do not doubt the continued existence of the rainbow, for we can see it in the clouds from time to time. There is but one, and it is the same one that has been seen many times.

There is only one church. She is the bride, the Lamb's wife, the Spiritual Church, the one that Jesus Christ came to redeem from under the curse of the law. She could not keep the law. He kept the law for her. This is the church that God said was ever with Him because they were ever before Him in love. Psa. 139:16. This is the same one that Jesus said, “Upon this rock I will build my church and the gates of hell shall not prevail against it.” Matt. 16:18. He is able to keep His own, for He has all power in heaven and on earth.

In speaking of the ark there were three stories in it. Noah had three sons. The number three to me represents the three-in-one God and the three dispensations of time. The number three means perfection. From the one window in this ark Noah sent out one raven to see if the waters were still upon the earth. She did not return unto him, for she was an unclean bird. She found plenty to

eat of the filth of the earth, but Noah sent out the dove. She returned to him and he took her back into the ark for the waters were not abated from from off the earth. He sent her (the dove) out again and she returned with an olive leaf plucked off in her mouth. See Gen. 8:11. Then, Noah knew the waters were off the earth; yet, he waited seven more days before leaving the ark. Here, the number seven to me represents the perfection of this one God. The raven represents the non-elect and their unclean doctrine that is preached in the world today, but the lonely dove represents the children of God, for they will come back for more clean food. They will not receive the unclean doctrine. The olive leaf to me is a token of peace and love that we receive of God through Jesus Christ, the Lord.

There is another ark, the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. This golden pot which kept the manna is pointing to the Gospel and the Grace of the keeping power of God. If we were chosen in Him, we are kept by His power. The manna to me represents the food that is contained in this Gospel preached today from Jesus for He said, “I am the living bread which came down from heaven.” John 6:51. The manna that was given to the children of Israel in the wilderness was food for their natural bodies, and they had to gather it everyday except the sabbath. They gathered enough the day before for the sabbath. If they gathered too much, it would spoil. In this golden pot (a figure or type of the Gospel) the manna was kept. Here, it did not

spoil, for it also was kept by the power of God. Aaron's rod that budded to me represents the church and God's power to make a rod (according to nature that is dead) to bud and grow. The budding of this (dead) rod shows forth the life that only God has. He is the only One that can create life. In Him is eternal and everlasting life.

Speaking of the covenant, there are many covenants spoken of in the scripture. However, this covenant that is kept in this ark, I believe, is the New covenant spoken of in Heb. 8:10. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." This is the spiritual covenant that God's people have today. As we have said, there are three spoken of as being contained in this ark of the covenant. These are the golden pot of manna, the rod that budded, and the tables of the covenant, representing the three-in-one God and the completeness of God's work.

There was one Joseph that was sold into Egypt. Gen. 37:27. There was another Joseph, the Husband of Mary. He likewise was sent down into Egypt, but he was not sold as the first Joseph. (See Matt. 2:14.) The first Joseph is a type or figure of Christ for through him, according to God's purpose, much people were saved alive from starving in the great famine, that came upon Egypt. Joseph's brethren hated him because they were filled with jealousy. His father loved him more than he did them. Because he had these dreams of his brethren, they called him the

dreamer. They were determined to get rid of him, but God had other reasons for Joseph. To my understanding they were just doing the things that God had before ordained to come to pass, for God knew that He was sending the famine upon Egypt and Joseph had to suffer many things, even to be cast into prison for no cause of his own. Yet, the Lord was with him all the way, and after Joseph's brethren were sent down to get corn. When the time had come for Joseph to make known to his brethren who he was, he told his brothers, "So now it was not you that sent me hither, but God, and he hath made me a father of Pharaoh, and the Lord of all his house and a ruler throughout the land of Egypt." Gen. 45:8.

The above proves to us that God was the one that sent Joseph to Egypt, as in Gen. 50:20, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is today, to save much people alive." I have heard this quoted that "God meant it for good," but it says, "unto good."

There was one man named Moses. Exodus 2:2. "And the woman conceived, and bare a son: and when she saw him that he was a Godly child, she hid him three months." The king (Pharaoh) had given orders that all the male children of the Hebrews was to be put to death. The king was afraid that the Hebrews would multiply too fast and also eventually overthrow the Egyptians. That was the reason for hiding the infant Moses, but God knew all things. He gave the mother faith to know what to do. So, she made a little ark and daubed it with slime and pitch so that it would not leak to save the child. God had prepared the

way for the child because He had before ordained that this same Moses would lead His people out of Egypt. Here, we can see the handiwork of God in preparing the way for Moses in the king's daughter finding Moses, taking him for her son and raising him up in the ways of the Egyptians. Moses' sister was watching from afar off to see what would become of him and she was given orders by Pharaoh's daughter to call a nurse to care for the child, Moses. She (his sister) called his own (Moses') mother to care for him.

We find in Exodus 3:2, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

I believe this fire is pointing to the fire of the Holy Ghost today, for it does burn in the hearts of God's servants and sends them out to His people wherever He has ordained for them to go. It is my belief that God has appointed every sermon that His servants will preach and the place for them to deliver it, just as Moses. Moses went just as God had before ordained for him to go. He made excuses just as His servants do today. Moses said he was of a slow tongue and a slow speech. Exodus 4:10. But, God said I will send Aaron as a spokesman for thee. I believe that Aaron represents the Holy Ghost today for if we are enabled to preach the gospel, we must be led by the Holy Ghost, even if we are given a text to speak to. I am made to fear, according to my experience, that my attempts are of the Lord or if it is just my own thinking. Yes, I am made to fear when I am brought before God's people, just as Moses

feared that the king would not believe him.

There was one man, King David. He was the youngest son of Jes-se. I Samuel 17:14 says, "And David was the youngest: and the three oldest followed Saul." "But David went and returned from Saul to feed his father's sheep at Bethlehem." Verse 15. Now David was just a mere lad at that time, and his father sent him to see after his three brethren that were in the battle with King Saul where the great giant Goliath, had defied the armies of the living God, and David's elder brother Eliab had accused David of coming down to see the battle. Verse 29, "And David said, what have I now done? Is there not a cause?" Jesus said, "For this cause came I into the world." See John 18:36. Yes, there was a cause, for God had before ordained all these things just as they came to pass.

"And David took his staff in his hand, and he chose five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he draw near to the Philistine." Ist Sam. 17:40, "And the Philistine said unto David, Am I a dog, that thou cometh to me with staves? And the Philistine cursed David by his gods." Ist Sam. 17:43.

Now, this staff to me represents Jesus for David said, "thy rod and thy staff, they comfort me." Psa. 23. David had Jesus with him for no man could do the thing that David did unless he was given power from on high. Yes, David just used one stone in his sling for that was this **one God** that I am trying to write about. David was a man after God's own heart. I believe this fact is found recorded in the New Testament,

(See Acts 13:24), but, yet, David was a sinner for he said so. See II Samuel 12:13. I believe he (David) represents the church for the church is composed of sinners, saved by grace. Although David did a great sin by taking Uriah's wife, yet, by and through the lineage of Bathsheba, Christ was born of the Virgin Mary. So, we can see that God had a purpose in all this. The man, Soloman, was born of David and Bath-sheba. Soloman is said to have been the wisest man that has ever been, save Jesus Christ, Himself.

In Ist Kings 3:12, "Behold, I have done according to thy words: Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." Soloman said, "I am but a little child: I know now how to go out or come in." I Kings 3:7. He said that he could not judge such a great people as Israel, but the Lord gave him wisdom and knowledge, greater than any other man that ever was or ever will be. I believe Soloman is a figure of Christ and I believe the one Queen of Sheba represents the church for, when she heard of the fame of Soloman, she came with a great train of camels that bore spices and much gold, and precious stones. When she had come to Soloman, she communed with Him with all that was in her heart. See I Kings 10:2.

When we are brought to the church, we bring all that we have; not only the ten percent, but we give all, praise and honor, gold, precious stones insomuch that we are given to commune with Him, with all that is in our heart. King Soloman did not hold back anything

from the Queen but revealed all to her. So, Jesus gives His children all for the scriptures said that if we have Christ, He will freely give us all things. There is so much that could be written about Soloman but this is getting too long and I want to write concerning some of the other people of God.

There was one man named John the Baptist. Matt. 3:3, "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make His path straight." The Lord Jesus Christ did make His path straight for He lived a Holy life, the only one that any man has ever lived in this world. Never was guile found in His mouth. There is another way to spell straight but to spell it strait, would mean a different way. Strait is the way He spelled it when He said, "Strait is the gate and narrow is the way which leadeth unto life and few there be that find it." Matt. 7:14. There are none that will find it till He (Jesus) reveals it to them. "Wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat. Matt. 7:13.

In speaking of strait, and straight, Jesus makes our path straight. The word strait embraces the troubles and trials in the life of God's children here in the world. He makes us walk in a straight way for we cannot walk in a straight way of our own selves, for strait is the gate and narrow is the way. It takes troubles and trials to enter in at the strait gate. I believe Jesus or one of the writers said that He learned obedience by the things He suffered. See Hebs. 5:8.

John the Baptist said, "Behold

the Lamb of God which taketh away the sin of the world." John 1:29. There was only one Lamb of God, the only begotten of the Father full of grace and truth. Although all the children of God are referred to as lambs and sheep, this was the one Jesus Christ whom John the Baptist was speaking of.

Now back to Ephesians 4:5, "One Lord, one faith, one baptism." The one Lord, I believe, is the Lord Jesus Christ, one faith, is the faith once delivered to the saints, as righteous Abel had faith to offer a more excellent offering than Cain. That faith is still in the world today in the hearts of God's people for the scriptures says, "He being dead, yet speaketh." We speak and walk by faith in the Son of God who gave Himself for us, if we are what we hope to be. The one baptism to me is the baptism of the Holy Ghost as it is found recorded in Mark 16:15.

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:15, 16. "He that believeth and is baptized" is in the past tense. This means that he has already been baptized of the Holy Ghost for that is what has caused him to believe.

Yours in hope of eternal life,
 (Elder Charles R. Ball
 1420 S. Askin Street
 Martinsville, Va. 24112
 December 20, 1977

A WORD FITLY SPOKEN
 (Prov. 25:11)

Dear Ones,

On the fourth Sunday in November, 1977, Elder L. P. Martin was wonderfully blessed in speaking

at Flat River Church, near Roxboro, N.C. I can only hint at the beauty of the things he was blessed to bring out. My hope and prayer is that God will bless you to see some of these things in their full beauty as part of your total life and experience. It was from the 25th chapter of Proverbs and the 11th verse. "A word fitly spoken is like apples of gold in pictures of silver." A word fitly spoken is of great comfort to us, naturally speaking. But, he spoke here as the Word representing Jesus. Jesus fitly spoken, Jesus guiding us, speaking to us, the right words at the right time to fit the exact occasion. Every occasion and event of our lives are fitting as a picture. This includes both our joys and our sorrows, (the sum or total), if Jesus is there. The silver is a harder metal than the gold. This would imply that the frame is of greater value than the picture. In some instances he said that frames purchased for our pictures were more expensive than the picture itself. Silver is a harder metal than the gold, and, therefore, is of greater value. Our lives, if we are His, are framed by the power of God.

God said that not one word would return unto Him void, but that it would accomplish that which He pleased, and would prosper in the things whereunto He sent it. See Isa. 55:11. "God works in a mysterious way, His wonders to perform." He said, "A garden enclosed is my sister." S. of S. 4:12. It is also recorded by David in Psalm 125:2, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Every child of God and his own, individual experience is

as a picture, and, I believe, a complete picture in the Mind and Purpose of God, complete in the framework of His everlasting Love.

Sincerely,
Mable Hager,
300 Avenue D
New Bern, N.C. 28560
January 8, 1978

THOUGHTS ALONG THE WAY

As I was traveling down the highway, I saw this sign, "God Makes House Calls." I had never thought of it that way, but like a flash these thoughts went through my mind. Through the many illnesses of our families and loved ones God is with us. Doctors seldom make house calls anymore in this day and time. If they do, it is a rare occasion. Think of the magnitude of these situations of illness, heartaches, and the many needs of all of God's children all over the world. In His omnipresence, He is everywhere present at the same time. People are busy with their own personal lives and business, but God is never too busy to be with us.

My children were sick a lot in times past with ear and throat infections. I had to sit up night after night with them. When in this manner, I have spent many nights when not well myself. I was usually sick when they were. So, I had to administer medicine for them and for myself because I had colds and allergies also. My father was sick for two years, and I was up many nights with him. I feel God was there with me in the wee hours of the morning, when all the world seemed to be asleep. Isn't it a comfort to know that God never slumbers nor sleeps, but, is ever watching over us every hour of the day and night.

I have only touched the surface of the beauty and depth of this subject as I feel that it was shown to me. These thoughts have been very precious ones to me.

In love and hope,
Mable Hager
300 Avenue D
New Bern, N.C. 28560
April 1, 1978

LOVES SOUND WRITING

Dear Brother Mewborn,

I am sending \$9.00 to renew my subscription to Zion's Landmark for two years as I want to keep the paper coming. I love to read the most firmly written articles best of all. I believe that God is perfect in every way and performs a work in the hearts of His people which does not end, making them to love the Lord and His truth and those who are begotten of Him. We don't just love the Saints for what they do for us, but we love them for what the Lord has done for them and us. This Love cannot be purchased nor sold.

I have been seeing some of my good friend's names in recent obituaries. I have not had an opportunity to be in the company of them for some time. I loved them and realize that the Lord has a better place for them. I trust that their families are being made reconciled. It is my hope to see you and many other brethren before too long.

I live in hope of a brighter day when all sorrow will be past away.

Yours in blessed hope.
(Elder) T. T. Brammer
P. O. Box 665
Collinsville, Va.
June 3, 1978

**DESIRES BLESSING
UPON EDITOR**

Dear Elder Mewborn,

Enclosed is a check for the renewal of the *Zion's Landmark* for one year. Please use the remainder of funds as you see fit.

I really enjoy reading my *Landmark*. It contains good pieces, especially the editorials. The editorial entitled, "THE ETERNITY OF GOD," that was published in the March, 1978 issue, was especially good!

May God continue His blessings upon you. I feel we all know that it cannot be easy for you, and we appreciate you more than words can tell or express. I hope your family is well.

A little sister, I hope,
Vercelle M. Fleming,
Route No. 1,
Comer, Georgia 30629
May 2, 1978

The above words are greatly appreciated. Editor.

**WHAT IS THE MARK
OF THE BEAST?**

(Rev. 19:20)

Dear Elder Mewborn,

I appreciate the good writing in *Zion's Landmark*. I see day by day the full-filling of the Prophecy of our blessed King of Kings. There is nothing left out as time goes on. I have the number, and name of the beast, the image of the beast. Will someone write, and tell what his mark is? I need and ask the prayers of His people.

Thank you,
J. B. McLeod
McLeod, Texas 75565
February 15, 1978

Will someone reply to Brother

McLeod's request?
Editor

**SPIRITUAL GIFTS ARE
FROM THE LORD**

Dear Editors,

I am enclosing a check to renew my subscription to the paper for another year to May 1979. Also please renew my brother's subscription for another year, Raymond Clayton, Dixon, Ky. 42409. You may use the remainder as you see fit.

I enjoy the paper so very much. I especially enjoy the editorials. Brother George A. Fulk's writing is so deep and wonderful. I feel that God has blessed you, him and many others in proclaiming the truth. All praise to the Lord to whom all honor and glory belongs, for it is God that gives writers, ministers and hearers the truth and understanding, teaching them to rightly divide the word of truth, to feed the hungry flock with wholesome food. I love the doctrine you are blessed to set forth; this includes salvation by grace, absolute predestination of all things, special atonement, perseverance of the saints, and a glorious resurrection, all of which are grand and glorious truths.

I also was so glad to read the writing from Elder John Simpson. I have heard him preach several times years ago. I have thought of him and wife so many, many times. I was so glad to learn where they are living.

Thank you for all your efforts in getting out the good paper. I ask an interest in your prayers.

Mrs. S. G. Harralson
137 Comer Drive
Madisonville, Ky. 42431
May 3, 1978

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

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EDITORIAL

THE LILY OF THE VALLEY

White lilies in all lands are regarded as emblems of purity and innocense. A poet of the Southern United States, named Julia C. R. Door, wrote this thought in verse,

"And the stately lilies stand

Fair in the silvery light,

Like saintly vestals, pale in prayer,

Their pure breath sanctifies the air,

As its fragrance fills the air."

"I am the rose of Sharon, and the lily of the valleys." Solomon's Song 2:1. "As the lily among thorns, so is my love among the daughters." 2:3 of S.S. These little ones here in this valley are without breasts, for if they had breasts they would have a life supporting strength and power of themselves, but they are without breasts as the little sister that Solomon wrote about in 8:8 of Solomon's Song. He writes, "We have a little sister, and she hath no breasts." If she had breasts, she

would have a life supporting power of her own, as the world says the have, but this sister is not only little, but she has no breasts. She toils not, neither does she spin. See Matt. 6:28. She is entirely without life supporting power. She is only a tenement of clay, and she spends most of her time in the valley where the lilies grow, hoping that she may from time to time be blest to smell the fragrance from this Rose of Sharon. But, she is passive and cannot of her own find Him. She, as it was with Solomon, seeks him by night and by day, but she finds Him not. She finds Him only at His time, and that is an appointed time. With God nothing happens. It is as many, many chapters in the Old Testament start off with, "It came to pass." And so in this valley, this little sister finds Him whom her soul loveth only at the appointed time. She is not only clay in the Potter's Hands, but she is little. Her beauty, like her Bridegroom, is within. That is where true love is. The one whom her soul loveth has beauty also, but it is from within. See Isa. 53:2-3. Outwardly, He had nothing about Him to attract Him to the world, but He was the most beautiful of all to this little sister who had no life supporting power of her own, for she had no breasts.

Another poet named Quarels wrote thus about the lily,

"Is not this lily pure?

What fuller can procure,

A white so perfect, spotless, clear,

As in this flower doth appear?"

This is natural beauty and it is only a emblem of the real spiritual purity. This little sister loves that, too, but that is only a natural attraction, and, therefore, is not a very

deep affection like that for whom her soul loveth. She yearns for Him by day and begs for Him at night during wearisome, sleepless nights, but the initiative is all with Him. She has to wait for Him whom her soul loveth, and that time comes only at the time appointed. Then she can eat honey with the honey comb and enjoy that inward beauty and love that this lily of the valley and Rose of Sharon may be a type of, but the natural love and beauty can only be a type of the real love and beauty that exists between this sister who has no breasts and the one whom her soul loveth. That kind of love and beauty is felt within. It is far better than that which is seen with the natural eyes and felt with the natural feelings. That is all the natural lily and the Rose of Sharon had to offer. See Isa. 53:2-3. If all Christ had was only this natural attraction, this little sister would have been left out, but His attraction, like hers, was from within where true love is. She begs Him to draw her, and she will run after Him, but that comes only at the appointed time after much preparation of the heart which comes only by afflictions. The Apostle Paul writes that we are appointed unto these afflictions, and that they are appointed unto us. See 1st. Thess. 3:3. So there is a double appointment, and it will surely come to pass. He even writes that we ourselves know that we are appointed thereunto. He uses the expression "We ourselves" for emphasis to know that we are appointed thereunto. He leaves no doubt about it. And so it is with this little sister; she cannot enjoy this spiritual beauty, that the lily of the valley is a type of, in a natural sense, until she

has been given a hunger and thirst for it. The hunger and thirst comes only by the preparation of the heart. That preparation comes by these tribulations that Paul writes that we are appointed unto. The world could care less about this inward beauty, because they have not had this preparation of the heart. One who has worked hard in the heat and gotten very thirsty for a natural drink of water knows how good it tastes, because there has been a thirst made. So it is with this little sister in the valley who has begged for a drink of this spiritual water that comes after many trials and tribulations in this valley. When the thirst is made strong enough and at the appointed time, this One of whom this beautiful Rose of Sharon and the lily of the valley is an emblem appears with healing in His wings. There has never been a natural drink of water that tasted any better to one's natural thirst than does this spiritual drink taste to one's heart and soul when he has wandered around enough in this valley, seeking whom his soul loveth and finding Him not. He must learn that all the initiative is with the bridegroom and none with the bride. The one whom the Lord teaches does not claim to know much, but he does know for sure that the world is wrong when they say they can find the One whom this little sister is seeking at their own time and at their own choosing. They do not realize that there must be a preparation of the heart made before there can be any answer to the tongue. A drink of water is not wanted by him who is not thirsty. He had rather not have it. So it is in a spiritual sense. He who has not been made thirsty by his

travels in this valley has no desire for any spiritual drink from this fountain that never runs dry. This little sister is compared to the apple tree among the trees of the woods. She bears fruit because of that Seed which is Christ that Paul writes about in Galatians which is in her springing up into eternal everlasting life. She deserves no honor for bearing this fruit no more than the apple tree among the trees of the forest.

Finally, after enough wanderings to create this spiritual thirst, this fountain was opened up and at the appointed time this Bridegroom came. In S.S. 2:3,4. "I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to His banqueting house and His banner over me was love." The reader will notice that the initiative was all His. It was He that brought me to His banqueting house, and when He does the bringing, His banner over you will surely be love. Yet, He has to do the bringing, and it has to be at His own appointed time. We have to live by hope, walk by faith, and not by knowledge, and sight, but we do feel certain of one thing, and that is, that it is He who calls you to supper. This call has to be at supper time. Then surely enough you sit down under His shadow with great delight and His banner over you is love. If we were as sure of our salvation as we are of that one thing, we would feel a surety, indeed, but the Lord is too wise to give His people knowledge. He does, however, at times have them to sit down under His shadow with great delight because they have been made thirsty and hungry for a visitation of this banner of love that they feel while in His banqueting

house. Then they can feel that the rain is past and the winter is gone. Then they can enjoy these beautiful flowers in this valley, the singing of birds, and the voice of the turtle that is heard in the land. While this little sister was wandering in this valley, she could enjoy none of these, but it took this preparation of the heart before she could enjoy this visitation in the wilderness.

This One whom her soul loveth was also a Man of sorrow and acquainted with grief all the days of His life that He might be their Elder Brother. He had to be made like unto them, sin excepted. This poor little sister with no breasts was at home with this man of sorrow and acquainted with grief. The foxes had holes and the birds of the air had nests, but the Son of Man had not where to lay His head. While here He, like His brethren, had to spend His life in the valley, being spit upon, abused, and criticized by the world as this little sister is today as she has to go through life not being able to give forth life sustaining power of her own, because she has no breasts. Her life giving power is in her Bridegroom whom her soul loveth. She wants to ascribe all honor and praise to Him, for she knows that if she had to meet Him half way that she would deserve half of the praise, but she has been taught down in this valley that she can do nothing. She knows that it is all of Him whom her soul loveth. Gal. 3:16. "Now to Abraham and his seed were the promises made. He sayeth not as to seeds, as of many, but as of one, and to thy SEED, which is Christ." Also St. John 12:24 records, "Verily, verily, I say unto you except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it

bringeth forth much fruit.”

The corn of the wheat does have to die and go back to the earth, but the seed that is in that corn of wheat does not die. It brings forth much fruit. It is only the corn of the wheat that dies. The seed that is inside germinates and brings forth much fruit, far, far greater than that which was planted, even many times as much. So it is in the resurrection. That which rises will come forth from the same body that was planted, but it will be as much greater in comparison as the plant is greater than the seed which was planted. That **SEED** which is Christ, as mentioned above, is in this little sister which comes up through great tribulations down in the valley. That body of hers is only a temple of the soul, where Christ dwells, for He says “I in you,” and “I and my Father are one.” See John 15:4 and John 10:30.

I Thes. 4:14, reads, “For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him.” He is going to bring their souls and spirits with Him to re-unite them with this spiritual body that will be as much greater in the resurrection as the plant is greater than the seed which was planted. Christ said, “Father, into thy hands I commend my spirit.” Luke 23:46. They could kill only the corn of the wheat. They could not kill the seed which is compared to the soul. Only that which is of the earth, earthy, goes back to the earth. The soul, where the life is, is God given, and does not go back to the earth. It has to go back to God who gave it or He (God) would not bring them back with Him as I Thes. 4:14 quoted above says. The key is that it is for those who are

asleep in Jesus. We do believe that He is going to do just what Paul writes here, but we do not feel worthy to be included in this great throng who have gone through this valley with this little sister who had no breasts.

White lilies in all lands are regarded as emblems of purity and innocence, but they are only emblems. So, the real purity and innocence is the Lord Jesus Christ, Himself, whose beauty is within. It is in this valley that this little sister grows within and becomes more and more beautiful inwardly as she grows in grace and in the knowledge of the Lord Jesus Christ who is her real Husband. She has to look to Him for all her strength, for she has no life supporting breasts from which to feed the little ones, and she is little and becomes less and less as she grows inwardly in wisdom's ways. Those who feed from the natural breasts grow outwardly, but those who feed and drink from that fountain that never runs dry, grow inwardly to be as this little sister; and some even grow smaller than the little ones, and with enough tribulations and revelations, as it was with the Apostle Paul, they may become less than the least. Then it is that they are the greatest.

Elder J. G. Gardner, Stoneville, N.C., a dear friend and brother, asked me at the Salem Association in June, 1977, to write on this subject. I am neither worthy of his confidence nor of myself in making the attempt to write on this wonderful subject.

George A. Fulk,

June 24, 1977

ELDER SAMUEL JACKSON CORN

My dear father, Elder Samuel J. Corn, passed away on December 5, 1977. He was born to the late Martin Richard Corn and Rachel Ann Hall Corn on March 17, 1889, making his stay on earth 88 years, 9 months, and 5 days.

My father was married to Mary Annie Campbell on January 5, 1915, who preceded him in death on March 24, 1976. They had a beautiful, loving marriage for sixty-one years.

To this union were born five children. Those surviving are: one son, Robert E. Corn of Stuart, Virginia; two daughters; Fedelia C. Wood of Spencer, Virginia and Jewell C. Willis of Pensacola, Florida, along with eight grandchildren and four great grandchildren. He was also preceded in death by two sons: Samuel A. Corn and an infant son.

He united with Russell Creek Primitive Baptist Church on the first Saturday in August, 1917, being baptized with his wife the following first Sunday morning by the late Elder Noel Gilbert. He was a member for sixty years, faithfully attending as long as he was able.

He was ordained as a deacon the first Saturday in October, 1922, and was later ordained into the ministry the first Saturday in September, 1961.

We feel that he was enabled to fill these offices well with much concern and love for his church. He always enjoyed the fellowship of the members of the many churches of his faith and order.

He was a strong believer in the doctrine of predestination, election, and salvation by grace and grace alone. He greatly enjoyed having the visiting ministers and members of the church in his home, talking with them of his love and belief in the Heavenly Father, the Creator of all things.

His funeral was held at his home church, Russell Creek, on December 8, 1977, by Elders Harvey Prillaman and Dewey Rakes. Burial was in the church cemetery.

We feel that he is at rest, where there is no pain, heartache, or separation, where perfect love and peace shall reign forever.

Written in much love by his daughter, Fedelia C. Wood, at the request of Russell

Creek Primitive Baptist Church while in regular conference.

Respectfully submitted,
Fedelia C. Wood
Spencer, Va.

ELDER SIDNEY W. BUNN

We, the New Hope Primitive Baptist Church, bow in humble submission to the will of our Heavenly Father who does all things well for his own Glory. He saw fit to remove from this life our beloved Brother, Elder Sidney W. Bunn, on January 13, 1978, at his home after a lingering illness.

Brother Bunn was born in Carroll County, Virginia, September 15, 1891. He is survived by his widow, Sister Gertrude Stoneman Bunn; two sons, Dewey Bunn of Galax, Virginia, and Booker Bunn of Woodlawn, Virginia; one daughter, Mrs. Opal Cockerham, of Galax, Virginia.

Brother Bunn joined New Hope Church July 23, 1944, and was baptized the same day. He was ordained Deacon November 29, 1952, liberated to preach January 24, 1953, and was ordained to the ministry October 23, 1954. He served as joint pastor of New Hope Church in the Laurel Springs Association.

He believed and preached the doctrine of the sovereignty of God our Savior. He loved his church and was a faithful member, as long as his health permitted.

His funeral was held at New Hope Church on January 15, 1978, and was conducted by Elder George Flippen and Elder Everett Sumner. He was laid to rest in New Hope Church Cemetery to await the coming of the Lord. We believe he is resting where all is peace, joy and happiness, eternally forever.

Resolved that three (3) copies of this obituary be made; one to be placed in our church record, one to be printed in our Association Minutes, and one to be sent to Zion's Landmark for publication.

Done by order of New Hope Church in conference March 25, 1978, and written at the request of the Church by Opaline Felts.

Elder George Flippen, Moderator
Opaline Felts, Clerk

GRADY O. STEPHENSON

It is with a mixture of joy and sorrow that I attempt to write this memorial for today we

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have buried, I believe, a brother who possessed the hope of Eternal Life. Yes, I believe Grady O. Stephenson, (age 46), was a child of God. He never joined the militant church here on earth, but I fully believe his name was written in the Lamb's book of Life. It was evident today that many other people believed this same thing.

His funeral was conducted by Elders R. L. Fish and T. A. Johnson. Elder Johnson quoted the scripture, "the tree is known by his fruit." Matt. 12:33. Then he said, "All of these flowers and all of these people give proof that he was loved." He was buried today, May 17, 1978, a week day. Yet, the funeral chapel in Garner, N.C., where he resided, was filled with people, and there were so very many beautiful floral arrangements. Yes, he truly must have been loved by many. The evidence was there.

Prior to his death, he, himself, showed evidence of bearing the mark of a child of God. He and his family often visited many of our local Primitive Baptist Churches and mixed and mingled with our brothers and sisters of this, our, precious faith. He loved Fellowship Church most of all and the people there were a home to him in his heart. He was also loved by the dear ones there and in the other churches where he attended. He was buried in the Fellowship Church Cemetery, Johnston County, N.C., with his loved ones who had gone on before him. He had requested to be buried there, and I believe he wished to be buried among the ones whom he loved best.

Grady was a true man. He was a faithful father and husband. By natural profession, he was an electrical contractor. He will be greatly missed by his family, but we, the church, will also miss him, if I can truly say, we, the church. I do hope I am in the true church that God loved in His Son before time began. I feel that Grady was. He was a much better person than I have ever been or hope to be. He was kind and good natured. He was a person whom you felt comfortable to be around, or in his presence.

Sister Becky Coleman told me of a song that came to her. The verses were in Hymn No. 382: (Lloyd's Selections). These words also express my feelings as follows:

"The Spirit to glory conveyed,
My body laid low in the ground.
I wish not a tear on my grave to be shed,
But all join in praising around."

"No sorrow be vented that day,
When Jesus has called me home;
But, singing and shouting, let each brother
say,
He's gone from the evil to come."

This Hymn was one of those that was sung today at Grady's funeral. They also sang "Amazing Grace" and "Rock of Ages."

I just felt compelled to write a few words about my dear brother in Christ, I believe, who has gone on to his final resting place. No sorrow, no pain, no trouble will be there where I believe he has gone. All will be glory there in that Heavenly Home on High. How wonderful will be that day when the dead in Christ shall rise first and be carried to that everlasting Eternal Home. Oh for that joy unspeakable, full of glory. How wonderful to at last be home!

May God bless and keep his dear family, and when you are blessed to pray, Oh I pray, remember me.

Joan Crenshaw
611 St. Mary's Street,
Garner, N.C.
May 17, 1978

HORACE C. SHUMOCK

My brother, Horace C. Shumock, age 73, Route No. 3, Pascagoula, Mississippi, died Saturday, April 22, 1978, at Singing River Hospital. He was a native of Alabama, but lived most of his life in Big Point Community, Jackson County, Mississippi. He was a dairy farmer for a number of years and was deacon of our church at Mount Zion, Dawes, (near Mobile) Alabama. My brother and his wife, Ola Mae, had just celebrated their 55th Wedding Anniversary in March, 1978.

Survivors include his wife, Mrs. Ola Mae Shumock, Big Point; three sons, Alsey Shumock, Rayford Shumock, and James Shumock, all of Big Point; two daughters, Mrs. Vivian Ehlers and Mrs. Virginia Floore, both of Big Point; three brothers, Howard Shumock and Jessie Shumock, both of Mobile, and Woodrow Shumock of Grand Bay; three sisters, Mrs. Sam Wilkes, Portland, Oregon,

Mrs. Clifford Mills of Eight Mile and Mrs. Wallace Hopson of Big Point; thirteen grandchildren and three great-grandchildren also survive.

His funeral services were held at the place which he loved dearly, Mount Zion Church, in Dawes, Alabama, April 24, 1978, with the Holder-Wells Funeral Home, Moss Point, in charge of the last rites. Elder Newell Hendrix, his pastor, with Elders Neal Luce of Kemp, Texas and Elder Freeman of Tuscaloosa, Alabama, conducting the services. Interment followed in our church cemetery.

The church at Mount Zion, near Mobile, Alabama, will greatly miss the presence of Brother Shumock. The church was his life, her joy being his anticipation from day to day. My brother, both naturally and, I hope, in the Spirit of God, spent much times visiting other churches of our faith and order and loved the doctrine of the Primitive Baptist Church.

Submitted by his sister at the request of Mount Zion Church.

Mrs. Thomas C. (Ora Mae) Mills,
1624 South Shelton Beach, Road,
Eight Mile, Alabama 36613

**IN MEMORY OF MOM
(SISTER EULA DAVIS,
formerly of
Richlands, N.C.)**

As I sit here with tears in my eyes,
I cannot help but cry;
And ask my God, with trembling lips,
Why did my Mother die?

God loved Mom more, and called her home,
To Heaven, up in the sky;
Even though Mom's gone to a better place,
I still can't help but cry.

Mom's last few years in this troubled world
Were filled with suffering and pain;
And she's with God in Heaven now,
Thank God, for her Eternal gain.

She loved, helped and cared for me,
When nothing I could do;
Still, through the years when I was grown,
Mom still proved her love, so true.

I think of Mom every passing day,
And have for several years;

Although she's gone to God's home now,
I still can't help shedding tears.

I loved Mom so, words can't express,
How much I miss her still;
God only knows the way I feel,
I pray that reconciliation my God will give.

If I could prove some way to Mom,
How much I love her still;
I pray to God each day and night,
To tell Mom, if He will.

Someday, I hope to see Mom's face,
And her shining, loving smile;
When she can tell me just once more,
You're proved your love, my child.

Virgil Davis
P. O.Box 178,
Palacios, Texas 77465

(Sister Eula Davis was the late wife of Brother Earnest J. Davis and mother of Brother Virgil Davis both of Davis Memorial Church, Jacksonville, N.C. Editor).

LENNIE OVERBY JONES

We, the members of Oak Grove Primitive Baptist Church, near Apex, Wake Co., North Carolina, bow in humble submission in the death of our much loved, esteemed member, Sister Lennie Overby Jones.

She was born August 12, 1886, and died December 12, 1977. Sister Lennie Overby Jones married Brother L. M. Jones December 25, 1907. To this union were born eleven children. Eight of them are still living. These are her five sons, Lester T., William M., and Felix E. Jones of Raleigh, Roy Jones of Cary and S. Brack Jones of Apex; three daughters, Mrs. Lottie J. O'Neal, Mrs. Lela Campbell and Mrs. Grace J. Perry of Raleigh. Thirty-two grandchildren and thirty-six great-grandchildren are left to mourn her passing.

Sister Jones joined Oak Grove Primitive Baptist Church September, 1935. Her funeral was held at Apex Funeral Home by her pastor, Elder T. Allen Johnson, and Mr. Franklin Pierce. Her body was laid to rest by the resting place of her husband, Brother L. M. Jones, at Middle Creek Primitive Baptist Church, beneath a mound of beautiful flowers.

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It was agreed that a copy of this memorial be sent to Zion's Landmark for publication, one be sent to the family and a copy be placed in our church book.

Done by order of the church in conference the third Sunday in May, 1978.

Elder T. Allen Johnson, Moderator
Sue Adcock, Church Clerk

RITA COLLIER

We, the members of Bethany Primitive Baptist Church, Pine Level, N.C., along with many friends and love ones to bow in humble submission to the will of our Heavenly Father inasmuch as it has pleased Him to remove from our midst, Sister Rita Collier.

Sister Collier was born September 16, 1889, and was called home June 2, 1977. Her husband was the late Holly Memphis. Sister Collier was 87 years old. She was the daughter of the late Daniel Pope.

Survivors are one sister, Betsy Pittman and two daughters, Pauline Allen and Hester Cockrell Hall. Her funeral was conducted by Elder S. J. Sauls and W. B. Shippe and Archie B. Aitheson. Sister Collier will be greatly missed, but we hope that our loss is her eternal gain.

Be it resolved that a copy be sent to the family, a copy to Zion's Landmark for publication, and a copy to Bethany Primitive Baptist Church.

Done by order of Bethany Primitive Baptist Church in conference October 22, 1977.

Elder S. J. Sauls, Moderator
Brother Leland Oliver, Clerk
Verlon Brady, and
Beatrice Brady, Committee

HARRY N. WILSON

We, the members of Sardis Primitive Baptist Church, Rockingham County, North Carolina, bow with humble submission in the death of our beloved brother and esteemed member, Brother Harry Norfleet Wilson, on February 18, 1978.

He was born May 14, 1902, and was one of fourteen children of Tom Byrd and Maggie Anderson Wilson. On May 30, 1924, he was united in marriage to Mamie Lester Wilson. Surviving in addition to his wife are his two

children, Harry Lester Wilson and Mrs. W. B. Apple of Reidsville, North Carolina; five grandchildren, one great-grandchild, his brother, Aubrey L. Wilson of Greensboro, North Carolina, and his sister Agatha W. Wilson of Stokesdale, North Carolina.

Brother Wilson joined Sardis Church June 23, 1963, and was baptized on the fourth Sunday in July, 1963. He was a firm believer in the doctrine of the election and predestination of God in all things. On March 27, 1965, he was ordained a Deacon of Sardis and was blessed to humbly serve this office as long as his health permitted. Brother Wilson was always ready and willing to serve his church and at the time of his death, he was serving as our oldest Deacon. He is now and will be greatly missed by his family, his friends, his church, his association, and sister associations. However, we feel that our loss is his eternal gain.

His funeral was conducted at Sardis Primitive Baptist Church on Monday, February 20, 1978, by his pastor, Elder J. G. Gardner and Elder Polo Somers of Reidsville, North Carolina. A host of relatives and friends were in attendance and his body was laid to rest in the church cemetery beneath a mound of flowers to await that glorious morning when Christ shall call for the sleeping dead.

May God's richest blessings be bestowed on his bereaved family and may they be given to feel that he is at rest and will one day be raised in His likeness to see Him as He is and be satisfied.

Done by order of the church in conference on Saturday, March 25, 1978.

Elder J. G. Gardner, Moderator
Sisters Irene T. Newnam, and
Jean W. Vaughn, Committee

ROBERT CARLIE PAYNE

We, the Primitive Baptist Church at Franklin, Surry County, N.C., desire to ever be made submissive to that great and eternal will of God. One portion of that will is the removal of our beloved Brother, Robert Carlie Payne, from our midst, taking him to his eternal home.

He was born April 23, 1915, and passed away, July 1, 1976. His wife, Sister Lillie

Branch Payne, along with three daughters and six sons, twenty grandchildren, three sisters, three brothers, one half sister, and a step-father survive him.

Brother Payne united with Franklin Church on the second Saturday in May, 1965. He was ordained a deacon January 8, 1966. He loved his church and was always willing to serve in anyway he could. For eleven years Brother Payne was a true, faithful member, always filling his seat. He believed in the doctrine of salvation by the grace of God and grace alone.

We at Franklin Church will miss him greatly, but God loved him best. We feel that our loss will be his eternal joy.

Funeral services were conducted at Franklin Church July 3, 1976, by Elders Ralph Gaines, George Flippin, N. G. Hutchens, and Troy Hill. He was laid to rest in the church cemetery, there to await the second coming of our Lord to return and claim His jewels of mercy.

The church resolved to have a copy be placed in the church record, one to be printed in the association minute, and one be sent to Zion's Landmark for publication.

Done by order of Franklin Church in conference April 8, 1978.

Elder Ralph Gaines, Moderator
E. M. Shelton, Clerk

ABBOTTS CREEK ASSOCIATION

The Abbots Creek Association, the Lord will, will convene on the fourth Sunday in August, and Friday and Saturday before, dates being August 25, 26, and 27th, 1978. Pierce's Chapel church will entertain the association at Tom's Creek Church. Tom's Creek Church is located in Davidson County, near Denton, North Carolina, just off Highway No. 109. Those coming from the east and west should use Highway No. 64 to where it intersects with Highway No. 109 about nine miles north of Denton, North Carolina. At that point take Highway No. 109 south to association markers. Those coming from north and south should come Highway No. 109

to markers just north of Denton, North Carolina.

We trust the Lord will give you a mind to come and be with us during our association and to visit with us in our homes. We extend to each of you a warm, loving welcome.

Bill Atkinson, Clerk
605 Sherbrook Drive
High Point, North Carolina 27262

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Eno Church, Durham, Durham County, N.C., beginning on Saturday before the fifth Sunday in July, 1978.

Elder L. P. Martin was appointed to preach the introductory sermon and Elder Wallace Oakley is his alternate.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

Clyde Satterfield, Union Clerk
Route 1,
Timberlake, N.C. 27583

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Middle Creek the fifth Sunday and Saturday before in July, 1978. Elder S. J. Sauls was chosen to preach the introductory sermon. Services will commence at 11:00 D.S.T. on Saturday, the Lord will.

We invite all lovers of the truth to meet with us, especially our ministering brethren.

E. T. Jones, Union Clerk
Route No. 3,
Fuquay-Varina, N.C. 27526
Telephone — 919-552-5845.

**ASSISTANCE OR HELP
FOR NEW CHURCH BUILDING
AT INDIAN CREEK
Indian Valley, Va.**

The Indian Creek Church, Indian Valley, Va., is in process of attempting to erect a new meeting house. The present building is propped up with poles, and the church has decided that it is more feasible at this time to attempt construction of a new building rather than attempting to repair the old one.

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Any brother or sister who is given love and patience with us and who will assist or help us with any donation, regardless of the amount, can be assured that the church will be truly grateful in every sense of the word.

If it is the good Lord's will, we hope to have the new building ready for use at the next session of the New River Association in September of this year, (1978). Donations can be sent to me.

I hope to be a brother in the Lord and Saviour Jesus Christ.

Gervase E. Duncan, Trustee
Route 1, Box 516
Radford, Va. 24141
April 20, 1978

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with Old South West Church beginning on Saturday before the fifth Sunday in July, and will continue, the Lord will through Sunday. The exact dates are July 29th and 30th, 1978.

Elder I. W. Shepard was chosen to preach the introductory sermon and Elder Owen Kennedy is his alternate.

Old South West Church is located on N.C. Hwy. 53, about five miles South from Jacksonville, N.C.

We extend an invitation to our brethren and friends to come and visit with us with a special invitation given to our ministering brethren.

H. A. Young, Clerk
Jacksonville, N.C. 28540
Telephone 347-2664

BLACK RIVER UNION

The next session of the Black River Union meeting is appointed to be held at Harnett Church, Sampson County, N.C., beginning on Saturday before the fifth Sunday in July, 1978, and will continue through Sunday following.

Harnett Church is located about fifteen miles South from Dunn, N.C. From Dunn, N.C., take No. 421 Hwy. South to intersection with No. 242 towards Salemburg, N.C. At this point turn right on No. 242 and go for two miles to first cross-road. Turn right and

church building is in sight on your right.

Elder J. M. Mewborn is appointed to preach the introductory sermon and Elder J. W. Hawkins is his alternate.

A cordial invitation is given to our brethren, friends and believers of the truth with a special invitation for our ministering brethren to visit with us again in our union meeting.

Alonza Barefoot, Union Clerk
Route No. 1,
Newton Grove, N.C. 28366

BLACK CREEK UNION

The Black Creek Union is appointed to be held, the Lord willing, with the Church at Upper Black Creek, Wilson County, N.C., to commence on Saturday before the fifth Sunday in July, 1978, and will continue through Sunday following.

Upper Black Creek Church is located on the East side of Hwy. 301 about one and one-half miles southeast of Lucama, N.C.

Elder Walter Barnes was chosen to preach the introductory sermon and Elder Delbert Carraway is his alternate.

Our brethren and friends are invited to meet with us, and a special invitation is extended to our ministering brethren.

J. B. Williams, Union Clerk
225 Braswell Street,
Rocky Mount, N.C. 27801

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Mill Branch Church, Columbus County, North Carolina, the fifth Saturday and Sunday in July, 1978. Services will begin, the Lord will, at 11:00 A.M. (DST) on Saturday and 10:30 (DST) on Sunday.

Mill Branch Church is located about one and one-half miles east of Hwy. 701, north of Tabor City, N.C. The distance is approximately the same should you turn at Sidney or Vinegar Hill.

We invite our ministering brethren along with all other brethren and friends to visit and worship with us.

L. M. Vaught, Union Clerk
Route No. 2
Loris, South Carolina 29569

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JULY, 1978

NO. 9

PSALMS
CHAPTER 20

The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

Send thee help from the sanctuary, and strenghten thee out of Zion.

Remember all thy offerings, and accept thy burnt sacrifice; Selah.

Grant thee according to thine own heart, and fulfil all thy counsel.

We will rejoice in thy salvation, and in the name of our God we will set up our banners: The LORD fulfil all thy petitions.

Now know I that the LORD saveth his anointed: he will hear him from his holy heaven with the saving strength of his right hand.

Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.

They are brought down and fallen; but we are risen, and stand upright.

Save, LORD: let the king hear us when we call.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**"MANY ARE THE AFFLICTIONS
OF THE RIGHTEOUS, BUT
THE LORD DELIVERETH HIM
OUT OF THEM ALL." (Psa. 34:19)**

Dear Elder Mewborn,

If not deceived, I believe God's people in all generations were elected to some degree of suffering. That seems to me to be one lesson of Scripture and experience.

On the day I was received a member of Little Creek Primitive Baptist Church, a visitor, wise and experienced, counseled me. He told me my troubles were just beginning.

That seemed a strange thing for him to be saying. I had had decades of fruitless searching for a spiritual home, well spiced with failures and frustrations. And the Primitives impressed me as a people of meakness rather than strife. So, I doubted my lot would be particularly troublesome. In the rosy glow then of commitment and allegiance I expected smoother sailing ahead than the blustery seas behind me.

How wrong I was!

It has been nearly a year since the above warning and my doubting. Sorrows and setbacks have arisen all around me. The foundations have been shaken on my life and livelihood, my faith and family. I've been cast down in spirit and made unable to stand tall again, but not destroyed.

Destruction or injury to some of my family was turned away, I believe, only by timely intervention of God a few weeks ago. A band of

about fifteen young Blacks attacked us as we walked two blocks from our house. They moved in on us with fists, rocks, and maybe concealed knives. We were helpless, in the natural sense.

At the exact second violence was to begin we were suddenly spared. A friendly Negro man ran his car right into the mass of Blacks, with brakes screeching loudly. The attackers, probably fearing it was the police, fled quickly in all directions. We Prices were left alone, shaken but grateful to God and our friend. We hurriedly left the scene.

That incident is only the most remarkable of several difficulties that are lately our lot.

What, I began to ask myself, could I do about our situation? Did being a Primitive Baptist mean you were asking for trouble? If so, were the benefits of the Old Paths enough to justify the trials one received? Satan suggested to my downcast senses that Primitive Baptist life was an unnecessarily hard one, a life that caused God to hide Himself and let the Sheep suffer alone. Wasn't Old Baptist membership just a "Stranger-Pilgrim License" or a free pass to seasons of sorrow?

Relief from these fleshly, evil thoughts came as I asked myself 'Who is right — the broad masses in their ease or the few cross-bearers?' I was made to realize that suffering was, indeed, God's usual way of dealing with His Elect Sheep and thus was inescapable and even desirable.

That idea was grasped by the man who wrote this:

"The Word of God goes counter to all the desires of the natural man, abasing pride, crushing arrogance, and leaving all human pretension in dust and ashes. Such a work is unpalatable, and few will receive it. Those who do will be stones rejected by the builders. Derision and persecution will be their lot. The true church will be a remnant because the Elect are few. It will be despised and rejected of men and will lie hidden in the midst of the world."

The writer of that statement was Martin Luther, a man used when God reduced the world power of the Roman Church. Luther's words better describe the Primitive Baptists than any other people I know about.

In musing over the odd fact that God gives a tough life to His Little Ones, I reviewed Bible history in my mind. Noah lost his generation in drowning. Abraham wandered as a nomad, with a tent instead of fixed abode security. Moses spent the majority of his life in hot deserts, never being allowed to enter earth's Promised Land. Job suffered greatly. David and Solomon wrote of their griefs in Psalms and Ecclesiastes. Jeremiah, the "weeping Prophet," wrote of his woes in the Book of Lamentations of Jeremiah.

Saint John the Baptist lived mostly a solitary life, then was beheaded. Christ, a "man of sorrows, and acquainted with grief" (Isaiah 53:3), was sent to suffer as no other ever did. Saint Peter had to give up fishing, go to prison, and be crucified. Saint Paul was shipwrecked, mobbed, stoned, beaten, imprisoned, and killed. Saint John was banished to lonely exile. Saint

James was slain with a sword. Saint Stephen was stoned to death.

Women too endured greatly. Beside the pain and danger of childbirth, it seems that women even more than men have a special calling to lose loved ones, such as children, husband, or others dear to them. Saint Mary was told that "a sword shall pierce through thy own soul also," (Luke 2:35) and it was fulfilled when she agonized beneath the cross on which her Son died.

Women suffer much when children die, deny the faith, or move away. And women who were needed almost too much in middle life frequently find themselves almost abandoned in old age to nostalgic memories and empty days. Some bitter-sweet epitaphs in cemeteries reveal how intense is the suffering of some who have lost mates in death. The widow's griefs have also been shared on the pages of Zion's Landmark.

It is true, of course, that most people on this planet suffer some. God provided for poverty, crime, war, hunger, vices, plagues, diseases, death, so-called accidents, fire, storms, alcohol, toil, illiteracy, thorns, snakes, sharks, insects, depressions financial and personal, etc. so that humans would reap the consequences of Adam's and his descendants' sins. But many do not suffer very much, for they "fare sumptuously every day" as did the rich man near the beggar Lazarus.

Saint Paul seemed, to me, to say that God's people suffer more than others. (I Corinthians 15:19) "If in this life only we have hope in Christ, we are of all men most miserable." Perhaps God's people are grieved more by earth's sinful, fallen state because of inspirations they have

had about holiness and heaven. God's teaching has made the wretchedness of earth life more visible to their eyes, and more distressing.

My usual inclination amid troubles is to flee. I have been an "escapist" for more years than I care to admit. Yet, I can agree with Moses, who was made to prefer to "suffer affliction with the people of God, (rather) than to enjoy the pleasures of sin for a season." (Hebrews 11:25)

It is true, and most Sheep know it, that the Elect have no place to flee but to Christ. He is their All in All, their only hope. The most blessed of the Sheep were even heard "rejoicing that they were counted worthy to suffer shame for His name." (Acts 5:41).

Sufferings on earth will remain a stumbling-block to worldly thinkers. They dream of a Utopia which they believe ought to exist. The problem of why there should be afflictions is unsolvable by human wisdom. They totally fail to reconcile God's perfect goodness with "man's inhumanity to man" and the "reign of tooth and claw" in nature.

We know such philosophers leave sin out of their calculations. And they do not know that "The fear of the Lord is the beginning of wisdom." (Proverbs 9:10) Yet, the Elect are also unable to fully comprehend or trace the reasons for God's decrees. We come soon to the place where knowledge ends. After that, philosophers take the path of atheism or agnosticism and Sheep cling to trusting faith in their All in All.

Suffering will teach us that man's comfort and pleasure is not the main goal of life. God's pleasure

is the primary goal, and it will be realized. "Thou hast created all things, and for THY pleasure they are and were created." (Revelation 4:11) But God, from motives of pure love will still give His Sheep eternal pleasure as a completely undeserved gift. "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." (Psalms 16:11)

Hopefully,
Lewis Price
1101 Hillsboro Street
Raleigh, N.C. 27603
June 6, 1978

HISTORICAL

Many of the members, believers and friends in the Primitive Baptist Church today are unaware of the previously existing relationship that existed many years ago between the Church (The Primitive or Old School Baptist) the lives of George Washington, Thomas Jefferson, Abraham Lincoln, and in later years, the former Speaker of the House of Representatives, Sam Rayburn, of Texas. We are republishing in this issue of the *Landmark* a portion of an article that appeared in the May 15, 1970, issue of the paper. Since this is the month of July, the month that contains the founding date, (July 4, 1776) of our country, we feel that it is appropriate to republish this information at this time.

Please note that the second article concerning George Washington, entitled, "ELDER JOHN GANO," was taken from the official program that was used at a "Commemorative Observance of the Bicentennial of Washington's Encampment at Hopewell, New Jersey, and the Battle of Monmouth,

June 28, 1778," on June 25, 1978. This service was held in the Old School Baptist Meeting House, Hopewell, New Jersey, that was constituted in 1715.

Editor

**WASHINGTON BAPTISED BY
ELDER GANO**

Dear Brother Moore and Mr. J. D. Gold:

I will send to you the statement I have about George Washington and Elder John Gano.

"Elder Charles W. Vaughn, pastor of Hopewell Old School Baptist Church, recently read to his congregation an interesting bit of History concerning the baptism of George Washington. It was from "The Witness of Spirits," by James W. Zackery, in part as follows: "George Washington, the father of our country, was reared an Episcopalian, but had learned the way of the Lord more perfectly, and when he saw Elder Gano, his chaplain, who was holding a meeting with soldiers and taking candidates to the river to baptize them he exclaimed, 'I have never been scripturally baptized,' and demanded immersion at the hand of his chaplain. Elder John Gano immersed George Washington in a nearby river in the presence of about forty persons."

Elder John Gano was born in Hopewell, N. J., July 22, 1727. He was of French descent and received his education at Hopewell Academy. He was ordained to the ministry in Hopewell Old School Baptist Church May 26, 1754. From there he moved to Morristown, and, after two years, to Yadkin, N. C., where he succeeded in establishing a large

church, which was discontinued during the War of 1756. Elder Gano then returned North with his family, owing to the ravages of the Indians. Mrs. Mary Gano, ninety-nine years old, the greatgrandmother of former Secretary of State, William J. Bryan, is a granddaughter of Elder Gano."

Copied from the Signs of the Times for April 15th, 1919.

L. H. Hardy
Atlantic, N. C.

(The article above was published in the Zion's Landmark in the 1920's. George Washington was a member of the Masonic Order, and his biographers record his religious affiliation as Episcopalian. Editor.)

**ELDER JOHN GANO
(1727-1804)**

Elder John Gano, who was ordained by the Old Baptist Church of Hopewell, New Jersey, is reported by the History of the Army Chaplaincy as having baptized George Washington in the Hudson River during the American Revolution. Washington first became aware of the courageous John Gano as he watched the Battle on Chatterton's Hill at White Plains, New York, in which the minister refused to retreat when some two-thirds of the Americans were routed by the British. Later, General Washington found the preaching of Gano to be as invincible as his courage. Of Gano's ministry, Henry Clay later wrote, "Of all the preachers I ever listened to, he made me feel the most that religion was a divine reality." Isaac Backus, New England's Baptist minister and historian, said that John Gano was the most extensive traveler to

preach the gospel of any then living in America. On April 19, 1783, when George Washington announced the War's end to his troops, it was Elder John Gano upon whom he called to lead them in a prayer of thanksgiving. An eye-witness, Dr. James Thatcher, surgeon of the Army, recorded in his journal: "On the completion of eight years from the memorable Battle of Lexington, the proclamation of the congress for a cessation of hostilities was published at the door of the public building, followed by three huzzas after which prayer was offered by Mr. Gano and an anthem was performed by voices and instruments."

When Americans stood for the first time in the new light of freedom, it was the beloved John Gano who called upon Heaven to witness the laying down of their arms in blessed victory and peace.

C. C. C.

THOMAS JEFFERSON,
THIRD PRESIDENT OF
THE UNITED STATES

We find on record that the influence of the Baptist Church in the early days prior to the American Revolution upon Thomas Jefferson shed light upon the construction and founding of our government, as follows:

"Even the very idea of the local independence of the state governments is believed to have been derived by Thomas Jefferson from a small Old Baptist Church whose monthly meetings he attended for several months in succession about ten years before the American Revolution; Mr. Jefferson declared that their form of church government was the only form of true

democracy then existing in the world."

From Hassell's Church History, page 296.

**"HONEST ABE" WAS REARED
IN "HARD SHELL" BAPTIST
FAITH, CHURCH RECORD
SHOWS**

Rolling back the mists of a century and offering the deer-skin bound records of Little Pigeon Baptist Church, near here, as the missing link of Abraham Lincoln's religion Thomas B. McGregor, assistant attorney general of the State of Kentucky, has given to an appreciative America substantial evidence that Abraham Lincoln was reared in the simple faith of the "Hard-shelled" Baptist Church.

Much of the mystery of Lincoln's religion, and that of his parents, for over a half century a mooted question has been evaporated by the findings of Mr. McGregor in the little old deer-skin book of Little Pigeon Church.

There is no record of Abraham Lincoln's affiliation with any church denomination, but Mr. McGregor says that the Lincoln family were Baptists. Mr. McGregor's story of Thomas Lincoln, moderator and pillar of the little Baptist Church, proves this conclusively.

"The parents of Abraham Lincoln deserved a fairer estimate than has been allotted them by most of the biographers of Lincoln," said Mr. Gregory, "and the story, as told by the records still to be found in the archives of Little Pigeon Church, near Lincoln City, Spender County, Indiana, of the devotion paid by the parents to Him who guided the lad of Pigeon Creek in the hour of the nation's travail, goes far to give to

them their true estimate. In fact they were well-to-do pioneers of their day; of sturdy ancestral stock, owned a farm, domestic animals, tools and a family Bible; neighborly, sacrificing and active church going members.

"Pigeon Creek Church was founded on June 8, 1816, the year that Thomas Lincoln and his family moved from Kentucky and settled on Little Pigeon Creek in what was then Warrick County, Indiana Territory. It was then, as now, the chief church in that vicinity. When the meeting house was built, its site was selected about a mile west of Thomas Lincoln's home, the church building today occupying practically the same place. When Lincoln's mother died she was buried between their home and the church, the graveyard not having been, at that time, started at the church, but when Lincoln's sister, Sarah Grisby, died in 1828, she was buried at the church buying ground, where her grave is yet to be seen, marked by a rough stone.

"This church, with its continuous existence since 1816, has only two books containing its records and minutes; the first covers the period from 1816 to 1840. It is in this book that we find where Abraham Lincoln's father, stepmother and sister were active members of the Hardshell Baptist Church of Pigeon Creek, and this book with its deer skin cover, the hair still remaining, not only reveals in its crude historical way the true religion of Lincoln's parents, but gives us the best insight yet found to his own religious views.

Thomas Lincoln and Nancy Hanks were married by a Methodist minister by the name of Jesse Head

but shortly afterward they were united with one of the churches of the Baptist Licking-Locust Association of regular Baptist churches in Kentucky. When Nancy Lincoln died in Indiana, Abraham, by his own efforts, had their Kentucky pastor, Elder David Elkins, come to their wilderness home and preach his mother's funeral.

"After Thomas Lincoln had married Sally Bush Johnson he sent back to his Kentucky church and obtained his letter of fellowship and as the minutes on June 1, 1822, show, he united with the Pigeon Creek church by this letter with his wife by experience. From that date until they moved to Illinois in 1830, their names appear frequently in the minutes of the church proceedings. Thomas, being one of the pillars of the church, acted as moderator on committees to investigate the conduct of brethren and sisters and messenger to associations, bearing the letter of Pigeon Creek to her sister churches.

The historic minutes which records the affiliation of Thomas Lincoln and his wife with this little pioneer church, follows:

June the 7, 1823.

"The church met and after prayer proceeded to business.

"1st inquired for fellowship.

"2nd invited members of sister churches to seat with us.

"3rd opened a door for the reception of members.

"4th received Brother Thomas Linkhon by letter and xxx

"7th received Brother John Wire by relation and Sister Linkhon and Thomas Carter by experience."

"Thomas Lincoln was not in such poor circumstances but that he always donated to the needs of his

church," said Mr. McGregor in offering the following copy of an agreement to build a new chimney on the meeting house: "We, the undersigned, do agree one with another to pay the several some next four names in produce this fall to be delivered betwixt the first & 20 of December, the produce, as follows: Corn, wheat, whisky, soft linen wool or any other article a material to do the work with, the produce will be delivered at William Barker's in Good mercantile produce."

(The above article on "Abraham Lincoln" appeared in a Lincoln City, Indiana, periodical about the year, 1970.

It is most interesting to note that the order of the business that came before the Little Pigeon Baptist Church 155 years ago (1823) is identical to the same order as practiced by our churches today with the "peace of the church or fellowship being inquired for first," followed by "the seating of members from visiting or sister churches." Editor)

**SAM RAYBURN,
 SPEAKER OF THE HOUSE
 OF REPRESENTATIVES OF THE
 CONGRESS OF THE
 UNITED STATES OF AMERICA**

The late Honorable Sam Rayburn, former Congressman from the State of Texas, and Speaker of the House of Representatives of the Congress of the United States left on record the following information concerning his faith in God and his affiliation with the Primitive Baptist Church as follows, viz:

"I cannot believe that my mother's faith was misplaced when

she felt that a Man walked the earth nineteen centuries ago to make the world better. She did not believe that His life here was in vain. Neither do I."

"I do believe in religion and God. God becomes more personal to me every day I live. We are made to look to Him for guidance in times of stress and trouble."

"It had been my mind to offer to the church for many years but have been away so much. Frankly, I did not know until recently there was a Primitive Baptist Church in this part of the country. I finally found one, offered and they received me in it in the little Town of Tioga, (Texas.) It is a very little church and that is what makes it more interesting."

"My father was a Primitive, or Hard Shell Baptist. Somewhat as a result of my early environment I lean toward his Church — colloquially, the 'old Hardshell or foot-washing' kind. Not a single one of them ever failed to pay his debts."

"From a boy I have had the inward desire to do that which is right. Every day of my life God becomes more personal to me. Every time I am made to look Him in the face and call on Him, He responds. It is great to live and to know that such a power exists — for the good, of course."

"This ancient faith is the great beacon ray of hope that shines out today. Not only does it promise men on earth the more abundant life, but it also teaches that all men who are enabled to live by its precepts shall inherit the Kingdom of Heaven and life everlasting."

The above expressions of the late Speaker and Congressman Rayburn were taken from his book entitled, "Speak, Mr. Speaker."

Mr. Rayburn was received and baptized into the Primitive Baptist Church, Tioga, Texas, in the year, 1956. He died in 1961. The president of U.S.A. at that time, along with three former presidents, attended his funeral.

Congressman Rayburn was born in Roane County, Tennessee in 1882. When he was 5, he moved to Texas with his family. He worked his way through college and served longer as Speaker of the U.S. House of Representatives than any other man, a period of almost 17 years. He also served 49 consecutive years as a member of the U.S. House of Representatives, longer than any other man.

A permanent bronze, granite combination marker stands today on the site of the Tioga Primitive Baptist Church, Tioga, Texas, identifying Rayburn's affiliation with the Primitive Baptist Church. This marker was placed by the State of Texas.

Editor

**"WILLING RATHER TO BE
ABSENT FROM THE BODY,
AND TO BE PRESENT
WITH THE LORD."**

II Cor. 5:8.

Mrs. R. L. Fish,
Fuquay-Varina, N.C.
Dear Sister Adylene:

I feel drawn to write to you a little, although I know not what to say. It was good to see you and the precious people at Fellowship Church today. Since coming home from church, I have not been able to think of anything else except the church, the dear members and friends. I cannot think of worldly things now and I am glad. It has been so long since my thoughts have been taken out of this world. I have

felt so unworthy, so left out, so far away from the dear ones for such a while now. I have been so lonely for this Love. Oh, that I might be nearer God's people! Oh, that I might go and live with them!

"How tedious and tasteless
the hours,

When Jesus no longer I
see;

Sweet prospects, sweet birds,
and sweet flowers,

Have lost all their sweet-
ness to me:

The mid-summer sun shines
but dim;

The fields strive in vain
to look gay;

But when I am happy in Him,

December's as pleasant as May."

That's how it is Sister Adylene. It doesn't matter what month it is, how the weather is or where I am at. When I am blessed to be with His people in His presence and am blessed to be in my right mind, I hope, it's a beautiful day. Even more beautiful than any other day there is. That day lacketh nothing. I am in it completely satisfied. It is, indeed, a great privilege to be with God's people. It is more precious than all the gold in the world. It is not for sale. Money is useless in this case. This love and this peace is given by God to His people. How I hope to be one of them.

Sister Adylene, for so long now I have felt to be so far away from the church. I have not felt worthy to write. I have wanted to write to Brother Mewborn to tell him of my wonderful experience at your baptism, but have not felt worthy to write him. Being there was such a sweet experience for me. It was one that showed me again how real this

salvation is and how God can do anything.

I went to your baptism with Sister Becky (Coleman). We took the baby. I remember standing there, trying to help her keep the baby's hat on. My mind was torn between keeping him warm (for it was such a cold day) and seeing your baptism. Suddenly, as you put your foot into the water, I began to weep. Oh, it was so real, so very real! I forgot about the baby. I wept from the time you put your foot in the water until you came out of the water. If I had ever doubted that God was real and powerful, I could not have again after that. I know that you surely must be a child of God for why it so real? It was a beautiful site. I am so glad to have you as my Sister in the church. I do love you, I believe, in the Lord. I want you to know that my experience at your baptism means a lot to me. You are a very special sister to me, if per chance I am a child of God myself. Many times I wonder and doubt, but never, never, do I stop hoping. If I could not hope, I do not see how I could live.

Sister Adylene, I have stumbled so in trying to write to you. Please look over me for good and not for evil. I love you, I hope, for Christ sake.

A little sister if one at all,
Joan Crenshaw
611 Saint Mary's Street
Garner, N.C. 27529
February 29, 1978

LAZARUS

A certain beggar, full of sores,
Laid helpless at a rich man's gate..
No one but dogs touched Lazarus —
Sent there by God to ease his state.

Dogs licked his sores and wagged
their tails,
Despising not his lowly place,
Reflecting in their canine ways,
God's love for humble heirs of grace.

The people scorned to aid this
wretch.
They went instead for selfish things,
Perceiving not the beggar's soul
Was soon to join the King of Kings.

The rich man's crumbs that Lazarus
ate
Ill-nourished him to heal disease.
He died neglected by a world
With eyes on power, wealth, and
ease.

The glory of these few words here,
For those God gave the eyes to see,
Is that our Lord loves those He
chose,
Regardless of what class they be.

Lewis Price,
1101 Hillsboro -E
Raleigh, N.C. 27603
November 15, 1977

LANDMARK A COMFORT

Dear Brother Mewborn,

I am enclosing a check for the renewal of my **Landmark**. I do not want to miss a copy of this paper. If I am blessed or enabled to believe anything, it is what the Old Baptist preach. The **Landmark** is a comfort when you are closed in, as the case is with me now.

With much love and fellowship to you and your family, it is by the grace of God I am what I am.

A little sister in hope, if, indeed,
one at all,
Bertha Hutchens (Widow of
Elder N.G. Hutchens)
Stoneville, N.C. 27040
June 8, 1978

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“In Memory of the late Mrs. Nellie Amous Craig, former member of Matrimony Primitive Baptist Church, Rockingham, County, N.C., by her daughter, Mrs. Dorothy Vernon.” 10.00

Words are inadequate and unobtainable in attempting to express our appreciation for the above contributions to the fund for those who are unable to pay as well as for the general support and financial upkeep of the paper. Our thankfulness, hoping that we have been blessed to that end, in this matter is first unto the Giver of all good and unto you in our behalf. Thank you very much! Your remembrances help to make it possible for the paper to continue to be published.

Editors

THE BELIEVERS RULE OF LIFE

Since the publication of the editorial of the May, 1978, issue of the **Landmark**, regarding William Huntington, S.C., of England, several subscribers and readers have indicated an interest to know if any of his religious writings or works (in published or printed form) are now available.

To my personal knowledge the only currently available, published work is his **BELIEVERS RULE OF LIFE**, as indicated in the title above. The work is in booklet form and was taken from his published works. In Huntington's plain, interesting manner, he sets forth the scriptural truth on law and grace, and the “law of the Spirit of life in Christ” as the believer's true and only rule of life, not the law of Moses. It was, however, not meant to be a full exposition of the subject. This has been a sadly neglected subject; yet, it is a vital gospel truth. The subject has been distorted and abused since the Galatian Judaizers.

This writing by Huntington has been reprinted, and is available in heavy leatherette paper cover, booklet form at \$2.00 postpaid from

Primitive Publications
 Route 2,
 Elon College, N.C. 27244.

READING PAPER IN 90TH YEAR

Dear Elder Mewborn,

I am ninety (90) years old and I have been taking this paper, the **Zion's Landmark**, as long ago as I can remember; also, my dear father was a subscriber in years that have passed and gone.

I really like to read it, and keep up with what is going on among the Baptists.

Yours in hope,
Frank Reece
Route 2, Box 24
Richlands, N.C. 28574
July 7, 1978

How remarkable for one of such age! Editor

READING PAPER IN 91ST YEAR

Dear Elder Mewborn,

I am enclosing check for renewal of the **Zion's Landmark**. I cannot read very well as I am in my 91st year, but I do enjoy the **Landmark**, as I have been reading it, off and on, since the late Elder P. D. Gold was its Editor.

May the dear Lord continue to bless you to carry on as you have in the past.

In Bonds of fellowship,
Mrs. S. J. Priddy,
P.O. Box 527
Princeton, W. Va. 24340
May 17, 1978

SATISFIED WITH PAPER

Dear Brother Mewborn,

I am sorry that I let my subscription for the **Landmark** go past the expiration date. I just had not noticed the final date. I am sending ten dollars for the year and I would like for you to have the rest. You may use as you please.

We do appreciate all you do, that we may have the wonderful paper. It has or contains such satisfying reading. I just can't lay it down until I read everything in it.

We all love you for what you are doing, your labor of love for His little children.

Love to the family.
Roselina S. Pollard

Route 3, Box 317
Raleigh, N.C. 27603

March 18, 1978

**ENDORSES THE WRITINGS
OF ELDER BARTLEY**

Dear Elder Mewborn,

The rich writing of the late Elder David Bartley that was published in the April, 1978, issue of **Zion's Landmark**, on the subject, **AARON**, together with other writings of his that you have published in recent months, have been of much comfort to me. In reading such writing reminds me of 1st Kings 18:38, "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

Also, the editorial writings of Brother George A. Fulk, together with yours, and also the writings of several others that are published, are likewise comforting to read.

As a whole, I greatly appreciate your publication, the **Zion's Landmark**.

May the dear Lord supply all your needs, as well as ours, "according to His riches in glory by Christ Jesus." Phil 4:19. May it be His divine will to continue His blessing upon us all. **FAREWELL
IN THE LORD.**

John L. Sanders,
44 Durrett Grove,
Tuscaloosa, Alabama 35401
May 5, 1978

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXI

NO. 9

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July, 1978

EDITORIAL

There are several fundamental points or cardinal principles that embrace the faith and doctrine of sovereign grace. Among these are the "Three-One-God," absolute predestination of all things, election, new birth and adoption, total depravity of man, perseverance (final) of the saints, and the resurrection of the dead. Many articles have appeared through the years in the columns of various Primitive Baptist papers from time to time on these subjects, but, perhaps, the subject that has been least discussed, by my personal observation, is the **total depravity** of man. It has been said that we, as a people, believe in a strong God and a weak man. Let us go a little bit farther and say that we believe in the All-powerful, unrestricted God and a helpless man.

Due to not having had the necessary time recently in preparing my editorial for this month, I am submitting the portion

of an article that recently appeared in a paper published at Ashland, Ky., entitled **The Baptist Examiner**, by Elder Milburn Cockrell. In my unworthy judgment this is an excellent article on the subject, **Total Depravity**. I enjoyed reading his comments on this subject, and it is my feeling that many of our readers will also enjoy reading it. I believe that Elder Cockrell was blessed in setting forth the truth that "man is helpless," and totally depraved.

Editor

TOTAL DEPRAVITY

"What is man, that he should be clean? And he which is born of a woman that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (Job 15:14-16).

What a description of the total depravity of the natural man! He loves sin as a thirsty man loves to drink water. It is his nature to habitually practice sin as much as it is to drink water. Sin is the constant drink of the unregenerated man. It is natural for him to commit iniquity. Sin gratifies, but does not satisfy, the appetites of the Adamic man. The more he sins the more he wants to sin.

ITS IMPORTANCE

Total depravity is the foundation doctrine by way of experience to understanding the only way of salvation by the free grace of God. He who is wrong on this point is certain to err on all others. A denial of total depravity leads to a denial of unconditional election, predestination, irresistible grace, limited atonement, and the per-

severance of the saints. Unless the fact remains that man is totally depraved grace cannot possibly be sovereign. Unless man is completely disabled by the fall there is no necessity for regeneration. Unless man is the victim of total inability, there is no need to preach salvation only in Christ.

Many Bible students in the world today would like to either deny or tone down the term "total depravity." They ever seek to soften it to mean some form of partial depravity. Even so-called religious men do not like to face the awful reality of sin. Due to extensive teaching of Pelagianism and Arminianism, sin is only lightly considered in the outward religious world today. To many religionists sin is a social sickness or a mental deficiency. They maintain social reform can cure sin by directing man up in the evolutionary process.

ITS DEFINITION

One has well defined the meaning of the term "total depravity" by saying: "We mean by this doctrine ... that man is thoroughly crooked, wicked, and sinful by nature in himself, and by position before God. This corrupt nature he received in Adam's TRANSGRESSION and fall into sin, and from Adam, and is evidenced in every man's choice and practice of sin, in which he is like Adam".

Another has declared: "Total depravity means that sin has permeated every faculty of man's being just as a drop of poison would permeate every molecule of a glass of water. Sin has warped every faculty in man, and thus it taints his every act."

Since the term is often misunderstood, I believe it is necessary to

state what it does not mean. First, it does not mean man is as bad as he can become, nor that there is an equality of sinfulness in every man. The Bible speaks of the increase of wickedness (II Tim. 3:13) and different degrees of sin (Gen. 15:16; John 19:11). Total depravity is not what the sinner does, but what the sinner is. Depravity is a tendency. Man left to himself tends to go downward. This total depravity develops more and is felt to a greater extent in some than in others. Paul referred to himself as the chief of sinners. See 1st Tim. 1:15.

Second, we do not mean that man is devoid of a conscience. The Bible speaks of every man having a conscience which excuses or accuses him (Rom. 2:15). The accusers of the adulterous woman were "convicted by their own conscience" when Christ challenged their sinlessness (John 8:9).

Third, we do not mean the unregenerated man is totally destitute of qualities pleasing to men. He may perform works that are even externally in harmony with the law of God. He may refuse to lie, to steal, to commit adultery and to murder. He may love his family and humanity. He may even perform outward deeds of charity and moral goodness. But all such works are not done for the glory of God, but for the selfish honor and praise of the doer.

Fourth, we do not mean man is not responsible for his conduct. The universal testimony of the Scriptures recognized man's liability to punishment for his desires and deeds. Man's nature is such he cannot cease from sin.

IT IS BAPTIST DOCTRINE

When a Baptist minister

preaches on the subject of total depravity, he is sometimes accused of being a follower of John Calvin or Saint Augustine. Such charges reveal ignorance of church history and a deep-seated prejudice toward God's truth. Baptists taught the doctrine of grace long before Augustine and John Calvin appeared on the scene. Total depravity, as well as the other cardinal points of the doctrine of grace, are Bible doctrine and, therefore, Baptist doctrine.

In 1508 the Waldenses presented a confession of faith to Ladiflaus King of Bohemia. Article IV says: "... men ought to acknowledge themselves to be conceived and born in sin, and so to be sinners forthwith and naturally from the womb ... it is necessary all should consider and know their infirmity, with their extreme want, and the mischiefs into which they are fallen for their sins, and that they can in no way save or justify themselves by any works or endeavours of their own, nor have any thing to trust unto but Christ alone, whereby to redeem and free themselves from sin, Satan, the wrath of God, and eternal death. As also, that there is nothing in man whereby one may help another before God, seeing all are equally void of the righteousness of God, and obnoxious to his wrath by sin" (THE CHURCHES OF THE VALLEY OF PIEDMONT). This confession was put forth one year before John Calvin was born and twenty-seven years before he wrote his INSTITUTE OF THE CHRISTIAN RELIGION.

The Particular Baptists of the Midlands in 1655 published their confession of faith. Article 8 reads: "That all until they are quickened by

Christ are dead in sin and trespasses, and, therefore, have not power to believe divine truth savingly of themselves, but faith is the free gift of God and mighty work of God in the soul even like the raising of Christ from the dead. Thus, we consent and agree not with those that hold that God has given power to all men to believe to salvation" (ASSOCIATION RECORDS OF THE PARTICULAR BAPTISTS OF ENGLAND, WALES, AND IRELAND, Part I, p. 19).

The Second London Confession of Baptists in England in 1677, Chapter VI, Section 2, says: "Our first parents by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin, and wholly defiled, in all the faculties, and parts, of soul and body." Section 4 reads: "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, does proceed all actual transgressions." The same is found in the confession of the Philadelphia Baptist Association adopted in America, Sept. 25, 1742.

The Sandy Creek Baptist Association of North Carolina, the third oldest in America, adopted a confession of faith in 1816. Article III declares: "That Adam fell from his original state of purity, and that his sin is imputed to his posterity; that human nature is corrupt, and that man, of his own free will and ability, is impotent to regain the state in which he was primarily placed."

MADE SINNERS IN ADAM

The Bible teaches God imputed the sin of Adam to all his posterity: "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). Romans 5:18 says: "Therefore, as by the offense of one judgment came upon all men to condemnation." Verse 19 says: "For as by one man's disobedience many were made sinners."

All the human race was in the loins of Adam, their federal head. In Adam's act the whole race revolted from God and the nature of the race corrupted itself. The nature we now have (in the outward man) is the same nature that corrupted itself in Adam. As a result of that original sin, all who descend from Adam possess a nature destitute of love to God and are prone to evil.

Since death came through sin, then all who die are sinners. The reign of death proves the reign of sin over Adam's posterity. This means even infants are sinners in Adam. We know that some infants die in the womb who have not committed acts of sin. This could not be unless they were guilty creatures by Adam's sin. The Bible ascribes sin to infants like this only in the sense that Adam acted as their representative.

A SPIRITUAL STILL-BORN

Total depravity is one description of what the Bible calls "death." The inspired Word presents the sinners as spiritually dead. Ephesians 2:1 says the sinner is "dead in trespasses and sins." These words from Paul make it plain the unregenerate man is a living corpse, alive physically but dead spiritually (I Tim. 5:6). This is explicit proof of depravity. The language is strong and presents a true picture of the condition of the dead, alien sinner. The lost sinner is destitute of all spiritual life.

"Physical death is a condition in which the functions of physical life have ceased; spiritual death is that where the functions of the spiritual life are no longer active; he is (man), indeed, apart from God, dependent upon the intervention of divine grace" for the restoration of both soul and body. (Justin Smith).

How fearful to contemplate the work "dead"! As to spiritual life the sinner is like a dead man in regard to the objects around him. A corpse cannot see, hear, feel, touch, or smell. Beautiful music does not arouse him. Shouts of alarm from his friends do not awaken him. The beauty of flowers and the landscape do not impress him in the least. By comparison this is the sinner's condition in regard to the spiritual world. He cannot hear the gospel sound. He is not inspired with the dying love of the Saviour. Heaven and Hell mean nothing to him. He feels no more concern for salvation than a dead man does the world around him.

It is the worst sort of foolishness to argue about how dead the sinner is. If I told you a man had died today would you be so stupid as to ask, "How dead is he?" Then why ask the same question about fallen man whom the Bible says is in a state of spiritual deadness? Divine revelation discloses that unregenerated man is incapacitated in the spiritual realm. There is not a spark of spiritual life in any faculty of his being. He is dead in Adam (I Cor. 15:22), dead in a spiritual state, and dead in the law like a condemned criminal.

Every son of Adam comes into the world "alienated from the life of God" and "having not the Spirit" (Jude 19). Ephesians 2:12 declares

the sinner has "no hope" and is "without God in the world." But despite the clear teaching of the infallible Word, some falsely affirm "... our Lord draws every man sufficiently and enlightens every man as much as necessary for that individual to make a decision of his own free will" (AN EXAMINATION OF TULIP, p. 4). If this is right, then the sinner has both hope and God, yet the Bible says otherwise in Ephesians 2:12.

NOTHING GOOD IN MAN

The Lord from Heaven said: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:17-18). Again He declared: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:35).

A comparison of the two passages makes known the evil and good trees are a reference to evil and good men, or the non-elect and the elect. The evil tree represents a man governed by the basic principles of an evil nature. Jesus said that this corrupt man could not bring forth good fruit. Virtue can never come from a heart incurably full of vice (Jer. 17:9). Hence, there exists in man no power to act in the realm of spiritual good. The sinner out of evil treasures can bring forth only evil acts, words, and deeds.

It is said of man in the time of Noah: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). What a declaration of innate human

depravity! It does not say some of his thoughts were evil, but it says "EVERY imagination of the thoughts" were evil. It does not say that every imagination was sometimes evil, but "that every imagination of the thoughts of his heart was only evil CONTINUALLY." **This is not partial depravity; it is total depravity!**

"There was no good to be found among them, no, not at any time; the stream of sin was full, and strong, and constant" (Matthew Henry). They were such all the days of their lives without intermission. "... this was not only true of the men of the old world, but of all mankind; the same is said of men after the flood as before, and of all men in general without any exception, Gen. 8:21; Ps. 14:1-3; Rom. 3:9-11" (John Gill).

There is no good in the regenerate man except what comes from God (John 3:27). There is nothing good in his carnal nature. Paul said: "For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). The inherent inclinations and desires of the innate Adamic nature are only and wholly evil. If there is nothing good in a regenerate man, (one who has been blessed with hope), then it must be that there is much less in the unregenerate man. If there is a desire or will in the regenerate man to do good without the power to perform spiritual good, then much less is the case with the unregenerate man.

The Bible teaches that every inherent act of intended righteousness of man is so defective that he is unacceptable to God.

Isaiah 64:6 says: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." The best deeds a man can perform look like menstros rags" (Hebrew reading). Man is wholly polluted and depraved. His prayers, sacrifices, alms, and praise are filthy rags fit to be cast to the dunghill. Seeing all his outward acts of righteousness are filthy rags, pray tell what do his sins look like to God? It is recorded that He "is of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13.

UNABLE TO PLEASE GOD

Apart from saving faith man cannot render any acceptable work before God: "But without faith it is impossible to please God" (Heb. 11:6). Romans 14:23 declares: "For whatsoever is not of faith is sin." Faith is the foundation of all virtue, and nothing is acceptable to God which does not flow from this principle implanted by the Spirit of grace.

Paul wrote to the Romans: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7-8). The carnal mind in its nature is totally adverse to God and opposes His law. The moral law is the revelation of God's nature, but the carnal nature is hostile to holiness. Subjection to the law of God is impossible, for sin cannot be in subjection to holiness. Because the carnal nature is free to choose only evil, there is no possibility of it ever pleasing God. It is recorded, "Men loved darkness rather than light because their deeds were evil." John 3:19.

RULED BY SATAN

All wicked or non-elect men are continually "the children of the wicked one" (Matt. 13:38). They resemble Satan as a son does his father. They bear the Devil's image and do his work. They have the nature of children of wrath (Eph. 2:3). The sons of Satan can do nothing but imitate their father: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

Satan works in these sons of disobedience as "The prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). The word "prince" in this verse means one first in authority and power, or a supreme ruler. It is applied here to Satan who rules supremely over the children of disobedience. Little do wicked men realize what master they serve, and the fearful consequence of obedience to him!

If the sinner is a son of Satan, is he not totally depraved? Could he get any worse than this? If Satan is totally depraved, then so are all his sons. Of every unregenerate man it may be asked: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). To suppose a son of Satan who is "full of all ... mischief" and "the enemy of all righteousness" will ever desire to become a holy son of God is a grave error. One might as well expect the Devil to desire salvation, or a son of God to desire to be a son of Satan. Unless such a person is by sovereign grace turned "from the power of Satan unto God," he is certain to die

a son of Belial. Only God's elect sheep are turned from his power.

A SLAVE TO SIN

Man by his depraved nature is a slave to sin; "Whosoever committeth sin is the servant of sin" (John 8:34). The sinner is imprisoned under the guilt of sin and subject to its power. He serves a hard master of which King Pharaoh of Egypt was a type. The worst tyrant a man can serve is his own selfish heart. This is a condition of hopeless slavery!

In Romans 6:16-17 it is written: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or to obedience unto righteousness? But God be thanked, that ye were the servants to sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you." It is recorded that His people "were by nature the children of wrath, even as others." Eph. 2:3.

Before conversion the Romans were slaves to sin. Being "the servants of sin," they obeyed its lusts, for a servant must obey his master. They were "the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage" (II Pet. 2:19). The terms "servants of sin" and "the servants of corruption" are strong expressions which imply the unregenerate are slaves of sin. When a change of servitude by regeneration occurs it is God who is to be thanked. No one but Jesus Christ can emancipate a slave of sin from his (Satan's) bondage (John 8:32).

HIS WILL IS UNWILLING

Due to the fall in Adam, man's inward nature and desire is to turn to evil. He is totally void of an holy volition. His will is controlled by a totally depraved nature which is a slave to Satan. How can he repent of sin which he loves (Jer. 13:23)? How can he come to God when he hates Him? How can he submit to God when he is the captive of the Devil (II Tim. 2:26)?

The man who is a slave to his own depraved nature has no will to come to Christ for salvation. Jesus said: "And ye will not come to me, that ye might have life." (John 5:40). Romans 3:11 says: "There is none that seeketh after God." These verses teach the total inability of the sinner to come to Christ apart from sovereign grace and His (God's) drawing power. Any outward, fleshly attempt to come to Christ will terminate only in an outward reformation and the fruit of the result will be hypocrisy.

This total inability does not destroy the sinner's responsibility. A man is responsible to keep the moral law of God, yet none of us keep it to perfection. A person is responsible to pay his debts even when he is unable to do so. God is not responsible (neither can He be blamed) for man's inability which is the consequence of the fall. It is recorded, "For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?" Roms. 9:19, 20. Man lost his ability to will to do good in Adam.

In the light of total depravity I affirm that the salvation of any

sinner is wholly and solely by redeeming grace (Rom. 9:16). Coming to Christ is no more than a spiritual act. No man can act in the spiritual realm until he is given spiritual life (John 3:3, 5) This new birth is not owing to the free will of man (John 1:13), but due to the good will of the sovereign God of all grace (Jas. 1:18).

Total depravity is not a cold dogma of a dead, lifeless doctrine. It is the truth of the infallible Word. By the sovereign working of the Spirit of grace the elect sinner is brought to see himself as worthless, corrupt, depraved, incapable of doing good. With tear-filled eyes (because of an inward cross between His Spirit and the flesh) he sees the cross of Christ and the blood-spattered tree. Only then can he see the wonder and the infinite splendor of the matchless love of God. Seeing the wonder of Divine grace, his heart arises in a doxology of praise and glory to the God of His salvation!

(Elder) Milburn Cockrell

**OBITUARIES, MEMORIALS
AND MEETING NOTICES**

**EARNEST (BOOTS) AND
STELLA RUNYON
(DOUBLE OBITUARY)**

It is with great sadness in my heart that I attempt to write the obituary of my loving grandfather and grandmother. God saw fit to call them home on March 20, 1978, and on June 8, 1978.

They both were firm believers in the doctrine of Salvation by grace and grace alone. They loved their church, the brothers and sisters, dearly. There was never a church time that you would not hear one of them say, "We have dinner ready for everyone here." Please believe me, they rejoiced in having each and everyone that would go with them to their home.

They both are sadly missed by family and friends, but they are sleeping that night of sweet sleep. Our loss is their glorious eternal gain.

Stella Runyon, 73, of Ransom, Ky., was born June 4, 1904, in Pike County, Ky. She was the daughter of the late Harvey and Edith Smith. She passed away on March 20, 1978. She was married to Earnest (Boots) Runyon who survived her death two months and nineteen days. Brother Runyon was 74, and was born October 7, 1903, in Pike County, Ky. He was the son of the late Orison and Cynthia Keeser Runyon. He passed away on June 8, 1978.

They both were faithful members of the Samaria Primitive Baptist Church. She had been with them for the past 40 years, and he for 28 years. Brother Runyon also served as a deacon of the church.

To them were born fifteen children. One son preceded them in death. Survivors include six daughters and eight sons, 46 grandchildren and 13 great-grandchildren. Two sisters, six half-sisters and three half-brothers survive Brother Runyon. They all loved and cherished them.

Funeral arrangements for Sister Runyon were held March 23, 1978, at the Samaria Primitive Baptist Church at Ransom, Ky. with Elders Woodrow Lake, Charlie Whitt, and Richard Keese officiating.

Funeral arrangements for Brother Runyon were held June 11, 1978, at the Samaria Church with Elders Charlie Whitt, Elmer Smith, and Richard Keese officiating.

Burial place for this dear Brother and Sister was the Jake Hatfield Cemetery at Ransom, Ky. They were laid to rest side by side like they stood beside each other for 53 years.

We grieve because of our loss, but according to our All-wise God, I believe they both have gone home.

Written by their granddaughter and Sister, I hope, Patricia (Runyon) Elliott.

Patricia Elliott
Canada, Ky. 41519

**TUCKER Z. MILLS AND
EVA. E. MILLS
(DOUBLE OBITUARY)**

This obituary is written in memory of my precious Mother and Daddy, Eva Edwards Mills and Tucker Z. Mills.

Eva E. Mills was born in Pitt County, N.C., April 19, 1904 and died January 16, 1978. She was the youngest daughter of the late Mr. and Mrs. Joseph Bryant Edwards of Pitt County, N.C.

Tucker Z. Mills was born in Beaufort County, N.C., and was the oldest son of Mr. and Mrs. Henry Robert Mills. He was born August 23, 1897, and died January 14, 1978. He later moved to Pitt County, N.C., where he met Eva Edwards whom he married March 14, 1920. To this union were born four children, namely: Mr. Howard Mills, Mrs. Claude Fornes, Mrs. J. H. Gurkins all of Greenville, N.C., and Mr. Norman Mills of New Bern, N.C. Tucker is survived by one whole sister, Mrs. Lottie Hardee, Greenville, N.C., and three half sisters, Mrs. Rebecca Mills, Greenville, N.C., Mrs. Nell Hall, Chicago, Ill., and Mrs. Bernice Bowling, Florence, S.C. Surviving Eva are two brothers, Joe S. Edwards of Washington, N.C., and Bruce G. Edwards of New Bern, N.C.; also one sister, Mrs. Emma Harris, Greenville, N.C. Surviving them both were fourteen grandchildren and ten great-grandchildren.

They moved to Craven County, N.C., in 1948 and, while living there, they united with the Goldsboro Primitive Baptist Church, Goldsboro, N.C. They were baptized by their pastor, Elder Gerald Pate. Later they moved back to Pitt County in 1971 and came to Red Banks Church by confession of faith on September 11, 1971.

They were both firm believers in the doctrine of salvation by the grace of God. Many times I have heard them quote the scripture written by Paul to the Ephesian brethren, Chapter 2, verse 8-9, "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."

They both, I am made to believe, were children of God and were loved by all who knew them. They suffered many trials and

tribulations during this life on earth and seemed ready to go to rest. They were called home one day apart. Spiritually speaking it was beautiful! Mama had been critically ill for two and one-half months. Daddy had been in failing health and did not want to live without her. So God called him first.

The double funeral rites were held at Wilkerson Funeral Home, Greenville, N.C., by their pastor, Elder Joseph Sawyer, assisted by pastor, Ted Reynolds. There were a host of friends and relatives that attended. They were buried in Pinewood Memorial Park, Greenville, N.C., January 18, 1978, side by side, with a beautiful array of flowers.

Therefore, be it resolved that a copy of this obituary be given to the family, one recorded in the church record and one sent to **Zion's Landmark** and to the **Signs Of The Times** for publication.

Written for publication at the request of the church by their daughter, who loved them dearly.

Jean M. Gurkins
Route 4, Box 3-B-2,
Greenville, N.C. 27834

MATES CREEK ASSOCIATION

The Mates Creek Association will be held, the Lord will, at the Indian Fork Church, Culloden, Cabell County, West Virginia, beginning on Friday before the first Sunday in September, 1978, and will continue through Sunday following. Dates are Sept. 1st, 2nd & 3rd, 1978.

Those coming from the east take Route 460 to W. Va. Turnpike. Those coming from the south take Int.-77 to W. Va. Turnpike. Take Int. -64 to Hurricane, W. Va., exit No. 34. Then take business Route 34 through Hurricane to Route No. 60. Go one mile on Route No. 60 to Culloden; turn left at Elementary School. Go ½ miles to church on right.

We wish to invite all our brethren, sisters, and friends to visit us in our association.

(Elder) Elmer Smith, Clerk
P.O. Box 150
Ransom, Ky. 41558

NEW RIVER ASSOCIATION

The One Hundred Eighty-Fourth Annual Session of the New River Association will convene, the Lord will, at Indian Creek Church, beginning on Friday before the second Sunday in September, 1978, and will continue through Sunday following. The dates are September 8th, 9th & 10th, 1978. Services will commence on Friday at 11:00 A.M.

The church is located on Route No. 787 at Indian Valley, Va. Those coming on Routes 8 and 52, take No. 221 to Willis, Va. Then take No. 787 seven miles to Indian Valley. Those coming on No. 81, take Exit 35 to Childress, on 600 to 693 to right on to 787 left, fifteen miles to association. Those coming by Christianburg, Va., on Route No. 8, turn at Route 8 at Drive-Inn, on 693 on to 787, turn left. Go fifteen miles to association.

Elder J. S. Sechriest, Moderator
1934 Welch Road,
Mt. Airy, N.C. Phone 919-786-7147
G. E. Duncan, Clerk
Route 1, Box 516,
Radford, Va. Phone 703-639-0296

SEVEN MILE ASSOCIATION

The Ninety-Eighth Annual Session of the Seven Mile Association will convene, the Lord will, with Reedy Prong Church, Johnston County, N.C., beginning Friday before the third Sunday in September, 1978 and will continue through Sunday following. Dates are September 15th, 16th & 17th, 1978.

Reedy Prong Church is located about twelve miles east of Benson, N.C., and also about twelve miles east of Dunn, N.C., between Hwys. Nos. 50 and 55 on State Road No. 1124. The location of the church is about two miles from each of the above named two hways., Nos. 50 & 55. Watch for pointers on these highways.

We invite all of our brethren, sisters and friends to come and meet with us. We thank God for His mercy in keeping us in peace, love and sweet fellowship. Our prayer, if not

deceived, is that He will continue this divine blessing with us.

Carol W. Wood, Clerk
Route No. 1, Box 425
Spring Lake, N.C. 28390
Telephone 919-497-3577

LITTLE RIVER ASSOCIATION

The One Hundred and Forty-Ninth Annual Session of the Little River Association was appointed to be held, the Lord will, with the Church at Hannah's Creek, Johnston County, North Carolina, beginning on Friday before the fourth Sunday in September, 1978, and will continue through Sunday following. The dates are September 22nd, 23rd, and 24th, 1978.

Hannah's Creek Church is located on U.S. 301 Highway, about three miles north of Benson, North Carolina.

Elder D. E. Parker was appointed to preach the introductory sermon, and Elder Curtis Parrish was chosen as his alternate.

All lovers of the truth are cordially invited to meet with us.

John R. Green, Clerk
2825 Barmettler Street,
Raleigh, N.C. 27607

YELLOW RIVER ASSOCIATION

The One Hundred Fifty-Third Annual Session of the Yellow River Primitive Baptist Association will convene, the Lord will, with East Atlanta Church, Fulton County, Ga., the fourth Sunday, Friday and Saturday before in September, 1978. The dates are September 22nd, 23rd and 24th, 1978.

Directions to East Atlanta Church are as follows: From Int.-85 exit at North Druid Hills to Briarcliff Road South, pass Little Five Points and take next exit at right to Dekalb Ave. Turn right on Dekalb; travel two blocks to Degress Ave. Church is located at 191 Degress Avenue.

For an alternate route Via Int.-20, see 1977 minutes, Item No. 11.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Jeffie Fitzpatrick, Clerk
Route No. 4,
Commerce, Ga. 30529
Telephone: 404-789-3321

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**IMPORTANT NOTICE TO
CORRESPONDENTS OF THE
LITTLE RIVER ASSOCIATION—
CHANGE OF LOCATION OF
ASSOCIATION**

**NOTICE OF CHANGE OF
LOCATION OF LITTLE
RIVER ASSOCIATION**

Since publication of the Little River Association notice in the July 1978 issue of Zion's Landmark, the members of Hannah's Creek Church have realized that there will be several public events occurring in the Benson, N.C., area at the same time, coinciding with both Saturday and Sunday, which they fear will cause traffic problems in that general area.

It has, therefore, been agreed and decided to hold the association, the Lord will, for this year in the building and on the grounds of Fellowship Church, Johnston County, N.C., beginning on Friday before the fourth Sunday in September, 1978, and continuing through Sunday following. These dates are September 22nd, 23rd, and 24th, 1978, inclusive. Hannah's Creek Church will still host the association.

Fellowship Church is located about three-quarters ($\frac{3}{4}$) of a mile south of N.C. Highway 210. Those coming by way of Angier, N.C., will follow Highway 210 east about eight miles to Johnson's Crossroad and turn right to the church. Those coming by way of Smithfield or Benson, go about two miles west from the intersection of N.C.

Highway 210 and 50 to Johnson's Crossroad, turn left to the church. Watch for markers at Johnson's Crossroad.

All lovers of the truth are cordially invited to meet with us.

John R. Green, Clerk
2825 Barmettler Street,
Raleigh, N.C. 27607

**EXPRESSES GREAT LOVE
FOR GOD'S PEOPLE**

Dear Precious Brethren,

This is addressed to whomever may read these poorly written lines. It is from the pen of one who is very limited in the way of education. The Apostale Paul has said that boasting is excluded, and I do believe all the dear apostle wrote, even knowing that portion which I fail to understand is also true. I feel to be nothing, yea less than nothing, and, if I be one taught in the school of grace, it began years ago, back in the rolling hills of Tennessee when this hell-deserving sinner was turned around and made to believe and love the doctrine of the Old School Baptist, salvation by the grace of God, "not of works lest any man should boast." Eph. 2:9. We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8,9,10. Here, let us take notice that the writer says "work-man-ship." (Not workman). Whatever God has ordained to come to pass will surely transpire,

and would one dare say that it would fail to come to pass? Oh no! Man is a failure, but the God whom this creature has been drawn to love will never fail. "As I have thought, so shall it come to pass; as I have proposed, so shall it stand." Isa. 14:10. I hope truly this morning that I can say He is my Lord and my God. Let me be one who is ever kept at the foot-stool of God and the Cross of the sinless Son of the true, living God, our Saviour and sin-bearer, the Lord Jesus Christ.

I was given some thoughts recently as I lay on my bed at night. The exact date was the night of the 24th of March, 1978. A voice spoke to me, and it was so soft, so tender and gentle. I felt, that if I ever heard that voice again, I would recognize it at once. What a hell on earth I had been in for so long a time now, begging for crumbs from the Master's table. The dogs ate the crumbs that fell from the Master's table anciently and I often feel that I am worse than a dog. I am not worthy to sit on the back seat of any meeting house of the Old School Baptist. I love them all, the whole flock of God this morning. It is this creature, the old, outward man for whom I have no fellowship. Let me ever be kept down, looking up to the dear ones I am made to love. Never let me be one so proud that I am allowed to feel above even one poor, afflicted child of God. Rather, let me be one as I feel that I am, to have to go with my head bowed down. I know the life that I have lived and I am not proud of the sins that I have committed. Rather, I hope I am made thankful to the Holy Spirit of God for revealing to me what a hell-deserving sinner I am! I am now approaching my 67th bir-

thday in July of this year. I am no better a person now than when my face showed up among the Old Baptist back in the rolling hills of Tennessee in the 1940's. My hair is graying with age, and I hope that I am made ready when my Lord is pleased to call me from this low ground of sin and sorrow. I hope I am ready for what He has in store for those who love Him with a heart of unfeigned love, being drawn to Him by the invisible three-fold cord of His love. He is our wisdom, righteousness, sanctification and redemption. Let him that glorieth, glory in the Lord. I feel to love every God-fearing poor and afflicted child (His little children) this morning wherever you may be. Let me take your hand and say, "I love you," not for the life you have to live. Oh no, nor for any other reason than the fact that we are made to hope that Jesus died for our sins. He spoke to me many years ago in Tennessee, called me by name and said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28, 29, 30.

My dear companion (some years ago) lay ill in a Black Mountain Sanatorium of Tuberculosis. Oh what a hell I was in at that time, being moved among people of whom I knew not their natural identity, beholding their strange, unknown faces, far away from my relatives and the place where I grew up. Were I able to tell the total experience of all my life, you might say that you could not believe that a person could go through that and be left sane. God

is able, dear souls, to try you in the fiery furnace, then deliver you from it, cast you in a den of lions, then shut their mouths to never harm you. I've felt to be tried in a furnace of affliction and also have been cast into a den of lions, coming out of both unharmed. This world of anti-Christ in which we are surrounded will rend you surely, were you left alone, and Satan ever desires to devour you. Jesus says, "Get thee behind me Satan," and he flees. See Matt. 16:23. I'm too weak and he knows how to break our peace. Oh the wiles of Satan! What a pretty picture he paints in temptation. The reprobates belong to him. Oh dear loved ones, was there not a time when you feared you were nothing but a reprobate? I have had this fear many times, but a little hope makes the difference. I'm a "sometimes" person.

"Sometimes my hope so little,
I think I'll throw it by;
Sometimes it seems sufficient,
If I were called to die."

"Oh Lord, thou never changeth.
It is because I stray;
Lord guide me by thy spirit,
And keep me in the way."

Humbly submitted,
at your feet, I am,
Mrs. Fred Cobb
Route No. 1, Box 160
Ruffin, N. C. 27326
April 11, 1978

"GO HOME TO THY FRIENDS."

(Mark 5:19)

To the Editor and all the Readers of
the Landmark;

Dear Children of the Most High God:

Oh what a day of rejoicing
yesterday, June 4th, 1978, was to me,
when a dear, humble soldier of the

Cross buried me in the liquid grave
in baptism, not the putting away of
the filth of the flesh but the answer of
a good conscience toward God.

I was baptized in 1953 by the late
Elder Harvey Smith. I told the
church where I offered recently that
I was satisfied with that baptism;
however, that I desired to obey the
rules and discipline of the church,
and, if it was their order and
practice that I be again baptized, I
did not object. I offered, was re-
ceived, and baptized first after the
division came between Elders Hill
and O'Bryant in the period of 1951-
1953. Therefore, it became order for
me to be again baptized. My dear
pastor and I were dressed in white
which represents the fact that we
have no righteousness of our own
and that we have been given a
precious hope. Also, that the im-
puted righteousness of our
Redeemer is ours to rejoice in from
time to time. God said that my
people shall be a willing people in
the day of My power. See Psal. 110:3.
How happy are we when we are
made able to obey that voice of our
Beloved. I cannot tell on paper my
feelings; yet, I do say "this is better
felt than told." My pastor said last
Sunday a week ago, "Little children
love one another, as Christ has loved
you." We can expect to be hated for
what we believe. They don't hate
your flesh. They hate what is born in
you, (Christ Jesus, the hope of
glory). You can expect to be per-
secuted for Jesus was persecuted
and He said, "they hated him
without a cause." Then how could
such a hell-deserving sinner as I
think for a moment that the way to
Heaven is on flowery beds of ease.
Oh no! There are trials to be en-
dured, a cross to bear as long as we

live in this unfriendly world.

Last evening, I was sitting in a chair, resting. My eyes were closed, although I was not asleep. A vision came to me and in it I saw two of the largest Hands I have ever seen. No natural hands have I ever seen so huge as these hands. In one Hand were two gold leaves, closely joined together. In the center of those leaves was a piece of paper with a name on it. The other Hand was pointing to the name on that paper. I knew the name then, yet, it left me as soon as the vision left my sight. Oh, dear souls, are not Christ and the church one. The first leaf of gold was longer and was before the second leaf. He is our fore-runner and has paid all the debt of His bride, the body of God Himself. He is the Head over the body and we see, taste and hear through our blessed Head, Jesus. One of the writers in Holy writ admonishes and exhorts the children of God to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." Eph. 4:1-2. Love is the fulfilling of the law. Then how could we love God whom we have not seen if we love not our brother whom we have seen? See 1st John 4:20. When we obey not the rules set down in Holy writ, we can expect to be visited with stripes. The rod of correction applied to us brings about what we stand in need of, to-wit: suffering. Jesus suffered as no man has, or ever will suffer for the sins of His bride. One writer tells us, "If we suffer we shall also reign with Him." God required suffering to atone for our sins. Our Redeemer did that. We suffer and grieve when we have walked unbecomingly. When we have Godly

sorrow, there is some evidence that we are His followers. "He is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." 1st Cor. 1:31.

May He keep me, lead me, and guide my weak, wandering feet and cause me to praise Him for what He has done for this guilty sinner.

If saved I am saved by the grace of God, a little Sister, I hope,
Mrs. Fred Cobb (Louise Cobb)
Route 1, Box 160
Ruffin, N. C. 27326
June 5, 1978

P. S. I want to say that my dear pastor is Elder Albert Doss. He told us yesterday that he was called a conditionalist for saying sometimes that he went so low he just had to hope that he had a hope. Brethren, if that is conditionalism let me live with you the rest of my days on earth, die, and be buried with you. I had much rather be called by any name than to have a pet hobby upon which to constantly ride, as one dear Elder called it. Never let me attempt to hide behind any point of doctrine to excuse my many mistakes. My mistakes keep me a beggar of mercy. I feel you don't need me: Yet, I need you, your love and sweet fellowship. I hope I truly love all the chosen family of God wherever they may be. When you are made to pray, may you be given to remember me and mine.

Louise Cobb

**NOT AFRAID TO
SPEAK THE TRUTH**

Dear Elder Mewborn,

I received my April issue of the Zion's Landmark and I enjoyed it so

much I thought I would attempt to write a few things which were on my mind at that time. I sat down and attempted to write; however, the more I tried the more confused I became. So, I just laid it aside and went about my daily work.

Then the same feeling came back to me a few days later with the desire to get my pen. I have made the effort and have written what I have here, I trust, hoping that God has directed my mind and pen all the way. I tried to ask the good Lord to direct my mind for I know that without Him I can do nothing.

To my unworthy understanding, writing and talking about these wonderful things are just like a God called servant's preaching the glorious Gospel of Jesus Christ. When he is blessed or enabled to preach His Gospel, he preaches or proclaims the doctrine of absolute predestination of all things. The trouble is that so many do not know what the true Gospel is. The numbers today want it their way and God's way (a combination of the two) and that will never be.

Every time the Gospel of the Son of God is preached it will fall nothing short of "the power of God unto salvation to every one that believeth." Roms. 1:16. It takes the same power to receive or hear the Gospel as it does to preach it. This hearing in the scripture is called "the hearing by faith." Some are saying today that they have been trying for years to get rid of the doctrine of predestination, but to my joy this doctrine will be preached as long as time shall last, world without end. Those who do not love this doctrine also know nothing about it anyway. Their eyes are blinded and closed to the truth.

Dear brethren, the doctrine of predestination will stand when this world is on fire. To my poor understanding and belief, it can't be long. We are living in those last days of which the scriptures speak so plainly. This faith was tried in the midst of a burning fiery furnace on one occasion, when the three Hebrew children were cast into it by wicked hands. But God was there also and they came out of it with the fire having no power on their bodies, nor was an hair of their head singed, neither were their coats changed by the fire, nor had the smell of fire passed on them. God had a King there. His name was Nebuchadnezzar. He commanded that these three boys, Shadrack, Meshack and Abednego be cast into this furnace. He said, to his counsellors, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the "Son of God." Dan. 3:24, 25. To my belief and understanding this burning fiery furnace represents the "furnace of affliction" where God chooses His elect while in this time world. "I have chosen thee in the furnace of affliction." Isa. 48:10. The three boys represent that body (His chosen family) that was chosen in His beloved Son before the foundation of the world. (They represent His people who have been in the three dispensations of time). They are best described in this scripture, "And they that are with Him are called, and chosen, and faithful." Rev. 17:14. The scripture plainly tells us the identification of the fourth, "THE SON OF GOD." All of

this doing was none other than predestination that God purposed before time began. I believe that King Nebuchadnezzar was one of God's children or he could not have seen that astounding sight. The flame slew those men that took up these boys and cast them into the fire, but the king was not slain. To my understanding he represents God's church, His people, while here in the world. It was their sins that crucified Him and were also laid upon the Lord of Glory. This man was blessed with an eye to see, and the eye of God's children is opened so that they can see His marvellous, wonderful work! The Lord brought him down, dealt with him and "he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Dan. 4:33. At the end of these days (when his eye was opened) he (King Nebuchadnezzar) uttered these words, "I lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised an honored Him that liveth forever, whose dominion is an everlasting dominion, and His Kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, what doest thou?" Dan. 4:34, 35, 36. Is this not the testimony of the saints of God while here in the world?

This faith was tried in the den of lions (not in a lion's den). God (the same One who was in the midst of the burning firey furnace) locked

their jaws.

Not too long back I was at a funeral. (They call themselves Primitive Baptist). The minister went on to say how good the man was and how good God was, but he did not believe that God was having anything to do with all the evil things that are taking place out there in the world. My immediate thought was that he was trying to say here is a God who made all things and created all things, then He was too weak to control what He had made. I thought that it was a very weak God in which he did believe. The Lord has described Himself as follows, "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me." "I am the Lord and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:4, 5. Jesus says in the latter days the wicked shall wax worse and worse, deceived and being deceived. We are living in that day now. "If it were possible, they would deceive the very elect." Matt. 24:24. Notice it says, if it were possible. It is not at all possible.

These conditionalists that are fighting the doctrine of predestination do not know what they are fighting. In the days when Jesus was upon earth, the world knew Him not. Neither can the world today see the church of the true, living God. Only those that are taught of God know Him. This knowledge does not come easy. To understand any portion, large or small, one must be born of His Spirit. Some have said that the doctrine of predestination will divide the church. This doctrine has never divided God's church. It draws His

little ones together in His oneness (those in Christ), but it will separate the wheat from the chaff, the gold from the dross, the precious from the vile, and in the end of the world, the sheep from the goats.

How about Jonah? He was by nature (as a man) exactly as the world. He wanted to run and made the effort. He thought he could escape from God's Hand. But God had a hell already prepared for him. One will have to necessarily be carried into the hell and then he delivered from it before he is enabled to preach the everlasting Gospel of Jesus Christ. There has never been one that was delivered from this hell but what came forth preaching the doctrine of the absolute predestination of all things both in Heaven, on earth and in eternal torment. This truth is from the God who said that "He made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." Act 17:24, 25. It was this same God that "made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. It is this same identical God who "determined the times before appointed and the bounds of their habitation." Acts 17:26. This wonderful God fixed it all!

It was in November, 1913, almost sixty-five years ago that these dear, old faithful, predestinarian Baptist gave me a sweet home. The greatest joy of my life has been with them, to hear the sweet songs of Zion, also when they are enabled to pray and preach the glorious Gospel of Jesus

Christ. Many of the dear ones that were living then are gone today, sweetly resting from all their troubles in hope of the glorious resurrection of these our vile bodies. There are times when I can hear their sweet voices. Then it is that my mind is taken away in the Spirit, and I can sing those sweet songs which renew my feelings once more. Singing is just like preaching the Gospel. When God gives you the Spirit to sing, it is something wonderful! When God blesses His people to sing in His Spirit, there is no sound like it. You cannot sing without the Spirit of God.

Dear brethren, I shall continue to stand by His grace for what God gave me when I was eleven years old. There are not enough powers on this earth to take that experience from me. I have had many heartaches and been brought through much suffering within this old body of mine. Through it all there have been times when God blessed me to rejoice in a Saviour's love. In my deepest distresses I was made to feel that my Lord Jesus Christ was near me. Without Him I could not have gone on. If I am blessed to live until April 18th this year, (1978), I will be eighty-one years old.

Storms have raged both in the world and in Zion, within and without, but when the dear old servants of God begin to preach this glorious gospel that comes down from heaven, these storms cease. It will become quiet. Even the horses many years ago began to bray in praises to God. This took place at old Snow Creek Primitive Baptist Church a long time ago. Once, I was at Konner's Grove, my home church (near Mount Airy, N.C.) when a bad cloud had arisen. My husband was in

the stand preaching. It looked as though everything would be destroyed. One sister said, "Our children are out there." I told her they would be all right, that the Lord would take care of them. In an instant the wind stopped blowing and it stopped raining. Not a leaf on a tree was moving. God came and my dear husband, the late Elder John Willie Beasley, was preaching the glorious Gospel of Jesus Christ during all that which was taking place. This is something the world knows nothing about.

When you can see and feel these things, it is a Heaven below. It is the greatest joy on earth to those that have been born of the Spirit of God. These are things that the world will never see, and, as I have just said, about which they can never know.

I am like the poet when he said,
 "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."

If I am saved, it is by God's grace and Him alone.

Pearl B. Corns
 Route 5, Box 149,
 Stuart, Va. 24171
 May 8, 1978

**CIRCULAR LETTER WRITTEN
 BY THE LATE
 ELDER J. F. MILLS**

Dear Elder Mewborn,

Herewith you will find a copy of a 'Circular Letter' written by my dear friend, the late Elder J. F. Mills, in the year 1896. This writing is so beautiful! Let us share it with you and those of us who still remember Elder Mills, as well as those of God's little children who get and read your good paper.

Thank you, Elder Mewborn. If

you will, please find space in your **Zion's Landmark** for this dear one's writing.

I am one abiding in hope,
 Ina Jones Harward,
 Route 2, Box 39,
 Polkton, N.C. 28135
 March 4, 1978

CIRCULAR LETTER

The following Circular Letter was written by the late Elder J. F. Mills of Marshville, N.C., September 15th, 1896, for the minutes of the Twelfth Spring Session of the Bear Creek Primitive Baptist Association, held at Howard's Chapel Church, Stanley County, N.C., may 2nd, 3rd, and 4th, 1896, and for the Sixty-Fifth Annual or Fall session held with the Union Grove Church, Union County, N.C., October 3rd, 4th, and 5th, 1896.

**GOVERN, OR BRIDLE
 THE TONGUE**

Dear Brethren:

As I was appointed to prepare a circular letter for our next minutes, I submit the following for your consideration on the above named subject.

The tongue is proportionably a very small member of the body, but it is dreadfully dangerous when unbridled.

James in his general epistle says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is in vain." James 1:26.

We might pause for a moment right here, just long enough to ask ourselves if there are any reasons for us to fear that our religion is vain. For one, I must say I fear, yet I have hope. James also says, "the tongue is a little member, and boasteth great things. Behold, how

great a matter a little fire kindleth." James 3:5. "The tongue is a fire, a world of iniquity: So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be so." James 3:6, 11. Then Peter 1st Epistle 3:10, says, "He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile."

Now kind reader let this poor sinner, as one who wishes you well, say to you that it is best when your untamable member is kept governed or bridled. The adage, "think twice and speak once," is very good advice. It would be better to be silent than to speak when our speaking results in wounding the feelings of others, for if we do so we will surely know that our sin will find its way back to us.

Solomon says, "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." Prov. 17:28. The great trouble is that there is too much said that ought not to be said, too much said by too many unbridled tongues. This business began when the world was fired with sin, about fifty-nine hundred years ago, in the Garden of Eden. Its sting has caused many

aching hearts among the multiplied generations of mankind. This is true from the first sin ever committed to the nearing of the setting sun of the nineteenth century of the so-called Christian era and still the unbridled tongue has its cruel sting and its deadly poison.

Now, dear reader, don't think for a moment that I want our organ of speech silenced completely. The tongue-bridled is a great blessing. It was given for a good purpose, and when God blesses it to be used for a good purpose, it is as the wise man Solomon said, "a word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. Fitness will not admit of any unfitness. Words fitly spoken are just such words as should be spoken, at the proper place and by whom they should be spoken. The true gospel ministry will preach the preaching it is bidden to preach, all abiding in their own calling. The children of God may indulge freely or liberally in words fitly spoken. These "fitly spoken words" are such as to not make wounds but they will heal such as have already been made. These "fitly spoken words" will strengthen the weak hands and stay the feeble knees. They will say to them that are weak, "Be strong." They will speak cheering words to the weary, tired and way-worn pilgrims. They will tell them just beyond the river of death is a home of endless life.

Dear brethren, with the ability and inspiration that you have, may God bless you to speak such words as will glorify Him, His cause, and to the comfort of His people, and be of what benefit you can to humankind. May our words be such as will make friends instead of enemies. May we be blessed with carefulness that we

say nothing that would offend or hurt even the least or most humble of our Father's children. If we see an existing trouble between our brethren or sisters, let us hope for true labor for their reconciliation instead of making them worse enemies. For "Blessed are the peace-makers: for they shall be called the children of God." Matt. 5:9.

Brethren, pray that God will bless me to live as I have admonished you to live, to even speak kindly to our enemies, for "a soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1.

Humbly submitted,
J. F. Mills

We are grateful for Sister Ina Harward's sending the above "Circular Letter" for republication. After I read this article for the first time, I said to myself, "this applies to me." Such an article, I feel, is timely.

Elder James F. Mills was born in Union County, N.C., June 6, 1846. He was ordained in the Bear Creek Association about the year 1890. Those today who remember him say that he was a very mild, conservative minister of the Gospel. The few contemporaries who remember him say that no man stood higher in the esteem of his brethren, neighbors and friends than Elder Mills. It is said that his life was one of sobriety, humility and willing service. He was moderator of the Bear Creek Association for many years.

Editor

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

ISA. 30:21.

No scripture in the entire Bible serves this sinner's need better than the above truth. It has often brought peace to my soul.

When the WAY gets weary and long, troubles and trials mount, it is then I am reminded again, "This is the WAY," and I have no choice but "to walk ye in it." In a spiritual mind I would want no other choice. In the flesh, we rebel when tribulations and adversities overwhelm us.

We read in Isa. 30:1. "Woe to rebellious children, saith the Lord, that takes counsel, but not of Me; and that cover with a covering, but not of My spirit, that they may add sin to sin."

When we recall who ordained the WAY, we feel to be highly favored of the good Lord, if we have been given a living hope from Him that we have been chosen to walk in it. We, in the flesh, want no trouble; we would choose the easy way. We forget that "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6. Knowing this truth helps us to tread on with a thankful heart, come what may.

Just suppose the way had been left up to us unworthy, dependent creatures? Suppose we had not been made to believe this doctrine? What would we do? We know our failures. We have seen our faltering steps. Our own strength gone, we learn it is only through the mercy and grace of God that His chosen children have been blessed to "Walk in the Way." "God ordained this Way, NOT man. "GOD shall prepare the Way." Matt. 3:1

The Apostle Paul in his Epistle to the Galatians said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Gal. 1:15, 16. Flesh and blood cannot reveal this truth. "With men this is impossible; but with God all things are possible." Matt. 19:26.

It requires the Spirit of God and His blessed presence to cause poor sinners to realize how greatly blessed they are. According to scripture, the masses of humanity are not included. God did the choosing. It is not in the hands of man, but by GRACE. "Even so then at this present time also there is a REMNANT according to the election of GRACE." Rom. 11:15.

I have recently been reading a book on the origin of prehistoric man. Some scientists have it all figured out how man got here. But, we have the Word of God to prove that "man was formed from the dust of the ground." Knowing my own unworthiness, surely would not deny it. Scientists study bones and fossils, but God's children are reading and, hopefully, understanding by revelation, the Word of God as recorded by the apostles and prophets of old. How blessed I feel to believe the way I do!

Some people say our belief is fatal and final. They are correct in that it is final. Our fate was sealed when Jesus was crucified on the tree of the cross. That ended the salvation of God's people — those He chose for Himself BEFORE they were born. Man cannot change that which God ordained. Of course, it is final. This truth is a consolation to

me. And if it seems fatal to the worldly believer, it is because he feels it is not final. All of God's children believe it is final and finished. He said that it was finished. See John 19:30.

The reason, we who feel it is only by revelation that anyone understands the meaning of what God spoke to the prophets, is because the prophets recorded only what had been spoken to them by God, not man. It was recorded only for the comfort and edification of God's children. They have been made only to believe by the revelation of the truth. His children did not learn this revelation in a worldly school. It is not taught there. God is His own teacher. He has no helpers. He needs none.

It is all as God predestinated it BEFORE the foundation of the world. His purpose never fails and His promises never go amiss. Think of all the time wasted by the non-elect trying to learn the meaning of scripture in religious schools when the meaning is sealed to them. I do, however, believe in an education for worldly purposes only.

The most worldly educated man on earth may not understand the meaning of scripture. And the most worldly uneducated man may be the most spiritually knowledgeable in the meaning of it. Knowledge of the scripture is the GIFT of God. This is a revealed knowledge and understanding.

It is God Who has All power in Heaven and earth. The world is here to prove it. Who "Declared the END from the beginning?" Who is He Who is "of ONE MIND?" Who "chose His children in Him BEFORE they were born?"

It is hard for this sinner to un-

derstand how anyone can believe anything but absolute predestination. Since God "DECLARED the END from the BEGINNING," has anything occurred in the interim to prove that He did not know what the end would be? Of course not.

Just living in the world day by day and seeing its wonders prove it. Plain facts and experiences must teach us something. We know "we cannot direct our steps." See Jer. 10:23. We have tried and failed. We know "The wages of sin is death." Rom. 6:23. We see this with our own eyes. We experience the way of the cross, trials, troubles and tribulations. We feel the scorching of the "fiery furnace." ... overwhelming adversities. We dare not deny any of these truths.

We see the immensity of the world and realize only a Higher Power could cause it to be. The stars, moon, sun, rain, oceans, mountains — indeed, MAN HIMSELF ... And all these truths tell us "It is impossible with men." It also tells us "ALL things are possible with God."

As we have said, it is only through the mercy of God that His children have been blessed to understand scripture and privileged to "Walk in the Way He ordained." If He ordained the Way, of course, He ordained who would "Walk in it." And it takes the spirit of God and His presence to cause poor sinners to realize how blessed they are.

God lights the Way. He promised the children of Israel "to give them light in the Way they should go." Neh. 9:12. He will light the way for His own children. Oh, how often they feel that they need that light as they journey on. The "Way is strait" and

we have to look beyond the troubles of this world and depend upon the promises. One of them is that "Weeping may endure for a night, but JOY cometh in the morning." Psa. 30:5. And we read; "For this God is our God FOREVER AND EVER: He will be our GUIDE even unto death." Rom. 48:14.

"In vain we seek for peace with God

By methods of our own;
Jesus, there's nothing but Thy blood

Can bring us near the Throne."

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
March 15, 1978

**THE HOPE, FAITH AND
PEACE OF GOD**

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Romans 8:24, 25. Also, "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." Hebrews 11:1, 2.

I believe this substance, which the beloved apostle mentioned here, is a life giving support. I believe God's children are brought in such a way that we cannot survive on Freewill or Conditionalist doctrine. It takes this substance to sustain us. Faith is this substance and evidence and it takes both to support and give relief to us in time of trouble.

Brother George Fulk wrote so beautifully recently in an editorial of Martha and Mary. For so many years I have been like Martha, "troubled about so many things," See Luke 10:41. The more I sought

relief and the more I tried to talk to people to try to get relief the more trouble I seemed to get into. It was so beautiful as Brother Fulk spoke of Martha, even being in the presence of Jesus and still not being able to obtain that peace that Mary had. It is only Jesus that can give that peace. The few moments are precious in which we have felt that blessed peace. This peace is that which only God can give. This peace causes us to know that everything is all right just like it is. Yes, we have tasted, felt and handled these precious moments. This is our evidence that sustains us when we are again in Martha's state, having no power to change things, no power to reach out in love to our brothers and sisters in Christ to make them know how much we love them and how much we want them to love us, no power to reach out and take hold of the peace that only God can give. Jesus said that it is His peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." His blessed peace "passeth all understanding." This peace is called "the peace of God." See Phils. 4:7.

Mable Hagar,
300 Avenue D
New Bern, N. C. 28560

LOVES HIS PEOPLE

Dear Elder Mewborn,

I am sending a check for the **Landmark**, the paper I really enjoy and have grown to look forward to receiving each month. The check is for \$10.00. I would like for you to keep the other portion for any reason that you see fit to use it.

My sister, Mrs. Clyde Murden, subscribed for me two years ago. I have appreciated it very much. I'm

sure she knew that I would enjoy it.

I am not a member, but I love the dear old Baptist people. I just wish I felt worthy of being one of you. We have to live in hope. Oh how I am made to hope some day, maybe, some day.

I had the pleasure of meeting Mrs. Marion H. Mulholland from New Jersey in my sister's home today. It was such a pleasure to be in her presence and to be blessed to hear her talk. I am saddened that we cannot be around her more often. She was down to visit her son who resides in this area.

I really didn't mean to write this much as I feel I'm not even worthy of doing this.

Thanking you very much for making it possible for me to receive the **Zion's Landmark**.

Mrs. Minnie Walker
P.O. Box 7341
Portsmouth, Va. 23707
May 26, 1978

FELT THE LOVE OF GOD

Dear Brother Mewborn,

I see that it is time to send in my renewal for the **Landmark**. So if you will please renew it, I will be grateful. I am sending a check for ten dollars. Please use the rest as you see fit. I hope that you and your family are getting along alright.

Brother Mewborn, it seems like sometimes I would like to write some for the **Landmark**, but I am such a poor writer. If I am not deceived, I believe I have felt the love of God at times flow in this poor sinner's breast.

My God continue His blessing with His afflicted and poor people.

C. V. Brady,
7 Mitchiner Drive, (Route No. 3)
Smithfield, N. C. 27577

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

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EDITORIAL

THE LEAST ONE OF ALL

Paul in 1st Cor. 15:9 records, "For I am the least of the apostles, that am not meet to be called an apostle." Paul had been brought through great tribulations and afflictions which had made him smaller and smaller, spiritually speaking, to the extent that he felt to be the least one of the apostles; yet, we like to think of him as the greatest. He even said he had labored more abundantly than they all, yet not he but the grace of God which was with him.

Mark 10:15 records, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." One in nature likes to go out full as Naomi did, as it is written in the Book of Ruth.

Ruth 1:21 has said, "I went out full but the Lord hath brought me home again empty." The Lord was continually emptying the Apostle Paul.

That was why he felt to be the least of the apostles. Paul went out full, but the Lord brought him back home again empty, just like the Lord teaches all of His little ones. Paul had much natural learning, thus, far outstripping his equals, but when the Lord began teaching him, it was spiritual learning. Then he began to feel little. Hebrew 2:10 reads, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through suffering." So how can His people learn except through suffering? The more they suffer the smaller they become, but the stronger is their hope. We beg for more evidence continually, but it has to come through suffering. Since Christ was made perfect through suffering, how can His people learn spiritually except by this same method? Then one can say as Paul did in all sincerity of heart that he is the least one of his brethern. If one were asked to select the least one in his church, it would be him, himself, because he truly feels it when the Lord empties him. This is the only growth know of where the more one grows, the smaller he becomes. The seed in the corn of wheat is the smallest of all, and that is where the life is from which the plant grows.

Gal. 3:16, "He saith not, And to seeds, as of many; but as of One, And to thy seed, which is Christ." So Christ which is in His people, as the seed, is in the corn of wheat. He is this Seed that is in His people. That is their life and it makes them feel little. The least is the greatest. Luke 7:28. "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least

in the kingdom of God is greater than he." That spiritual Seed which is Christ is the Seed that is born in you, and it is greater than John the Baptist. Christ is so little that He can and is born in the hearts and souls of His people. We cannot become that little because we cannot get into the heart of our loved ones. So he that is least is certainly the greatest in spiritual learning. He has had more preparation of the heart, and the preparation of the heart, as well as the answer of the tongue, is of the Lord. See Prov. 16:11.

This littleness of the flesh but greatness of the Spirit was manifested all through Christ's life while He was here. He was laid in a manger. His mother referred to herself as His handmaiden. There was no room for her or for Christ in the inn, for it (the inn) represents the hearts of the world who have not been emptied of their fleshly fullness. The greatest blessings that come into one's own life are those that make him lowly and little. Christ thanked His Father that He had "hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25 and Luke 10:21. This shows His great love for His little ones. Another example is found in John 13:4. "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." Christ even said, "He that eateth bread with me hath lifted up his heel against me." St. John 13:18. Here, we see Christ did not even refuse to commune with the one who had lifted up his heel against him, namely, Judas Iscariot.

He even felt little enough to ask John the Baptist to place His body beneath the waves to fulfill all righteousness. Some people do not want to show the humble spirit to that extent and say sprinkling is sufficient. Christ was not only willing to show this humble spirit in the washing of the disciples' feet and in being baptised by John the Baptist, but also in the Garden of Gethsemene where He went for the third time to pray to His Father, saying each time "Not my will, but thine, be done." Luke 22:42. The only true prayer that is ever heard and also answered is when one is truly blest to feel deep down in his heart, "Not my will, but thine, be done." All the way through His life, Christ manifested His humility and humbleness by deed as well as by word of mouth. He even went to the ultimate by giving His natural life in the greatest of humility that man has ever devised, even His death on the cross without having committed any sin Himself, but giving His own life for the sins of those whom His Father had given Him. No one had ever set foot on this earth that would even compare with Him; yet, He was the least one, even so little that He could come into the hearts of His little ones to whom His Father had revealed this truth to and had hid it from the wise and prudent.

How can we be conformed to the image of His Son and not manifest some of these qualities of humbleness and humility that He showed by example and deed while He was here in the flesh? If that spirit is, indeed, in us, it cannot help but show. We cannot show it. It has to show us. He stood as Lamb slain from the foundation of the world. One cannot find an expression to

portray humility and humbleness greater than this. Even a sheep is humble, very humble, but a little lamb is even more humble. When it is slain, it is even more humble. And so if we are His, we, too, are conformed to His image which is one of humbleness and humility.

Isaiah 53:3 says, "He is despised and rejected of men, a man of sorrow and acquainted with grief, and we hid as it were our faces from him. He was despised and we esteemed him not."

The closer we are blest to come to this description, the closer we are drawn to Christ, and the more humility and littleness will be shown in us, not by us. The love of Christ is shown in you, not by you. The love that is in you is just as sure to show outwardly as the trees are sure to put forth in the spring. They cannot help but come forth in the spring. Neither can you help but show this love that Christ has put in you. You may try to conceal it, but it will show anyway. It beams in your countenance.

Kings 3:7 says, "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in." Also verse 9, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." Here the Lord has made one of His servants little that even though he was considered the wisest man, he was made to feel how little he knew about how to go out and in before the Lord's people to judge them. He was like St. John in Chapter 3:30, who said, "He must increase, but I must decrease." In spiritual learning it is like this all the

way. It is best compared with the words *little, less, least*. Church membership might be compared with the words *little ones*, the deacons with the word *less*, and the undershepherd as *least*, because he, like Solomon, desires wisdom that he might know how to go in and out before the flock. The deacons have burdens which make them less and less in their feelings as it did the Apostle Paul, but the burden that falls on the shoulders of the undershepherd are so great that he is bound to beg for wisdom as Solomon did. James says, "If any lacketh wisdom, let him ask of God." James 1:5. No man can either tell him or teach him this wisdom. The Lord does not give wisdom every time one may ask for it. Trouble has to come first to bring on the patience, and after patience, experience, then hope. That is the way spiritual wisdom comes which we all desire, but we do not want the trouble that must necessarily come first. John the Baptist was referred to as the least, but he that is least in the kingdom of God is greater than he. Who is that but Christ?

In Isaiah 11:6 is found recorded, "And a little child shall lead them." He is referred to as a little child in many places. Not only Solomon, but also Jeremiah felt to be as a little child. In Jer. 1:6 he writes, "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child." He did not say I am as a little child but, "I am a child." Everytime the Lord appears to one, the sinner feels little as a little child. As one of our dear Elders who has passed from life used to tell us that, "after a piece of lumber is plained on the plaining machine, it becomes less and less everytime it is run through the

machine. That is not only true with lumber, but it is also true with the Lord's little ones. That is why it might be said that the deacon is less than the little ones because he has been run through the machine that makes him smaller. The undershepherd is even smaller still because he, like Solomon, has been made to beg for wisdom that he might know how to go in and out before these little ones. Like John and Jeremiah, he feels that he is but a child and cannot speak. There is no way for one, who has not had to stand before the flock of God, to know how big a burden the Elder has to go through. That way of trials and tribulations is the only way any one can truly say as Paul did that, "I am the least." The greatest evidence one has is to feel of a truth that he is a sinner, even the chief of them, and is certainly not worthy to be numbered with these little ones. He is schooled in this school of grace in which he becomes smaller and smaller and in each lesson it is that His teacher, the Lord, deals with him. This is the school in which one gets wisdom, not knowledge. Knowledge puffeth up, but wisdom that is God-given humbleth one, and makes him smaller. See 1st. Cor. 8:1. The smaller he becomes the more he is like His Elder Brother, the Lord Jesus Christ, who is not the undershepherd, but is the real **SHEPHERD** of the flock of God. He will not lose a single little one in this flock. Paul referred to himself as being the least, but Christ is really the least, because He is so little He can get into the heart of these little ones, and Paul could not.

George A. Fulk
December 1, 1977

OBITUARIES, MEMORIALS AND MEETING NOTICES

CHARLIE I. CARVER

On July 5, 1890, Charlie Iverson Carver was born to Alexander and Frances Lee Carver, of Person County, N.C.

He was called home May 1, 1978, making his earthly stay here eighty-eight years and ten months.

On March 29, 1913, he was married to Mamie Morris who survives. Surviving this union are three daughters, Leecie Blalock, Rachel Clayton and Shirley Davis, all of Roxboro, N.C., two sons, Jasper Carver of Swepsonville, N.C., and Dutie Carver of Roxboro. Twenty-two grandchildren survive.

On the first Sunday in May, 1953, Brother Charlie and his wife, Mamie were brought home to Roxboro Church and both were received joyfully. They were baptized June 7, 1953, by their pastor, Elder L. P. Martin.

Brother Charlie was an humble person who was devoted to his wife of sixty-five years, his children, and their descendants. His pleasant manner and sincerity made him a friend to all those who knew him. His firm belief in the doctrine of the election and predestination of God in all things was reflected in his daily living. He loved this truth so much that it was his desire that it be preached at his funeral.

Naturally speaking, this dear one was my uncle, but I hope we were brothers and sisters in the Lord.

His funeral was held at Roxboro Primitive Baptist Church on May 3, 1978, at three o'clock by Elder L. P. Martin and Elder Jack Hawkins. He was buried in the Burchwood Cemetery.

We at Roxboro Church wish to extend our sympathy to the family. May they be given to feel that our loss is his eternal gain.

Be it resolved that a copy of this obituary be sent to the family, a copy to ZION'S LANDMARK for publication, and a copy to be placed in the church records.

Done by order of the church in conference June 4, 1978 by request.

Humbly submitted by a niece,
Ruby C. Day

THE BELIEVERS RULE OF LIFE

Since the publication of the editorial of the May, 1978, issue of the *Landmark*, regarding William Huntington, S.S., of England, several subscribers and readers have indicated an interest to know if any of his religious writings or works (in published or printed form) are now available.

To my personal knowledge the only currently available, published work is his **BELIEVERS RULE OF LIFE**, as indicated in the title above. The work is in booklet form and was taken from his published works. In Huntington's plain, interesting manner, he sets forth the scriptural truth on law and grace, and the "law of the Spirit of life in Christ" as the believer's true and only rule of life, not the law of Moses. It was, however, not meant to be a full exposition of the subject. This has been a sadly neglected subject; yet, it is a vital gospel truth. The subject has been distorted and abused since the Galatian Judaizers.

This writing by Huntington has been reprinted, and is available in heavy leatherette paper cover, booklet form at \$2.00 postpaid from

Primitive Publications
Route 2,
Elon College, N.C. 27244.

**JENNIE SHELTON
ELDER HASSELL FREEMAN
ERMA FLINCHUM**

I, being an unworthy member, if one at all, of the Macedonia Primitive Baptist Church, Rockingham County, (near Reidsville, N.C.), feel a love in my heart to the extent that I would like to express my feelings concerning three precious members that God has seen fit to remove from our midst. I have not been blest to have all the dates, but that doesn't change my love for the memories of their lives while they were with us.

We had a precious old Sister, Jennie Shelton, wife of Sam Shelton, a deacon of our church, who passed on to the great beyond some years before she died. Sister Shelton lived to a ripe old age. She was a sweet, loving old soul, always seeming to have love and sweet fellowship for each one of God's little children. She was faithful to her church as long as she was able to go. At the time of her

death Elder N. G. Hutchens was her pastor. He and a number of the members and friends visited her at the home of her daughter, Sister Mattie Mabe. God blessed them with a sweet little meeting with singing, prayer, and preaching. I believe with all my heart that she was made to rejoice in the meeting with her brethren. We have missed her so much at Macedonia Church, but I have been made in my suffering and afflictions to believe that our loss is her eternal gain.

Then, at a later date God saw fit to remove from our midst our blessed old servant, Elder Hassell Freeman whom we loved dearly, and whom I feel also was a God called minister of the Gospel. He stood for the doctrine of salvation by the grace of God and grace alone. He preached this doctrine and wasn't ashamed of it. He came to church as long as he could. The last time he was brought inside while he rested upon pillows. They laid him on one of the benches. He rejoiced in the preaching, clapped his hands, and said that would be his last time 'till he was brought back for his funeral. Truly enough, it came to pass that way. He was down sick for a long time. He suffered or endured a lot of lonely hours. His wife predeceased him a few years, leaving him to feel so alone, but I don't feel he was alone. The Lord has promised to never leave nor forsake His little ones, but rather He promised to go with them all the way, even unto the end.

Brethren, isn't the fullness of that promise sufficient? I hope I love Macedonia Church. I feel God gave me a sweet home with them when I was burdened and trying to find rest for my weary, hungry soul. He made me to love the church and all of God's chosen few. I feel that the little remnant at this place is a portion of His chosen family that bears much suffering while here on earth, including the God-given pleasures that go with or accompany these sufferings.

I would also like to express my love for a sweet, precious Sister, Erma Flinchum, the wife of Brother Troy Flinchum, our deacon of Macedonia Church. God saw fit to take her a year or two ago from our midst. She was a sweet, loving Sister who had much sickness and suffering while here in this world. I feel that she is resting in the Arms of Jesus,

awaiting the glorious resurrection of these our vile bodies and the final call of our Lord and Savior Jesus Christ. I feel that she had the most wonderful gift of understanding the Scriptures and prayer. I have had her to call me on the telephone and before we had finished our conversation, she would preach me the sweetest sermon I'd ever heard. If you wanted to know anything in the Bible or concerning scripture, all you had to do was just ask Erma. I feel that God, most of the time, blessed her with a wonderful answer.

I have not been blest to have the dates for completion of this obituary of these precious ones, but I feel like God has all of them in His eternal book of life, and, if so, on the morning of the resurrection all the dates will be in the right place. May God bless the families of each of these deceased ones is my unworthy prayer for Christ's sake.

An unworthy sister, if one at all,
Bessie Clark, (or
Mrs. E. G. Clark)
Route No. 2, Box 76
Eden, N.C. 27088

EDDIE W. STEPHENSON

I have been given a mind, I trust, from a Godly source, to write a few words in memory of our dear friend and neighbor, Eddie Wiley Stephenson.

He was born March 9, 1903, and died June 23, 1978, at the age of 75 years. He was native of Wake County, N.C., the son of the late James Wiley and Mollie Stephenson.

He married the former Maggie Adams on September 14, 1907; they were blessed with three children, two sons, William W. and Larry A. Stephenson; daughter, Mrs. Winifred S. Weeks, along with eight grandchildren and three great-grandchildren. He also leaves three brothers, E. O., Jack and Telfer Stephenson; three sisters, Mrs. Beulah Collins, Mrs. Lillian Roberts and Mrs. Grace Bennett.

Edd, as he was better known to all of us, and his dear wife, Maggie, were faithful to visit the Primitive Baptist Churches in this area, as long as his health permitted. He never joined the militant church here on earth; yet, we believe his name was written in

the Lamb's Book of Life. His life on earth was an exemplification of one who possesses the true hope of God. Believing that his life was true is our reason for "sorrowing not, even as others which have no hope." 1st. Thess. 4:13.

He and his wife were a devoted couple, and they celebrated their fiftieth (50th) Golden Wedding anniversary on September 18, 1977. He lived all his natural life in southern Wake County, N.C., the place of his nativity, and was a well-known, highly respected citizen.

His faithful attendance and presence at Bethel Church together with the other local Primitive Baptist Churches, where he occasionally attended, will be greatly missed. He will especially be missed by his family. The many beautiful floral designs displayed at his funeral service along with the presence of a large concourse of friends were an indication of the high esteem and respect in which he was held.

The funeral rites were held at Sugg Funeral Home Chapel, Fuquay-Varina, N.C., on Sunday P.M., June 25, 1978, by Elder Jack Hawkins. His body was laid to rest in Greenlawn Cemetery.

Written by an unworthy one in need of the prayers of God's dear people.

Ollie D. Raper,
Route 1
Willow Springs, N.C. 27592

HARDEN HALL

Brother Harden Hall was born April 9, 1893. He passed away July 27, 1977, making his stay on earth 84 years, 3 months and 18 days.

He was married to Etta Bowman August 5, 1917, who followed him in death only five months later. He leaves two daughters, Hattie Branch and Rita Gardner; nine grandchildren, nine great-grandchildren and one half-sister to mourn his departure.

Brother Hall professed a hope in Christ and joined the Primitive Baptist Church a number of years ago. He came by letter to New Hope Church on February 25, 1967, and served as Deacon until death. The church has lost a faithful member, and the children a good father.

"I needed the quiet, no prison my bed;
 But a beautiful valley of blessings instead to
 hide;
 A place to grow richer in Jesus,
 I needed the quiet, so He drew me aside."

Done by order of New Hope Church in
 conference March 25, 1978, and written at the
 request of the church by Gertie S. Bkunn.
 Elder George Flippin, Moderator
 Sister Opaline Felts, Church Clerk

CLEE DEXTER SAULS

We, the church at Middle Creek, bow in
 humble submission to the will of Almighty
 God who on June 4, 1978, saw fit to remove
 from our midst our beloved Brother, Clee
 Dexter Sauls. He was born to the late Silas B.
 Sauls and Zadie Wilson Sauls on July 26, 1905,
 making his stay here on earth 72 years, 10
 months, and 22 days.

He was united in marriage to Elsie Perry
 on December 20, 1933. She preceded him in
 death on April 10, 1969.

To this union were born four children,
 namely Mrs. Emily Partin, Mrs. Yvonne
 Williams, Mrs. Cleo Sorrell, and Clee Dexter
 Sauls, Jr., all of Raleigh, N. C. Surviving are
 four grandchildren, three sisters, and two
 brothers.

Brother Clee united with Middle Creek
 Church on the second Saturday in July, 1960,
 and he was baptized the following day by
 Elder Millard F. Westbrook.

Brother Clee loved his church and was
 enabled to attend regularly until about one
 month before his death. He was a faithful
 member of Middle Creek and he represented
 his church in our church correspondence with
 sister churches often as a messenger. He was
 loved by everyone who was blessed to know
 him. He believed in the doctrine of salvation
 by grace.

His funeral service was conducted at
 Middle Creek Church on June 6, 1978, at 3:30
 P. M. by Elder S. J. Sauls, Elder R. L. Fish,
 and Elder T. Allen Johnson. His body was laid
 to rest in the church cemetery to await the
 glorious resurrection of all the saints of God.

Therefore, be it resolved, that a copy of
 this obituary be recorded in our church

records, a copy be given to the family, and a
 copy sent to Zion's Landmark for publication.

Done by order of Middle Creek Church on
 Saturday before the second Sunday in July,
 1978.

Elder S. J. Sauls, Moderator
 Thomas R. Whitley, Clerk

Mrs. Oneeda Boone,
 Mrs. Roselma Pollard,
 Mrs. Joan Crenshaw, Committee

IDA WILLIAMS DENNING

It is with a feeling of much sadness at the
 request of Bethel Church that I attempt to
 write the obituary of my dear mother. I feel
 that any one of my brothers or sisters are
 much more fit to do this than I am. I was not
 expecting to be appointed; yet, I cannot deny
 having the feeling or desire to attempt to
 write something about mama to keep just for
 myself. I had the feeling that this would have
 eased the pain some, because there is a spot
 in my heart that increases in sorrow instead
 of healing. I am trying to pray to the good
 Lord that He guide my pen.

Ida Williams Denning was born January
 25, 1892, and passed from this life March 6,
 1978, at the age of 86. She was the daughter of
 the late Randel and Mary Frances Williams.
 She was married to W. A. (Billy) Denning
 March 7, 1910, who preceded her in death by
 eight years. To this union were born eight
 children of which seven survive. The sons are
 Evitt, Ezra, Carsie, Hyson and Arthur
 Denning. The daughters are Ollie Raper and
 Kizzie Williams. She leaves behind to mourn
 her passing one sister, Alder Brown, and one
 brother, Oscar Williams. Also surviving are
 twenty-one grandchildren and twenty-five
 great-grandchildren.

She united with the Primitive Baptist
 Church at Bethel, October 14, 1928, and was
 baptized the same afternoon by the late Elder
 A. L. Holloway. He was pastor at that time.

Mama was blessed to manifest an humble
 spirit of love which, we feel, was born in her
 heart the hope of glory. We discussed the
 scriptures and that great love many times;
 yet, I could never bring myself to talk with
 her concerning her experience which took
 place long ago. I must have been three or four

years of age. I thought mama was going to die, and I dreamed she did die. I thought the reason that she stayed so busy was to keep from worrying concerning herself. Oftentimes, I would see her crying. I would feel troubled, but never asked her why she was crying. When my father came home, I remember telling him that mama had been crying. On different occasions I could hear papa talking to his mother about mama. I remember my grandmother saying, "there is something good that is working with Ida."

At that time we lived in the little town of Angier, N.C. We children would get so excited when papa and mama would take us on a wagon or buggy to see grandmother Denning who lived with my uncle. She had a large family. When they gathered, everyone seemed to be rejoicing except my mother. I felt surely they loved her; yet, she stayed sorta to herself and had nothing to say. This grieved me deeply and I remember going behind the old smoke house, trying to pray for mama not to die and that she could be like the others.

When I was five years old, papa moved us to the farm near Bethel Church. He said this helped her for awhile. She enjoyed her work and caring for the family. Yet, she continued to have those crying spells. When I was eleven years old, mama offered and was received into the fellowship of Bethel Church. This seemed to give her great relief and so much happiness! Papa was happy too. I was rejoicing along with them. I loved them so much. It seemed like all the world was praising God. I felt like she had suffered the death that I had feared was in store for her for so long. After this mama experienced many heartaches and tragedies, but never again did I ever see the same sad look on her face that I saw before she united with the church. I think all will agree (those that can remember) she looked so peaceful. To me, I felt that I could see the spirit of the Lord on her face.

Mama loved the church and was blessed to attend the meetings until her last illness. Mama and Papa's greatest desire was to entertain in their home their beloved brethren in the Lord. They both always wanted to give everyone a little something which they had made with their own hands.

She was very lonely after papa was taken away. Yet, we believe that her God-given hope and faith kept her to the end. Mama was stricken by a stroke five years before her passing, and from then on she was, more or less, like a little child. About six months after her stroke, she was taken to Holland's Rest Home where God was most gracious in giving Mrs. Holland and her good help the will and strength in making her last days as comfortable as they could.

The precious memories we children have for our loving mother will live on. Although, we miss her more than words can tell, we truly believe she was ready to go, and is at rest at last. If she could only know that her prayers have been answered. Although we children cannot see each other often, we still have that love which she so often spoke about.

Written by her unworthy daughter,

Ollie Raper

This obituary was read and approved by the Church at Bethel while in conference on May 27, 1978.

It was further resolved that a copy of this obituary be put on the church record, a copy be sent to the family, and one sent to Zion's Landmark for publication.

Elder J. W. Hawkins, Moderator
James Carroll, Clerk

VIRGINIA FAY KEESE

My dear wife, Virginia Fay Igo Keese, Ransom, Ky., was born December 2, 1918, at Cripple Creek, Va., and died July 19, 1978, in the Williamson Memorial Hospital, Williamson, W. Va. God blessd us to have her presence for fifty-nine wonderful years, seven months and seventeen days. Her parents were the late James W. Igo and Lucy F. Rosenbaum Igo of Cripple Creek, Va.

In addition to her mother she is survived by her husband, James W. Keese; three daughters, Mrs. Barbara Anderson, Columbus, Ohio, Mrs. Kim Reed, Canada, Ky., and Miss Sonia Keese of the home; three grand children are also left to mourn her passing.

She left strong evidence that she loved her family and the church. Although she never united with the militant or visible church on earth, she possessed that living hope that God

gives His little children. This hope the Apostle said is the "anchor of the soul, both sure and stedfast." Heb. 6:19.

It was her great joy to entertain the saints in our home. Quite a few of the correspondents of the Mates Creek Association have stayed with us through the annual sessions, here in Kentucky. Without the love of God that is shed abroad in the hearts of people, she could not have done this. Many of the ones who have stayed with us will remember her when they read this obituary notice.

Her funeral services were held at the Samaria Primitive Baptist Church, July 22, 1978, at 11:00 A.M. with interment in the Dotson Cemetery, Ransom, Ky. The services were conducted by Elders Woodrow Lake, Charlie Whitt and Elmer Smith; arrangements were by Rogers Funeral Home, Belfry, Ky.

While our loss seems heavy to bear, I would have all to know that we believe that it is her glorious and eternal gain.

Written in loving memory by her husband,

J. W. Keese,
Ransom, Ky. 41552

CINDY PEEDIN

We, the members of Bethany Church, Pine Level, N.C., bow in humble submission to the will of our Heavenly Father, who does all things according to His own will and has seen fit to call from our midst, Sister Cindy Peedin. Sister Peedin was born March 6, 1896, and was departed from this life November 6, 1977, making her stay here on earth 81 years. She was never married. She united with Bethany Church July 6, 1926.

Sister Peedin is survived by two brothers and four sisters. The funeral was held at Parrish Funeral Home Chapel, Selma, N.C., by her pastor, Elder S. J. Sauls.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church, and one sent to Zion's Landmark for publication.

Done by order of the church in conference this the 21st day of January, 1977.

Elder S. J. Sauls, Moderator
Leland Oliver, and
Edith Oliver, Committee

BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed to be held at Bethsaida Church, Harnett County, N.C., beginning on Saturday before the fifth Sunday in October, 1978, and will continue, the Lord will, through Sunday following.

Bethsaida Church is located about three miles north from Benson, N.C. Take Hwy. No. 27 west from Benson for approximately one mile to first hardsurfaced road to your left. Turn left and go about one mile to church on your left.

Alonzo Barefoot,
Route No. 1,
Newton Grove, N.C.

LOWER MAYO ASSOCIATION

The Lower Mayo Association, the Lord will, will be held with the Church at Spoon Creek, beginning on Friday, September 29th, 1978, and will continue through Sunday following, October 1st, 1978.

The association will be held on the grounds of Pleasant Grove Church, located in Patrick County, Virginia.

Those that will come from the south and east, select your nearest route to Hwy. 220. Follow 220 to junction of Hwy. 770. Follow No. 770 to junction at Sandy Ridge Exit. Keep right on through Sandy Ridge north to Virginia Line Road. Turn right and go to next blacktop road which will only be a short distance. Turn right to church.

Those that will come from the north and west will select your nearest route to Mount Airy, N.C. Take Hwy. 89 out from Mount Airy, N.C. Follow to junction of No. 704. Turn left on No. 704 and follow to junction of No. 8. Turn left and follow to first blacktop road that will be just across the N.C.-Virginia state line. Turn right and follow to next blacktop road. Turn right and follow to church.

We invite the brethren, sisters and friends accompanied by a special invitation to our ministering brethren to meet with us. May it be our Heavenly Father's will and good pleasure to enable us to hear that good news

again from that Home on High.

(Elder) Sam L. Gilbert,
P. O. Box 4391
Winston-Salem, N.C. 27105

BLACK CREEK ASSOCIATION

The One Hundreth and Second Session of the Black Creek Association will convene, if it is the Lord's will, on Friday before the second Sunday in October, 1978, and will continue through Sunday following. This session is to be held with the Church at Goldsboro, Goldsboro, Wayne County, N.C.

Directions are as follows: Those coming from the west and south take U.S. 70 Bypass at Goldsboro to where U.S. 117 leaves U.S. 70 and take No. 117 north toward Wilson. Go only short distance to J. J. Hanes Company on your right; turn left, cross railroad and church is short distance on left. Those coming from the north take U.S. 117 Bypass (in Goldsboro) to J. J. Hanes Company; turn right and continue on to church. Those coming from the east take U.S. 117 toward Wilson, go approximately two blocks; turn left on Hooks River Road and continue straight to the church. (You will cross 117 Bypass).

We invite all lovers of the truth to come and be with us. We feel the need of your presence with us.

Paul H. Carraway,
Association Clerk
201 Pine Burr Acres
Fuquay-Varina, N.C. 27526
Telephone: A.C. 919-552-2693

WHITE OAK ASSOCIATION

The next session of the White Oak Association was appointed, the Lord will, to be held with Old Southwest Church, Onslow County, Jacksonville, N. C., the third Sunday, Saturday before, and Monday following, the dates being October 14th, 15th and 16th, 1978.

Directions are as follows: Those coming by way of north and west, follow Hwy. 70 east to Kinston, N. C. At Kinston, N. C., take Hwy. 258 east toward Jacksonville until you reach intersection with Hwy. 53, approximately two miles west from Jacksonville. Turn right on Hwy. 53 at marker. Follow No. 53 for approximately four miles to church on your right. Those coming from east, come through

Jacksonville, N. C. Turn on Hwy. 258 west. Follow for approximately two miles to Hwy. 53. Turn left and follow for approximately four miles to church on your right. Those coming from the south, follow above directions as those from the east, or go to Burgaw, N.C. Take Hwy. 53 east, and follow toward Jacksonville, N.C., to church on left past caution light at little community called Southwest.

We extend a cordial invitation to each and every minister, members, and friends, to come and sit with us, behold our conference, visit with us in our homes, and enjoy the fellowship we hope to receive.

Virgil E. Davis,
Clerk
P. O. Box 178
Palacios, Texas 77465

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, if the Lord wills, with Pireway Church the fifth Saturday and Sunday in October, 1978. Services will begin at 11:00 A. M. Saturday and 10:00 A. M. on Sunday.

Pireway Church is located eighteen miles south of Tabor Sity, N.C., on the left-hand side of Highway 904.

We sincerely invite the ministering brethren along with all of our brethren, sisters and friends to visit and worship with us.

L. M. Vaught,
Union Clerk
Route 2
Loris, S. C. 29569

ANGIER UNION MEETING

The next session of the Angier Union was appointed to be held, the Lord will, with the Church at Raleigh on the fifth Sunday and Saturday before in October, 1978.

Elder John Lee was chosen to preach the introductory sermon. Services will commence at 11:00 A. M. on Saturday, if the Lord will.

We extend an invitation to our brethren, sisters and friends to meet with us.

E. T. Jones, Union Clerk
Route 3,
Fuquay-Varina, N. C. 27526

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ZION'S LANDMARK

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PSALMS
CHAPTER 21

Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

For they intended evil against thee; they imagined a mischievous device, which they are not able to perform.

Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

PSALM 22

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

But thou art holy, O thou that inhabitest the praises of Israel.

Our fathers trusted in thee: they trusted, and thou didst deliver them.

They cried unto thee, and were delivered; they trusted in thee, and were not confounded.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE CHRIST-MAN IN TYPE (JONAH)

For the past approximately two and one-half years, the **Zion's Landmark** has been publishing "The Christ-Man In Type," by the late Elder David Bartley, who in life resided in the State of Ohio. These articles have included treatises or comments on ADAM, MELCHISEDEC, ISSAC, JOSEPH, MOSES AND AARON.

We have had a good response from our readers and subscribers on the publication of these articles. We come now to the one entitled, **JONAH**, who from time immemorial has been a favorite and much-used subject amongst the Old Baptist people.

In this article Elder Bartley utilizes right much scripture from the language of Christ Himself, as well as from the Book of Jonah and the inspirited language of the Apostle Paul. This might seem to be tedious reading to some. However, we believe this use was necessary in order for him to bring out the wonderful doctrinal points which the reader will realize as he reads the article.

We will say again we believe in our humble judgment that this writing of Bartley is exceptionally sound in truth. It is our hope and desire that this truth will continue to be the standard of our paper, the **Zion's Landmark**.

Editor

JONAH

Jonah was a type of God's Anointed in a very sorrowful and deeply solemn way, as no other typical person was, and so the types of the dear Redeemer of the children of men would not be full and complete without the prophet Jonah. For he was a prophet of the Lord, as his name itself signifies. But God said that He would not leave Himself without witness. Therefore, our God raised up and sent a full number of typical men to be His perpetual witness to His people in all time, to represent their precious Redeemer in every part of His ordained work as their full Savior. In this Jonah was a heart-touching and peculiar type for he showed that the Son of man, who should come into the world as an Hebrew Prophet of God, as Jonah was, should lay three days and three nights in the heart of the earth. This was the deep meaning of the fact that Jonah was three days and three nights in the bottom of the deep Mediterranean sea.

Certain of the scribes and Pharisees said to Christ, "Master, we would see a sign from thee." But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in judgment with this generation, and shall

condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 12:38-41. Thus the dear Lord Himself teaches us that Jonah, in the depths of the great sea, and Jonah as a preacher of God in the great city of Nineveh, was a sign of Himself.

Let us notice the clear and strong meaning of our Lord's words: "So shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. Thus God ordained both events; (1) that Jonah should go down into the sea, and (2) that Jesus should go down into the grave. There was no other way, no escape, for either Jonah or Jesus.

But it may be truly said, that it was for the disobedience of Jonah that the great fish swallowed him up in the deep sea, while Christ, of whom he was a type, was obedient. Yet, it is also true of Jonah, that he learned obedience to God through suffering, and so he fulfilled the will of God in sending him to Nineveh, although he must first be three days and three nights in the great deep. So did the Son of man fulfill the will of God in sending Him into the world; but, O sorrowful to tell! He, too, learned obedience to God through suffering, and such suffering as neither Jonah, nor any other prophet of God, could endure. We read: "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; and thy billows and thy waves passed over me. Then I said, I am cast out of thy

sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped round about my head. I went down to the bottom of the mountains; the earth with her bars was about me forever; yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple." Jonah 2:1-7.

We sorrowfully read again: "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Hebs. 5:7-8.

"And He came out and went, as He was wont, to the mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation. And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from Me: nevertheless not my will, but thine, be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." Luke 22:39-44.

"Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little far-

ther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from Me, except I drink it, thy will be done." Matt. 26: 38, 39, & 42.

"And about the ninth hour Jesus cried with a loud voice saying, My God, my God, why hast thou forsaken Me? Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves, after His resurrection, and went into the holy city, and appeared unto many." See Matt. 27: 46, 50, & 52.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Hebs. 2:9.

O how heart-rending is all this unutterable suffering of the obedient Son of man! and how divinely lovely is His unresisting and perfect submission to His Holy Father's will, in patiently enduring all this infinite woe and agony of soul! Oh how His beautiful example should reconcile us to our light afflictions, and hush and quiet us into un-murmuring patience! The loving Son of God has taught us by His own example that His and our Father

knew best, and that His will is wise and good and best. He knew that His Father loved Him perfectly, and that, if it were possible, He would, therefore, hear His most touching cry to Him, and remove from His agonizing Son the cup of atoning suffering, even unto the death of the cross. That the Holy Father did not remove it, is positive proof that it was not possible for Him to do so, as His submissive Son knew. To say that God might have taken suffering and death away from the holy and harmless Man, and appointed some other way, would make void His word in Eden, that this Son should bruise the serpent's head, and should "swallow up death in victory," as He declared by the prophet Isaiah, Yea, it would say that there was no truth in the prophets of God, nor in the priesthood that He ordained, in which every bleeding sacrifice foreshadowed the suffering, bleeding, dying Lamb of God. It would also deny that any of those holy men of God, and the mighty things which He wrought by them, as Joseph and Moses and Joshua, represented Christ and His glorious work of salvation. To say that the cup the Father gave the Son to drink might have been dashed to the ground, and the smiting sword of Justice turned aside from Him, would deny the truth of Christ's "sign" that He gave to the Jews, and would make the fact that Jonah went down to the bottom of the sea a mere accidental event, having no meaning or lesson in it. It would say, that the prophet Jonah might just as well, yea better, have gone to Nineveh at first, and so have avoided his foolish disobedience and worse than useless effort to go to Tarshish, and have escaped all the fearful suffering that

came upon him thereby. To say this, would charge ignorance and folly to the all-wise God of the universe, and would deny both His foreknowledge and predestination of all things and His eternal purpose in all things, and His power over them.

Who, that reveres, loves and fears God, can fail to see the ruinous consequences of this position or assumption. But, yet, there is just as much reason, or rather unreason, in saying that the cup, the dreadful cup, might have passed away from Jesus, and from Jonah, as to say that the cup of suffering and of sowing in tears might pass away from any other child and servant of God. But, it is not so; for the same Father's Hand that filled the cup and gave it to His beloved Son to drink with the same wisdom and love filled the deep cup of Abraham, Isaac and Jacob, of Joseph, Moses, Job, and Jonah, and gave it to them. Only in drinking that cup could it pass away. "The Mighty God, the Everlasting Father," does not sport or trifle with any of His children, neither does He needlessly afflict them. O never! but every drop in their cup, be it joy or grief, life or death, the loving Father's Hand gives in that cup. In wisdom and goodness and mercy He gives it, not only for His own glory, but as well for the good of His child. O, we adore and bless, love and trust in this Father and God!

Yet, the pleading cry to Him of His suffering Son authorizes us to pour out our troubled soul into the pitying ear of our Father, and ask Him to remove the bitter cup, if it be possible, because we do not know His will and purpose in our afflictions and trials; for if we must drink the deep cup, which is beyond our strength, He will send His angel

of mercy to minister to and strengthen us. O how infinitely better this is, than to be adrift upon the black sea of stormy and chaotic Chance! to either swim, or sink, get saved or be lost, reach the desired haven or perish, as our little knowledge and less strength may decide.

Having seen all this solemn truth, and received instruction and comfort from it, let us now notice again "the sign of the prophet Jonah," and we shall see that he also, like "the Prophet of Nazareth," was made submissive and obedient to the will of God, even though it were for him to go down into death. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said everyone to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said

unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them." Jonah 1:4-10.

We read of the greater than Jonah: "And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him." Matt. 8:27.

"Then said they unto Him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And He said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord and made vows."

All this is very wonderful, for it is the Lord's doing. How true were the words of Jonah! and how unresisting

was he! yea, how ready to die, that the men in the ship might live! In this, how truly Jonah was a "sign" of the Son of man! who, when he was to be cast into the great deep, also meekly gave himself up. "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground" Judas was with them. "Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He? If therefore ye seek Me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest Me have I lost none." John 18:4-9 "I lay down My life for the sheep." John 10:15.

So did Jonah obediently yield himself up to the sea for the precious lives in the ship, and in so doing he was their salvation. How true was their prayer, "We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee." Yes, "as it pleased thee." The men saw this and knew it. Jonah, the prophet of the Lord, had so told them, that this deadly storm was upon them for his sake; that is, because he was one with them in the ship. Until Jonah was numbered with them, the Lord did not send the storm upon the ship.

There is a deep and solemn spiritual truth in this, and in the beseeching prayer of those in the ship. They implored God, that He

would not let them perish because they must deliver up Jonah to the sea, nor lay upon them innocent blood; "for thou, O Lord, hast done as it pleased thee." This was true in the person of Jonah, and as true in the person of Jesus, when they went down into the sea, and into the heart of the earth. Not that Jesus was a transgressor in His own spotless person, O no!, yet, He was numbered with the transgressors in God's account, and He bare the sin of many. For verily the disobedience of His people was His by righteous imputation, just as the debt of the married woman is her husband's as well, and his payment of the debt is her justification in the law.

The truth is this: "And the Word was made flesh, and dwelt among us." John 1:14. This was the Son of man. He was then one with His bride under the law, and was equally responsible with her for her disobedience, and all her violations of the law were His as the Bridegroom and the Head of the church, which is His body. He must meet the fury of the overwhelming tempest of sin-avenging justice, or all in the ship of Zion must perish in the sea of destruction. His righteous obedience of suffering unto death is the only way for the disobedience of His people, His many members, to be taken away, and for they themselves to be saved and made righteous.

Jonah said, "Take me up, and cast me forth into the sea: so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." Jonah 1:12. But the men rowed hard to bring the ship to land, and to thus save Jonah and themselves from perishing, but they could not. And thus they knew that

their own arm could not save them, nor their best efforts help them. No, nor could their idol gods, upon whom they had called, do them any good. They had cast out into the sea all the wares or goods, to lighten the storm-beaten ship, in the hope that it might outride the furious tempest. O how earnest and desperate were their struggles against death, which had come so near them! But the fury of the tempest increased the more against them, and all they could do against it ended only in despair.

Such is the agonizing experience of all whom the Lord delivers from so great a death. The heavens gather blackness above them, and their soul is tempest-tossed upon life's engulfing sea. God Himself must rescue them, or they must perish. This was true of Jonah himself, and his only hope was in God, whom he feared. Of His new covenant people the Lord says, "for all shall know Me, from the least to the greatest." Hebs. 8:11. "And they shall be all taught of God," says His dear Son. See Isa. 54:13.

We have now seen how all that were in the ship were taught of Him, It was through fearful peril, suffering and loss, but the divine teaching was effectual, for it cured them of idolatry. So it is with everyone whom the Lord teaches.

One hope only of salvation was left to the now God fearing men in the ship. They most sorrowfully knew it, because God has thus taught them, and so had the prophet Jonah, who said to them, "Take me up, and cast me forth into the sea." Jonah 1:12. O this was to them a heart-breaking sorrow! yet, it was the way of God, and the good way. Unto this very end and for this same purpose the Lord had sent Jonah

down upon this sea voyage, and then sent the great tempest; for the Lord's idolatrous people were in the ship, as well as in the great city of Ninevah; and so God would send Jonah, the sign of the Son of man, both into the ship and into Nineveh, to save them. To deny this, is a denial of the wisdom and goodness, power and providence of God, which is faithless infidelity. True enough, the disobedience of Jonah was the moving and active cause that sent him forth in the ship, and forth into the sea, but God in the riches of His mercy ordained it so; for in this way He would make His suffering servant a blessed sign or type of His suffering Son. This way of suffering and of sowing the precious seed in tears is the blessed way of God, both for Jonah and Jesus to learn obedience. Yea, and all who come after Christ into His perfect obedience, must learn obedience through His sufferings being fulfilled in them; for thus has God predestinated that we shall be conformed to the Holy image of His beloved Son. God in His infinite wisdom knew that the only way into Holy obedience and life and a glorious immortality is through suffering unto death. We cannot too well understand this sacred truth; for only this faith in God will support and comfort us in tribulation, and inspire us to say with David, "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

The wisdom of men, which is foolishness with God, will disdain and reject this truth, but vain man thus replies against God.

But in this simple and sublime faith in the Lord God Omnipotent, who reigneth everywhere, suffering

Job said, "Though He slay me, yet will I trust in Him." Job 13:15. Jesus, our Prophet, teaches us to say in prayer to our Father in heaven, "Thy will be done in earth, as it is in heaven." Matt. 6:10. This proves positively that God's will is done; for His Holy Son would not and could not teach His apostles and us to pray a falsehood.

This faith and trust in God is the victory that overcometh the world. It was this that made both Jonah and Jesus obedient unto death. It was this trust in God that led the perishing men in the ship to most sorrowfully take up the prophet of God and cast him forth into the sea. So it is in this same revealed faith in the heart of each humble believer in Jesus that he says in tearful sorrow, "Twere you, my sins, my cruel sins, His chief tormentors were." "Christ died for our sins according to the Scriptures," says faithful Paul. Therefore, if we had not sinned, then Christ would not have died. But, unless Christ had died, then there would not have been any resurrection of the dead. Indeed, there could not have been any resurrection unto life and glory. "For since by man came death, by Man came also the resurrection of the dead," says Paul. Then, as certainly or absolutely as God foreordained that His Holy Son should die in the flesh, and redeem His people with His precious blood, as testifies Peter, so did He likewise foreordain that by one man sin should enter into the world, and death by sin, and so death should pass upon all men. See Roms. 5:12. We, therefore, read in the word, "And as it is appointed unto men once to die, but after this the judgment; so Christ was once of-

ferred to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebs. 9:27, 28. When He appeared on earth the first time, it was with the sins of His people upon Him, which He bore upon the cross, and put them away by the sacrifice of Himself. To each one of His believing people He has thus appeared once, and they are looking for Him to appear the second time, and He will come at the appointed hour, and will not tarry. And when He appears to us the second time, then both Christ and His people shall be without sin. That will be on heaven's side of the grave. "Then shall we also appear with Him in glory." Col. 3:4.

Jonah must, therefore, be swallowed up in the sea three days and three nights, and so must the Son of man be swallowed up three days and three nights, before Jonah should arise and go to Nineveh and save the city, and before the Man Christ should arise in the glory of His power, and swallow up death in victory, and save all the people of the city of God. The sign or figure was established and made sure by the mighty God of Jacob, and glorious was the result; and so much more gloriously sure shall be the end unto which Christ both died, and arose and revived.

Let us see what God wrought by His servant Jonah. "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." Jonah 1:16. They were delivered from death, and saved from idolatry, to worship the only true and living God. Who will now presume to say, that the Lord did not most wisely and mercifully send the storm upon the ship, and

then send Jonah down to the bottom of the sea?

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." At the end of that time Jonah said unto the Lord, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." Jonah 2:9. This is verily true in the experience of the men in the ship, in the experience of Jonah, in the experience of the city of Nineveh, in the experience of the Son of Man, in our own experience, and in the experience of all the saved (His elect), in time. We notice that all this salvation was on earth and in time. Whoever, wherever and whenever anyone is saved, "Salvation is of the Lord." So Jonah preached, so the Son of Man preached, and so Moses preached, saying, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord." Deut. 33:29. "Neither is there salvation in any other." Acts 4:12. Jesus is salvation. All else is idolatry and condemnation.

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord." Jonah 2:10, and 3:1, 2, 3. This was the obedience of faith, learned through suffering, according to the will of God. We do well to notice here that even the great fish obeyed the Lord. The Lord had prepared and sent it to the side of the ship, ready to swallow up Jonah at

the very moment he was cast out of the ship. The Lord had increased the fury of the storm until the shipmen could not longer keep Jonah on board. The Lord is never too soon, nor too late. He is always on time. "His work is perfect." Deut. 32:4.

So when the meek and lowly Jesus said to the wicked, "This is your hour, and the power of darkness," (Luke 22:53), neither the deeply sorrowing mother and disciples, nor the hard efforts of Pilate, the governor, to release Him from the murderous Jews, could hold Him back from going down into the heart of the earth; for this was God's own appointed way, and Jesus must be true to His own type. Great was the sorrow, fearful the suffering, and appalling the vengeful tempest, when the power of darkness was poured forth against God's Anointed. Yet, God's wisdom and love, power and mercy were in it for there was no other way to save the ship and the city, the church, the children that God in love gave to His Son. Through death, He must deliver them from all this that would swallow them up in wrath.

But O, let us evermore bless the Lord! for at the end of the three days and three nights, not one moment longer, could the great fish, nor the deep sea, hold the prophet Jonah, who must then arise and go to Nineveh, that great city, preach righteousness in it, and save the city. No, nor could all the now destroyed powers of darkness, nor the great stone, nor the king's seal upon it, nor the Roman soldiers, nor death and the grave, confine the sleeping body of the dear Son of man one moment beyond the early dawn of the third day. "He is not here; for

He is risen," said the rejoicing angel to the weeping sisters.

And as the obedient prophet of the Lord preached the word of the Lord in the great city of Nineveh, and they all repented in sackcloth and ashes, and the Lord spared the city; so the living Savior of His people says, "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation." Psa. 40:9, 10.

"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Hebs. 2:11. Praise unto God. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Isa. 61:1, 1.

The triumphant Son of man Himself fulfills this glorious ministry of His, even as the prophet Jonah himself preached the word of the Lord in the city of Nineveh. The ministry of Jonah was effectual, just as God ordained that it should be. And so the angel Gabriel said to Joseph, "And thou shalt call His name JESUS: for He shall save His

people from their sins." Matt. 1:21.
 (Elder) David Bartley, (Dec'd.)

EXPERIENCE

Dear Elder Mewborn,

Several people have asked me to write my experience and send it to the Landmark. I don't know if I have an experience of Grace, but I do feel a force from some power to write some of my feelings and travels in this life. If it be of God, I hope someone will be caused to witness with me. I don't know when I didn't believe that the Primitive Baptist was the true Church of the living God. I hope I have reason to believe in the Revelation of God and that no man can direct His steps.

When I was a very young girl, I was awakened by the heavy lick of a rod. It was the most painful thing that had ever hit me. When I was really awakened, I knew that no one had outwardly hit me. As time passed from time to time I could feel my body diminishing and it would descend in front of me until there was nothing left but a speck that was as clear as crystal. This sight always frightened me. I hope by the revealing power of God through the years that I have been made to feel this sinful flesh disappear when there was nothing left but the **Seed of Christ**, the hope of eternal glory that is in a child of God. The most painful thing in my life is when my sin is revealed to me and I am made to know I have done nothing good in all my life.

When I was twenty-eight years old, I felt the sentence of death upon me. I lay awake for three weeks, afraid to sleep, that I was going to die and that surely hell was my portion. I was waiting to arise one

morning when a voice spoke to me and said this is the hell that Elder Letcher Martin goes through in order to preach the doctrine I bid him preach. I didn't want any part of it. I tried to beg God to let me be a wife to my husband, a mother to my sons, and be able to work. I had to go among the Primitive Baptist from time to time, but it seemed that my main interest was in trying to do for my family and work.

One night without uttering a word, I felt my breath going from me. I thought, "thou knowest Oh Lord, I believe that thou hast all power; that nothing is going contrary, Oh Lord, to thy will and purpose. Thou knowest I'm not satisfied with things as they are." My husband was lying beside me, but another Arm went under me so tenderly in love, so peace revealing, I trust, that He controlled all things. For two weeks I was satisfied that everything was just right as it was. Time passed and from time to time, I continued going amongst the Primitive Baptist.

Suddenly, the interest of the church was taken from me. I thought, as I always had previously hoped, that I would be given an experience of grace, but to this point in my life it was in vain. I said, "I'll live my life," and for several years I went through hell because I couldn't do the things that my flesh were lusting after. I wanted to be right, but there was something in me that was also condemning or constantly letting me know that I was wrong. During this time I still had to go and be where the Primitive Baptist were.

In 1959 I went to the association at Flat River Church on Sunday. I remember that I did not want to go. Our moderator was opening the door

of the church and began preaching. I saw a pure stream coming down from above into him, from his mouth into me. A voice spoke and said, "this is the truth." What previously had been bothering me had now left me. It has never been on me again. I was brought out praising God and declaring I would do anything that God would let me do. I felt that it was by the restraining grace of God that it was as well with me as it was.

A year later, I hope in the fullness of time, I was brought before the Church at Rougemont, Rougemont, N.C. Before I married we were at Rougemont Church for an all-day meeting. I was caused to look at the little, unpainted church building, when something left my breast and went out to that little church. I told Papa about it; he said, "someday I believe that you'll see something from that." I believe I was drawn there beyond my control and made so willing to go and ask for a home, declaring that I had nothing. I also felt to be less than nothing, that if God did not keep me that I was ruined and gone forever. That was in 1960. Eighteen years have passed. I was baptized eighteen years ago today by Elder Martin.

I am no better today than the day I was born. I hope something has been done for my poor soul that I couldn't and did not do for myself. The Lord has been good to this poor sinner. Things have grown harder and I realize my weakness more. It seems that my travels have been such that I am brought through things where I previously could not see the way. However, I have been made willing to press on.

I dreamed one night that I was pressing through this wilderness. When I awoke, I was so tired. I cried,

"Lord I am so tired." Then I was in this narrow path of gold, hedged in on both sides. As far as I could see from behind and in front, this path was before me. I was in amazement for I knew I was in that path. I was satisfied for a few days, but then I knew I had not seen the end.

About two weeks later I dreamed I was where the late Elder George Hill was at meeting. I believe we were given to embrace spiritually. I told him that I had always wanted to hear him when blessed in speaking. In our presence there was nothing but love. He did not speak, but just smiled. I awoke in love and I seemed to float in it for two days. I thought I wouldn't ever doubt again. I have doubted many times since and continue to do so to this very day and hour.

Before our association (Lower Country Line of N.C.) this year (1978), the dear ones that have passed on were on my mind. I had a longing to see them. I hoped that God would bless or enable me to go the three days. I was glad to see the dear people. Some of the Elders came forth preaching my conviction regarding this doctrine, being caused to defend what I hope that I believe. Sunday a line in a hymn, "join in the celestial song," kept ringing in me all day. On Monday morning, I awoke. It was pouring rain. I, being in a wheelchair, didn't know how it would be. Our third son is still with us at home. I was depending on him to take me to the association. Our boys, I feel, have been a wonderful gift to me. I saw something that morning, if not deceived, so pressing me that I tried to beg God to please let me be among those people that day. Gerald was ready to take me.

I felt that the preaching was good, (on Sunday), but I didn't seem to rejoice in it as I had been given to do on Saturday. The hymn was given out, "Jesus thou art the sinner's friend." The verse, "Howe'er forsaken or distressed,

Howe're oppressed I be,
Howe'er afflicted here on earth,
Do thou remember me,"
touched me deeply.

The meeting closed that day with "How Firm A Foundation," followed by "O Beautiful Hills Of Galilee." I don't know when I began shedding tears, but when they got to the last two lines,

"That soul, though all hell
should endeavor to shake,
I'll never, no never, no
never forsake!",
relief came. Then I believe that I was joined in that celestial song with a celestial people once more, for heaven came down my soul to greet. "We're traveling home, one by one,
Across death's river, our friends
are gone,
And we are following, one by one."

Oh, how I wanted to go home to my God. I haven't been able to say "My God" many times, but hope when I was enabled that it was in Spirit and, indeed, in truth.

I am in the valley most of my time. It seems that it takes more affliction to keep me down than anyone. I hate the sin that dwells in my flesh and long to be free of it. I believe the flesh seeks after the things of the flesh and would have no part of the trials, troubles, tribulations, endurance, patience and waiting upon the Lord that we have here. I trust that I believe in the God who is able to subdue all things unto Himself, even me.

May God in mercy, guide and keep me is my cry and plea and give me strength to endure whatever awaits me in this life. When the breath leaves this body, I hope He will be with me and that my body will rest to be raised in the glorious likeness of King Jesus, be like Him and be forever satisfied. Praise be unto His holy name.

I hope that I love all the saints of God.

Yours humbly in hope,
(Mrs.) Gladys Hawkins Clayton
Route No. 1, Box 37-A
Rougemont, N.C. 27572
July 16, 1978

THE SOVEREIGNTY OF GOD

God fore-ordains everything which comes to pass. His sovereign rule extends throughout the entire Universe and is over every creature. "For of Him, and through Him, and to Him, are all things." Rom. 11-36. God initiates all things, regulates all things, and all things are working unto His eternal glory. "There is but one God, the Father, of whom are all things, and we in Him: and one Lord Jesus Christ, by whom are all things, and we by Him." I Cor. 8:6. And again, "According to the purpose of Him who worketh all things after the counsel of His own will." Eph. 1:11. Surely if anything could be ascribed to chance, it is the drawing of lots; yet, the Word of God expressly declares, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. 16:33.

God's wisdom in the government of our world shall be completely vindicated before all created intelligence. God is no idle Spectator, looking on from a distant world at the so-called happenings on the

earth. He is Himself in His own wisdom shaping everything to the ultimate promotion of His own glory, according to His own Will and purpose as established before the foundation of the world. Even now He is working out His eternal purpose, not only in spite of human and Satanic opposition, but by and through means of them. How wicked and futile have been all efforts to resist His will! The final consummation of all things and the destruction of the wicked shall one day be as fully evident as when of old He overthrew the rebellious Pharaoh and his hosts in the Red Sea.

It has been well said, "The end and object of all is the glory of God." It is perfectly, divinely, true that "God hath ordained for His own glory whatsoever comes to pass." In order that we may be given to know that this truth is secured from all possibility of mistake, we have only to remember who is this God, and the glory that only He seeks. It is He who is the God and Father of our Lord Jesus Christ, of Him in whom divine love came seeking not her own, but He was among us as "one that serveth." Luke 22:27. It is He who, sufficient in Himself, can receive no real accession of glory from His creatures, but from whom "Love" as He is "Light" cometh down with every good and every perfect gift, in whom is no variableness nor shadow of turning. Of His own alone can His creatures give LOVE to Him."

The glory of such an One is found in the display of His own goodness, righteousness, holiness, truth; in manifesting Himself as in Christ He has manifested Himself and will forever. The glory of this God is what necessarily that all things

must serve-adversaries and evil-as well as all else. He has ordained it; His power will insure it. He will obtain glory from it.

Arthur (A.W.) Pink
Selected for Zion's Landmark
by Elder Charles R. Ball, Sr.
Martinsville, VA. 24112

PAPER APPRECIATED

Dear Brother Mewborn:

I been wanting to write to you for sometime to have my subscription to the **Zion's Landmark** renewed. Funds to renew same are herein enclosed.

I have been in the hospital and later in a nursing home for a period of seven weeks. I am home now but am not too well. I am eighty-five years old.

It ran in my mind to tell you that reading the paper is the most pleasure I have left. I know that it is a task to have the paper edited and published. May the good Lord bless you! I am also enclosing extra funds for someone unable to pay for it.

Your unworthy sister,
Lillie M. Fridell
200 South 7th Street,
Hiawatha, Kansas 66434
August 4, 1978

ENJOYS READING EXPERIENCES

Dear Elder Mewborn:

I am sending a check for six dollars to renew my subscription to Zion's Landmark. I enjoy the editorials as well as every letter of experience.

Humbly, yours in hope,
Mrs. Thomas Inman,
Route 3, Box 40
Tabor City, N.C. 28463
August 8, 1978

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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EDITORIAL

OBSERVATIONS ON THE INSEPARABLENESS OF DOCTRINE, ORDER, DISCIPLINE AND PRACTICE

"Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on

timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." II Sam. 6:1,2,3,4,5,6,7.

In attempting to offer such unworthy views as, I trust, the Lord has given me on the above subject, I am mindful that by nature I am carnal. My hope is that the true, living God has given me by divine revelation the correct meaning of the above scripture. In the years of my life I have heard two different versions or interpretations of the above scripture. I may touch on the version of which I cannot agree in the latter portion of this article. In the meantime I shall attempt to state the meaning of the scripture as I now understand it.

We all know from the reading of scripture that as long as the ark of God went before the armies of Israel they won their battles against their enemies. Not a single instance is recorded in the scripture to the contrary. Only when the ark was removed from their presence was when they lost the battle. All of this signifies that the Lord, (and He alone) has ever fought the battles of His people and when He was with them the battle was won. Israel anciently and His church today (God's chosen people) must have His divine, immediate presence with them to overcome the enemy. Otherwise, the cause will turn to vanity and with the withdrawal of that presence the end result will be defeat, chaos and confusion.

It is to be understood by the same

token, that not only with the withdrawal of the ark of God from Israel's presence mean't trouble for them, but with the wrong or improper approach to this ark of God also mean't trouble for them. This signifies that the way of the Lord's chosen people here in the world is a difficult one in which to travel, and that one wrong move (without His keeping presence) can mean great trouble for them.

There is a peculiarness in the writing of the scripture text above, and I would ask the reader in the outset to strictly observe the following points in order to see the true meaning of this scripture as follows. When David went to the house of Abinadab, his (Abinadab's) two sons (they were brothers, Uzzah and Ahio), brought forth the ark of God on the new cart. "They drave the new cart." II Sam. 6:3. **Only Ahio went before the ark.** "And Ahio went before the ark." II Sam. 6:4. There is no reference whatsoever in this instance to Uzzah bearing the ark with Ahio, as he only, Ahio, "went before the ark."

I see here an unequal yoking together. Error will not stay yoked with truth, neither will the doctrine of conditionalism stay yoked with the doctrine of predestination. II Cor. 6:14 reads, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" There is a definite distinction here between the two men as to the position they occupied spiritually. This distinction to my understanding is a most significant one in a spiritual sense. The scripture leaves

no doubt that Ahio occupied a different position in the carrying forth of the ark than did Uzzah. Ahio was a God-called, chosen vessel, bearer of God's truth. Uzzah was not. Uzzah bore the ark in a natural sense and Ahio bore it in a spiritual sense. Those that are made to walk before the Lord in His fear have no choice. He is the one who puts them forth into battle and He goes before them and He is behind them. "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." Ist Tim. 5:24, 25. Ahio went before the ark, by faith, his sins and knowledge of sin had been revealed to him by the Lord, but the case was quite different with Uzzah.

The scripture reads, "And they set the ark of God upon a new cart." This new cart can represent none other than the Gospel (being the power of God) of the Son of God. The meaning or definition of the word "cart" is simple. "It is defined as a small, open carriage used to convey or deliver goods." To the eyes of men and of the world, yes, this is a small carriage, but to the raptured eye of faith that beholds the unlimited power in the Hand of God, it is as the patriarch David described hundreds of years ago, "Who maketh the clouds His chariot: who walketh upon the wings of the wind." Ps. 104:3. The newness of this cart is that characteristic of the Gospel of the Son of God, though old by existence, is always preached anew in every instance. Each and every deliverance, if it is a true one, must have the same truth but a brand new

application on each occasion. It was on this new cart that the ark of God rested and was carried. In this ark were the two tables of stone, signifying the fulfilled law of God (that came by Moses) executed by Jesus Himself, the golden pot of manna, which has ever fed and only feeds the hungry souls of His chosen vessels of mercy, and Aaron's rod that budded, a figure of the elect church that was chosen in Christ Jesus before the foundation of the world. I have to believe that this rod points to the Tree of Life that was in the Garden of Eden and the Apostle John mentioned it in the Book of Revelation as having seen it in the "pure river of water of life," "in the midst of the street of it, and on either side of the river." This is that river of God's eternal Love. Rev. 22: 1,2. Those that were chosen in Christ before the world began will come forth at God's appointed time, even as the fruit of this tree, "yielding her fruit every month." Rev. 22:2.

There have never been but two ways, the wrong way and the right way. God in His infinite wisdom ordained these two ways. I once heard a faithful, departed Elder, (now sleeping that blessed sleep in hope of the glorious resurrection) say on one occasion that "there were enough ways in the world for every man to have one of his own. Further, that there were enough people in the earth for everybody to be wrong." This is very true from the standpoint of Adam (who fell in the beginning of time according to God's eternal will) with all of his posterity. The Bible states that there are two ways. One is described by the language of Jesus as "wide is the gate, and broad is the way, that leadeth to destruction, and many there be

which go in thereat." Matt. 7:13. The other way He describes, "Enter ye in at the strait gate." "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14.

Man in nature because of Satan's deception of Adam in the Garden of Eden is deceived. He not only is deceived but he is blind and he is lost. Since the beginning of time (according to the purpose of God) evil men have crept in among the flock. The Bible says as much. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4. Just because the ark of God looked unsteady and shook because of the oxen in the eyes and sight of men did not necessarily mean that it was unsteady and shook in the sight of God. Oxen in the scriptures relate to and have reference to God's servants, His ministers. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" Ist Cor. 9:9. Let us remember that with the oxen that bore the ark of God were two men, Uzzah and Ahio. They also are figurative of the ministry (the Elders) in a natural sense as they serve the flock of God, His church, while here in the earth. Some of them are truly, God called ministers, and some, though they have the badge, as the prophets of old (the badge signifying outward ordination of men) are false. God has ordained enough afflictions and trials for His church that at His appointed time (he has a set time for these things to take place) that

troubles will arise in Zion. It is recorded that "offenses will come, but woe unto him, through whom they come!" Luke 17:1

God had a wonderful purpose in the place that Nachon's threshingfloor fulfilled in this scripture. A threshingfloor is a place where the grain (wheat stalks) are beaten out by treading, striking with a flail. The result of this threshing is the separation of the chaff from the wheat. God's church today is still passing by the threshingfloors. It will continue to do so until the end of time. Momentarily, according to His purpose, the noise (trouble) from it may frighten his servants, as it did the oxen here, but His blessed peace will reign in the hearts of the true ones, being anchored by hope in Him. By the same token the false will arise, revealing itself, only to the end of destruction. Carnal nature will always show itself, arise, come forth with great zeal and knowledge as to how matters can be remedied and corrected. The Bible describes those who fall in this category as follows, "For I bear them record that they have zeal of God, but not according to knowledge." Carnality in or amongst the flock of His sheep will always make itself manifest sooner or later. This fact is inevitable. Those of His flock who are kept humble, have been made afflicted in the strait gate and narrow way, will have no desire to interfere or endeavor to assist. These are given to know that the ark of God, like the Lamb of Glory Himself, of whom it was prophesied, "smite the shepherd and the sheep shall be scattered: and I will turn mine hand upon the little ones," (Zech 14:7), will also continue to lead, regardless of all the volun-

teered advice and counsel of men. Rest assured, however, (and this has been true down through all the ages of time and is true to this present hour) that vain man will run and "put forth his hand," as Uzzah did, "to the ark of God, attempting to take hold of it." There has never been a case yet of this kind but what the so-called adviser and counselor lost his life. "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error, and there he died by the ark of God." II Sam. 6:7.

David was afraid when he saw this awesome sight. What fearful one is there among the flock today but what is made to stand in fear of the great, eternal and everlasting power of the Almighty God, seeing that it is only a miracle of divine grace that he has been kept in the path thus far? God rules in the hearts of His people by the power of this fear and love that He gives the little ones of His awesome power. An evidence that we are truly traveling in this way (this strait and narrow way) is that He rules in us to the extent that He does not let us have our own way. If He should withdraw from us, leaving us to our vain selves, surely, surely, we would be left in the state and condition of Uzzah who lost his life. David said after seeing the sight, "How shall the ark of the Lord come to me?" Had he not been kept by the power of God in that instance, it could just as easily have been him (David) and Ahio rather than Uzzah. As much as he (David) wanted that ark, it is recorded, "So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obededom the Gittite." II Sam. 6:10.

Although David and the children of Israel later obtained the ark, it was not left up to them to say when and where.

This same ark today, my brethren, will continue to lead the army of true Israel, (and the armies of Heaven) while in their warfare here below, as it did anciently, totally unaided and unassisted by the volunteered efforts and advice of vain, fallen man. It may lead them through many dark valleys, by many disturbing threshingfloors, and many rough journeys, but be rest assured that it (the ark) will always be in place as the ancient pillar of fire by night and the pillar of cloud by day. It was these two pillars, like the ark of God, that led the children of Israel through the barren wilderness (this world of woe and sorrow) finally to that glorious promised land, their eternal home in heaven. May it be God's will to ever keep us, lest we stray, as He did David of old from this destruction and the final fall when the wicked shall go away into eternal punishment. Matt. 25:46.

I have heard the interpretation advanced that Uzzah's reaching forth to steady the ark represented regeneration or a quickening. This cannot be true inasmuch as the scripture plainly states that God's anger was kindled upon Uzzah for his error. There is a parable in scripture called "the parable of the vineyard." Matt. 21:28. It is recorded that "a certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and

went not. Whether of them twain did the will of his father?" This parable was spoken by Jesus to the chief priests, the elders of the people and those who surrounded him in the temple. "They say unto Him, The first." Jesus confirmed their answer by saying, "the publicans and the harlots go into the kingdom of God before you." Matt. 21:31. Ahio would fall into the category of the first son, while Uzzah would fall into the category of the latter. Volunteers that creep in among the flock are in trouble and this trouble will assuredly lead them to more trouble.

Since early Biblical days, men have gone on record with such statements in recent centuries that "The doctrine of this high mystery of predestination is to be handled with special prudence and care, etc." (London Confession of Faith). While this may sound good to human wisdom and knowledge, may I be privileged to say that men have never handled this doctrine anymore than Uzzah handled the ark of God in the text of this article. If he attempted to do so, we have already been told and seen the end result or consequence of such action and effort. I remember on one occasion over twenty years ago when an elder was called off into privacy (to one side) after the conclusion of a meeting by another (older) minister, just a few years his senior. The older minister told the younger one that "predestination is all right just so long as you do not carry it too far, and to watch and make sure that you do not do that." I cannot believe that any man has ever carried the doctrine of predestination anywhere. It seemed that the older one had the cart before the horse.

Neither can I believe that any man has ever handled this doctrine and divine truth as suggested by the first sentence in this paragraph.

I find on record in the scripture that there is only one class that is enabled and made qualified to handle these things. In Colossians 2:20, they are referred to and called the "dead with Christ." Just as it is impossible for carnality to handle the pure Word of Life, also is it just as much impossible for faith to become mixed with sin and the flesh. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Col. 2: 20, 21. The mystery of Godliness pertaining to the righteousness of God is revealed only from "faith to faith." See Roms. 1:17. "The Dead with Christ", as mentioned above, are the same ones who have "become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, etc." Roms. 7:4. The "Dead with Christ" will "touch not, taste not;" nor "handle not" the unclean thing, referred to herein as the "commandments and doctrines of men." Col. 2:20, 21. Christ gave them power "to tread on serpents and scorpions, and over all the power of the enemy," saying, "nothing shall by any means hurt you." Luke 10:20. He even said "if they drink any deadly thing, it shall not hurt them." Mark 16:18. What an immunity that the Son of Man gave His people when He was lifted up.

In closing this article I would like to mention an incident said to have

taken place among the Old Baptist a number of years ago. It was reported that a case of a disciplinary nature had arisen in a church when it became necessary for the church to appoint a committee to visit certain members of the church body who were involved in an unpleasant matter because the welfare of the church was (at that point) at stake. In conference the church was considering the selection and appointment of the committee, as such. One brother jumped up, saying, "Brother Moderator, I feel that I (for one) am qualified to go since I know much better one of the members involved, live close by his home, and have known about this situation for some time." The faithful moderator overruled his action in conference by simply saying, "Brother _____ just disqualified himself." If not mistaken here was one who had the same spirit (carnal) as did Uzzah. His hand got too close to the ark. May God in His tender mercy and infinite wisdom keep us that we never bring reproach on the blessed Cause of our Lord and Master, and from our erring ways and nature until our journey's end.

J. M. Mewborn
September 11, 1978

**OBITUARIES, MEMORIALS
AND MEETING NOTICES**

PARROTT MEWBORN GRAY

The subject of this memoir, Brother Parrott Mewborn Gray, who formerly resided on Route 1, Kinston, N. C., was born June 9, 1917, in Greene County, N. C., being the youngest child of the late R. Hadley and Irene E. Gray. At the age of 22, on October 18, 1939 he was married to Inez Stanley Gray of Onslow County, N. C., who survives him. They were blessed in having a wonderful home where he was a good husband to his wife

and faithful provider for his children.

To them were born six children, namely, Marjorie G. Duke, Virginia Beach, Va., Patricia G. Heath, Goldsboro, N. C., Stephen S., of Columbia, S. C., Parrott M. Jr., Kinston, N. C., Alonza C., Kinston, N. C., and Ronald K., of Kinston, N.C. He also leaves to mourn his passing, nine grandchildren, one sister, Mrs. Hokie Marie Bartlett, Goldsboro, N. C.; two brothers, Major M., Maysville, N. C., and S. McKinley of Snow Hill, N. C.

To the writer's personal knowledge and memory he filled a seat regularly at Mewborn's Church for over forty years, and was brought there by his mother (who was a member) from birth or childhood. His love for the church and God's people had not just begun when he united with our church on December 8th, 1974.

I shall quote a portion of a letter that his wife, Sister Gray, wrote to me since his death on February 14, 1978, which I feel is appropriate and speaks for itself in connection with his life, as follows,

"Parrott had a great love for the Primitive Baptist faith ever since I've known him. I know he desired or wanted to go before the church and ask for a home a long time before he did. In some mysterious way God called me first and he followed at the water. He told me years ago the day I went before the church and asked for a home would be the happiest one of his life. I didn't know then that I would ever go. In fact, I didn't know on the day I did that I was going to offer then. I never felt that I was good enough to be received among such blessed people.

"I felt then and still do that he was so much more worthy and better fit than I. He enjoyed his church and loved the brethren. He was a good husband and father. I have some beautiful memories and feel greatly that God has blessed the children and me."

It is worthy of mentioning the fact that this brother not only bore the mark of faithfulness amongst his family, his church and brethren, but it also reached out into the business world of his surrounding area, where he bore the reputation as a truthful, honest man. He was

greatly blessed as an outstanding farmer and a successful businessman of his area, "having a good report of them which are without." 1st. Tim. 3:7.

His funeral services were conducted by his unworthy pastor, J. M. Mewborn, assisted by Elders H. A. Young and Eugene Shepherd of Jacksonville, N.C., on February 16, 1978, at Edwards Funeral Home Chapel, Snow Hill, N.C., with burial in the family plot in Mewborn's Church cemetery. It was an extremely cold day, but the same love that had filled his heart for his brethren, neighbors and friends while he lived here in the world was returned to his lovely family in that sad hour.

May God in His tender love and mercy bless us to live and die as He did Brother Parrott M. Gray, in hope of immortality.

Written at the request of the church by,
J. M. Mewborn

BURTIE M. JONES

It is with much sadness that we attempt to write the obituary of Sister Burtie Westbrook Jones. She was born March 3rd, 1892, and passed away January 2nd, 1978, making her stay here 85 years and 10 months.

She was the daughter of the late Joseph R. and Callie Westbrook. She was married January 23rd, 1916, to Vestal Jones who preceded her in death on September 7th, 1941.

To this union were born three children. Sister Callie Jones Hinson, Joseph H. Jones and Walton N. Jones all of Route 2, Newton Grove, N.C. Sister Burtie also left behind two sisters who are also members of Seven Mile Church. They are Sister Nannie McLain, Dunn, N.C., and a twin sister, Murtie Tart, Newton Grove, N.C.

Sister Burtie attended Seven Mile Church, Sampson County, N.C., most of her life and first united with the church there in the early 1920's. She was baptized by her pastor and nephew, the late Elder Millard F. Westbrook, brook.

It was a joy to see Sister Burtie and her sisters fill their usual seats at church which they all did as long as her health permitted. She always had a smile and loved to sing the songs of Zion in praise to God whom she confessed had, indeed, been good to her all the days of her life. She loved the doctrine of salvation by the grace of God, and the

foreknowledge and predestination of God in all things.

Her funeral was conducted by her pastor, Elder Delbert Carraway, and Pastor Felton Godwin at Seven Mile Church. Her body was laid to rest beneath a beautiful mound of flowers in the Westbrook family cemetery.

We extend our love and sympathy to her family. May the God of mercy continue to keep and comfort us in our loss; yet, we feel our loss is her eternal gain.

Resolved that a copy be sent to the family, one to Zion's Landmark and one be entered in the church record.

Done by order of Seven Mile Church in conference August 20, 1978.

Elder D. F. Carraway, Moderator
Callie J. Hinson, Clerk
Brother John Best,
Sister Loistine Best, and
Elder Delbert Carraway, Committee

HESTER KEY BRYANT

This obituary is written in memory of Sister Hester Key Bryant who passed from this life to her heavenly home, we believe, on March 1, 1978, having lived 68 years. Funeral services for Sister Bryant of Route 2, Cumberland, Va., were conducted on March 3, 1978, at Oak Grove Church in Cumberland, Va. Her body was laid to rest in the church cemetery to await the morning of all mornings for the church, the morning of the resurrection.

Sister Bryant was a native of Surry County, N.C., a daughter of Deacon A. D. Key and Sister Mary Jones Key. Sister Bryant was a member of Union Primitive Baptist Church and had been for nearly twenty-one years, having joined April 2, 1957. She was faithful until the end. As a member of Union Church along with her, we feel that her love for the Lord Jesus Christ and His people was made manifest and that this love and interest held the highest priority in her life. In the humble opinion of the associate editor her several articles in *Zion's Landmark* showed depth of understanding of the scriptures and an experience of grace as shown in the article she wrote on her experience.

The two hundred miles distance from her home to her church did not keep her from

attending every time she could. That made the *Landmark* even more precious to her, and she looked forward to its coming each time.

Survivors are her husband, Gilmer Bryant, one daughter, Mrs. Mary Ann Sigmon, of Grand Prairie, Texas; one grandson, five sisters, Sister Hattie Steele, Route 8, Mt. Airy, N.C., Mrs. Essie Denny, Carthage, N.C., Mrs. Inez Petry and Mrs. Clara Belle Brown, West Minister, Md., Sister Nell Clifton, Araret, N.C.; two brothers, Brother Irvin Key, Ararat, N.C., and Mr. Emory Key, Pilot Mountain, N.C.

On August 5, 1978, Union Church moved, seconded, and agreed that her Brother Irvin Key, her sister, Hattie Steel, and her sister, Nell Clifton, serve on a committee to prepare an obituary to be published in *Zion's Landmark*.

Elder George Flippin, Moderator
George A. Fulk, Clerk
Brother Irvin Key,
Assistant Clerk
Irvin Key,
Hattie Steele, and
Nell Clifton, Committee

ADDIE P. HUNT

Our heavenly Father saw fit to call from this life our beloved sister, Addie Francis Cox Phillips Hunt, home to her eternal rest on April 20, 1978. Sister Hunt had been in bad health for several years. She was cared for in her home by her youngest daughter for three and one-half years. By recommendation of her doctor, she was placed in a nursing home on July 31, 1975, and was a patient until she became seriously ill. She was placed in the Lexington Memorial Hospital, Lexington, N.C. the day before she passed away.

Sister Hunt was born January 12, 1891, in Indian Valley, Virginia. She was married at the age of 14 to Noah Lee Phillips on January 26, 1905. He preceded her in death February 20, 1938. To this union nine children were born: Lessie Phillips, Tidy Quesenberry, Nannie Phillips, Gertrude Ousley (deceased), Lovelyn Shaw, Helen Cox, Berlie V. Phillips, Noah H. Phillips, and Herman Phillips.

Sister Hunt was married the second time to James Franklin Hunt August 11, 1945. He preceded her in death on September 29, 1949.

She joined the Primitive Baptist Church at

Indian Creek, Indian Valley, Va., on December 30, 1923. She was baptized by Elder John F. Sumner on January 2, 1924. Her membership had been moved for many years to Pierce's Chapel Church in Silver Valley Community, near Lexington, N.C.

Sister Hunt was faithful to her church as long as she was able to come. She was blessed by our heavenly Father to show her love for the dear saints of God. She will be greatly missed and remembered by all who knew her. To know Sister Hunt was to love her. We feel our loss is her eternal gain.

She was a true believer in the doctrine of salvation by grace. We believe and feel to adopt the inspired language of the Apostle Paul in Sister Hunt's memory: "I have fought a good fight, I have finished my course, I have kept the faith." II Tim. 4:7.

Funeral services were held for her on April 23, 1978, at Indian Creek Primitive Baptist Church, Indian Valley, Va. Ministers were Elder J. S. Sechrest, Elder James H. Moody, and Pastor Paul Ferguson. She was laid to rest in the Big Sand Cemetery beside her first husband in Indian Valley, Virginia.

Be it resolved that a copy of this obituary be sent to *Zion's Landmark* for publication, a copy put on the church record and a copy sent to the family.

Done by order of Pierce's Chapel Church in conference.

Elder James H. Moody, Moderator
 Brother Leamon Granger, Clerk

EVA G. SINCLAIR

Sister Eva Gautier Sinclair was born May 27, 1904, and departed this life July 1, 1978, making her stay here 74 years. She was married to the late Brother J. A. Sinclair on June 5, 1924. To this union were borned eight children. Daughters are Lillie Mae, Helen, Rachel, Linda Faye and Clare. Three sons who survive are David, Harold and J. W.; also survivors include four stepchildren, Olene, Mozelle, Lacy and Eulen. One sister, Neel Faircloth; thirty grandchildren and fifteen great grandchildren.

Sister Eva united with Harnett Primitive Baptist Church a short while after they were married. She was a faithful member for approximately fifty years. Until her health failed about five years ago she took part in

church duties as well as those required in her home. She was a faithful wife, loving mother and step-mother to her children and step-children. We feel her suffering is over and that she is resting in blessed peace. Her last days were spent in Mary Gran Nursing Home, Clinton, N.C.

Her funeral was conducted at Harnett Church on Monday, July 3, 1978, by her pastor, Elder J. M. Mewborn. She was laid to rest in the church cemetery beside her husband to await the second coming of her Lord.

The church requests that three copies of this obituary be made, one for the family, one for the church, and one for *Zion's Landmark*.

Landmark.

Done by order of Harnett Church in conference Saturday, August 5, 1978.

J. M. Mewborn, Moderator
 Graham Jackson, Clerk
 Oba Honeycutt, and
 Zora Spell, Committee

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BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Contentnea, Wilson County, N.C., to begin the fifth Saturday in October, 1978, and will continue, the Lord will, through Sunday following.

Contentnea Church is located on the south side of N.C. 42 Hwy., about five miles west from Wilson, N.C.

Elder D. F. Carraway was appointed to preach the introductory sermon and Elder Walter Barnes is his alternate.

We invite our brethren, sisters and friends to meet with us with a special invitation extended to our ministering brethren.

J. B. Williams, Union Clerk

225 Braswell Street

Rocky Mount, N.C. 27801

MILL BRANCH ASSOCIATION

The 108th Annual Session of the Mill Branch Primitive Baptist Association is appointed to be held with Mill Branch Church, Columbus County, N.C. Services, the Lord will, will begin at 11:00 A.M. on Friday before the first Sunday in November, 1978, and will continue through Sunday following.

Those who will come by way of Whiteville, N.C., follow U.S. 701 to Vinegar Hill; turn left on paved road to church. Those who will come by way of Tabor City, N.C., follow U.S. 701 to Vinegar Hill; turn right on paved road to association. Watch for pointers at Vinegar Hill.

Elder McLane Horne is appointed to preach the introductory sermon and Elder H. G. Cox is his alternate.

We invite our brethren to come and be with us in our association again, trusting and hoping that it is God's will to bless us and be with us again in our midst.

(Elder) M. B. Paul, Clerk

5 Red Fox Road, Route No. 3,

Myrtle Beach, S.C. 29577

Telephone 293-3390

**UNION MEETING
IN CALIFORNIA**

The Predestinarian Old School Baptist Churches in California desire to announce their union meeting, the Lord will, the first Sunday in November, 1978, beginning Friday, November 3rd, and will continue through Sunday, November 5th. The meeting is to be held with Little Flock Church in Bakersfield, California.

We desire to extend an invitation to our brethren. May they be enabled to visit with us, the Lord will.

Further information can be obtained from Elder B. K. (Bud) Smith, telephone 213-630-1130, or Elder Walter Wilson, 213-331-5210; or myself at 213-771-6874.

Nancy J. Clay

6846 Corona Avenue

Bell, California 90201

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Stories Creek Church, beginning Saturday before the fifth Sunday in October, 1978. Elder Burch Wray was appointed to preach the introductory sermon and Elder L. P. Martin is his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,

Union Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at North River, the Lord will, beginning on Saturday before the fifth Sunday October, 1978, and will continue through Sunday following. Elder Eddie Humphrey was chosen to preach the introductory sermon and Elder Dewey Humphrey is his alternate.

North River Church is located about thirty miles north of Beaufort, Beaufort County, N.C. Go to Otway on U.S. 70 and turn right. Go about one mile to church on your right.

We extend an invitation to our ministering brethren and friends to come and meet with us in our union.

(Elder) H. A. Young

Jacksonville, N.C.

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PSALMS
CHAPTER 22

But I am a worm, and no man: a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts.

I was cast upon thee from the womb; thou art my God from my mother's belly.

Be not far from me, for trouble is near: for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart is like wax: it is melted in the midst of my bowels.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AN EXPERIENCE OF GRACE

Dear Brother Mewborn,

I am sending you the experience of Sister Pearl B. Corns of Stuart, Va. I have her permission for you to publish it in the **Zion's Landmark**, if you deem it worthy. I must say that I enjoyed reading it for it is so much like my own travels in this wilderness of woe, troubles and sorrow. I have loved this dear sister in Christ, I hope, ever since I first met her, even before I even knew her name for, to me, she bore the Image of the heavenly, in her countenance.

I hope that you and yours are well and may God be with us all and give us courage to press on until our journey's end, ever looking unto Jesus, the author and finisher of that glorious faith.

I recently met Elder and Sister Dewey Rakes of Stuart, Va., at the funeral of a dear sister last week. Sister Rakes said she saw and conversed with her (this sister) at their association recently.

Brother Mewborn, I will close, hoping that God will bless all who mourn over their sins and thereby give them comfort and consolation. Surely, He knows every child of His kingdom and all his needs while he lives here in this world, and may He continue to care for them until the end.

Remember this poor sinner when at the throne of grace.

A sinner saved by grace,
if saved at all,
Mae B. Hiatt,
Route No. 2, Box 71,
Ararat, Va. 24053
July 27, 1978

EARLY RELIGIOUS EXPERIENCES

(PART I)

Dear Sister, I hope, in the Lord Jesus Christ,

In my article entitled, "NOT AFRAID TO SPEAK THE TRUTH," that was published in the August, 1978, issue of **Zion's Landmark**, I touched upon some of my experience as to the time when I was first received into fellowship with God's people and also of some of the experiences along the way. Since writing that portion, I feel to write more fully of my experience so that when I am gone from this sinful world, my kindred in the Lord will know in part just how it was with me while I lived here in this troublesome, sin-cursed world.

In meditation and reflection of the past, when I was a little girl about three years old, my little brother died. The only thing I can remember is that I saw two neighbors come to our home. They had flowers. One of my uncles carried me down one hill and up another. People were there. I saw flowers on the ground. I was a lonely child as I grew up. It seemed that my brother and sisters didn't want to play with me. Even my little cousins would come and play with them. I would slip away and be by myself. It seemed my father and mother didn't want me. I thought they gave me the hardest chores to do. But, I was glad I could be by myself.

I would often leave the other

children and go to my little brother's grave. I began to wonder where he was and if I would ever see him again. I felt surely that there was a better place than this somewhere.

Time went on and at school one day (the school house was in sight of my father's home) I got in such an awful condition that I asked my teacher if I could go home. On the way it seemed that I would never get there. It seemed that I would die before I could see my mother anymore. I got there. She asked, "What is the matter with you?" I told her that I was sick. She gave me some medicine. It didn't do me any good. I grew worse. I felt to be cast off from all the other children. I was so lonely that I made myself a playhouse and a rag doll to keep me company. I know now the dear Lord was with me during all that time. My dear mother would ask me, "What is the matter?" I'd tell her I didn't know.

I reached the age of eleven years. There were no churches nearby. But, in 1911 some Hard-Shell Primitive Baptist Elders and members organized a church in our neighborhood. They first held their meetings at the school-house. I would go with my parents to these meetings. Company would come home with them. I would always try to get my part of the work done so that I could get in a corner where no one could see me. I would look at them and hear them talk. They seemed so happy! I couldn't understand how it was with them. I would feel so alone. Surely, there wasn't anyone like me! It seemed that if I could die and just go where my little sister and brother were that I would be happy.

We children would go help father

in the field. I would stay behind, shed tears, and think how happy I would be if I could only join these good people that I had been made to love so much, for I did love to hear them talk of the goodness and mercy of God and also hear them sing those sweet songs of Zion. I thought, "I am just a child and they would not believe me." I would look at them and know they were so good and happy, but not like the poor sinner that I felt to be. I felt that if I should ask them for a home, they would surely turn me down.

On the second Sunday in September, 1913, my sister, five years old got burned so badly. She lived three weeks. Oh what a dreadful feeling I had! Somehow, I felt I was the cause that God had taken her from us. We (all the family) had always worshipped her. Tongue nor pen cannot express what I went through and the sorrow I experienced. I would go to bed at night and the tears would wet my pillow.

One evening, it seemed I could go on no longer. I thought I would go to the spring to get water. As I went down the path, the sun was just going down behind the mountain. I stopped, watched it go down, and out of my sight. I cried, "Sun, I'll not see you rise again." I felt that I would be dead by the next morning and I couldn't go to where my dear little brother and sister were. I felt like I knew they were in Heaven.

While standing there, I can't describe the feeling, there was a space of time I did not know anything. When I was brought back to what I thought was myself, I was standing between two mountains. I looked down into the valley. There was a cemetery. I saw something in the air coming toward me. They

came close. They were angels. They were so beautiful, all just alike, all dressed in white. My little sister was one of them. But, I was subsequently brought back to my actual surroundings. I went on to the spring. There was a log I had to step over to get to the water, but I fell on my face and tried to pray to God for the last time.

That night I went to bed as usual. Tears wet my pillow. I fell asleep during the night. When I awoke, I was singing "Jesus lover of my soul." My aunt had spent the night with us. She told my father that she heard one of the children singing in the night. He said, "It was Pearl singing, *Jesus Lover Of My Soul*." He had heard me also. That morning was the most beautiful time I had ever seen. The sun was shining so brightly. Little birds were singing so beautifully. It seemed that everything was praising God.

The first Sunday in November, 1913, I went to church. Before I knew it, I was up in the midst and among those dear, beloved, old saints of God. I do not know what I told them except I was a sinner and wanted a home with them. The dear old deacon reached out his hand and shouted. Another dear old brother reached out his hand and said, "Last Thursday night I dreamed of seeing you come to the church." He was so happy! My mother reached out and embraced me in her arms. When my father got in reach of me, he was so happy that he couldn't hold his peace.

In December, 1913, I was dipped into a pond of water. I was never satisfied. I still didn't feel with this baptism, that I had truly been baptized. There is another chapter in my life which I hope, if it is the

Lord's will, I will tell about sometime later.

On April 18, 1978, I will be eighty years old, should time last and I am blessed to live to that date. Since my life began, the dear Lord has brought me through many sorrows and great joys. I am trusting and hoping also that He will keep me from now on.

I hope that you will forgive me for not writing sooner. Both my husband and I had flu. We are doing very well now. There are times when I can forget my afflictions. I can bear them only in His strength. My youngest son, who was in the U.S. Army for twenty-one years, can't walk anymore. They are going to operate on both his hips. He leaves for Walter Reed (Army) Veterans Hospital, near Washington, D.C., next Sunday.

Dear Sister, may the dear Lord enable you to pray for me and mine. I feel that I know where true prayer must originate. The Bible says that it has to come from God and must also return unto Him. When Godly indicted prayer is sent forth, it will be answered, for He (God) is both a prayer-hearing and prayer-answering God. It is only then and not before that we are made reconciled to His will, however it is. In my troubled mind it seems that I can't write. I have made the attempt, as, I trust, that God has so led me. I do hope to hear from you soon. I hope that all is well with you and yours.

A sister in hope,
 Pearl B. Corns,
 Route 5, Box 149
 Stuart, Va. 24171
 June 10, 1978

Experience of Sister Pearl B. Corns -
Continued

**EXPERIENCES BEGINNING
WITH EARLY ADULT
LIFE TO PRESENT
(PART II)**

I shall now attempt to write concerning another phase of my life's experience, beginning with early adulthood, mentioning some of them on down to the present time.

Time passed. In the year 1920 I married the late Elder John Willie Beasley. The Mayo Association had divided at that time over what I had been made to believe was a distinct, clear-cut doctrinal separation. I had become more dissatisfied about my baptism. The church where I had joined was of the opposite side. They held the building and church property. I thought that when I become able, as my health was poor and I did not get to go to the meeting often, that I would go to those whom I believed to be the true church of God and that I would ask them to baptize me again. I did not do it. So, it all became a greater burden to me.

I dreamed at this time of standing on the bank of the most beautiful river of water I had ever seen and that I was going to be baptized again. I began to fear and wonder, that if I were rebaptized, would I be really satisfied? Then Brother Walter Beasley appeared. A voice spoke and said, "If he baptizes you, there will be no mistake." But, he didn't baptize me in my dream. Gradually, it all became more and more distressing.

I went to the Church at Aaron's Corner where I belonged at that time and I told them how I felt. They did not seem to know what to do and put

the matter off to the next meeting. The dear old deacon came to me after the meeting and said that he hoped I felt better and that they would see what could be done about it. I told him that my case was in their hands, that I did not want to cause the church any trouble, and that I had rather bear my burdens alone. I did not get to go to church anymore for eleven months.

During this time I had to go to the hospital for a serious operation. This took place in the year 1935. One night, while in the hospital, about midnight I was given to know that they were going to operate the next morning. I did not know whether I would live or not. I had presence of mind to know that I was seriously sick or ill. I was so weak that I could not lift my head off the pillow. My hands lay exactly where the nurses put them. The thought came to me with such force, "You have not been baptized." Oh, the agony of mind and soul I suffered there! Dear one, it was beyond human comprehension and expression. With the Lord's blessing and with such ability as He gave good doctors and dear nurses at my bedside, the pain was gradually eased in this old body of mine. But there was something that the doctors and nurses did not and could not ease. Man cannot ease the troubled conscience.

Now, let us return back to the original subject of my experience. When I finally became able to go to church again, there had arisen a little trouble among them. I did not know what it was all about; however, it was settled long ago, thanks to the dear Lord. Now, the one whom I had desired to baptize me could not come to my church. I felt that it would be settled

sometime, so I was given not to say anything more about it.

Sometime in the year 1937 I was at Konner's Grove Church on their meeting day. We went to Brother Walter Beasley's home and spent the night. I will never be able to express what a fear came over me there! I said, "Oh Lord, let me live and I will go to Konner's Grove, I will tell them of my past experience and ask them for a home, and to baptize me." We left to return home that night. It rained and we spent the night, as we had some rough, (muddy) natural roads in those days. I never went to sleep until midnight. I had been begging God to show me, if it was right for me to go to Konner's Grove next day, and, if so, that it might be made sufficiently clear to me.

When I awoke next morning, the birds were singing. The sun was shining so brightly. We were, as I thought, getting ready to go home. I did not realize anything much until we got to the church. When we got to the road where we turned to go to the church, my son was driving. Not knowing but what we were going home, he drove to the church. When it was all over, I thought that I had never been to as good a meeting in all my life. I shall never forget the meeting and that day.

I came home for a while. I was very well satisfied for a season. In the meantime, however, I had another bad spell of sickness. My family would stand around me crying. I told them that I was not going to die, that my suffering here was not over yet. I had suffered so much and for so long a time, it seemed to me both naturally and spiritually. It had been twenty-three (23) years since I had joined the

Hard Shell Baptist Church, while still carrying a burden in my breast and had also not been satisfied with my baptism.

I got along very well for another week. It was worse for the next few days. In the meantime I thought of the church of my membership at that time, the place of my first membership. Their meeting day was coming up on the following Saturday and the place was near my father's old home. I said to my husband, "I want to go to church (the place of my first membership), that maybe, somehow or someway, I could find some relief." He said, "Go on, if you want to." I feel that he knew what I was going through at that time, as he had already gone along or traveled the same road.

We went to the meeting and while there it seemed that they were enjoying their meeting. It seemed that they were all glad to see me, but Oh what an awful fix I was in. It seemed that I could not leave the place and at the same time it seemed to me that if I stayed there I would die, if I left and came home. No one can know these feelings until they have traveled this road and also experienced them as I did. Yet, now I can look back and see the Hand, purpose and predestination of God in all of it, for it was all necessary, as we shall see.

I came home in a worsened fix or condition than ever before. That night I could not go to sleep. A voice spoke within me and whispered into my poor soul, "You are going through something that is worse than death. Fear not, neither be thou dismayed."

For the next few days I do not know how I did my household work and family chores. At the same time

I was sending my little girls to school. I remember so well when my son came into the kitchen where I was preparing dinner. I had not realized that he was in my presence. He said, "What in the world is the matter with you, Mother?" I realize only then what I was doing. The tears were streaming down my face.

On the Wednesday afternoon following I had gotten over dinner. I thought that I could live but only just a short time. I knew that I had deceived my dear family, and worse than all, I had deceived the church, and further, that there was no forgiveness for me here. And as soon as death would come, eternal punishment and banishment would be mine.

It seemed that there was no use for me to go on any further or attempt to do anything more. I went into my room, sat down by the dresser and picked up the Bible. When I opened it, my eyes immediately fell on the words that told where Moses and the children of Israel were making their journey out of Egypt. As I read these words, it just seemed that I was right there with them, and when we got to the Red Sea, we couldn't go any further. There was no turning around and going back to Egypt for them. Momentarily, my mind was brought back again to my own troubles. Neither was there any turning around for me.

Again, I was given to recall when I first joined the church. I thought within myself, "this is exactly where I am now. I cannot go back where I first joined, and, yet, I have nowhere else to go." I knew I could not live through the night or until the next morning. My case was desperate. I thought that I would awake my

husband and tell him where to bury me. I then began to think of churches where I wanted to be buried. A most unworthy feeling came over me. I knew I was not fit to be buried at a church.

I began to think of places for burial at home with that unworthy feeling. I was getting worse all the time. The thought came to me that I wasn't fit to be buried in God's earth, and that I was not fit to die in my good family's home. I thought I would get up, slip away, and die by myself. I began to strongly study in my mind where I could go to die. There was no place to go. I was not fit to die. With these thoughts in my mind, I went to sleep.

Sometime during the night (in a vision or dream) I was at Konner's Grove Church and the most calm feeling came over me. A voice said, "There is rest for you here." Then, I was standing on the prettiest sand bar on the bank of a river. Brother Walter Beasley was going to baptize me. Just as I awoke, I cried, "Oh Lord, I've seen enough. Give me strength and I'll go next morning." When I got up, it seemed that I had waked up in a brand new world. Everything seemed to be praising God. I went about my work singing. This singing was so greatly felt that by comparison it seemed that I had never been able to sing before. It rained all day on Friday, but there was a happy feeling within me that I would get to go to Konner's Grove the next day. I had not said anything to anyone about what I had been through.

Here is how God works. My three children ask me, if I were going to Konner's Grove? I told them, "yes, if it was the Lord's will." Somehow, they all wanted to go that day. My

husband was in another room. When I came in, he looked up and said, "Are you going to Konner's Grove today?" I said, "yes." He said, "May I go with you?" We all went. For me there was no other way. I told them that day a part of what I have written to you. They received me with great joy and amidst much rejoicing. This was on the second Sunday in December, 1937. It was an awfully cold day. It seemed that my people dreaded for me to be baptized, as my health was so bad at that time. I told them I had been through so much that I could not put it off any longer. To me it had become clearly a case of life or death.

I got up that morning with a heavy, inward fear. The nearer to the place I came the greater the fear became. I had never been there before except in a dream which I have already mentioned. The water was frozen with ice over the stream. The ice jutted out in the current in the shape of a sand bar. The fear grew worse and worse. I had never feared an operation, knives or physician's scalpels, or scorching fevers. Within was that awful fear that had grown heavier and heavier of not being satisfied that I had carried for so many years. In this fear also was that unworthy feeling that I knew I was not fit to be baptized.

When we walked up to the river, Brother Beasley came up and met us. He said, "If this is not sufficient to try the faith, I do not know what it will take!" I did not fear the cold, icy water. It looked so good to me. When Brother Monday knelt to pray, I became so weak that I also knelt down and put my face on my arms and prayed, if I have ever ex-

perienced it. A beautiful Stream of Light shined down from above around us there. I became warm all over. All the coldness and numbness left my body. I am sure that the world, and, perhaps, others will not believe this. That matters not with me. From that experience henceforth this unworthy one was made to know that God can make icy waters warm and freezing air as balmy as the sun. The short time that I was under that water was when a great burden left me. I felt so light that I have often wondered if we actually walked out on top of that water. It was so cold, naturally speaking, that our clothing would have frozen on us there. But, I was warm.

That night, I felt so happy that I did not want to sleep anymore. After two-o'clock in the morning, I finally fell asleep. I was in Heaven. It was the most beautiful place that I had ever seen and that same Ray or Stream of Light was still shining that shined around about us on that river bank. It seemed that my troubles were at last all over forever. I have learned since, however, that they will not end for me until my eyes are closed in death. People call it death, but I feel that I will just go to sleep. This is my humble hope.

I truly hope this will make you feel better, as you wanted me to write this out before I left this world. I hope that you can read this writing. I cannot spell or write as I use to be able to do.

May the good Lord give you a mind to pray for me and my dear, precious son who is in the hospital, awaiting a serious operation. I feel that I know where prayer comes from. When prayer is truly given,

and God enables or blesses us to pray, it has come directly from God and Him alone. It is then and only then that you and I can truly say, "Thy will be done."

I have just received my last copy of the Zion's Landmark. If you had not sent or loaned me your copy, I would not have known the enjoyment and pleasure that I am now receiving from reading its wonderful contents because I cannot go to church much anymore as I was enabled to do for so many years. I wish you could come to our church sometime.

Farewell in the Lord, I trust, and if we do not meet in this world anymore, I hope we can meet on yonder's shore where all will be peace and love forevermore.

Yours in hope of a home in heaven,

Pearl Beasley Corns
Route No. 5, Box 149,
Stuart, Va. 24171
July 1, 1978

It is a wonderful blessing when God enables us to read the experience of one of our brethren or sisters and we are comforted thereby. Not that I (myself) would want the trials and tribulations that Sister Corns has experienced in her life, but I would give most anything to have had the experience that God gave her. To have had such an experience, I feel, would be strong evidence that I am one of His little ones.

Having had such trials, as she experienced, is evidence that one has been brought through the fire.

Her former husband, the late Elder John Willie Beasley, Mt. Airy, N.C., was a faithful minister of the Laurel Springs Association for many years. At the time of his death

several years ago, he died in full fellowship with this body of Old School or Primitive Baptists. I well remember him from years past and gone. Old Baptist who knew him regarded his faith and walk in life as being sound and orderly.

Editor

A FAITHFUL STALWART IN ZION

Dear Brother Mewborn,

I am enclosing a Circular Letter from the 1920 minute of the "Old Oconee Association" of Georgia of which my Grandfather, the late Elder James M. Adams, was moderator in his last years. It was the custom in the association at that time to have someone appointed in advance or ahead to write the Circular Letter for the next session. This is still the custom or practice of many of the associations up east. Many times the Elders were the ones appointed to write these letters.

Consequently, more depth seemed to be expressed in these letters relative to the tenets of doctrine, faith, order and practice of our people. My grandfather was known as "the Old Absoluter." This letter just seemed to stand out to me. If you feel that it is worthy to be published in the Zion's Landmark, it is certainly with love in my heart that it is sent.

Yours in love,
Carolyn P. Alston
1121 Clairmont Oaks
Decatur, Ga. 30030
September 1, 1978

CIRCULAR LETTER

The Oconee Old School Baptist Association, in session with church at Brown's, Oglethorpe County, Georgia, October 8, 9 and 10, 1920, to the several churches of which it is composed, greetings:

Dearly Beloved:

In compliance with your appointment at your last session and in accordance with our custom, we take for a theme the sworn testimony of the Lord of Hosts, saying "Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand." Isaiah 14 and 24th. Surely, as well as shall, here implies no doubt, as He told Adam that he shall surely die. Absolute sovereignty belongs to God only. His thought and purpose were in the past; we will date them with Him in eternity before time began, and everything that has ever come to pass since. He had thought of it and purposed it for our own good and His blessed glory.

He thought and purposed to make a world and all that, in it is, in accordance to His own purpose, will and counsel, all meaning the same, saying also "My counsel shall stand and I will do all my pleasure." We say that all of them (His purposes) shall stand. They have ever stood, all being fixed or settled in His eternal mind or thought or purpose before He made man or devils.

The fall of Adam and his posterity into sin and death were all in accordance with His purpose and foreknowledge. It was in His purpose to call Abraham and make promises to him and his seed by way of Egypt through the wilderness to the promised land that flowed with milk and honey. Joseph's brethren were ignorant of the purpose that God had for them in selling him to the Ishmaelites for twenty pieces of silver to get him out of the way, while it put him in the way to save much people, as Judas did Jesus for thirty pieces of silver to do with Him whatsoever Thy Hand and Thy

Counsel determined before to be done. See Act 4:28. Yet, He came not to do His own will, but the will of His Father. In due time He died for the ungodly, was made sin for us who knew no sin that we might be made the righteousness of God in Him, being made unto His people wisdom, righteousness, sanctification and redemption. He came into the world to seek and to save that which was lost, His people, from their sins, delivering them from the power of darkness and translating them into the kingdom of His dear Son; hence, He is our King, reigning in righteousness. We are not our own. It is not in us that walketh to direct our own steps, but it is of Him that we have the working in us both to will and to do of His own good pleasure, giving us faith, hope and charity. It is His purpose that we shall live by them and not by sight.

So, let us take comfort in that our God is the only sovereign One who has all power both in Heaven and earth and this power is in His Hand. He only has to speak and it is done, command, and it stands fast. His name is a strong tower and the righteous runneth into it and is safe. See Pro. 18:10.

Good works are the fruits of faith; the tree is known by the fruit it bears, for He is the vine and we are the branches; hence, all of our fruit must come out of the vine; also, the members of His body (The Church or His people) are led by the spirit of God, if, indeed, we are His. Then may we dwell together in unity and worship Him in spirit and in truth. It was His purpose for Jesus to be the way, the truth and the life for us, so that He will present us holy, unblameable and unreprouvable in His sight. Then, when we awake in His

likeness we will be satisfied, raised a spiritual body to enjoy that inheritance that is incorruptible and undefiled and that fadeth not away, but is reserved in Heaven for you who are kept by the power of God, ready to be revealed at the last time, where sin and sorrow are felt and feared no more forever. May it be His purpose and will to make us humble and patient unto death.

Jas. M. Adams

Elder James Monroe Adams was a native of Monroe, Walton County, Ga., and died there about the year 1930. When the wave or surge of conditionalism swept through the churches throughout the southeastern part of the United States in the 1920's and early 1930's, the late Elder James M. Adams, because his feet were firmly grounded on **THE ROCK**, was immovable. He stood firm as A Rock, even as the everlasting hills in the knowledge of God's eternal truth. It was for this reason that his enemies tagged or nicknamed him, "The Old Absoluter." Elder Adams was the grandfather of Sister Carolyn P. Alston, Decatur, Ga., and Sister Rachel Chandler, Commerce, Ga. The above Circular Letter, which Sister Alston has so graciously sent to the **Landmark** for republication, is a fair example in the way that this faithful man of God was given to express the truth, and will be appreciated by many, especially those yet living who sat under the sound of his able gift in the ministry.

Editor

CAN'T AFFORD TO MISS PAPER

Dear Brother Mewborn,

I have missed getting my June and July issues of the paper. Since I

live alone and really enjoy reading the issues because they mean a lot to me, I hope you will help me to get them.

I hope that you and your family are getting along very well.

Your sister in Christ, I hope,
Rosa Page,
Route 1, Box 224,
Reidsville, N.C. 27320
July 28, 1978

**PAPER A HELD IN
TIME OF NEED**

Dear Brother Mewborn,

Enclosed you will find funds to renew my subscription to the Zion's Landmark. I always look forward so much for the coming of the paper each month. It is a great pleasure to me. When I am so depressed, I get my **Landmark** and read it. This helps to take the troubles off my mind.

I sincerely hope that you can be blessed to carry on with the good work in the publishing of this paper. Remember me in prayer. May God richly bless all of you.

Yours in hope of God's mercy,
(Miss) Treacy Broom,
107 Sumner Street,
Fort Mill, S.C. 29715

June 4, 1978

INEXPRESSABLE PLEASURE

Dear Elder Mewborn,

I want to renew my Zion's Landmark for another year. I just can't tell you how much I enjoy the Landmark! I read and read them over and over. I would like to meet you, shake your hand, and hear you preach.

From an unworthy sister,
saved by grace if saved at all.
Bennie Welch,
P.O. Box 82
Montalba, Texas 75853

**IN MEMORY OF EVELYN
C. PHILLIPS**

Dear Elder Mewborn,

I was looking through some past issues of the *Zion's Landmark*, and found this letter that my wife wrote to Elder Adams some years ago. This article appeared in the January 15, 1971, issue of *Zion's Landmark*.

It would please me to see it published once more, as she passed on to her heavenly home the 25th of July, 1978, at the age of 45 years and 8 months.

I truly believe that she was one of the chosen ones of the Lord's children, for she asked for so little and gave so much.

She was not a member of the militant church, but loved each of them (God's little churches) where His people abound. She would seek help or aid for others while suffering in silence herself.

If you have a mind to do so, reprint the article in some future issue of the *Zion's Landmark* and forgive this writing. I am not a scholar.

Sincerely,
Harold C. Phillips
Route 1, Box 212,
Elm City, N.C. 27822
September 11, 1978

GOD'S WILL BE DONE

Dear Elder Adams,

I desire to write to you but I dread it in the worst possible way, because I feel so unfit to write to any of God's people. I am a lowly swine, in hiding, waiting for death to overtake me. God's will is what I seek. I desire, as it is by His grace, that my life be as it is. It is, I know, according to His blessing for me, why I am as I am.

I have an incurable, non-

contagious, respiratorial disease with which I was born thirty-seven years ago, and at times, it seems to be a devil that will surely overpower me. The vile tasting, smelling drainage erupts from my chest to provide space for the life-giving breath in God's purpose that He set forth for me from the foundation of the world. Being relatively young, I have no right to complain. But, as I search for comfort in the scriptures, and in *Zion's Landmark*, I feel that I am walking on familiar ground, and maybe I am akin to some of these people that have walked before me. I am not a member of the church, but as I said before, I do desire that God's will be done. I am so confused most of the time that I think my mind is sick. I do not know what is physical, mental, or spiritual, but I trust that God will guide me as He sees fit according to His will.

May God's blessings be with you and your family daily.

A friend in Jesus' name and for His sake, I humbly hope,

Mrs. Harold C. Phillips
Route 1, Box 212,
Sharon Acres
Elm City, N.C. 27822
(Written about January 1st,
1971. Mrs. Phillips was
deceased on July 25, 1978).

EXPERIENCE

Dear Brother Mewborn,

My daughter is writing this for me since I am blind and almost deaf. I wanted to write a couple of my experiences and share them with the readers of *Zion's Landmark*.

In March, 1932, my daddy suddenly fell dead under a tree down next to our home-place. It was such a shock that I cried day and night. For two or three meetings I had to go

out of the church meetings because I could not stop crying. Finally, one day on my way home from my mother's, across a foot path, I crossed the road and went into my yard as a thought struck me. I was going to ask the Lord to help me. I said, "Lord, show me how my daddy felt when he died." Instantly, I was taken out of this life and world for just a short time. I had only walked a few steps with one of my daughters at my side when I realized how he felt. A warmth came over me and I was made happy and satisfied. I could go to church, pick up my hymn book and sing songs of joy and praise. My tears were gone.

Later in life I had a dream. It was of an experience in the Arms of Jesus. One night, I dreamed I was sitting in the middle of a medium size bedroom in a straight back chair, facing the door. On my right side was a bed. The room had no windows. I looked up at the bed and there lay baby Jesus. I do not know how I knew it was Him, but I knew. He was in a baby's form. He had on a white dress with sleeves to the wrist and the bottom of the dress to the ankles. His face could not be seen because He had on a cap with a bib. I was looking at Him when He spoke to me in that special voice and said, "Do you love me?" "I said yes, I love you." He said, "Embrace Me then." We both became one, and I awoke in the Arms of Jesus. No sweeter feeling have I ever had than that of being safe in the Arms of Jesus.

Your sister, I hope,
Ella B. Page
Route 2,
Wilson, N.C. 27893
September 17, 1978

For identification purposes only, Sister Ella B. Page is the widow of the late Brother D. A. (Doc) Page, who was a faithful deacon of Contentnea Church, Wilson County, N.C., for many years. She has been greatly afflicted with glaucoma for several years.

Editor

**THE TWO WORLDS
(THE NON-ELECT WORLD OF
ESAU AND THE ELECT
WORLD OF JACOB)**

As I attempt to write down some of the thoughts that are going through my mind, I would like to bring to mind a passage of scripture that is found in John 3:16. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Some say that this includes the whole Adamic world, (everybody), but I am given to believe it to be other wise. In the opinion of this writer, it (the scripture) speaks only of the elect world of God's chosen people. In Heb. 11:3 we find that the Apostle Paul spoke of more than one world. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." So, I say that there is a world of believers and also a world of unbelievers, elect and non-elect, respectively.

Now, let us go back to John 3:16. I am speaking of God's elect. The scripture goes on to say, "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." John 3:17. I believe that He was speaking of ths elect world and not the whole Adamic world. I say this

because in another place the scripture says, "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 6:44. Also in Acts 13:48, we find that the scriptures tell us, "And when the Gentiles heard this, they glorified the Word of the Lord: and as many as were ordained to eternal life believed." So the way that I've been given to believe is that you were ordained of God to believe on the Lord Jesus Christ. This ordination took place before time began. If, then, this is true, the scripture in John 3:16 pertains only to the elect world of the Almighty God.

I am also given to see these two different worlds in the record of Jacob and Esau. The scripture tells us that God loved Jacob and hated Esau, even before they were born. (Read Romans 9, 10 through 13). To me this further confirms my belief in the existence of the two different worlds. God is no respecter of persons, nor is He a changeable God. So, if He, (God), chose to love Jacob and not Esau, then I must say that He has the same power and authority today. He has not changed. I see Jacob as a type of the elect and Esau as a type of the non-elect. The elect are blessed of God, the Father, to believe and inherit eternal life. God does the choosing and the electing. It is not the other way around as the world would have you to believe, that it is all left up to man to either believe or not believe.

The elect world is the one spoken of in Matt. 25:34, which reads, "Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

So, dear reader, God's elect world is the same world that He (God) sent His beloved Son into to save. In John 14:20 we read, "At that day ye shall know that I am in my Father, and ye in me, and I in you." So, therefore, the elect are in Christ, and Christ is in them.

Sometimes, when we read where the scripture speaks of worlds, we have to be blessed of God to distinguish between the two different types of worlds that are here under consideration. The views of this writer, I hope, have been directed on the elect world of God Almighty, and not of the natural world that we now live in. I do not say that my belief is right, but I hope that it is God who directed my thoughts on the subject that I have been attempting to write on.

So, if in your opinion or judgment the above scriptures and thoughts do not bear one another out, then have no part with it. However, if there is comfort in it for you, then may I ask that you praise your God.

Alfred Dubose
Route 1, Box 194-A,
Vidor, Texas 77662
June 1, 1978

If not deceived, the above statement is a sound expression of God's truth. We hope that Brother Dubose will be blessed in writing again. Surely God's people, His Church, is as a World in a world.

Editor

A WORD FROM SISTER THOMAS
Dear Elder Mewborn,

Since I am not able to go to many meetings, anymore, the **Zion's Landmark** is a lot of comfort to me. I hope it is the good Lord's will that He will bless you in this work for many

years to come. I firmly believe it is the work of God's love, given to you from Him, that enables you to carry on, for the paper means so much to His humble, afflicted and poor people.

Enclosed is my renewal check in the amount of \$20.00 to pay for one year. Please use the remainder for the further expenses and upkeep of the paper.

I dearly love the sound writing the paper contains. If I am blessed to know any thing at all concerning the blessed truth as it is in Jesus Christ, I believe with my whole heart and soul that this paper contends for it.

I am not worthy to call you brother, but if I love any of God's little ones, I know I love you.

With love to all your family, especially to Susie, your sweet companion.

A little one in
hope of life eternal,
Lillie (Mrs. C. J.) Thomas,
50 Morris Avenue,
Danville, Va. 24541
August 19, 1978

GOD'S TRUE CHURCH

Dear Elder Mewborn,

Enclosed is check for \$12.00 for two more years of the **Zion's Landmark**. You may use the extra dollar as you like. I have enjoyed reading the **Landmark** these past two years. I wish I knew how to express my feelings, but let me add this statement. I firmly believe that the Primitive Baptist is the true church of God!

Yours in hope,
Mrs. Addie B. Dean
139 Greenwich Avenue
Danville, Va. 24541
July 10, 1978

LAST WRITING OF

BROTHER LUNDY M. VAUGHT

Dear Elder Mewborn,

You will find enclosed some of Brother Lundy Vaught's experience that was found in his coat pocket at the time of his death when he recently passed away. We would like for it to be published in the **Zion's Landmark**.

Humbly yours in hope,
(Elder) H. Grady Cox
Route No. 2,
Loris, S.C. 29569
October 19, 1978

**"BEHOLD, HOW GOOD AND
HOW PLEASANT IT IS FOR
BRETHREN TO DWELL
TOGETHER IN UNITY!**

(Psa. 133:1.)

In the most recent past year, (1977), the Mill Branch Association (of North and South Carolina) was being held at one of our churches. This is a time when dear friends of kindred minds in Christian fellowship gather to express their joys, sorrows, trials, and tribulations. Also, to sing, pray and preach to the renewing of the spiritual minds and just enjoy fellowship in the usual manner of these meetings.

There are usually twenty to thirty ministers that come to these meetings from the mountains to the sea coast. By their varied gifts of preaching, the pure minds are stirred up, and we are made to behold the church in her splendor. We are made to behold the beautiful, wondrous things that the Lord has done for His chosen people, more so to believe and feel at times that He has done great things even for us.

This writer arrived at church early on that Sunday morning, still

filled with precious memories of things received from the day before, so much that he had been awake much of the night before, thinking and meditating of the reasons for these people coming from far and near and the many expressions of love to each other. I was, it seemed, possessed with a full heart, looking for a witness, though I did not realize this so much at the time. However, looking back now, it appears that was probably true.

Soon after reaching the church, the writer, not seeing many people yet on the yard, opened the church door and there were only about five or six people inside. There were two people sitting on the front seat. One of them especially attracted me. Her sweet expression of humbleness, love, hope and trust, stood out as we greeted one another. You might have wondered if she had been with Mary at the feet of Jesus. Her expressions were such that you would have been made to believe that she could have witnessed with Mary when she went up into the hill country to visit Elizabeth and was made to exclaim, "He that is mighty has done to me great things; and Holy is His name." Luke 1:49.

It is wonderful to meet with someone at times that you feel has been made to believe the same things you have and can also share your deepest emotions.

The scene above mentioned touched me, and I felt to mention how I had been made to stay awake much of the night before, thinking of the brothers and sisters. Whereupon she told me in a very sincere and sweet manner of having had the same experience. I did not, perhaps, realize how much that experience

would mean to me until later I came to meditate on the many things and causes that bring us together in this wonderful way.

During the morning service and while one of our ministers was being blest to so wonderfully expound the wonder of this Spirit in the Church which is in the hearts of His children, I could see a picture of this Church portrayed as a beautiful woman in her (the same sister's) face. It was obvious that her cup was full. I think some of the sweetness of that cry must have run over into my heart and I have since been aware of it daily.

This experience together with others are many times the rejoicing of my poor heart, and surely I hope to be given to nourish and cherish them until we can witness with the poet, who said,

"There we shall need no lamp by night,

For night shall never come;
Our God is the unfailing light,
Of that sweet, happy home."

It is there that His people will be comforted with love eternally forever.

Lundy M. Vaught, (Deceased
on August 20, 1978)

Route No. 2,
Loris, S.C.

(See Brother Vaught's obituary in this issue).

TO GOD'S PEOPLE

(From Mrs. H. Grady Cox)

Dear Brother Mewborn,

Grady, Shirley and I want you and the brethren everywhere to know that we do appreciate your thoughts of us through my recent sickness in August, 1978. There were eight days that I did not know anything, but I hope to be thankful

that the good Lord was taking care of me. Also, to know that the dear people (God's people) were praying for me. I do believe in prayer. This includes not only the prayers of the dear church members but also our friends here and elsewhere. I was assured and made to know that they were blessed to offer them up (prayers) for me and that God in His mercy answered them.

I am home, now, attending church once more, I am hoping to go to our union meeting and association (The Mill Branch of N.C. and S.C.) this (5th) weekend and first weekend in November, 1978. We hope that you can visit with us at the association the first weekend in November, 1978.

Our hearts were saddened to hear of your father-in-law's passing, Mr. Henry A. Turlington, Dunn, N.C. in August past. I remember meeting him several times, one time at our association at Simpson Creek, Loris, S.C., several years ago. Grady and I felt that he was a fine man. We are glad to hear that your mother, Sister Mewborn, is holding up well. Please give her our love. Also, all the precious brethren and sisters in your area. We love all of you, if not deceived.

We do miss Brother Lundy Vaught in the local church meetings, in the association, and in the community here, but it was God's will to call him home. We do feel that our loss here in the world is his heavenly gain.

Again, we love all of you for Christ's sake, we hope.

Len, Grady and Shirley Cox
Route 2, Box 44,
Loris, S.C. 29569
October 25, 1978

**MINDFUL OF PAPER'S
EXISTENCE**

Dear Brother Mewborn,

Please renew my subscription to the *Zion's Landmark*. This paper, our southern Primitive Baptist publication, means so much to me. I would like for you to know that I enjoy it very much. Beyond that, I would like for you to know that I appreciate the love and effort that you and all the writers put into the making of it.

Yours in love and hope,
Norris Alston
2279 Stephen Long Drive,
Atlanta, Ga. 30305
August 2, 1978

This dear brother in Christ was a natural brother to the late Major A. D. Alston, whose writings have appeared in the *Zion's Landmark* in recent years. His words of encouragement are deeply appreciated.

Editor.

**AN UPHOLDER OF
SOUND DOCTRINE**

Dear Elder Mewborn,

Your kind letter brought sweet comfort to our hearts. We all were sorry to hear of your father-in-law's passing. The Lord gives and takes away and all things belong to Him. It does comfort us to know that God controls all things.

Enclosed is a check for two more years subscription to the *Landmark*. May the Lord bless you, the writers, and readers of the paper to continue in love and sound doctrine. The editorials on predestination and other articles that were published last summer (1977) are just how I believe, if not deceived. I had never heard it put that plain before. We were made to wonder if anyone else

believed like my wife and I. God does work all things after the counsel of His own will. He will also bring it to pass.

In brotherly love,
Earl W. Hall
8307 Appaloosa Run
Austin, Texas 78737
October 4, 1978

ACKNOWLEDGES HOPE

Dear Elder Mewborn,

I am enclosing a check for \$10.00 for my renewal to the Landmark which I enjoy so much. I would hate to miss a single copy. Please use the remainder as you wish. As unworthy as I am, I'm to believe I have a hope in my heart. But at times I feel so unworthy that I have to hope that I have a hope. But as low as I seem to feel, I am blessed at times to rejoice and thank God for being so good to me.

I am eighty-one years old and I live alone. I keep able to stay busy. My three children are so good to take me to church once a month and I hope I can go as long as I live. I enjoy my church so much.

May God continue His blessings with His afflicted and poor people everywhere.

A little sister, if one at all,
Maude W. King
Route 1, Box 344-A
Franklinville, N.C. 27248
September 26, 1978

"WITHOUT HIM WE CAN DO NOTHING"

Dear Brother Mewborn,

Since I am not able to attend meeting often, I would like to say that I do enjoy reading the dear *Zion's Landmark*. I enjoy so many of the writer's articles, although I have never had the privilege of meeting

some of them. Yet, there are some I have met and I love all of them, if not deceived. I look forward to every paper each month.

I become very depressed at times and am made to wonder why I cannot get to the meetings. I fear that I am lost which causes me to shed many tears. I am made to beg for forgiveness. I do get very low in the valley so many times, as I have said, but I do know that it is all of the dear Lord's will and not mine. I can do nothing without Him. He doeth all things according to His good will and purpose.

I am a poor writer and cannot put on paper the things that I feel and hope that I believe.

May God continue His blessing upon you and your efforts in behalf of the dear paper.

An unworthy sister, I hope,
Mrs. A. L. (Lurecy S).
McCutcheon
1801 Lakeland Drive,
Charleston, W. Va. 25320

TO OUR SUBSCRIBERS

It has recently been called to our attention that a number of our subscribers failed to receive their September issue of the *Zion's Landmark*. To those of you who failed to get the September issue, along with any others who have not been getting the paper regularly, will you please check your address on your mailing label and then advising us immediately, should it not be correct.

Please let us know if you are failing to get your paper, and if so, advise which issues and your most current or recent up-to-date address. Thank you,

Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

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EDITORIAL

THE SOUL SATISFYING WATER

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him as well of water springing up into everlasting life." John 4:13, 14.

Whosoever drinketh of the water that this Samaritan woman had come to draw would thirst again because it was natural water that only satisfies the thirst of the body, but Jesus had in mind the spiritual water that satisfies only the soul. This represents drinking of earthly things, and they can never fully satisfy. One will thirst again for them, for the more he gets the more he wants, because that is the way of the flesh. They all leave us deficient. They leave us needy. They do not satisfy the soul. That is the great point that is brought out here in this conversation with Jesus and this

woman, but the great thirst is that of the soul for the child of God. David said in Psalms 63:1, "God, thou art my God; early will I seek thee: **MY SOUL THIRSTETH FOR THEE.**" O how thankful we would like to be for that thirst that no man can give that could not be satisfied by the water "in Jacob's well." That is a thirst in one's soul where the Lord performs His work. He creates a great thirst in the soul for which one will drive hundreds of miles, attempting to get some satisfaction to this thirst. One who has not been so blest with this thirst will not understand why one would drive so far, not worrying any about whether his expenses will be met. If one's soul panteth after the Lord as David's did, worry about earthly things have to come second and will wait. Notice the water that Christ spoke of is in very positive terms, saying that this water would be "IN HIM A WELL OF WATER SPRINGING UP INTO EVER-LASTING LIFE." This water satisfies the soul which lives forever. The water in Jacob's well that the woman came to drink is temporal, and as other time things can satisfy only the flesh. No fleshly efforts of man can bring on this thirst that Christ was promising to give. Neither can the flesh satisfy this thirst of the soul.

Again, David wrote in Psalm 42:1, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." There is no satisfaction in temporal things. They only bring on a craving for more, and as one gets older and further down to his journey's end, he sees how true it is that these temporal things cannot satisfy. Yet, unless the grace of God blesses him, he will go right on seeking them.

They cannot satisfy that longing desire in one's soul. One has said in this vein of thought,

"There is nothing here can satisfy,

Nor gold, nor houses, nor lands."

There is no innate, inborn thirst in many by nature for this God, but notice Christ says, "The water that I shall give him shall be in him a well of water springing up into everlasting life." Shall is positive proof that Christ will give this spiritual water to His bride who is the elect of God. It has to be given, for man by nature has no desire for it. The origin of this thirst does not originate from man's innate, inborn nature. That is, of all blessings that the Lord has blest His people with, to be considered as one of the greatest. That blessing is, as it was with David, for your soul to pant after the Lord. It comes, however, with much tribulation and sometimes many spiritual trials. Just as the water that this woman came to get satisfied the physical thirst and natural taste so good after much fleshly labor, so does this spiritual water taste so good to the soul after much spiritual labor. One cannot bring on a desire for this water, for, notice Christ said, "The water that I shall give them." It is a gift.

The earthly things that you crave will leave you short, and you cannot be made satisfied. They cannot satisfy the soul. So, whosoever, drinketh of this water (from Jacob's well) shall thirst again, and regardless of what height one attains to in this life in worldly things, he will still feel deficient. It does not satisfy the soul. Christ spoke to her of a water that did satisfy the soul, and it was a well of water springing

up in her into everlasting life. The water of this well sprang from eternitiy and rises to eternity. That well could not run dry, for it springs up into everlasting life. It is as everlasting as the soul is. From time to time it is felt here within us while the soul is still templed in this body, but we believe that after this body is separated from the soul that we will have to pant no more as David did, for it will be continuous drinking of this well that never runs dry.

That fountain that springs up in you that cannot run dry is Christ. That is the fountain of living water that is inexhaustable to the children of God. How great a blessing to drink from this fountain! None but the elect lady and her children shall ever drink from this fountain. They will not only ask for it, but she will even be given to beg for it. Notice Christ said it would be "in you a well of water," and those tribulations furnish the spiritual exercise that is needed to create the thirst. The flesh cannot create this thirst. It is reserved to be drunk only by the elect lady and her children. "The elder unto the elect lady and her children, whom I love in the truth." II John 1. These are the ones who drink of this fountain that never runs dry, springing up in them into everlasting life. Notice the scripture says, "the water that I shall give them." There is no doubt that He will at the appointed time satisfy their souls with this water of life that this Samaritan woman could not draw. To be blest with a desire for this water is worth more to one of these elect ladies and her children than many worlds like this, but to actually drink from this fountain is such a great blessing that the English language has not words

great enough to express it. The 23rd Psalm by David makes an effort, but man cannot tell how great a blessing it is to drink from this fountain that never runs dry. O how wonderful it is to have a soul. It will not be contained in this body forever. Here, it is subject to much tribulations. But when it (the soul) is finally separated from this body, it will enjoy either everlasting peace and love or eternal woe and misery.

This water is salvation, God's free grace, God's unmerited favor, God's sovereign love. It is better than life, better than anything that one can conceive. Yet, it is a gift, but bought with a precious price, even the life of the Lord Jesus Christ on the cruel death on the cross, hanging there to die gradually between two thieves. He even said, "My God, why hast thou forsaken me," He had to go through all this for His bride, but He did not say that this water might be in you, but that it shall be in you a well of water springing up into everlasting life."

What is this water? It is His favor, His grace, His love. It is Himself. Nothing else will satisfy a poor hungry soul. Natural water is the only thing that will satisfy the natural thirst, so this Way, the Truth, and this Life is the only salvation 'o this elect lady. What can compare with a crumb of Divine mercy, a drink from this fountain of love? Nothing can compare with this. Not even life itself. Paul said that he had suffered the loss of all things for Christ, "And do count them but dung that I may win Christ, and be found in Him." Phil 3:8. It was an expression of his desire after God in Christ. Sometimes, the thirst for this water is very great and it may be painful in coming. Yet, it

will be satisfied. When Christ makes a thirst for this water from this well that never runs dry, He will surely allow the thirsty one to drink, but it has to be at the appointed time. The thirsty one cannot set the time for his thirst to be satisfied or quenched. He cannot even bring on the thirst. Both the thirst and the satisfaction of the thirst are of the Lord. This poor world has no care about God, no thirst for this water in their souls. Who gave you a care about your soul? Who gave you to beg for some One to direct your steps, to control your tongue, to lead and guide your mind, and to place it on a desire for wisdom, as Solomon asked for? Who did this? You cannot claim the honor to yourself. Self craves selfish things in nature and cannot direct itself to thirst for this water from that fountain that never runs dry.

"Tis a thirst that Christ did give,

Bid me, therefore, drink and live."

The greatest drink that one can ever enjoy after that terrible conviction of sin is that refreshing **HOPE OF DIVINE FORGIVENESS**. When the Holy Spirit brings into the conscience that precious feeling of that blood-bought pardon or forgiveness to that one who has almost despaired over those terrible sins, no words in any language will be able to describe the sense of relief! It brings life. It brings liberty. It brings love that the world knows nothing about. It brings the only peace that passeth all understanding, even peace with God in Christ. Earthly comforts are vain compared to this. We would even say to Christ.

"Make the union closer yet,
Let the marriage be complete."

This in substance is what the poor sinner longs for, but that cannot be until the change comes that Job wrote about. See Job 14:14. He was in much pain of body and agony of soul, but the positive side to it was that he was blest to feel that, "Though after my skin worms destroy this body, yet in my flesh shall I see God." Job. 19:26. Then the feeling expressed above will be a reality, and your faith will become sight and your hope a blessed reality. The one who is blest with this thirst that Christ gives is not bothered with this worldly thirst. The thirst is for the righteousness of Christ. He is made to see that accumulation of much worldly things can even be a curse, for if he has much or little, he leaves it all here.

Our hope and our satisfaction is to be blest as was David to say, "The Lord is the portion of mine inheritance and of my cup." Psalms 16:5. The Lord may have trouble in that cup for you, but He is able to reconcile you to it and make you say with David, "My times are in Thy hand." Psalms 31:15. What a mercy to feel it even though it may be chasetisement.

The fullness of the enjoyment of one's soul is yet to come. The milk and honey lie behind the wilderness in the promised land. This is the great hope of those to whom this water of life is given herein part. Here, they are only blest to see through a glass darkly. This love is expressed here in song, in verse, in praise, in preaching of the gospel, even in writing, but beyond the wilderness it will be expressed in its fullness without the burden and shame of sin that so beset us here. "I

would not live always," said Job. (See Job 7:16).

"At they right hand there are pleasures for evermore," said David. Psa. 15:11 That will be glory. It is beyond our thought here. May we be blest, to "Drink, yea, drink abundantly, O beloved." S. of S. 5:1.

George A. Fulk
January 4, 1978

OBITUARIES, MEMORIALS
AND MEETING NOTICES

LUNDY M. VAUGHT

We at Simpson Creek Church, Horry County, S.C., desire to bow in humble submission to the will of our Lord, who on August 20, 1978, called from our midst our dear brother, Lundy M. Vaught. The funeral was held in the Simpson Creek Primitive Baptist Church by Elder H. Grady Cox. His body was laid to rest in the Buck Creek Cemetery to await the coming of his Lord and Saviour. He leaves behind his wife, Flora Anderson Vaught, five (5) sons, Monroe, Paul, Steve, David and Darryl Vaught; a brother, Lloyd Vaught and nine (9) grandchildren also survive.

We feel that to have known Brother Vaught was to have loved him. He was a very humble man and believed firmly in the Doctrine of Salvation by the Grace of God. He was a member, clerk, treasurer and deacon of the Simpson Creek Primitive Baptist Church near Loris, Horry County, S.C. His faithful attendance at church will be greatly missed. He was blessed with a sweet voice that was able to lead the songs and hymns of praise that we sang. Words are not adequate to express the love and fellowship that we felt for Brother Lundy Vaught. We want to express our sympathy to the family and hope that they will be given to look to God for comfort and guidance.

Elder H. Grady Cox, Moderator
Mary Louise, and
Donald Rabon, Committee

(See Brother Vaught's last writing and experience elsewhere in this issue of *Zion's Landmark*.)

RUFUS I. PLEASANT

On July 27, 1978, our heavenly Father reached down from above and took from our midst a dear, beloved brother, Brother Rufus I. Pleasant. Brother Pleasant was born November 22, 1881, and passed from this life at Duke Hospital in Durham, North Carolina, on July 27, 1978, making his stay here on earth ninety-six years, eight months, and five days.

Brother Pleasant united with the Primitive Baptist Church at Bethsaida, Harnett Co., N.C., along with his dear wife, Sister Stella, on the first Saturday in August, 1920. He remained a true, devoted member, attending church regularly as long as his health would permit him. The dear Lord granted him the strength to be with us at our annual meeting which was the first Sunday in July, 1978. That was the last time he was given the strength to come and mingle his sweet voice with us, which we deeply trust and hope that we are made thankful.

He leaves behind to mourn his death seven children, one brother, nineteen grandchildren, twenty-nine great grandchildren, along with other relatives and a host of friends.

First, be it resolved, that the church at Bethsaida bow in humble submission to the will of God, second that a copy of this resolution be sent to the bereaved family, and third that a copy be sent to the Zion's Landmark for publication, and fourth that a copy be spread on our church book.

Done by the order of Bethsaida Church in conference the first Saturday in August, 1978.

Elder W. C. Noles, Moderator

Cleo Noles, Church Clerk

JERRY WILLIAMS

On the 16th day of April, 1903, Jerry Williams was born to Holt and Julie Williams. He was fortunate to have had six brothers and sisters, all of whom were born and reared in Duplin County, N.C. He also worked very hard in early life to help support his blind, ailing mother.

November 15, 1925, he married Sarah Batchelor and later moved to Onslow County, N.C. In January, 1928, the good Lord looked upon them and gave them a son, Jerry, Jr., and six years later in January 1934, a daughter, Inez.

In July, 1942, Daddy asked for a home with the Old Baptist and was received. He was a faithful, devoted, loving and most respected person among his brethren and sisters in Christ.

In the year 1963 the members of Cypress Creek Church called for his ordination as their deacon. He humbly accepted and with the help of our Almighty God, he labored hard and performed, we feel, in a most faithful manner.

In January, 1974, he strongly felt to be led in establishing a church as there had been a lot of confusion and separation among the churches and members of this section. He was unable to report our home church in peace, and, being the kind of God-fearing man that he was, he made the statement, "I stand before God and man and this is a fearful place to be." After much sorrow, tears and heartache, God gave him a vision. Going upon what the good Lord had shown him, he started a little church. All the members who loved peace, the law and order that our old forefathers stood for, joined in and assisted him as much as they could.

In April, 1977, our little flock saw fit to liberate him into the ministry. We had seen and felt for years that he was under a heavy burden. His answer to us was that when he was a young man, he was too young, and now that he was an old man, he was too old. Yet, fearing God, he went before God's little ones, telling him of what the Almighty Saviour had done for his poor soul.

Daddy had been ill for sometime and in March, 1976, the doctors told us that he had cancer. They said that he would be with us for only a short time, but through the love, mercy and goodness of our Almighty Saviour, He saw fit to spare him to June 28, 1978. Our Lord and Saviour loved him enough to call him home out of his terrible suffering. Elders Horace Bryan and Hassell Jones conducted his funeral.

We feel the life that Daddy was blessed to live was his own funeral. I can honestly say that his life on earth was an inspiration to all that knew him for both his young and old friends, who visited him in his illness, told us so. We know that he suffered a long time both spiritually and physically. He fought a good

fight up to the very end.

We miss him beyond any comparison of words, but we do not wish him back in this troublesome world of sin and sorrow. We just hope on that celestial morning that we will be blessed to meet him and all God's little ones, there to sing praises unto our Divine Maker forever.

It is our desire to thank each and everyone for their love and sympathy in our time of sorrow.

Done by order of Cypress Creek Church in conference on the fourth Saturday in August, 1978.

Written by his widow whom God spared to live with him for 53 years.

Sarah Williams,
His daughter,
Inez Humphrey, and
Minnie Jones, Church Clerk

CARL CRAWFORD HALL

It has pleased the Lord of all power, love, and mercy to call home my father, Carl Crawford Hall, on August 22, 1978, at age eighty-seven years, one month and nine days. The day of his birth was July 13, 1891. He married Cleona E. Buriss and was the father of five sons and three daughters.

Brother Hall united with Flat Lake Primitive Baptist Church in 1922 and was baptized by Elder Ben Treece. His membership was fifty-six (56) years with the Old Baptist. He was deacon longer than my memory will allow, and went among the churches for almost seventy (70) years.

Years ago, my uncle and daddy were at church and the uncle suffered a stroke. It was suggested that the dear uncle be taken home since no doctor was nearby in those days. The uncle indicated that he would stay in church and hear preaching one more time before he died. Brother Hall held up my uncle in church to hear preaching for the last time.

Brother Hall was blessed with understanding and the spirit of God to speak of God and tell his sweet experience. Recently, at the age of eighty-five (85), we were at the Little River Primitive Baptist Association of N.C., the 1976 session. He sat beside me on a board seat and heard four speakers that morning. He had the sweetest look on his face,

sitting just on the edge of the seat, rejoicing and shouting in a low, quiet voice. After service he said all four were blessed to preach, but the third one was really blessed and that he could see the love of God in his face. The third one was Elder Woodrow Lake.

My mother passed away in 1935 and and my daddy later married Della Treece in 1938. He is survived by his wife, Mrs. Della Treece Hall; three daughters, Mrs. Walter Ussery, Ellerbe, N.C., Mrs. Silas Holt and Mrs. Marvin Hopkins, Albemarle, N.C.; three sons, James I. Hall, Ellerbe, N.C., Carl Lane Hall, Aberdeen, N.C., and Earl Wayne Hall, Austin, Texas, the writer of this sketch. Nine grandchildren and ten great-grandchildren also survive.

His funeral service was conducted by Elders Kenneth Key, Greensboro, N.C., Wallace Smith, Burlington, N.C., and Donald Smith, Burlington, N.C. Brother Hall was laid to rest in Randolph Memorial Park Cemetery, Asheboro, N.C. What a wonderful hope it is to believe that on some sweet day all the elect of God will be raised from the sleeping dust, be made like Christ and be forever satisfied!

Written by Brother Hall's youngest son,
Earl W. Hall
8307 Appaloosa Run,
Austin, Texas 78737

ROMANS CHAPTER 5

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope;

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

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PSALMS

CHAPTER 22

My strength is dried up like a potsherd: and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

I may tell all my bones: they look and stare upon me.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O LORD: O my strength, haste thee to help me.

Deliver my soul from the sword; my darling from the power of the dog.

Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Ye that fear the LORD, praise him: all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

For he hath not despised nor abhorred the affliction of the afflicted; neither hath he held his face from him; but when he cried unto him, he heard.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

NOTICE TO OUR SUBSCRIBERS — PLEASE READ!

It has recently been called to our attention that a number of our subscribers from time to time fail to receive their issues of the paper. This could always be the fault of our own records in the publisher's office in Willow Springs, N.C., the printer's office in Wilson, N.C., or the United States Postal Service. Irregardless of the cause or origin of trouble, to those of you who fail to get your

Landmark, please check your address on your mailing label and then advise us immediately, should it not be correct. We shall take immediate steps to see that your address is correctly stated on our records.

Always feel free to let us know when you fail to get your paper, and if so, advise which issues and your most current or recent up-to-date address. We will try to supply you with missing copies.

For several years we have given the author's (of each article in the paper) complete mailing address from a convenience standpoint to assist those of our brethren who corresponded personally with each other. A change that is being made in the paper, beginning with this issue, is the omission of street numbers and names from all addresses of writers. The reason for this change is because it has recently been called to our attention of the possible use of conditionalist papers' using our subscribers' names and addresses as a possible source of solicitation to gather subscribers for

their own publications. We would not mind or object to such use if proper permission were granted in such cases, but we cannot feel that such a principle is proper under such circumstances. On the other hand such principle, we feel, is to be deplored! Please write us when you need the complete address of a subscriber. We will be glad to assist you in this manner.

Finally, it would be appreciated if you would consider giving the Zion's Landmark as a Christmas gift to some brother, sister, neighbor or friend. This would be a means in helping us to maintain our current mailing list. Please think about this. Thank you,

Editor

POETRY

Dear Elder Mewborn,

I am sending a poem that was composed by Sister Joan Absher of Denton, N.C. She is a very dear, precious sister in Christ. I asked for and obtained her permission to send this poem to you for publication in the Zion's Landmark. She writes poems very often and they are very good, I feel.

Yours in hope.

Mary Ruth Moody,
Lexington, N.C. 27292
October 6, 1978

"OH THAT I KNEW WHERE I MIGHT

FIND HIM!" (Job 23:3).

Off times I am beset to wonder,
Is there ought to this, I ponder;

Oh! where art thou my gracious
God?
So far from man who tills the sod.

I search for thee in every flower,
In all the universe yet in thy power;
I listen for your voice in the wind,
I wait your spirit to ascend.

Oh what is man but molded clay!
For thou art the potter to do as thou
may
But though you slay me, just thou
art,
For I am unworthy within my heart.

Oh Lord help me, I beg you now!
I feel so weak and little somehow;
How can I ever call upon your name,
When I know myself to be so vain,
But yea though I walk in this valley
low,
I'll still beg for your mercy against
the foe.

Jo Ann Absher
Denton, N.C.

MEDITATIONS AND REFLECTIONS

Dear Elder Mewborn,

The blessed Lord has been so good to this poor sinner, all the days of my life. I feel so weak and unworthy to call anyone brother. I believe He has kept us from the dangers and snares of this world when we knew it not. He has blessed me to come among the greatest people upon all the face of the earth, the little children of God. These are the one's, I believe, have been made humble, and to believe also in the only true and living God. Jesus said in John chapter 10 verse 27, "My sheep hear my voice and I know them, and they follow me."

We are blessed to believe in the One true and living God. He is the one who came down from the high court of glory, and was born of the virgin Mary. The scriptures tell us that He was wrapped in swaddling clothes and laid in a manger, because there was no room for Him in the inn. See Luke 2:7. I believe that Jesus came into the world for a specific purpose. That was to save His people from their sins. Chapter 6, verse 38 of John proclaims, "For I came down from heaven not to do mine own will: But the will of Him that sent Me." Then in verse 39 of the same chapter, "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day."

He died upon the rugged tree of the cross and shed His precious blood for as many as the Father gave Him. I believe they will all be (all of them) housed in heaven and immortal glory without the loss of one. Whether I will be in that number, or not, I do not know. I have been blessed with an humble hope that Jesus shed that precious blood for me. I believe that a good hope is an anchor of the soul both sure and steadfast. See Hebs. 6:19.

One night some months ago, it pleased our God to lift me up and place me in a very high place, seemingly to me. I saw three of us there. Behold, my eyes were opened! I felt a power that opened my eyes, as I had never felt before. I was blessed to look beyond this world to a beautiful city whose builder and maker is God. The beauty there of the dear people of God is beyond my being able to describe. I remember my mouth came open in praise to our God. And,

I heard a voice say, "And you saw." My desire was to be carried to that beautiful city on high. As I had this desire in my heart, I was caused to look at my right foot. I saw I was standing on a rock that shined in great beauty. As I made an attempt to move my foot, I was shown that I was helpless and that all my strength must come from God. Then, I heard thunder in the heavens and I was so afraid. I began to beg. As I did, this rock cradled me in its ARM. Then, I was drawn nigh unto the rock and placed in its cleft. My eyes looked upward again and there I saw large rain drops falling. The rain drops were round and as pure as crystal coming down out of heaven. At that time I believe I was praising my God from whom all blessings flow.

Elder Mewborn, I want to tell you some more of my experience, if it be the will of my Father in heaven to do so. The God of all grace, truth, knowledge and mercy has been gracious to you, and to my (natural) brother, George Fulk, in being enabled to set forth the truth as it is in Christ Jesus in your editorials in the *Zion's Landmark*. God has, I believe, blessed you both to set forth the truth as I hope I have been given to understand it. I say this in order to relate three dreams the Lord, I trust, gave me over a period of time. These dreams took place long before brother George began to write. In these three dreams I saw and heard him preaching the gospel of the Son of God. I pondered these dreams in my heart for many years. I told mama on many occasions about what I felt that the Lord had shown me, before she passed from this life. She told me she had many times

been blessed to see and feel something different about him from a little boy. Then, I was made glad in my heart because I had a witness, when it pleased the God of all mercy and grace to bless him to write the truth, as it is in the Lord and Saviour Jesus Christ. The day that I read the first editorial he had in the *Landmark*, I was carried, if not deceived by God, out of this world seemingly and caused to praise God from whom all blessings flow. I firmly believe it was preaching to me. If I glory, I hope I glory in the Lord, because every good and perfect gift comes down from God, the Father of life, in whom there is no varibleness, neither shadow of a turn.

Many times, I have felt led to write and also tried to put it aside. One night, I was carried to a door. A voice spoke my name and said, "Mary Ruth come in and write." A snow white paper was placed in my hand and also what appeared to be a pen. My reply was, "Lord I know not how to write for the light is dim and I cannot see." My eyes looked up to the door and on the right side of the door I saw Brother George in a chair with his head bent, as in prayer. Beside him, I saw what appeared to be a light switch. I got up, went to the door, turned the switch, but no light came on. I was then blessed to see and to feel in my heart that only God can open our blind eyes, our hearts, and our understanding.

I have been in much pain lately for over a long period of time. In July I had back surgery necessitated by a ruptured disk. It has been a rough go so far. The Lord has been good to me through out my journey here and I have been blessed to look to Him from time to time for mercy and comfort.

“How sweet the name of Jesus sounds,

In a believer's ear;
It soothes his sorrow, heals his wounds,

And drives away his fear.”

Sometimes, before I had surgery, I dreamed of seeing a hospital bed with my husband in it. I was on one side of the bed, and a MAN was on the other side of the bed. This MAN was like no MAN I had ever seen. He seemed to be administering to my husband. This MAN'S face was perfect in every way and was so beautiful. My eyes were cast upon His right cheek. It seemed that I was not able to see Him very clearly. I asked Him, “Will you please help me? I am in much pain and I need a physician for I have no one to help me.” He raised His head and spake these words, “I am a MAN of sorrows and acquainted with grief. I am despised by many, for they have said all manner of evil against me for I am Jew you know.” I said, “I know, but I find no fault in you.” He then placed a snow white paper in my hand. I tried to read what was on the paper, but I could not see anything on it. He looked at me and slowly walked away down a little path. Along the way, I saw a little saint here and a little saint there, sitting in a chair. He would stop by each of them and give them comfort, as He placed His hand across the heart of each of them.

A few days hence the pain became so great and my leg became numb. The name, Doctor Johnson, came in my mind so strongly I called for him at his office when I went there. He shook my hand and said, “Who sent you to me?” I felt to say in my heart, “Praise the Lord, for

the Lord God of Israel has sent me.” While there in that hospital, tears filled my eyes in praise to my God and King forever, blessed be the God of all grace. I believe before I ever came upon the stage of action that my heavenly Father saw me there, as well as everything else that takes place here in this time world.

One week before this took place with me, I was carried to a door that appeared to be pure glass. I was looking upward toward heaven. I saw great beauty like a green tree planted by the water. I began to beg, “Please Lord, show me something.” As I begged, the scene began to change. The heavens opened up four square. There, I saw three snow white horses side by side. They were beautiful, as smooth as satin. As I looked upon them, I was blessed to say, “Praise ye — praise ye the Lord.” My husband appeared by my side and said, “And you saw something of great beauty.”

Dear saints of God, I believe that God is the same today, yesterday, and forever, and that He changes not. In my feeble efforts, I hope I have been blessed today to beg unto my heavenly Father for grace and mercy. To write a part of my experience, if it be His will. If not deceived today, I was brought to the place like I was in the dream when I was commanded to write. I had to beg for light for I am weak and dependent upon the all-wise God to guide my hand.

May the goodness and mercy of our Lord and Master bless us and keep us always as the apple of His eye is my prayer.

Give my love to your precious little family. I hope some day you will be blessed to come up to our home and visit with us and our

church at Pierces' Chapel. We would be happy to have you visit any of our churches.

Love and sweet fellowship,
Mrs. Mary Ruth (Fulk) Moody
Lexington, N.C. 27292
October 5, 1978

A HEAVY CROSS

Beginning sometime in the latter 1950's, the Zion's Landmark has published in many issues the spiritual writings and reflections of the late Brother A. D. Alston. He was a commissioned officer in the U.S. Army and bore the rank of Major for many years. This was his rank at the time of death that took place about the year 1951, as I recall. In his last days on earth he served in the Korean War in Korea where he was taken seriously ill and died shortly thereafter.

Brother Alston was given a wonderful understanding of the scriptures and was gifted in expounding them, as his past writing will indicate. His natural career in the U.S. Army made it a heavy cross in having to be borne since military duty caused him to be away many, many times from the dearest of all people in the world to him, the Church, God's chosen people. No human tongue could tell of the weight of his cross because of the two extreme natures, the military and at the same time with a gift or calling to feed His chosen people. This feeling or sentiment is readily detected or reflected in his articles.

The Lord made a way of escape for him in this matter, as He has always done for His little ones in one way or another. The way of escape for him was his typewriter. The past issues (an examination thereof) of this paper for more than twenty

years will verify this fact.

We are again publishing a wonderful letter that he wrote to his late pastor, Elder H. H. Lefferts and the church of his membership, Frying Pan, located just outside of Alexander, Va., in 1949. The Landmark feels grateful to his widow, Sister Carolyn Alston, Decatur, Ga., and her family for the privilege of being able to have had their permission through the years in the publication of these articles.

Editor

ESTHER 1:11

My dear Elder Lefferts, Brothers and Sisters of the Frying Pan Church:

Again, the providence of our Lord and Master prevents my being with you at this meeting. I would send Christian greetings and brotherly love to you. The Lord has been gracious, kind and merciful to me on every hand; yet, at times I have felt that my very soul was struggling for its very life, and that surely I would sink after all. It seems that I am supported by one tiny thread of hope, and that surely that thread will fail after all. O that I might know that my Saviour has said to me as He did to Peter, "I have prayed for thee, that thy faith fail not." Luke 22:32. Then, I would rest assured that tiny thread of faith would never fail me.

Last night I was reading the first chapter of the Book of Esther and a few thoughts came to mind.

King Ahasuerus was a mighty man, and ruled over one hundred twenty and seven provinces. He was giving a great feast to all of his princes and rulers, and had commanded, "To Bring Vashti the queen before the king with the crown royal,

to shew the people and the princes her beauty, for she was fair to look on." Est. 1:11.

The name "Vashti" means beautiful, and Vashti was a beautiful queen. Vashti was subject to the king, as were all of his princes and rulers. The king had a right to command that she be brought before him, for she was his queen and his subject, and obligated to obey his command.

But, Queen Vashti refused to come. She was vain in her beauty; she was self sufficient; she did not care to be exposed to all of the people, nor to submit to the will of her king and her people; she would not be a servant to her people, but would be sovereign within herself; she would not go. So, it was that the king's own queen refused him and denied his sovereignty.

The kinsman of Jesus denied Him, and refused Him, mocked Him and crucified Him. In the parable of the ten pounds (Luke 19) the citizens hated the Nobleman, and sent after him proclaiming, "We will not have this man to reign over us." But in the end, the kinsmen of Jesus, and the citizens of the Nobleman, lay down in sorrow. The Saviour knew them not.

But, my dear brother, when you are called upon to pass through great trials and afflictions, when you see great sorrows and great losses, when you are called upon to bear persecutions for His name's sake, when you are in the furnace of affliction and in the den of lions, bound and shackled in prison between two soldiers as Peter was, when you are brought into the wilderness of Shur, famished and sorely tried, I ask you what are your reactions? What sayeth your flesh? Are you willing to

fall down and beg? Are you ready and willing to come crawling in shame and humiliation when a few days before, you were self-sufficient with plenty?

What did Job do? He could not curse God and die. He could not completely deny his God, for Jesus had prayed for him, that his faith fail not. But the flesh of Job rebelled and he was bitter, indeed; he complained against God, and he tried to justify himself. He found arguments with which to plead his case. In the meantime, his soul struggled within him and by the mercy of God, his faith failed not. He was brought to walk in obedience before God. So did Jonah refuse, in himself, to go to Nineveh as commanded by his God. His flesh, just as surely as Vashti, refused to go. Thus, his flesh started in the opposite direction, truly refusing to go. But the Lord had prayed for Jonah, so Jonah was in right way and knew it not. He was brought to Nineveh, ready and prepared to do the work commanded of him to do. Jonah didn't go to Nineveh, but was bound and carried to Nineveh.

My brother, this flesh of mine is today, refusing to walk in obedience and according to the will of my Lord and Master, and I am just as guilty as Queen Vashti, before my King and Saviour. It is not within the power of this fleshly man to walk obediently according to the will of God. Can this flesh of mine volunteer for, welcome and invite, or even fail to shrink away from, sore trials and thorns in the flesh? Yes, I know that such trials are in mercy to my soul; that it is in this manner that our Lord teaches us and enables us to grow in knowledge, wisdom, love, faith, and all of His grace; but O I

am so weak, and I fall on my face in the presence of the Holy Spirit.

Vashti was never more brought before her king; but Job was restored to his riches many times over. Yet, Job, in himself, was as powerless as Vashti to bring this about. What, then, is the difference? The difference is the prayer of Jesus for the one he remembered not on the one hand, and for the other He prayed that his faith fail not on the other hand, and that he be kept from evil, and that his feet be shod with the shoes of imputed righteousness, and that the robe, even Jesus' robe, be put upon him, and that the ring of Jesus' eternal love be put on his finger!

O Lord and Master, hath thou prayed for me? I am as guilty as Vashti, and as cruel as Haman! I have refused to come, and I have turned away. My flesh has done these things, and does them daily; yet, my soul cries out within me. The struggle is great; it is a struggle for my very life! It is real and vital and no sham battle! However, the very raging of the battle, gives me some evidence that there is still a thread of hope.

"Vashti, the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus." Est. 1:16. Shall the Lord's people refuse His command? Do we dare to be disobedient to His command, when we have been given an effectual or impression and an understanding of that command? The flesh may start in the opposite direction; the flesh may refuse and deny in all bitterness; the Lord may suffer our course to wander for a time, that we may learn and ex-

perience the lessons that are for us; the children of Israel had to go through the wilderness; Jonah had to go through the fish; Job had to suffer all afflictions, and Lazarus had to go through a death; but in the end every little one will surely come under His yoke and be made to walk in obedience to His will and perform every task to the last jot and tittle. His little children by nature are disobedient, rebellious, guilty and bitter in their flesh, for their flesh is no better than my flesh. They are guilty of wronging their King Jesus, and also all of His subjects in His Church here on earth. Jesus commands of His subjects that His church may be a whole, a complete, perfect body. All of the members and all of the parts must be there. Everyone must be properly carved; shaped, and hewn to fit one certain, exact place. And everyone will be prepared, will fit and will find that certain place. His command will be fulfilled in every particular, else He would not be the one and only sovereign God.

So, we may go as Jonah. We may be as disobedient as Vashti, but in the end we will come under His yoke and be made fit for the place ordained and predestinated for us as an individual member of His body.

Vashti came no more before the king. Let us pray to the Lord and Saviour, that He in His mercy has prayed to God the Father in our behalf, and that we not be cut off to come no more before our King, Lord and Master and Mediator!

My dear people, my love is with you, and my heart aches to be present with you. I cannot know what the Lord has in store for me, and I am impatient and oftentimes bitter. Yet, I do return to my right

mind, to cry in shame. The Lord has been so very merciful to me, and remembers me in pity and compassion. If I am in the furnace of affliction, I must admit that the Lord is walking with me in that furnace.

Remember me in your meditations and your prayers.

Your little brother in hope,

A. D. Alston

Georgia Military District

Atlanta, Ga.

June 4, 1949

"GOD'S MEDICINE CHEST"

"Search the Scriptures for in them ye think you have eternal life, and they are they which testify of me." John 5:39. Scriptures, and the hidden truths therein, give us the encouraging promises of God they have healing power spiritual medicine that heals minds and hearts. This is the best medicine available to poor sinners with ailments of flesh and spirit. They sustain us when the Holy Ghost reveals their hidden meaning.

God's medicine does not come in a bottle or box. It is neither liquid nor solid. It cannot be seen with the natural eye but is felt in body and soul.

If the most powerful "Physician" (Jesus) on earth and in Heaven diagnoses your case and fills your prescription and blesses you to take the medicine, you will be healed. Depend on it. "He supplies your every need." Phil. 4:19. And, "Your Father knoweth what things ye have need of." Matt. 6:8. "NOTHING is too hard for Him." Jer. 32:17. He knows your thoughts. He knows your pain. His medicine works in a "mysterious way, His wonders to perform." He performs them well.

He has no certain speciality. He is a professional in ALL fields. The ONLY ONE! He can, and does, lift you out of the bottomless pit. I know I've been there.

His prescriptions and doses are different. His treatments and cures are various. But, if He is your "doctor" and you are "walking in the Way", His medicine will make ye whole. "And what God does is done forever." Never doubt this truth. Scriptures support it ... "Search the Scriptures ... they testify of Me."

His treatments may be hard, the medicine bitter all against the will of the flesh. He does not promise an easy cure. "Behold I have CHOSEN thee in the furnace of affliction," A NECESSARY dose of His medicine. Isa. 48:10. But, oh, dear reader, listen to this: "When thou walkest through the fire, thou shalt not be burned." Isa. 43:2. God's "patients" are made to "walk in the way He ordained." "Run with patience the race set before us. Heb. 12:1. His children have no other choice, and in a spiritual mind they are gratefully and abundantly blessed, if they have been favored to follow in the path laid out for them before they were born. He is the Masterpiece. Man cannot change the will of God." Fate is as He decreed it. "My counsel SHALL stand and I will do ALL MY pleasure." Isa. 46:10. "It is impossible with men — man's work is but filthy rags in His sight." Isa. 64:6. And we read: "But all their works they do for to be seen of men." Matt. 23:5. And He tells them: "Depart from me; ye workers of iniquity." Psm. 6:8.

You may travel a long, rocky road before His medicine takes

effect. In searching the Scripture we learn, "The Way" will be strait (difficult) and the pathway crooked. It may take you through the wastehowling wilderness and the dry, hot desert. Experience teaches us this. You may travel alone except for His presence; "He NEVER leaves you." And at times you may feel "He has gone forever." The amount and number of doses of His "medicine" depends on the nature and seriousness of the illness. Some "patients" are hard to convince and cure. They may need longer and harsher treatment. The sinner's nature may be unruly. It could be one who has to exhaust all his own resources before he is made to see his sinful and helpless condition his utterly dependency on that Higher Power Who, alone, can cure him before his case is brought under control. He, like many before him, has to be shown the hard way ... left on his own, before he begs for mercy and prays for help.. When he comes to the conclusion he cannot travel in his own strength, he is found begging and asking in the "Father's Name." "Ask anything in My name and I will do it." John 14:14. At this point in his life it is his only hope of survival. And what a kind and gracious Father His children have in time of dire need! We read, "Call unto Me and I will answer thee and show thee great and mighty things which thou knowest not." Jer. 33:3. And He says, "I have heard thy prayer, I have seen thy tears; behold I will heal thee." II Ki. 20:5. Only He and He alone can.

Oh, dear reader, think what a powerful God ye chosen have when drawn to take your trouble to ... Who leads you through the rough seas and the long dark nights of time.

Someone Who loves you with "an everlasting love" ... "remembers your sins no more" ... "avenges you" and, leads you in the paths of righteousness for His Name's sake." "One Who NEVER fails." His treatments and cures may be rugged but they are sure ... and essential. He has never lost a case. He loved you before you were born according to this hope, and He protects you until the end of your journey on earth. The great power of this Physician does not stop here, but listen!

But, Oh, His children are the ones who reap the benefits of His eternal mercies ... life everlasting on the morning of the great resurrection! What do we care how rugged the journey, if He remembers us when time is no more? "And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be no more pain, for the former things are passed away." Rev. 21:4. What a joy to read! What promises to hope for! What a wonderful doctrine to believe! What a mercy and blessing for His children! And the world feels sorry for us! Oh, they just don't know But, "My Kingdom is not of this world" ... nor His people. It is found recorded, "I have chosen thee OUT of the world." John 15: 19. (In it but not of it). His Kingdom does not embrace the masses, but rather "the FEWEST of all people," a "remnant" which "He purchased with His own blood," His "peculiar elect" generation. "I know whom I have CHOSEN." John 13:18.

"I GO TO PREPARE A PLACE FOR YOU, ETC." John 14:2. And dear ones you will be there with Him and with those who have gone

before, waiting for this blessed day.

His children have been given faith to believe the truth of His word and to rely on His promises. "Thy faith to believe the truth of His word and to rely on His promises. "Thy faith hath made thee whole." Matt. 9:22. And, "Jesus Christ maketh thee whole." Acts 9:34. And you are whole forevermore.

Beyond the glittering, starry sky,
Far as th' eternal hills,
There in the boundless world of joy,
Our great Redeemer dwells.

(Primitive Hymns)

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
August 10, 1978

50TH (GOLDEN) WEDDING ANNIVERSARY

Perhaps, it will be of interest to many of our subscribers and readers of the *Zion's Landmark* to know that Mrs. Elizabeth C. Edwards and her husband, Mr. W. Clyde Edwards Sr., were honored in Raleigh, N.C., on October 6, 1978, the occasion being the observance and celebration of their 50th (Golden) Wedding Anniversary by their two devoted children, Mrs. Nancy E. Fowler, Durham, N.C., Mr. W. Clyde Edwards, Jr., Winston-Salem, N.C., and their respective families. Mr. and Mrs. Edwards were married October 6, 1928.

Mrs. Elizabeth C. Edwards has been a regular contributor of articles to this paper for almost twenty years. I feel surely that our subscribers will join me in wishing for them many more years of Golden Life together, that God will continue to bestow rich blessings upon them and their children and grand-

children, and that His blessed countenance will smile upon their pathway wherever it shall lie.

Editor

SAW THE SHADOW OF LOVE GO OVER GOD'S PEOPLE

Dear Editor,

Enclosed please find check in the amount of \$10.00 for subscription to your publication, *Zion's Landmark*.

Also, enclosed is a copy of a handwritten page found in my mother's personal belongings when she came to Florida to live with me. In her condition of senility she will not be able to read it, if you should choose to publish it. However, she would enjoy seeing it in print, I am sure. My dear mother, Maggie Williams, resides with me in Fort Lauderdale, Florida. She was eighty years of age, May 9, 1978. Her health is good, except for her state of confusion mentally, due to a stroke about two years ago.

Yours in hope,
Annie W. Cobb
Fort Lauderdale, Fla. 33334
November 3, 1978

A LITTLE EXPERIENCE

I feel hindered to write some of my experience, if I have any. It is so small sometimes, I feel. I desire that God's children know how little it is and then they can judge for themselves whether or not they have fellowship for me.

I do not want to deceive the church. When I went before the precious people, I couldn't say anything except that I loved them and wanted a home with them. I have never gotten so that I can say much more than that. Oh, what a fear I carry with me from day to day

because I have never had the sudden change that some can tell about. It makes me fear that I have not been born again. All I can say is that when I was small it was constantly on me, should I die, what would become of me when I was put into the ground? Would I go away like the trees that fall to the earth?

Then, as I grew up, I had a feeling to do what was right or best, as I was given to know. I would go to the old Primitive Baptist Church for some reason, I knew not. I wanted to sit and hear what the preacher said. I would shed tears and I could not tell why. So, as I would go, I carried a fear with me. As years came along, I felt I must go to the church. At one particular time I saw a shadow of love (or it seemed it was a shadow) go out over the congregation of people. I can never describe the beauty I saw there in those people. From that day until this good day I have loved the people of God or the ones whom I feel are the old, true Primitive Baptist.

I went on for years before I could go to them and offer myself, but the time came when I did. I was received, and, Oh, what joy I have received in the blessed fellowship they have seemed to show that they have for unworthy me. But, I still carry the fear that I am not one of them. When I go to church and hear our preacher tell of the sudden change that he received and how his sins have been forgiven him, he hopes, it makes me fear because I have never had that part of experience. I can only say that I know I am a sinner, and, if saved, it is by God's grace, for there is nothing I can do, neither have I done to help God save me. I feel to be perfectly

helpless in my works, that I could do, as some call them.

Sometimes, I hope I am made thankful that I am given to know sufficiently enough that I am a dependent creature, so far as man's ability to save himself is concerned.

I do not know why this burden has been with me to write of my little experience, but it has gotten stronger all the time. I know I have not written anything worthy of publication, but these are my feelings. I am afraid that I have never prayed, but, if I have, my heart's prayer is that God will bless all that love Him and give me a renewed evidence, if I am one of His. If one at all, I am one of the least of the least. If He will enable any of you, His beloved people, please pray for me, a poor, weak sinner, that I feel to be.

If saved, it is by God's grace alone.

Maggie L. (Mrs. R. C.) Williams
Fort Lauderdale, Fla. 33334
(No date was given, but was
written possibly in the 1940's.)

As a boy and while growing up in my teens, it was my privilege and blessing to have visited in the home of this sister and her late husband, Brother R. C. Williams, Elm City, N.C., also the church of their membership, Upper Town Creek, Wilson County, N.C., many times. They bore a Godly respect in the community in which they lived and among the churches where they visited.

I received the above experience from Sister Annie W. Cobb, daughter of Sister Williams on Monday, November 6, 1978. Sister Williams, her mother and writer of this article, passed away on Sunday following,

November 12, 1978, and was buried in the family cemetery near her home of many years in the Town Creek Community, Wilson County, N.C., on Tuesday, November 14, 1978. It is especially in love at this time that we print and publish her experience in her memory. "Blessed are the dead which die in the Lord, from henceforth: Yea, said the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Editor

REJOICED IN THANKSGIVING

Dear Brother Mewborn,

If God be for us, who can be against us? I rejoice to remember God's embrace, as I sat recently for dinner. I love God's people, if not deceived, with a small portion I hold dear. My cup was filled to overflowing. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Psalm 133:2.

I was blest to pen my innermost thanks to God and His tender mercy as recorded below. Praise be to His name!

You deal with this as God leads you. Am I worthy is my thought?

In bonds of love,

Miriam Lee

Colonial Rest Home

Smithfield, N.C.

November 16, 1978

MY CUP RUNNETH OVER

I sat at meat with friends so dear,

Un-aware that heaven would call.

When on my cheek tears did appear,

Freely they fell, shifting a fall.

With food before me, daily to eat,

Today, how different, God's love is my feast.

Love conquered my all, I could but reply,

I love everyone, a heartfelt desire.

Heaven is present to enliven my step,

Better felt than could ever be told.

Each tear now shed follows another,

Tears of joy could sorrow now smother.

I have all for which to thank my God,
He gives each need, a tear or His rod.

Comfort ye, comfort ye, as ye have been comforted,

The next sound you hear may be God's trumpet.

Miriam Lee

UNDYING LOVE

Dear Brother J. M.,

Enclosed you will find a check for six dollars for the **Landmark** for another year. I am afraid that I have waited overtime, but hope I will not miss a copy. The **Landmark** is all the preaching that I get. I can't go to my home church in North Carolina and really am not able to attend church in this area. I did get to services at one of the churches in South Georgia this year and that is all that I have been able to hear since I was at Mewborn's Church (where my membership is) about two years ago when I heard you.

I read the **Landmark**, hoping to get a crumb from your writings, as well as all the other good writers that write for the paper. Sometimes, I read it through before I put it down. My eyes are so bad that I have to use a magnifying glass to read it. It is printed in the better print, I know, but even then I wish it were in larger print.

My love is for all of you and God's people everywhere; if I know my poor heart, I love them for the truth's sake. Also, my love is for Susie and the children at home. May the children continue to do well at school. I do wish that I could go up to North Carolina and see all the dear ones that I love. I doubt that it will be anytime soon. My health (other than my inability to see) is good. I do not go outside without my cane, as it helps as a prop and hole finder.

An unworthy sister,
Annie L. (Mewborn) Weber
212 Green Avenue West
Callahan, Florida 32011
October 7, 1978

Sister Weber is now past her eightieth birthdate and has been declared, medically speaking, legally blind. When one reads an expression, as by His grace that she was enabled to do above, we cannot help but from seeing the great Love of God made manifest that is shed abroad also in the hearts of His little ones. Praise His Holy Name this love will never die. How wonderful!

Editor

**“NOT FORSAKING THE
ASSEMBLING OF OURSELVES
TOGETHER.”**

(Heb. 10:25)

Dear Brother Mewborn,

I have enjoyed reading the Zion's Landmark for a number of years, but I want to tell you that the March, 1978, issue was a special one for me. I have read Elder Woodrow Lake's sermon for the fourth time. I feel that I must tell someone just how much I enjoyed reading it. I feel that God richly blessed him in declaring His truth when that sermon was proclaimed. Surely, our God is good

to His humble servants! I am not praising the gift, brethren, but the Giver, if my heart is not deceived. It is wonderful when God blesses us to understand a portion of His revealed truth and at the same time to have one so richly blessed in explaining the scripture.

Brother Mewborn, when I read the Zion's Landmark, I feel that I have been to church. I read of the good meetings and wish I could go to some of them, but I have no one to go with me. I live alone and there are none of my children that believe as I do, neither do they want to go with me. I am now seventy-seven years of age. I do drive to Pireway Church in North Carolina, Pleasant Hill Church here in Myrtle Beach, S.C., and Simpson Creek, near Loris, S.C. The traffic is very heavy in this area and I dread it. But, the love in my heart for this truth is sufficient to the end that I feel I must go. I love the Primitive Baptist doctrine and the people that have been made to see and feel that God has all power, not just a part. These people have the fear of God before their eyes and have been taught by Him. I hope I love the Lord, my Saviour. I do know that I fear Him. I am not afraid of the devil for he goes with me all the time. I am one who is made to go begging the good Lord to keep me, lead me, and show me the way, just one day at a time. His people had to travel this way anciently, in the wilderness between the Red Sea and the promised land. I am not my own keeper. That song, "One Day At A Time," rings in my mind so much of the time. My constant, continual prayer is, "Oh Lord, keep me, lest I stray." I have wanted so many times to tell a little of my experience, but I am so deficient in

necessary education. I am not worthy of anything nor of telling anything.

If you can, excuse this scribble, but I just felt that I had to tell someone how much I enjoyed the March, 1978, issue and especially Elder Woodrow Lake's sermon, that was printed or published in it.

Pray for me, a poor unworthy sinner,
Mrs. Lessie M. Hardee
Route 1, Box 277,
North Myrtle Beach, S.c. 29582
July 17, 1978

NO CONFIDENCE IN THE FLESH

To the Editors of Zion's Landmark,
Dear Brethren,

I see that the time has expired for my subscription to Zion's Landmark. I am sorry to have waited so long to renew. My health and eyesight are not good anymore. I am unable to go to church as I once did, but with the help of a magnifying glass, I can still read some.

My daughter is a believer, although not a member, and she enjoys the sound doctrine that your paper, *Zion's Landmark*, contains. The worldly doctrine is not for us. We have no confidence in the flesh.

May God bless you to keep the glorious truth going out to the elect of God. We ask an interest in your prayers.

A sister in Christ, I hope,
Mrs. J. M. (Clara May)
Cassady,
Route 2, Box 131,
Hartford, Ala. 36344

FROM SISTER BROOM

Dear Elder Mewborn,

Mother wanted me to write you a note and ask about you and family. We do hope and pray that all are

well.

Mother fell this summer in the yard at her home. She had heat exhaustion. She was in the hospital for a week. She was so run down that they had to give her blood, and keep her for a few days. Thanks be to our good Lord that she didn't break any bones. She was very sore for a while.

She is now staying with me in our home. We have closed up her house for the time being. We love having her here with us and I don't worry so much about her as I did when she was staying alone.

I am sending a check for another year of subscription to the *Landmark*.

Love and May God watch over and bless all of you,

Esther B. McAtur
Monroe, N.C. 28110
October 31, 1978

Many of our brethren will remember Sister Flonnie Broom and her late husband, the late Elder Oscar Broom who was a faithful, ordained minister in the Bear Creek Association for many years. It is kind and thoughtful of her daughter, Mrs. McAtur, to let us hear from her mother. We hope it is the Lord's will to bless Sister Broom in her afflictions. I am sure when I say that our brethren will join with me in sending our love to her that she may know that we are thinking of her at this time. May the dear Lord continue to bless her daughter and family to administer to her necessities in the future.

J. M. Mewborn.

THE VINE OF THE LORD

Dear Brother Mewborn,

I have a mind that I want to share an experience I have had with a

gourd vine this past summer. I always start some seed indoors in cups around the first of March. They most always sprout fastly. This year I had nice cups filled. I made up a rich heel, planted, feed and watered. It just stood there and would not grow.

One day, I was potting some flowers and saw a bunch of healthy looking plants growing up close to the wood shed. I wondered if they were squash, pumpkins or, maybe gourds. I let them grow. Later, I decided to pull out all but one plant. It was a gourd! It grew without water or anything, ran across the woodshed, all over the top and has three (3) gourds longer than my arm. I could not help but compare the one I planted and nourished so well with this one. So, I thought of Jonah 4 chapter 6 verse, "And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd." Verse seven reads, "But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. Then said the Lord, Thou has had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night."

I watched my gourd grow, wondering every night if it would be withered the next morning. I watched for a worm to smote my gourd,

as it grew. I called it my miracle vine. Today, as I looked at my vine I thought of John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Brother Mewborn, I hate to take up your time with this, but it has been with me all summer long and I know, "I can do all things through Christ which strengtheneth me," (Phil 4:13), and without Him I can do nothing.

Irene T. Newman
Stokesdale, N. C. 27357
November 3, 1978

AN EXPRESSION OF GREAT LOVE FOR SISTER CORNS

Dear Brother Mewborn,

I hope that I can say brother in truth and in spirit for I feel in my heart that I love what you say and the glorious truth in which you have been made to stand. Dear BROTHER, I wish I could say that to your face.

About the experience that you published in the October issue of the *Zion's Landmark* of Sister Pearl Beasley Corns, Stuart, Va., when I had finished reading it, I only wish that I could have embraced her in reality for she wrote lots of my trials, troubles and travels as I have experienced in my journey here in this world of sin and sorrow. It is just as you said, "she has been tried in the fire." What a dear sister she is! How I wish I could visit her by the Grace of God! I am sure that it will never be here in this vain world, but I hope to see her after a while.

Brother Mewborn, I was ninety-three (93) years of age last September 17, 1978. I am still piecing

quilt tops. I try to thank my Father and God every night that I am blessing in doing as well as I am.

I wish you and your family well. May God bless you in the future with your work with the paper and in your writing for I do enjoy the paper so very much. When I get a *Landmark*, I always look for your letters. I am sorry, but you will just have to forgive me for writing so poorly. May God be with you and bless you all the way, even unto the end! I am hoping for a better home in a better place than this world when I am called to go.

Your little sister, I hope,
Lottie Thompson,
Trinity Nursing Home,
Trinity, Texas, 75862
November 21, 1978

It is interesting to know that this sister at age 93 wrote her own letter in her own handwriting with not only almost every word in place but also they were spelled correctly. Her handwriting was clear and easy to read. How remarkable for one so blessed at this age!

Editor

CONTENDS FOR THE FAITH

Dear Elder Mewborn,

Please find enclosed a check for \$11.00 for two years' subscription to *Zion's Landmark*. I enjoy reading the paper very much. There are not many old line absolute predestinarian Baptist in our part of the south. Elder F. A. Collins, Hartford, Alabama, is our pastor and is moderator of the Western Primitive Baptist Association which is now 102 years old.

A little sister in hope,
Bonnie Glover,
Dothan, Alabama 36301

"BLESSED ARE THE POOR IN SPIRIT."

(Matt. 5:3.)

Dear Brother Newborn,

Today finds me corresponding with a brother I have never seen.

My wife and I have been blessed with a name with the Primitive Baptist Church for many years.

Reading *Zion's Landmark* causees me to believe I have brothers and sisters all over this nation, the United States of America.

I realize I am very poor in spirit. Matt. 5:3. Therefore, I have to trust in the Lord as my Keeper.

I am sending \$11.00 for two years' subscription to the *Zion's Landmark* and four dollars as a donation to the paper. May the Lord bless you in all your undertakings.

A brother in the Lord, I hope,
G. Graham Edmonds
Galax, Va. 24333

"THESE PEOPLE HAVE I FORMED FOR MYSELF."

(Isa. 43:21.)

Dear Brother Mewborn,

I wanted to say just a few words to you to let you know that I do enjoy the articles in your paper, *Zion's Landmark*, that relate to the doctrine of predestination. This surely is what I hope to believe. These articles set forth the one and only God of all power who formed a people for Himself. These people show forth His praise. See Isa. 43:21.

Enclosed is money order for \$15.00 for a two year renewal. You may use the balance for the continuation of the paper or as you see fit.

May God ever bless you with this truth as it is in Christ Jesus!

Yours in hope, saved by grace
alone,
if saved at all,
Roy Hester
Athens, Texas 75751
October 14, 1978

May the mercy of our God be with
us.

Walter Wilson
West Covina, California
October 31, 1978

**THE GOD OF ABRAHAM,
ISAAC AND JACOB**

Dear Elder Mewborn,

Enclosed is eleven dollars
(\$11.00) for renewal of **Zion's
Landmark**, I hope that it is the
correct amount. I find the ex-
periences of the God-fearing soldiers
of the cross that are pinned down in
the **Landmark** are sometimes
comforting and soothing to my
feelings. May the God of Abraham,
Isaiah, and Jacob continue to lead us
in that Highway of holiness.

Humbly yours in hope,
Aubrey A. Mabe
Walnut Grove, N.C. 27052

**"LET ALL THINGS BE
DONE DECENTLY AND
IN ORDER."**

(Ist. Cor. 14:40)

Dear Elder Mewborn,

It is precious to us to read writing
in the **Landmark**, as we found in the
September editorial. I hope I believe
that all things will be kept in an
upright manner by the God of all
mercy. Death is our last enemy. I
believe death waits for this poor
sinner each time my hand is put
forth to hold on to something that the
God of all truth has caused to be
moved. Paul said, "I die daily." Ist.
Cor. 15:31.

My hope is that you and your
family are well and you are blest
with good meetings. Please renew
my subscription to the **Landmark**.

(SELECTED)

WEALTHY PAUPER

I met a man upon the street,
Whose face was lean and drawn;
He was, I thought, the poorest man,
I ever gazed upon.

And truly he was poor in clothes,
And poorer yet in health,
But I discovered that He had,
Another kind of wealth.

For He was rich in kindness,
And Goodness of the heart,
There was not anything He had,
With which He would not part.

To everyone who passed His way,
He gave a Word sincere,
And for each tale of troubled times,
He had a patient ear.

And knowing Him like this, I think,
That I would rather be,
As poor in worldly things if I,
Could be as Heavenly!

James A. Metcalf

**CORRECTION IN EDITORIAL
OF OCTOBER, 1978,
ISSUE OF
ZION'S LANDMARK**

On page 284 of the editorial of the
October, 1978, issue of **Zion's Land-
mark**, top of first column, first
paragraph reads, "There is no innate,
inborn thirst in many by nature for this
God, etc." This should read, "There is
no innate, inborn thirst in man by
nature for this God, etc."

Editor

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXII

NO. 1

Second Class Postage Paid at
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EDITORIAL

THE SOUL OF MAN

The body is a natural, corporal, material substance entirely incapable of life, motion, or survival in and of itself. The soul survives and lives on after death. After the body is formed, the Lord creates the soul in it, and it (the soul) is immortal, immaterial, and incorporeal. It never dies, for it is the creation of God. The sword cannot pierce it, and man cannot destroy it. The body is natural, mortal, corporal, and material, made entirely of matter of the earth and, therefore, being earthy goes back to the earth from which it was formed. When this natural body dies, the soul leaves it immediately and goes back to God who is the author and giver of it. The natural man, Adam, was formed out of the dust of the earth and God breathed into man the breath of life and man became a living soul which would never die. As the body of Adam was formed first, and then his soul was created in him, so are all of

Adam's posterity. The soul in a sense is the very breath of God. The soul is not dependent on the body. It can live on without the body and does do it. The body, being made of matter and a material substance, can be destroyed and killed by man. This is not so with the soul. It, being immortal, incorporeal, and immaterial, cannot be destroyed by man, but they have no more that they can do. They cannot destroy the soul. Luke 12:4 records, "And I say unto you, my friends, be not afraid of them that can kill the body, and after that have no more that they can do." The soul can think, reason, and discourse. The body without the soul can do neither.

Heb. 12:9 reads, "Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence, shall we not much rather be in subjection unto the Father of spirits, and live?" So, we have scriptural proof that it is God who creates the spirits. Our natural parent is the father of our flesh as recorded here, but it is also recorded that God is the Father of our spirits which die not. I Cor. 2:11 says, "For what knoweth the spirit of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." The soul in man is spiritual in nature. Matter is incapable of motion, thinking, or REASONING. It is important and powerless.

Job 32:8 states, "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding," And so the understanding, the thinking, the discharging, and the comprehension that the Almighty gives one is in the soul which is spiritual in nature. The body without the soul is incapable of

these. The understanding of man can take and have the understanding that the Lord blesses him with of things spiritual that are incorporeal, immaterial, and immortal. It is in the soul that one is given this understanding and not in the flesh. Brutes do not have this understanding. God is a Spirit, and He seeks such to worship Him as do worship Him in spirit and in truth." John 4:24. It is in the soul that man worships God, and is given some understanding. David said, "My soul panteth for the Lord." Psalms 42:1. But, this satisfaction comes here only in part. We are blest to see through a glass darkly, but there is a state in which the soul will see God face to face, know that we are His, and know each other as we are known in eternity.

"Though the outward man perish, the inward man is renewed day by day." II Cor. 4:16. Though death is approaching for the outward man, the inward man may be strengthened even in the death of the outward man. As the family is standing by the bedside of one near death in the hospital, the nurses will tell you to be careful what you say, for the understanding is still with the patient as the outward man goes out. He (the dying one) may even be blest to point upward. The flesh here is weak, but the spirit is made willing. These tribulations are in the flesh, and, when the soul separates from this flesh, which is weak, it will be in perfect peace and will no longer have to see through a glass darkly. As the body weakens away in death, the inward man may be blest before the separation to enjoy a foretaste of this joy, faith, and hope, as the parting is taking place. Solomon said in Ecclesiastes 3:21, "Who

knoweth the spirit of man that goeth upward, and the spirit of beast that goeth downward to the earth." Also in Ecclesiastes 12:7 it is found recorded, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

Jesus said in Matthew 10:28, "Fear not them that kill the body, but are not able to kill the soul." Man cannot kill that which is immaterial, incorporeal, and immortal. Since it is not made of material things, man cannot destroy it, for he cannot see it nor find it. Yet, it is, nonetheless, real and God-given, capable of understanding joy, faith, and discoursing with its Creator, when He appears with joy past our understanding. The soul can understand only and rejoice and hope in that which is spiritual. The body enjoys that which is natural. In Romans 8:38, and 39, Paul expresses at length that there is nothing, neither height nor depth, nor any other creature can separate you from the love of God in Christ Jesus. So, if the soul died along with the body, God's love for His people would not be everlasting. It is expressed in many scriptures that God's love for His people will never die. So, the death of the body does not separate God from His people, but it only separates them from this flesh in which Satan works, and gives them so much trouble. The Lord performs His work in the soul, while Satan works in this flesh. Thus we have the conflict between the flesh and the spirit while we live here in time, but after the separation of the soul from the body, the conflict will end for the elect of God. Eternal woe and misery will begin at this point for the non-elect whose souls do not

pant for the Lord as David's did. The scriptures prove in many instances that these souls (the souls of the elect of God) are alive and with Christ. I Thes. 4:14 has left on record, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." This proves that they are alive at the resurrection of their bodies. That is the purpose of the resurrection to reunite their souls, spirits, and bodies. Then, the Son can say to the Father, "Behold I and the children which God hath given Me." Hebs. 2:13. Another proof that the soul is alive is found recorded in I Kings 17:21, 22. "O Lord my God, I pray thee, let this child's soul come unto him again. And the Lord heard the voice of Elijah, and the soul of the child came unto him again, and he revived. "And Elijah took the child out of the chamber into the house, and delivered him unto his mother, and Elijah said, See, thy son liveth." Since the soul is a spiritual, immaterial substance, it dies not as does the body which is natural and material in nature, composed entirely of matter which goes back to dust which it is. There it sleeps until the resurrection, but the soul which is immaterial, immortal, and incorporeal will return immediately back to God who created it. There it remains with Jesus as stated in 1st Thes. In that scripture, already quoted, it states that God will bring these souls with Him to reunite them with their respective bodies, and be carried home to be forever with the Lord.

"For this we know that, if our earthly houses of this tabernacle were dissolved, we have a building of God, an house not made with

hands, eternal in the heavens." II Cor. 4:1, 2. This body here is compared to an earthly tabernacle which is put up for only a short duration, and then taken down and also built by man, but that spiritual house was built by God, and is eternal in the heavens. So, one can see that the soul is the creation of God and is spiritual, immortal, immaterial, and made without matter.

Paul said in Phil 1:21, 23 "For to me to live is Christ, to die is gain, for I am in a strait betwixt two, whether to depart and be with Christ which is far better." If he had not believed his soul would be carried immediately into the presence with Christ (and His paradise) to enjoy the full fruits of salvation, the continual Fruit of the Spirit, and the permanent joys of his salvation, Paul could not have written, "for me to die is gain." He was being blest here (at that time) with the fellowship of the brethren and with many revelations of the Lord, but here he was having to put up with the conflict with the flesh and that thorn in the flesh that he wanted removed so much. It is plain, too, that he felt he would be in the presence with Christ, and enjoy the fellowship, love, and communion with God which came to him here only at times. For him to live is Christ, he said. That is, for him to live it would be far better for the church. His Godly influence and labors with the brethren were great, but for Paul, personally, he felt that to die would be gain. The fact is plain that he felt his soul would be immediately with Christ. He would not have to wait until the resurrection for this joy. For me to die is gain. He did not say it will be gain in the resurrection,

but gain NOW, for he said to die IS GAIN WHICH MEANS NOW.

In the book of Revelation by John this feeling of great joy is expressed continually. In II Cor. 12:2,4, Paul expresses this feeling of rapture. He could not tell whether it was in the body or out of the body. It is plain by this that he felt that a soul out of the body was capable of feeling and seeing such things as he did. He felt he was caught up to the third Heaven, even unto Paradise, and heard things unspeakable which would even be unlawful to utter. Since he felt unsure whether he was in the body or out while he was enjoying such rapture, it follows that he felt this feeling is felt by the soul after death of the body. The spirit is willing, but the flesh is weak, so when it is separated from the body the soul must be far more capable of rejoicing in the love and communion with God than when it is in this body of sinful flesh. Grace is the beginning of glory, and glory is the finishing and perfection of grace. In this life the soul is blest with grace; after death the soul is blest with glory, and it is not interrupted by the weakness of the flesh. No wonder Paul preferred the glory without the tribulations of the flesh. There, that well of water spoken of in John 4:13, 14, that springs up into everlasting life, will flow continually without the flesh getting in the way. The soul can be active here in time when the body is sleeping as in Job. 4:12, 17. He records, "Now a thing was brought to me, and my ear received a little thereof on thoughts from the visions of the night when deep sleep falleth on men. Fear came upon me and trembling which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood

up." Thus, immortal, immaterial, and incorporeal substance without influence from the body is capable of understanding, reasoning, contriving, devising here in time while it is still templed in this body. Why could it not do that after it is separated from this body since it can when the body assists it not, but is hard and fast asleep as it did with Jacob, Daniel, and Joseph? When their bodies were asleep, their souls were capable of attending to them and receiving any messages that came to them as it did to Joseph concerning the Virgin Mary.

Geo. A. Fulk,
January 10, 1978

OBITUARIES, MEMORIALS AND MEETING NOTICES

EDGAR CURTIS PHILLIPS

It is with a sad, broken heart that I feel led in writing a few lines in memory of my dear husband. He was called home by our precious Savior on November 25, 1977, at the age of seventy-three (73) years. I was blessed in that he was spared to share my life for forty-nine (49) years. He was not a member of any church, although his mind was to offer to my home church. He said that he was not worthy to be one of the members at the Indian Creek Church, Indian Valley, Va.

His funeral was held at the church at Indian Creek by my pastor, Elder J. S. Sechriest of Mount Airy, N.C., with burial in the church cemetery.

He left with me that he had a precious hope of life eternal and a strong belief in the doctrine of the absolute predestination of all things. He had black lung disease and crippling arthritis. The pain of the arthritis became so severe one night that he tried to kill himself by getting a gun. He couldn't pull the trigger because his hand was so weak. He began to walk the floor and prayed to the dear Saviour to take the pain away or let him die. When morning came, the pain was gone, and he praised the Blessed Saviour that could save a poor sinner like him. He bore the pain

in silence. He was a good father, good to his family and neighbors. There was always a smile and a good word for all whom he knew. He was blessed to live several years in this wonderful way of life according to God's divine purpose. He was given an understanding of the scriptures, which brought much joy to me as we talked. His constant prayer was, "Lord, have mercy on my soul, and Thy will be done."

A little sister in hope,
 Lessie Phillips,
 Pilot, Virginia 24138

DELLA HOLLOWMAN

We, the Primitive Baptist Church at Angier, N.C., bow in humble submission to the will of our Heavenly Father who doeth all things well for His own glory. He saw fit to remove from our midst our beloved sister, Della Holloman.

Sister Holloman joined the church at Angier in June, 1951, and was baptized in July by her pastor, the late Elder T. F. Adams. She attended her church regularly as long as her health permitted. She passed from this life March 29, 1978, making her stay on earth eighty-four years.

Sister Holloman is survived by her husband, one daughter, fifteen grandchildren. Her funeral was conducted by Elder R. L. Fish at the Overby-Johnson Funeral Home Chapel in Angier, N.C. Her body was laid to rest in the Lillington (N.C.) Cemetery beneath a beautiful mound of flowers.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church record, and one for Zion's Landmark.

Done by order of the church in conference.

Elder J. H. Carter, Moderator
 Avery Beasley, Clerk
 Sister Ruth Dupree,
 Annie Belle Jones, and
 Vara Hardee, Committee

J. MARCUS COTTON

We, the Primitive Baptist Church at Angier, N.C., desire to bow in humble submission to the will of our Heavenly Father

who saw fit to call from our midst our beloved brother, J. Marcus Cotton. Brother Cotton was born October 14, 1899, and departed this life July 2, 1978. He was the son of the late Mr. and Mrs. William Parker Cotton.

He was married July 4, 1918, to the late Sister Byrdie Barbour. To this union were born three sons, Billy, Jay, and Ben, and one daughter, Mrs. Madgree C. Adams. Also eight grandchildren and three great-grandchildren who survive are left to mourn his passing.

Brother Cotton joined the church at Angier September 5, 1943, and was baptized by his pastor, the late Elder T. Floyd Adams. He was faithful to attend his church meetings as long as his health permitted.

His funeral was conducted by Elder R. L. Fish, and Messrs. Curtis Patton and James O. Aycock. He was laid to rest beneath a beautiful mound of flowers in Angier Cemetery, there to await the second coming of our Lord and Savior, Jesus Christ. It is our hope that Brother Cotton is one who will hear Him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" Matt. 25:34.

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

Done by order of Angier Church in conference August 5, 1978.

Elder J. H. Carter, Moderator
 Avery Beasley, Clerk
 Sisters Meta B. Rohrbaugh,
 Ruth Dupree, and
 Annie Belle Jones, Committee

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held at Eno Church but to be entertained by Ross' Church, beginning on Saturday before the fifth Sunday in December, 1978, and will continue through Sunday following, if the Lord will.

Elder Wallace Oakley was appointed to preach the introductory sermon and Elder Burch Wray is his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
 Union Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Hickory Grove, Johnston County, N.C., beginning on Saturday before the fifth Sunday in December, 1978, and will continue, the Lord willing, through Sunday following.

Hickory Grove Church is located about seven miles south from Benson, N.C., on north side of N.C. 50 Hwy.

Elder J. W. Hawkins is appointed to preach the introductory sermon and Elder W. C. Noles is his alternate.

A cordial invitation is extended to our brethren, sisters and friends with a special invitation to our ministering brethren to visit with us in our union meeting.

Alonzo Barefoot, Clerk
Route No. 1
Newton Grove, N.C. 28366

ANGIER UNION MEETING

The next session of the Angier Union Meeting will be held, if the Lord will, with Bethany Church, Pine Level, N.C., beginning on Saturday before the fifth Sunday in December, 1978, and will continue through Sunday following.

Bethany Church is located beside U.S. Hwy. 70-A in the Town of Pine Level, Johnston County, N.C.

Elder S. J. Sauls was chosen to preach the introductory sermon and E. T. Jones is his alternate. Services will begin on Saturday at 11:00 A.M. (E.S.T.).

We invite all lovers of the truth to meet with us, especially ministering brethren.

E. T. Jones, Union Clerk
Route No. 3
Fuquay-Varina, N.C. 27526

MILL BRANCH UNION

The next session of the Mill Branch Union will be held with Simpson Creek Church, near Loris, Horry County, S.C., the fifth Saturday and Sunday in December, (Dec. 30th & 31st), 1978. Services will commence at 11:00 A.M. on Saturday and at 10:30 A.M. (E.S.T.) on Sunday.

Those coming by way of Loris, S.C., will take Highway S.C. No. 9 east to Gore Town. At

Boyd's Superette on your left, turn right on paved road. Go to second paved road on right, turn right and proceed to church. Those who come from opposite direction on S.C. No. 9, turn left and follow same directions as given above.

We invite all of our brethren, sisters and friends to visit us, especially the ministering brethren in our union meeting.

J. D. Wright, Union Clerk
110 Williams Street,
Tabor City, N.C. 28463

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at Davis Memorial, near Jacksonville, Onslow County, N.C., beginning on Saturday before the fifth Sunday in December, 1978, and will continue through Sunday following.

Those desiring directions will take the Catherine Lake Road from U.S. Hwy. 258, north of Jacksonville, N.C. Turn left at Floyd's Pond on Rural Route No. 1206 and continue approximately six miles to church on your left.

We invite our ministering brethren along with all our brethren and friends to visit with us in our union.

H. A. Young, Clerk
Jacksonville, N.C. 28540
Telephone 919-347-2664

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held with the Church at Creeches' the fifth Saturday and Sunday in December, 1978. Elder W. T. Barham was appointed to preach the introductory sermon and Elder A. F. Langston is his alternate.

Creeches' Church is located about twenty-five miles west of Wilson, N.C., about ¼ mile south of N.C. 42 Highway, just east of intersection of Hwys. 42 & 39.

We invite our brethren, sisters and friends with a special invitation extended to our ministering brethren to visit with us in our union meeting.

J. B. Williams,
Union Clerk
225 Braswell Street
Rocky Mount, N.C.

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ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

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University of North Carolina
Chapel Hill, NC 27514
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NUMBER, 1978

NO. 2

PSALMS
CHAPTER 22

The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live forever.

All the ends of the world shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before thee.

For the kingdom is the LORD'S; and he is the governor among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

A seed shall serve him; it shall be accounted to the LORD for a generation.

They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**SOUTHAMPTON OLD SCHOOL BAPTIST CHURCH,
(COSTITUTED 1746), RECEIVES HISTORICAL SITE
STATUS BY STATE OF PENNSYLVANIA**



On the fourth Sunday in October, October 22, 1978, according to previous arrangements made by church clerk, Martha D. Addis, Jenkintown, Penna., and Trustee, Horace L. Lefferts, Wilmington, Dela., the doors of old Southampton Meetinghouse, Southampton, Penna., were once more opened for scheduled services at 11:00 A.M. Upon entering the building a large, brown envelope was found inside that had been delivered to the church a few days earlier and had been placed there by the church caretaker who resides in the sexton's house next door. Upon opening

the envelope a "Certificate of Recognition" was found inside, certifying that "Southampton Old School Baptist Meetinghouse" had been recognized by the State of Pennsylvania as an historical site or landmark, and as such had been entered in the **Pennsylvania Register of Historical Sites and Landmarks**. The acknowledgement came with a letter from Mr. Edward Weintraub of the Pennsylvania Historical and Museum Commission, explaining that the action of recognition had taken place earlier on October 18, 1978. Such action by the State of Pennsylvania

means that the church property will come permanently under the protection of state laws that protect other historical sites throughout the commonwealth. Public or eminent domain encroachment against the property will be prevented in the future where governmental funds are involved. Other rights and privileges will also be enjoyed under the protection of these state laws.

Seeing the eminent rejoicing of the little flock that had gathered once more on these sacred premises, not only from the standpoint of once more being enabled to be assembled together for the purpose of public worship, but from the knowledge of what had just transpired, caused my mind to search back deeply into the veins that lead to the roots of the establishment of this ancient church organization. Among those present were Mr. and Mrs. Horace L. Leferts, Wilmington, Dela., Sister Martha Addis, Jenkintown, Penna., one of the three surviving members of the church, Mrs. Betty French, Ivyland, Penna., Dr. Ruth Robinson Ross, Lawrenceville, N.J., Dr. Snider, Glenside, Penna., Mr. Claude Fetter, Trenton, N.J., Sister Marion Mulholland, Lambertville, N.J., Mrs. Netta Vaughn Spine, New Jersey, John M. Mewborn, Jr., and the writer of this article, J. M. Mewborn, Willow Springs, N.C.

To know something of this beloved church, Southampton, we would go back in history to the settlement of Pennsylvania by William Penn. Research has indicated that William Penn came to the new world, America, as it was then called in 1682 on a ship named, "Welcome." Penn was a Quaker, who founded the State of Pennsylvania. The Quakers, or Friends,

were treated very badly in England. They wanted to live in peace and freedom. Penn, one of their leaders, persuaded King Charles II to allow them to set up a colony in America. This colony became the state of Pennsylvania. Bitter persecution and actual imprisonment in England on several occasions led him along with men like John Hart and others to come to America.

In October, 1682, Penn sailed up the Delaware River, and saw his colony for the first time. That same year he made his first treaty with the Indians. His dealings with the Indians were so just that they never attacked the colony. With Penn came another band or group of persecuted people, called Baptists, who, like the Quakers, had suffered intensely at the hands of royal power in England. These Baptists had come out of Wales, primarily, with him for a new home in the new world, where they could worship God according to the dictates of their own conscience. The Welsh Baptist members settled many towns in Pennsylvania, including Merion, Haverford, and Radnor. These were known as "Welsh Tracts," or the "Welsh Barony." The Welsh tried to keep their own language and customs, a practice and tenet that follows true Baptists until this day, but in a few years due to the great amalgamation or influx of colonists in the new land, they gradually adopted the ways of their new homeland.

The tenacity of these Welsh people, with their characteristic of uncompromising nature, was displayed earlier in 1681 in the very cell of life that gave rise to the new colony. King Charles II of England owed Admiral Sir William Penn

\$80,000. In that same year, 1681, in payment of this debt, he gave Penn's son, also named William, a grant of all the land west of the Delaware River between 40 degrees and 43 degrees north latitude, and extending west for 5 degrees. Penn named the territory New Wales. But a Welsh member of England's Privy Council objected, so Penn called it Sylvania (woods). The king then changed the name to Pennsylvania in honor of Admiral Penn. William Penn, a Quaker, wanted Pennsylvania as a place where his fellow Quakers and people of other faiths, including the Baptists, could have religious freedom and rights of government. Within a few days after Penn and his Quakers and the Baptists landed in 1682, Penn made a treaty with the Delaware tribe to purchase his grant of land from them. He made the pact and paid for the land, even though no law required him to do so. Penn and Taminend, Chief of the Delaware, exchanged wampum belts under the famous Shackamaxon elm in Philadelphia. Penn drafted Pennsylvania's first constitution, the Frame of Government, in April, 1682.

While many of the newly arrived Quakers began sawing and hewing logs for their homes in the Schuylkill River area, the Baptists first located in what is known today as Bustleton, Penna., and there organized their first church, just five years after the arrival of William Penn, in 1687. These were the same "Welsh Baptists" that had come over with Penn, some following shortly afterwards. This church was first called Lower Dublin, in the County of Philadelphia, Province of Pennsylvania, but was later changed to

"Pennepek."

An official description of the origin of this Baptist church, one of the very oldest to ever be established in the United States of America (the exception being by Roger Williams in Rhode Island, about the year 1640), reads as follows, to-wit: "By the providence of God, several persons from Radnorshire, in Wales, being baptized, upon profession of faith, members of a meeting, in the parish of Llanddowi, Henry Gregory, pastor, came over into this province and settled near Pennepek Creek. In the year of our Lord 1687, came Mr. Elias Keach, son of Mr. Benjamin Keach, of London, and preached unto the people there and at parts adjacent; at or about which time the above said persons, by name of John Eaton, George Eaton, Samuel Jones, and John Watts, with others baptized by the said Elias Keach, agreed, by the advice of the said Mr. Keach, to set a day apart, and by fasting and prayer to settle themselves in church state; which when they had solemnly accomplished, they made choice of the said Keach to be their pastor. In the year 1692, Mr. Keach went home to England, and the church called the above named John Watts to be, their minister. Samuel Jones and others were called to exercise their gifts, and to preach at home, while their minister went abroad. At this time, the church had several distant places to meet in by appointment, as at Philadelphia, Burlington, &c., where several persons that were members of the church resided, and they held their communion at the Lord's table at these several places; and by means of those gifted brethren their meeting at Pennepek

was constantly supplied. In the year 1702, Mr. Watts died, and the public work lay upon Samuel Jones, John Hart, and Evan Morgan, who, with the assistance of Thomas Griffith and others, carried on the work in town, and in the country, for a while." End of Quote. (Selected from "The History of the Philadelphia Baptist Association.")

The italicized name, immediately shown above, of John Hart brings us down to the point of origin or beginning of the Southampton Church. This same John Hart, who was mentioned earlier in this article, was born in Oxforshire, England, in 1651. He purchased one thousand acres of land from Penn, about one-half of it located in Warmister, Bucks County, Penn., and the other half in Byberry, Philadelphia. He came to the new world in 1682, probably on the same ship "Welcome" with Penn, as we have already pointed out. He was thirty-two years old at the time, and it is possible on this boat he met Susannah Rush, who came here with her parents the same year. John and Susannah were married the next year. They made their home in Byberry until 1705, when John Hart sold it and they moved to Warminster.

The Hart family were persons of note, education and considerable wealth. The Rush family were, also, of distinction. Mr. Hart occupied a prominent place in politics. He assisted Penn in the organization of the government of the colony of Pennsylvania.

John Hart and his wife, as well as most of the early settlers of Pennsylvania, belonged to the Society of Friends, or Quakers. On arriving here, he took a leading part in the

Friends Meeting, being one of their foremost speakers. Monthly meetings were held in his home several years, and he was clerk of their church. In 1691, there was a division among the Friends and the majority of them left the Society, some going to the Baptist meetings and some to the official Church of England. John Hart and many former members attended services of the Pennepek (now spelled Pennypack) Baptist Church, near Bustleton, Pa. He and his wife later were received into full fellowship with this church. As the above brief narrative of the Pennepack Church states, it was in 1702 that Elder John Watts, the pastor, died, and then John Hart served the Pennypack Church until his death in 1714. Although he was in full communion with the members, he was never ordained to the ministry. When he passed away, he was laid to rest at Pennypack.

John Hart Sr., had a son, John Hart Jr. He was born in Byberry, in 1684, and married Eleanor Crispin, of an ancient English family. She was a cousin of William Penn, the founder of Pennsylvania. She and her husband, John, were both baptized into the fellowship of the Pennypack Church, but at their death were laid away in these grounds at Southampton. The second John Hart, John Hart, Jr., had a son, Oliver Hart, who was ordained at Southampton Church, and also served the Hopewell Church (N.J.), as pastor. He later removed to Charleston, S.C., where he played a vital part as a patriot in the Revolutionary War at this place and also in the establishing of our nation.

In those early years when there

was no meetinghouse at Southampton, the Baptists living in this vicinity held some meetings in the homes of members, but their meetinghouse was at Pennypack, Bustleton, Pa. "It was in 1732 that a venerable old member of the church, John Morris, gave a lot of one acre of ground, for building a meeting house and for a burial place forever." A small meetinghouse was erected on it. He, (John Morris), also, gave a plantation and a tract of land 112½ acres, situated in Southampton, for the support of the ministry. It is interesting to note that this land was a portion of that which he had purchased earlier from William Penn.

From about 1700 to 1746, the Baptists living in and around Southampton travelled to meeting at Pennypack. But, once a month and one day in the week, the pastor came to Southampton. Since the distance was great and the roads often almost impassable, the Southampton Baptists asked their brethren at Pennypack for a dismissal in order to set up a separate church distinct from Pennypack. The petition, dated February 16, 1746, was granted them on the April 5th following. Among the petitioners are the names of John Hart, Jr., and wife, his two sons, Joseph and Oliver; and two daughters-in-law. The new church covenant is dated April 8, 1746. John Hart, Jr., was chosen the first deacon of Southampton Baptist Church and was their clerk for many years.

In the early life of the church after her formal organization in 1746, she became a member of the Philadelphia Baptist Association, the oldest Baptist Association of any description ever organized in this

country. This date was 1707. She stayed with this group of churches until the early 1830's when the separation took place within the Baptist ranks over foreign missions and other man-made institutions. At that time Southampton with Hopewell Church, Hopewell, N.J., and Kingwood Church, Locktown, New Jersey, with two others organized the Delaware River Old School Baptist Association that existed until recent years.

Early pastors in the seventeenth and eighteenth centuries were Jenkins Jones, Joshua Potts, Thomas Davis, Samuel Jones, Erasmus Kelly, William Vanhorn, Thomas B. Montanye, David Jones, Thomas Messenger, James B. Brown, William J. Purrington, Silas H. Durand (He is buried in the church cemetery, beside the meetinghouse's south wall), H. C. Ker, H. H. Lefferts, George Ruston and W. D. Griffin. The latter five have served in the nineteenth century. Since 1961 the church has been supplied with elders from N.C. and Va. with the writer of this article.

An outstanding minister and gift of this church was the late Elder Isaac Eaton who taught a Latin grammar school or Classical School, as it was called in those days, first at Southampton Church, and later at Hopewell Church (New Jersey) where he later removed and was ordained to the ministry. He was a direct descendent of the Eaton family that assisted in the constitution of the Pennypack Church in 1687.

Elders of the Primitive or Old School Baptist Church who preached here at this place during the nineteenth century (whose names

are commonly known amongst us today) were Gilbert Beebe, Benton Jenkins, John McConnell and D. M. Vail of New York; Thomas Barton, F. A. Chick, Gabriel Conklin, Philander Hartwell, William J. Purrington and C. W. Vaughn, of New Jersey; J.G. Eubanks, A.B. Francis and Ephriam Rittenhouse of Delaware; P. W. Sawin of Kentucky; William Grafton and T. M. Poulson of Maryland; Dr. B. F. Coulter (M.D.) of Philadelphia, Pa.; E. V. White, Robert C. Leachman and Samuel Trott of Northern Virginia; and P. G. Lester of southeastern Va.; also, James M. Adams, Ga.; and P. D. Gold and D. A. Mewborn of N.C., along with many others.

While it is an admitted fact that the Welsh Tract Primitive or Old School Baptist Church, near Newark, Dela., organized in 1701, by sixteen Baptists in the counties of Pembroke and Caermarthen, South Wales, (and who followed William Penn to America) bears the reputation of being the oldest Primitive or Old School Baptist Church in the United States and the only American Baptist Church that was regularly constituted in Europe (Spring of 1701) before emigrating to this country, along with the organization of the Hopewell Old School Baptist Church, Hopewell, N.J., in 1715, whose roots are also traced to the early Lower Dublin or Pennypack Church, neither of these two churches have any historical precedence over Southampton when it comes to her actual historical importance in the founding of our country, the United States of America over two hundred years ago.

In closing the treatise on this

natural and spiritual landmark that so closely and intimately relates to the role God has blessed His church (His blest and persecuted people) to have in this great land of freedom of ours, where we can (by His divine and glorious grace,) worship Him as it is recorded, we are made to remember His promise, "they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." Micah 4:4, 5.

I am giving below the official statement of history that is permanently on file and recorded in the **Pennsylvania Historical and Museum Commission**. This article was prepared after much research and effort by Dr. Ruth Robinson Ross, daughter of the late Sister Florence Williard Robinson, (deceased). Sister Robinson was deceased in 1968 and was a member of the Southampton Church for over sixty years. Dr. Ross' untiring efforts in researching the history of this ancient church, along with the dedicated interest of Trustee, Horace L. Lefferts, in seeing that the historic meetinghouse, large historic cemetery, old carriage sheds and sexton's house are preserved on a current basis, is appreciated by Baptists who love and appreciate our American heritage, as well as the old churches that are connected therewith.

J. M. Mewborn

SOUTHAMPTON CHURCH

"When the Southampton Baptist Church charter was issued by the General Assembly of Pennsylvania

on April 6, 1791, the Church had already marked one hundred years as a congregation. The oldest Baptist Church in Bucks County, it met for worship in the homes of members from 1691 until 1730 when a member, John Morris, gave land for a meeting house which was erected in 1731. The Church was rebuilt in 1772 and enlarged to its present form in 1814. Since then, the only modernization has been an electric reading lamp at the pulpit. The galleries and the original panel-door pews remain. The high pulpit was removed about 1860 and the present pulpit installed.

Southampton Baptist Church was fortunate in having a man of learning and vision, Elder Joshua Potts, for its pastor during many years in the eighteenth century until his death in 1761. Mr. Potts taught a Latin grammar school in a stone building (since demolished) in the churchyard. Another schoolmaster was Elder Isaac Eaton. The school, one of the earliest in Bucks County, gave a classical education to several young men who later became influential in the Baptist ministry and governmental affairs. With the school at Hopewell Baptist Church in New Jersey, Southampton's Latin school may be said to have been a forerunner of Brown University in Rhode Island.

Another important contribution made by Mr. Potts and his deacon Joseph Hart, (son of John Hart) was the founding of Union Library Company of Hatboro, the third oldest library in Pennsylvania, dating from 1755 and still a thriving institution today. With two other men, Potts and Hart called a founding meeting in the summer of 1755, when monies were subscribed

to order the library's first books from London. A number of Southampton Baptist Church members are listed on the first membership roll of Union Library.

Of particular note is the service of two Southampton Baptist Church pastors as Revolutionary War Chaplains. Elder William Van Horne joined the Continental Army in 1778, serving at Valley Forge as Chaplain to General Glover's Massachusetts Brigade. Riding home as he could to minister to his own congregation, he was in military service until 1780. Elder David Jones, pastor of Southampton Baptist Church 1786-1792, had also served as Chaplain to Pennsylvania regiments in a number of campaigns. Elder Thomas B. Montanye was a Chaplain during the War of 1812.

Elder Oliver Hart, (grandson of John Hart I), educated and ordained at Southampton Baptist Church, was called to be pastor of the Baptist Church of Charleston, South Carolina, where he rendered distinguished service to the Revolutionary cause by rallying the inhabitants of Western South Carolina to allegiance to the Continental Congress. He is buried in Southampton Baptist Church Cemetery.

The Southampton Baptist Church cemetery, which adjoins the Church, is notable as the resting place of twenty-four Revolutionary War soldiers, as well as six veterans of the French and Indian Wars. Forebears of most of the leading families of Buck County are also interred in this quiet ground.

Many who worshipped at Southampton Baptist Church have gone forth to serve their state and nation. Architecturally, spiritually

and historically, the Church is a monument to the founding of the Colonies and the growth of the United States.

Ruth Ross, (Ph.D.)
P. O. Box 6465
Lawrenceville, N.J.
October, 1977

Should any of our church members or people be touring the Philadelphia area at anytime in the future and would care to stop by the old meetinghouse and lovely surroundings, please contact the caretaker who resides in the sexton's home, adjacent to the church building. Seeing the historic interior of the building (galleries and original panel-door pews, pulpit, etc.) is worthy of anyone's time. The meetinghouse is located at the corner of Second Street Pike and Maple Avenue, Southampton, Penna.

J.M.M.

**FROM THE PEN OF
ZION LANDMARK'S
FIRST EDITOR**

Dear Editor,

I'm enclosing a most wonderful article, (at least to me), written in an old *Zion's Landmark* dated February 1, 1899. It was found in an old wooden barrel in my uncle Tom and Idra Blalock's home near Surl Church, Person County, N.C. It belonged to their mother (my grandmother) who died in the year 1919, six years before I was born. I can say, without a doubt, that my uncles never read this article, as neither could read or even write his own name.

I had been reading the articles on education and vanity written by Mr. Lewis Price from Raleigh, N.C., in

your February, 1978, issue, and it was amazing that I would find this particular article. The most puzzling part was how I tried to forget it, but couldn't let it be. So, I decided I'd see if any of the readers could get any sense out of what mean't a lot to me. I think of my uncles with no education and how they were blessed to live an honorable life, working long and hard, side by side; neither was married so they made a home together until the year 1959 when Uncle Idra died. We were standing by his bed, and he said, "Tom, do you see the bright light?" Of course, we couldn't see it, but I think he saw a glimpse of something wonderful. He also said, "Lord, have mercy," and I feel He did when He took him out of his suffering.

Uncle Tom cried a lot and would tell me, "Margaret, if I only knew where I would go, I'd be ready to leave this old lonely world, but he said, "I don't know anymore today than I did when I was a little baby." He loved Elder L. P. Martin with a love that only those who know and love the truth could understand. I feel Uncle Tom had a hope, and when they laid him to rest beside Uncle Idra in the Surl Church Cemetery, I felt he was exactly where he'd longed to go for some time. So, when I think of these two little uneducated men, as the world might call them, I feel they knew things that neither all the schools in this world could ever teach, nor will these things ever be taught by the schools of this natural world.

The enclosed article on vanity, written nearly 80 years ago, shows us that this man knew of the things that are happening in our very own homes in this year of 1978. People say the world is going to the dogs,

but to me it's the same sinful people and the same world. Folks do seem a little more bold than in past years, but the wonder of it all is the same God who watched over them is watching over us and all the generations to come. We don't have to worry over Him changing; I believe He will never forsake us no matter how high we try to fly or how low we may fall. I haven't been well for the past several years; I only feel badly that I've been a burden on my husband, children, grandchildren, and in-laws. Even my two brothers have been good to me, so you can see I'm blessed with a fine family.

I'm enclosing a check for a one year subscription to the **Landmark**. Use the rest as you see fit. If you find the article worth reprinting, you can use it; if not, throw it away with my letter.

Margaret B. Lunsford
Route No. 3, Box 177
Roxboro, N.C. 27573
November 27, 1978

ALL IS VANITY

(Eccl. 1:2, 14; 3:19; 11:8; 12:8, etc.)

Last night, as I lay upon my bed while the thick clouds incased the starry heavens, so that not a cloud could be seen, and while the rain was falling and the winds were singing the praises of Him who "holdeth the winds in His fist," (Prov. 30:4), and while the mountains were covered with darkness as a mantle, yet, I remembered with joy and thanksgiving that, although I could not see the sun, moon, stars, nor mountains, they were behind those dark clouds in splendor, giving light and warmth to the other side of the thick clouds; so, I wondered when I beheld the majesty of the darkness

for so it appeared to me: for all sight was obliterated, so I could not walk, nor even see my sight, and my mind soared out in the dark night going back, back to my boyhood days, and hunted up nearly all the old relics of the past history of events in a life of sixty odd years, and I saw myself a little ragged, fatherless boy, resting my little white curly locks in the arms and against the bosom of a young blue-eyed, black haired widowed mother, and could hear her as I thought singing those sweet heavenly anthems of,
"O drive these dark clouds from my sky,

Thy soul-cheering presence restore,

Or take me unto thee on high,

Where winter and storms are no more."

I also saw the joys, sorrows, anxieties, mirth, levity, prosperity and adversity of my mother, myself and others, and when I sum them all up, I exclaim, "All is vanity." I look back and see men who prospered in this world, and I longed to be in their stead. I lived to see many of them come to poverty, and die in shame. "All is vanity." I also have seen the dearest friends to human appearance that for a while seemed to be all of life to each other. They appeared to inspire each other with love and contentment; yet, I have seen the wormwood spring up between them: "All is vanity." I thought when a child that where I loved was the best place in the world, and that I could not live anywhere else; but since then all the charms of that home have faded and died, "All is vanity." So, I have been moving on from "vanity to vanity" for over 60 years, and I have thought many times I will now enjoy something at this

place. Here is a dear friend whose love and kindness will never fail, but how soon death, pride, jealousy, or some other uncontrolable monster supplant me here, "All is vanity."

I have seen men of brain or intelligence, wealth and influence and would envy their lot, but now they are dead, their property gone, their children scattered, and beggars, and the wealthy home a wreck, "All is vanity." Solomon, the wisest of men, after he had tried all pleasures to his heart's content on earth's discontent, exclaims, "All is vanity." Solomon was an object lesson to teach us the folly of our desires, and what would be the end, if we could gratify our thirst after all that is known or understood by the human senses.

God set up Solomon as an object lesson for us. If we long to be wise and say in our hearts, I would be happy if I only was the wisest and smartest man in the world, may we be given to know this request that God gave to Solomon was not for him alone, but for all who should live after him. Solomon was all that, and, if you will, ask him if his wisdom brought happiness? He will tell you no, for with the increase of wisdom comes the proportionate increase of sorrow, "All is vanity." Then you may say in your heart, and if I had plenty of gold and silver, I know I would be contented. But, before you wear your life out to get it, go with me to Solomon and ask him if all his gold and silver contented him? He will tell you no, that is also "vanity." Then, we say in our hearts, Oh, if we were kings, presidents, or monarchs, so as to rule nations — such fame would make me happy, but go to Solomon who was all this, and he will tell you no, no, to be all this is

"vanity." Then, we may say in our hearts, Oh, if I only had great farms, fine gradens and stately buildings, I would be happy. Let us refer this desire also to Solomon who was allowed to have all this, and he will tell you no, there is no happiness in this, but "All is vanity." Then we may say in our heart that, if we were allowed all the wives and concubines our depraved nature might fancy, surely we would be happy; but, go again with me to Solomon, the man who knows by experience whether or not there is any happiness in the plurality of wives, or concubines, and he will tell you no, no, a thousand times, that he had suffered a thousand hells on earth as an object lesson to others not to covet more than is meet in this respect, as well as in all others, for "All is vanity." Solomon would tell you that one good wife could build an Eden for man on earth, but more than one would convert Eden into an hell on earth.

Thus, Solomon was set up as an object lesson to the world at large to prove by him and his nature that we all covet, and lust after more than is meet in everything, and God gave him the entire desire of his human heart to its fullness to convince us that our desires are carnal, and would, if allowed, ruin our peace in time, as well as destroy our hope of heaven and immortal glory. Then, should we not rejoice that God withholds many of our desires, and blesses us only with that which is meet for our own good and His glory? We may not see this while in this tempting world of sin, but by and by I expect to rejoice and praise God for withholding from me what I have sought in prayer and tears. For then I shall see my desires as God

sees them now, and seeing them as God sees them, I shall not only dislike them, but I shall be satisfied without them. I shall bless my God for withholding from me all that is not meet, for, "All is vanity." Well did the Prophet compare man and his glory to grass, and the flower thereof. See Isa. 40:6. How many have I seen bloom and then wither and die. But, God's love is everlasting. O how sweet to remember this everlasting love that will never end, will never change, never grow old, never get weak, nor cold, never forsake me, but it will go with me through the valley of the shadow of death, while all terrestrial things and human love must fail and die, for "All is vanity."

L. I. Bodenheimer, (M.D.)
High Point, N.C.
January, 1899.

The late Elder L. I. Bodenheimer, (M.D.), was the founding editor of this publication, *Zion's Landmark*, in 1867, at Salem, (now Winston-Salem, N.C.). He edited and published the paper until 1872, when it was purchased by the late Elder P. D. Gold, Wilson, N.C. Elder Gold edited and published the paper until the time of his death that took place in the year 1920, a period of almost fifty years.

We are glad that Sister Lunsford was minded to send this splendid article of truth to us for republication at this time.

Editor

**NANCY A. SPENCER'S
EXPERIENCE FROM THE
SPIRITUAL LAW COUNSEL.**

Dear Brother Mewborn,

I am sending my renewal for *Zion's Landmark* for two more

years. We enjoy reading it very much for we find great comfort when we are blessed in getting good news from our kindred in Christ. I have said before and I would like to say again, that I feel to reach over the many miles, shake the hand of these precious brethren that write for the paper, and tell them that their message brings news from home!

Brother Mewborn, several brothers and sisters have been blessed in uniting with the church at Indian Creek, Indian Valley, Va., at different times in a period of one and one-half or two years, which blessing I hope to be thankful for.

Sister Vera Hollandsworth told me that some friends had given some of these members some very old papers, published many years ago by the Primitive or Old School Baptist. These consisted mainly of the *Zion's Landmark*, *The Messenger of Truth and Spiritual Law Counsel*. I told her that I would like to read them. The second book I looked at had the experience of my grandmother, the late Nancy A. Spencer, Mount Airy, N.C. I said, "thank God", for blessing me to receive her experience after all of these years. I made the remark, "God Moves In A Mysterious Way." She was blessed to unite with Flower Gap Church and was baptized eighty-three years ago last first Sunday in October by the late Elder J. M. Wyatt. Her experience was published in the *Spiritual Law Counsel* sometime after the year 1900, probably about the years 1910 or 1915. The cover page to this particular issue and date are gone. Grandmother passed from this life in the year 1937. I am sending a copy of her experience and if you see

cause, I hope you will reprint it in the *Zion's Landmark*.

I hope the Lord will continue to uphold you in the future as He has in the past, enabling you to press on in your labor among the churches and to be editor of *Zion's Landmark*. Come to see us whenever you can.

Yours in hope,
(Elder) J. Sebron Sechriest
1934 Welch Road
Mount Airy, N.C. 27030
November 28, 1978

HER EXPERIENCE REQUESTED
ELD. J. D. COCKRAM, Editor,
Dear Brother,

As I have been requested by my children to have my experience republished, I have decided to send you a copy of it. If it will not be asking too much of you, I hope you will publish it for their benefit.

From my youth up I would at times feel and realize that I was a sinner, and would have serious thoughts as to what would become of me, until the year 1894, when I hope the light of the grace of God shined round about me and showed me that I was a condemned sinner in the sight of a just God.

At times time I was at old Flower Gap meeting house at a communion meeting and feet washing. I thought they were the prettiest people I ever saw. They looked so good and humble, and I felt so sinful it appeared to me I must die, and Oh how miserable I was! I felt that I would never see those good people again. And that was not the worst of it; I felt that I was without God and without hope in the world. I would try to beg the Lord to have mercy on me, but it seemed that my prayers would not reach above my head.

I continued in this way for some

time, and wondered over my condition, as I was not sick; and, yet, it seemed to me that I had to die and be forever banished from the presence of the Lord.

One day, while I was sitting at my dinner table, it seemed to me that something called me to go to some secret place to try to pray, which I thought I would do. So I went to the woods to try to pray, but could not utter a word. I was afraid to try to pray. I looked around and saw no one nor anything to be afraid of. Language fails me to describe my feeling at this as well as many other times. I felt that hell was my doom and that my condemnation was just. I was afraid to take the name of the Lord in my sinful lips.

So night came on, and I, feeling that I would never see the sun rise again, laid down on my bed, begging the Lord to have mercy on my poor soul. While thus engaged, I fell asleep and it appeared to me in a dream that I was in the darkest place I ever saw and that I was sinking in a mire. I don't know how I got out of this awful place, but the first thing I knew I was on top of a hill and it was the prettiest place I ever saw, the most beautiful light shinging around; and it also seemed that the sun was shining; and a little child came and took me by the hand and led me to a large and beautiful tree, and under this tree was a beautiful spring out of which He dipped and gave me to drink and showed me this beautiful tree whose branches were all dripping with clear and beautiful water. He said, "This is the tree of life." At this time I awoke. My burden of sin and guilt was gone and I was praising God from the depths of my heart. Yes, then I could view Jesus as my

Savior, which I could never do before. Everything looked good and lovely and seemed to be praising God. I then loved everybody, it was peace on earth and good will to men.

I wanted to join the church and be baptized, but I soon began to be doubtful and thought maybe it was all imagination and that I had caught the shadow and missed the substance. My impression grew stronger to join the church and be baptized, but I would put it off from time to time. I thought surely those good people could not receive me with such a little to tell, but would feel condemned for not going. So I went on in this way for something over a year, at which time I went to meeting at Flower Gap on Saturday, but did not offer myself that day; and while returning home that day I began to suffer for my disobedience. I did not feel that I would live to get home, and told my husband that if I knew they were not all gone home I would go back and offer myself, but did not. So on the day following I went and told a part of what I have written, and greatly to my joy, was received without a question being asked. My husband, H. M. C. Spencer, came forward and was received, and we were baptized the first Sunday in October 1895, by Elder J. M. Wyatt. We have been blessed to live with the Old Primitive Baptists in peace ever since. But Oh the trials and troubles and tribulations that I have passed through no tongue can tell or pen describe! But sometimes I feel that I can say with the old poet, "The Lord has promised good to me." etc.

I have written at least a part of what I hope has been the dealings of the Lord with me, a poor sinner, saved by grace, if saved at all. I

humbly ask all of the Lord's people under whose observation this may come to pray for me that I may be given to adorn the profession that I have made, and that I may ever be found faithful in the discharge of my duty.

Your sister in hope,
NANCY A. SPENCER
Mt. Airy, N.C., R 6

The **Spiritual Law Counsel** was a monthly periodical of the Primitive Baptist that begun in 1908 and continued until about the year 1920. It was edited by the late Elder J. D. Cockram, Floyd, Va., and the late Elder J. C. Hurst, (M.D.), Roanoke, Va. The paper was edited and published at Floyd, Va.

Editor

BEEN SUBSCRIBER FOR MANY YEARS

Dear Elder Mewborn,

Please renew my subscription to **Zion's Landmark** for two more years, and use the balance of this check for someone who is not able to pay.

I have subscribed to this wonderful little paper for many years, and don't want to miss any of them. I love the doctrine that is set forth in each issue, also the people that God blesses to pen it down.

I am trusting that God will continue to bless you with His great love and mercy, and grant you grace sufficient for each day.

With love and fellowship.

Pearl Allsion
218 Adams Avenue
Burlington, N.C. 27215
October 6, 1978

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
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EDITORIAL

Occasionally or periodically, it has been the custom or practice of the Zion's Landmark to go on record by way of editorial expression in stating the doctrinal position of the paper regarding our stand concerning the doctrine of predestination. From the standpoint of this important doctrine, we desire to leave no doubt in the minds of our subscribers and readers where we stand on this vital point. It is our desire that you may be reminded we stand where we have always stood on this point and that we have not changed.

In the United States of America today, as well as in other countries, there are many people and churches that go under the name "Primitive Baptist." Of the make-up of those who go under this name, the body is made up of two separate, distinct groups. One of these groups deny that God purposed the suffering, death and crucifixion of His Son, the Lord and Saviour Jesus Christ. They

say that God had no purpose in the use of wicked men and devils in the crucifying of His Son or that He did not employ those wicked hands to crucify the body of His Son. It is plainly taught in the scriptures that Christ "stood a Lamb as it had been slain from the foundation of the world." Rev. 5: 6 & Rev. 13:8. It is hard for us to believe how that any, who go under the name "Primitive Baptist," could preach and proclaim the above scripture that Christ, the Lamb of God, "stood a Lamb slain from the foundation of the world," and then say that God did not control the means for this offering. Isaiah had prophesied approximately 800 years earlier concerning Christ, "the Lord hath laid on Him the iniquity of us all." Isa. 53:6. Surely, by God laying on His only Son the iniquity and sin of His people, He most assuredly and of necessity would had to have ordained the time, place, circumstances and everything involved that led to the slaying of His Son. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psa. 76:10.

Those Baptists that deny God's purpose in the crucifying and death of His Son fall into the category of "Conditionalism." The word "conditional" by its own definition means, "containing, implying, subject to, or depending on, a condition or conditions; Not absolute; made or granted on certain terms; the probability that a given event will occur if it is certain that another unknown event has taken place or will take place, etc." By this definition conditionalism means to say that it was up to those wicked men and devils on that dark, doleful night to either have crucified or not

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to have crucified the Lord of Glory. In other words to say such would imply the fact of belief that they had a will of their own exclusive of the divine will of God and as such could have let Him alone, had they chose to have done so. To believe such a doctrine would mean that Judas had no place or purpose among the twelve and would deny the very language of Jesus when He said, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve." John 6:70, 71.

To say that God did not employ those wicked hands to crucify the body of His Son would deny the prophetic scripture of Zechariah, Chapter 13, verse 7, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." The sword referred to here in the above scripture about five hundred years before the birth of Christ is the same sword that Moses referred to in Genesis 3:24 hundreds of years earlier. "So He (God) drove out the man; and He placed at the east of the garden of Eden Cherubins, and a flaming sword which turned every way, to keep the way of the tree of life." This sword is called "the smiting sword of God's justice." We deserved this sword by reason of our sins, even as Isaac did when Abraham raised it over his (Isaac's) body in the land of Moriah. See Gen. 22:10. But the smiting sword was activated according to the foreknowledge and predestination of God "when they

came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." John 19:34, 35. Then and then only was the judgment and wrath of God appeared and His justice sustained from the morning of time when sin entered into the world in the Garden of Eden. Our hope is based firmly and solely upon this belief.

On the other hand and to the contrary there are a few Baptists scattered over the land and country, one here and one there, maybe a few or little band there and yonder, who have been given to believe and rejoice that the LORD is KING and HE is SOVEREIGN in every sense of the word. One who is sovereign has the quality of being chief or the highest. He is supreme and is supreme in power, superior in position to all others. He is of a princely and royal nature. He is independent of, and unlimited by, any other; As such one who is sovereign by nature and characteristic has undisputed ascendancy. The word ascendancy means that there is no replacement and as such is absolutely supreme while remaining in a permanent state of existence and being. Those who fall into this category are called "Predestinarian Baptists."

To further illustrate what we mean by "Conditionalism," the following statement is given as an example to illustrate this point. The example recently came under the name of "Primitive Baptist." While it is not our intention to willfully disagree with anyone on this vital

point of doctrine, as contained in the Bible, or to criticize in any sense of the word, but rather our full intention is to show the difference in what we feel is truth from error. The substance is as follows, viz:

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death, etc.” Acts 2:22, 23. “The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy Hand and thy counsel determined before to be done.” Acts 4:26-28.

These two Scriptures are misunderstood by those who contend and try to prove, that God determined and predestinated all things whatsoever comes to pass, both good and evil. The determinate counsel and foreknowledge of God taught in these Scriptures surely means something, but it does not include these wicked acts of men. These texts are in harmony with all other Scriptures, which certainly do not contradict themselves.

The Apostle Peter had reference to Jesus Christ whom God delivered up to suffer the sins of His people. Jesus had entered into a covenant

with His Father to make full satisfaction for the sins of His people by suffering the wrath due them, in His own body. We see in some little measure the suffering of the Lamb of God in the Garden of Gethsemane. God the Father protected and shielded His Son from His enemies from the time He was born into the world, until He was offered up for a sin offering.

The Son always pleased the Father, even in His life, and also in His death. “Yet it pleased the Lord to bruise Him: He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His Hand. He shall see the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities.” (Isaiah 53:10-11). Jesus Christ said, “I always do the WILL of my Father.” Because those wicked men had met, for to carry out their wicked purpose and design, this in no wise means that God was the cause or author of their acts and behaviour. The wicked hands of those envious and brutal men tried to do away with Jesus, but they did not take His life from Him.

“Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, BUT I LAY IT DOWN OF MYSELF. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” (John 10:17-18). Those wicked and brutal men had met for to take His life, but they did not know that God the Father commanded His Son to lay

down His life in sacrifice for His people. In what way did it please the Father to bruise Him? God knew that His Son could and would, redeem the objects of His love from the wrath to come by suffering their sins Himself, and God the Father would raise Him from death and the grave, thereby prolonging His days. By so doing, the Father would have all He foreknew in His love and also have the Son of His glory. If we say that the acts of wicked men were employed by God the Father in making the atonement, which was by the suffering, death and shed blood of Jesus Christ, then the atonement would be by wicked acts of men. If we say that the acts men were employed, would that not be Arminian doctrine?

God did not employ those wicked hands to crucify the body of His Son. They were acting according to their own corrupt nature. Sinful men love darkness rather than light because their deeds are evil. What those wicked men met for, and what they did, was from the spirit of hate, envy, and malice. What God the Father did in delivering up His Son to suffer was from love. What Jesus Christ did, was from a heart of love for His people. The Father and the Son were together in this great work of redemption, and the love of God was the moving cause. The moving cause of those wicked hands was hate, envy and malice. Surely, God's people can see that these two Spirits do not come from the same source. One is from ABOVE, and the other is from BENEATH." END OF QUOTE.

The following article has been selected or chosen as an excellent positive statement concerning the

doctrine of predestination as a part of this editorial. It deals with a conditional question concerning the use of the word "if" (subjunctive mood) that was asked the late Elder Gilbert Beebe, Middletown, N.Y., regarding the building of Solomon's temple in 1st Kings 6:12. This article deals with the same points in a positive manner that were mentioned in the above statement in a negative way.

We feel that God richly and wonderfully blessed Elder Beebe (over one hundred years ago) in replying to this question. In this instance Elder Beebe was enabled to express our belief in by far more better words of truth and understanding than we seem to be able to do at this time. Acknowledging the source, we republish as follows:

I KINGS 6:12

"ELDER BEEBE — DEAR SIR:

If you will give your views, through the SIGNS, on I Kings 6:12, you will much oblige me. Does it not convey the idea that there are conditions on the part of Solomon, which lies entirely to his choice, on his part, whether or not he will accept the warning given, in order to obtain the promise given in the thirteenth verse? And does it not also convey the idea that it is left entirely optional with Solomon, whether or not he will receive the counsel? This, with other similar passages, it appears difficult for me to reconcile with absolute predestination, since there are numerous passages in the Scripture wherein the command, precept for exhortation is given as if it were in the power of the creature to obey or not to obey. I only ask for in-

formation, and would be glad of your persuing an editorial on this subject.

Yours truly,
J. Croom
Mifflin, Tennessee,
April 14, 1860

REPLY

I Kings 6:12, "Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments and keep all my commandments, to walk in them, then will I perform my word with thee, which I spake unto David, thy father."

The first interrogative presented by our correspondent, on this text, is "Does it not convey the idea that there are conditions on the part of Solomon which lie entirely to his choice, on his part, whether or not he will accept the warning given in order to obtain the promise given in the thirteenth verse?" To this inquiry we answer, it does not convey any such idea to our mind, and we should be greatly shocked if it did. What could be our views of the eternal perfections of Jehovah, especially of His truth, and of His immortality, were we compelled to believe that Solomon, as a man, a finite being, had power to decide whether God should or should not perform the things which he had promised David that he would perform? Or that God's promise to dwell among the children of Israel and not forsake them, depended for its accomplishment on the volition, not of His own will, but on that of a poor, finite, fickle man. In this case a promise was made and sworn to by the immutable God, and, David relying on the certainty of its accomplishment, had died in faith, but now, according to the horrid

suggestion, we are to understand Him to waive His own truth and holiness, and submit the whole matter to the decision of Solomon. What confidence could we repose in any of the promises of God, if we were compelled to believe that God could or would change the thing that had gone out of His mouth? See Psa. 89:34.

"Let frightened rivers change their course,
And backward hasten to their source;
Swift through the air let rocks be hurl'd,
And mountains like the chaff be twirl'd,
Let suns and stars forget to rise,
Or quit their stations in the skies,
Let heaven and earth both pass away,
Eternal truth shall ne'er decay,
A God, all truth, can never lie."

That God had predestinated the building of the temple in Jerusalem, and that He had made known His purpose to David, before Solomon had any knowledge of the matter, and, perhaps, before he was born establishes the doctrine of predestination which these queries seem to be calculated to assail and to controvert. Instead of Solomon having power to sway the action of God, he, with all other finite beings, was himself subject to the power and providence of God. This Solomon understood when he wrote the proverb, "The King's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will." Prov. 21:1. To any one who has been given to know in part concerning the Lord, this declaration of the wise man will commend itself; but what would be

the result if this text could be transposed and made to read, The heart, or will of God, is in the hand of man, to be turned whithersoever man willeth? Could such a perversion of the truth of God add to the security of the children of Israel, or to any other of the creatures of God? Jehovah has himself settled this last question, "For I am the Lord, I change not, therefore ye sons of Jacob, (or children of Israel) are not consumed." Mal. iii. 6.

It is very true that Solomon lived under the covenant of works, and that the promises of that covenant were conditional, in form, but not in any way to lessen the sovereignty of God, or make it necessary for him to wait their decisions. He had declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." Isa. 46:10. And we are expressly informed that he worketh all things after the counsel of his own will. See Eph. 1:11. And hence it is that "We know that all things work together for good to them that love God, to them who are the called according to his purpose." In giving the ceremonial law to Israel with all its conditional provisions, the precise effect it should have on them was fully known to God; for known unto Him are all His works from the foundation of the world. That law was the shadow of things to come, and embraced the types and figures of what should be more clearly understood under the new, the better covenant, which is unconditional, and abounds with God's immutable wills and shalls. None but temporal blessings, such as corn, wine and oil, were conditionally promised in that covenant, none but temporal curses were conditionally threatened by it.

No spiritual blessings ever were or can be promised conditionally, for they are all embraced in that covenant which is ordered in all things and sure. See II Sam. 23:5.

Let us now consider the true import of the text in its typical and prophetic application to One who is greater than Solomon. It is not difficult to show that Solomon, in many respects was a brilliant type of Christ: As the son of David and occupant of his throne; as king of Israel; as builder of the temple in Jerusalem, and especially as so identified with the subjects of his government that the great matter of God's presence with Israel was thus connected inseparably with his obedience to all the precepts and commandments of God. Christ, who is the Son of David, in a spiritual sense, is prefigured in this subject, even He shall build the temple of the Lord, and He shall bear the glory, and He shall sit a priest upon his throne, &c. Zech. 6:13. This is the key of our subject. League Jesus out of the Scriptures, and what would they be to us? But how easy to understand, that the whole matter of the salvation of God's elect, the children of Israel spiritually considered, all rested upon the perfect work of our dear Redeemer. Mark with what force and beauty the text applies to Christ. Concerning the house which thou art in building. What house was Jesus in building? His church; for He said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Matt. 16:18. He shall build the temple of the Lord. Paul says to the church of God, "Ye are God's building." See Ist. Cor. 3:16. Peter says, "Of lively stones, built up, a spiritual house," Ist Pet. 2:5. &c.

Again, Paul says to the saints at Ephesus, and to the faithful in Christ Jesus, "And ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself, (not Solomon) being the chief corner, in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. ii. 20, 21. The weighty responsibilities resting upon Christ, and which He came down from heaven to execute, were all "concerning the house, which He is in building." Such were the vital relations He bore to His people, that all the responsibilities resting on Him concerned them, as the house which He was in building.

If we understand Christ to be the anti-typical Solomon of our text, we see all the responsibilities of our acceptance resting on Him. And He says, "Lo, I come (in the volume of the book it is written of me, to do thy will, O God." Hebs. 10:7. And in doing the will of God, He was to fulfill all the jots and tittles of the law, to walk in the statutes of that law, to execute the judgments or decisions of the eternal counsel, and to keep all the commandments, and to walk in them. This He undertook, and this He has finished. The law is honored, justice is satisfied. The Lord is well pleased for His righteousness' sake, and the promised results of His obedience are secured to all the children of Israel, that is to all the spiritual seed, for "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Gal. 3:29. The word which God had spoken to David, His father, as recorded in the eighty-ninth Psalm, and elsewhere, is secured to those for whom He lived and died for and arose from the dead. And, furthermore, it is now

certain that God will dwell with His children, and that He will never leave them nor forsake them.

The second query proposed, is, "And does it not also convey the idea that it is left entirely optional with Solomon whether or not he will receive the counsel?" If left entirely optional with Solomon, then God retained no power of decision, laid aside His own will altogether, and consented to be governed wholly by Solomon's will. Does such a conclusion seem reasonable? Does God work after the counsel of a creature's will? Be astonished, O heavens, that such a question could be for one moment seriously entertained by any rational being. The option of Solomon was under the control of God. Solomon's testimony before referred to prove this; besides he says, "It is not in man that walketh to direct his steps." Jer. 10:23. Also, "the preparation of the heart in man and the answer of the tongue, is from the Lord." Prov. 16:1. But our querist virtually asks us whether Solomon's heart and actions were governed by the Lord, or the Lord's course governed by Solomon, and seems strangely to favor the idea that God's ways were governed by Solomon.

"This," says our correspondent, "with other similar passages, it appears difficult for me to reconcile with absolute predestination." But why so? If the matter, as you seem to suppose, was left entirely to the option of Solomon, and Solomon decided by his option whether God should dwell with Israel or not, that is predestination; only man is the sovereign, and God obeys. Now, perhaps after all, the Arminians would subscribe to absolute predestination, so defined as to rob

God of all controlling government, and place the royal diadem upon the head of a poor, finite man. We do not wonder that those who stumble at the eternal sovereignty of God, should fail to see the harmony of the Scriptures of Truth. There is not a test in the Bible that more clearly, fully and unavoidably teaches to our mind the unchanging purpose of God, and His absolute predestination, than this on which we have written these remarks.

The doctrine of predestination does not dispute the application of the commands, exhortations and precepts enjoined by the Scriptures, and demanding obedience; but it shows that if the fear of God is in our hearts, God has there implanted it, and if we be willing or obedient, it is because God has absolutely predestinated that Christ's people shall be willing in the day of His power. See Psa. 110:3. And it asserts that it is God that worketh in their hearts, both to will and to do of His good pleasure. See Phil. 2:13. Our friend, of course, only asks these questions for information. We will not question his honesty, but pity his deplorable want of understanding of divine things. May the Lord, if consistent with His immutable will, enlighten the eyes of his understanding, that he may see and rejoice in the divine government of the All-Wise and Infinite Jehovah God.

Upon the subject of the Absolute Predestination of all things, and the free volition of the human will, many seem to be perplexed. They cannot see how God can positively ordain and control all the actions and movements of men and devils, and yet in such a way as to leave man to act voluntarily and justly ac-

countable to God for his actions. Could we, poor finite beings, comprehend the infinity of God, we might be able to trace His footsteps in the mighty deep, and His ways would no longer be past our finding out. Who will dispute that the feathered tribes of the air move voluntarily from place to place? We can perceive no restraint upon them, yet we are told that not a sparrow can fall to the earth without our heavenly Father. Does God care for or provide for sparrows, attend to the wants of ravens, and number the hairs on our heads, and has He irrevocably ordained that not a hair shall fall to the earth without an order from His throne, and left the final destiny of mankind unsettled and undetermined?

See by the laws of nature with what regularity the marshalled hosts of heaven fill their orbits, and move in their appointed spheres, without collision, for ages, while moving with a rapidity which mocks our vain attempts to comprehend them, and then inquire, "Has God in wisdom decreed their every movement, and left the final destiny of man to rest on chance or uncertainty?" That Infidels and Arminians should belch out their maniac ravings against the predestination of God, is only what we reasonably expect from them, but that any who are born of God, taught by His spirit, and who believe the doctrine of eternal, unconditional election, can doubt the all pervading providence of God, is strange, indeed, to us. Many clear examples are given us in the sacred Scriptures of the absolute purpose and determinate counsel of God, determining beforehand the result of the wicked actions of men and

devils, and, yet, the perfectly voluntary action of men and devils, in bringing those very results to pass.

Herod acted out the unrestrained wickedness of his murderous heart when he sought to slay the child Jesus, but by his wicked machinations, occasion was furnished for the fulfillment of the Scriptures: "Out of Egypt have I called my son." See Hosea 11:1 and Matt. 2:15. He also acted without restraint when, by his wicked action in the murder of the infants of his dominion, God caused to be fulfilled the prediction of "Rachel weeping for her children," & etc. See Jer. 31:15 and Matt. 2:18. The brethren of Joseph acted voluntarily in selling him into Egypt, yet God had a design to be accomplished in his being thus conveyed to that place. The Jews acted according to their wicked inclinations when they persecuted the primitive saints, and drove them from their homes, but God made their wicked conduct the occasion of the gospel's being preached everywhere. Our Lord Jesus Christ was delivered up by the determinate counsel and foreknowledge of God, when the Jews and Romans crucified Him with wicked hands. See Acts 2:22, and 23, and Acts 4:26-28.

In view of these examples of the power and absolute government of God over all the events of time, what folly, what madness, what infidelity, for men to deny His predetermination of all things. He is supremely holy, in the broadest sense; but can we believe that to maintain His spotless purity He must yield His government or any part of it? Must devils be unchained, and all the flood-gates of wickedness

be thrown open, and chance enthroned to rule in His place, in order to preserve the unblemished glory of the eternal God? Is it not much more difficult to imagine how God's majesty could be sustained, if anything could possibly transpire by chance, or independently of an order from His throne? None can rejoice in spirit that the Lord God Omnipotent doth reign; that He doeth His pleasure in the armies of heaven and among the inhabitants of earth, who desire to pluck the crown of ruling power from His head, and place instead of the sacred diadem of glory, the proposition of chance. Who would feel secure under His protecting providence if He were not the only and blessed Potentate? Or how could we know that all things work together for good to them that love God, (Roms. 8:28) if we did not know that "He worketh all things after the counsel of His own will?" Eph. 1:11.

(Elder) Gilbert Beebe
(Dec'd.)

Middletown, N. Y.,

May 15, 1860

END OF QUOTE

If not deceived in the matter, Elder Beebe was blessed or given to worship the One and only absolute God of all power, who created all things for Himself. It is He who rules supremely and sovereignly over all things. The glorious truth, as he was blessed in setting forth above, if not deceived, is the same in which the editors of this paper believe. May it be His will that we be anbled in continuing our stand in it.

J. M. M.

ALBERT CLAYTON

It is with a sad heart that we attempt to write the obituary of our brother, Albert Clayton, who was also our brother-in-law. He was born March 15, 1893, and at the time of his death was 85 years, 3 months and 5 days old.

He married Miss Lillian Oakley the 28th day of December, 1919. She preceded him in death on the 19th day of January, 1978. They were blessed with eleven children. Three preceded them in death: one died in infancy, Ivory; Calvin was killed in World War II, and Viola died November 13, 1967. Surviving are five sons, Reams, Wallace and Edward of Route 1, Roxboro, N.C., and Elbert and James of Route 5, Roxboro, N.C. Three daughters survive: Allie Ree Clayton, Geraldine Solomon, and Shirley Bowes, all of Route 1, Roxboro, N.C. Two brothers also survive: Cessell J. Clayton and Walter Clayton, both of Route No. 1, Roxboro, N.C. Two sisters survive: Bessie Carver and Lessie Carver of Route No. 1, Roxboro, N.C., along with twenty-two grandchildren and eleven great-grandchildren.

He was received into fellowship with Stories Creek Primitive Baptist Church, near Roxboro, Person County, N.C., on November 20, 1977, and was never baptized because he had to have one of his legs amputated. He was confined to the hospital for a long period of time.

His funeral was conducted by Elders Hugh Wray and L. P. Martin at Stories Creek Church at 4:00 P.M. on the 20th of August, 1978. His earthly remains were interred in the Clayton Cemetary underneath a beautiful mound of flowers. It can be truthfully said of him that he was an humble man.

Be it, therefore, resolved that a copy of this obituary be sent to *Zion's Landmark* for publication, a copy be retained for our church record, and that a copy be forwarded to his family.

Done by order of the church in conference at the September meeting, 1978.

Elder Hugh Wray, Moderator
L. B. Fox
Effie Clayton, Committee

MARTHA HOLMES WEST

We, the Church at Hannah's Creek, Johnston County, N.C., bow in humble sub-

mission to the will of our Heavenly Father in removing from our midst our beloved sister, Martha Holmes West. Our precious Lord saw fit to take our faithful, loving sister to rest out of this world of heartache and sorrow to a better place. She was a faithful, devoted member in the church with us for over fifty years.

Sister West was born February 24, 1895, and died September 30, 1978, making her stay on earth eighty-three (83) years, seven months and six days. She was married to the late James Allen West who predeceased her in death by several years. She leaves to mourn her passing two sons, Thurman West, Smithfield, N.C., and Garland West, Benson, N.C., with a host of relatives and friends.

Her funeral services were held at Minshew Funeral Home, Four Oaks, N.C., by her pastor, Elder D. E. Parker and Pastors Brant Carpenter and Ural Finney. Burial was in Hannah's Creek Church Cemetery.

Therefore, be it resolved, first that, we the members of Hannah's Creek Church extend our heart-felt sympathy to her bereaved family. We desire that the Lord of mercy reconcile them to His gracious will. Second, that three copies of this resolution be made, one for the church record, one for the family, and one for publication in *Zion's Landmark*.

Done by order of church confernece held on October 14, 1978.

Elder D. E. Parker, Moderator
Leola Allen and
Lillie P. Weaver, Committee

**FROM INDIAN CREEK CHURCH,
INDIAN VALLEY, VA.**

We desire to thank everyone for the contributions that we have received toward the erection of our new church building at Indian Creek, Indian Valley, Va. We are in need of more contributions at this time. We have a feeling that God has made a way for us and that He will take care of all our needs and the crowning of everything. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

A little brother, I hope,
Gervase E. Duncan
Route 1, Box 516
Radford, Va. 24141

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JANUARY, 1979

NO. 3

PSALMS
CHAPTER 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and they staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A CRUMB FROM THE MASTER'S TABLE

Dear Brother Mewborn,

I am sending a precious experience of a sister who is a member of the Church at Indian Creek, Indian Valley, Va. I cannot read this experience and then lay it up or throw it into the waste basket.

Sister Lessie (Phillips) loves the brethren and sisters, (along with the kind friends) of the Primitive or Old School Baptist Churches. These are the ones that God has called out of darkness into the marvelous light of the kingdom of His dear Son. Their witness is in heaven and their record is on high. See Job 16:19. When this Light is shining upon us, it is only then that we can truly say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul, etc." Psalm 23:1, 2, 3, etc.

Dear brother, when our souls are made to hunger for a crumb that can only fall from the Master's table, and He (the Lord) feeds us that crumb, I believe it is then that we have heard the joyful sound. God has fixed it all. I want to tell you that it is then that we are free and free forever. Praise His Holy and Righteous Name forevermore!

From the least one of all,
Route 1, Box 516,
Gervase E. Duncan,
Radford, Va. 24141
December 15, 1978

EXPERIENCE

I hope through faith, grace, and mercy that the Almighty God will guide my thoughts and this pen to write my experience of grace, if it is the Lord's will. This unworthy one cannot do it alone. I'm so afraid that I might say one word that would not be in accordance with the teaching of the doctrine of absolute predestination of all things. The precious Savior placed this doctrine in my heart many years ago, if not deceived. I love the church, the Saints of God, if not deceived. This is my life. I've not been blessed to go to church like I have wanted to, but I have gone every time the dear Lord fixed for me to go. I feel so unworthy to call the dear people of God "brother or sister."

I dreamed several years ago about being at the Indian Valley Church. Brother Gervase Duncan got upon the edge of the stand and told all the church that I wasn't fit to be a member of the church. This burdened me so. Could Brother Gervase see something in me? I didn't get to go to church each Sunday? If there was a meeting, my thoughts were there, and so it is to this day. Yet, I went everytime the Lord fixed for me to go.

Sometime later, I had another dream. Brother Gervase Duncan got upon the stand at the same place and told the church that he wanted me to write my experience. This placed joy in my heart. I believe I've seen this dream come true. I was blessed to be at the church when Brother

Gervase was burdened to stand at the very place in my dreams to tell the wonderful news of our blessed Savior. My sister, Nannie, (I hope of the Church also) phoned me the news of Brother Gervase being so sick in the hospital. Then something struck me in my heart. I had not done as the Lord had bidden me. It's a fearful thing to fall in the hand of the living God. By the help of God I hope I can write some of my experiences so Brother Gervase can read it. I feel that its too unworthy for anyone to read, but, yet, it's my hope, my all in all. I've wanted to write this for a long time. "God works in mysterious ways, His wonders to perform."

When I was a small girl, my mother was so afraid of thunderstorms that she would walk the floor saying, "Lord have mercy on me, a sinner," 'till the storm past. I got so I would walk the floor with her, while trying to pray. This is my first time I knew there was a Savior. They had meeting every fourth Sunday. Mom and Dad would always go. Sometimes, they would take the children, but this Sunday they left us at home. A burden rolled upon me. I was 12 years old; I am 71 now. I wanted to find a place where no one could see me pray. Matt. 6-5 reads, "But thou, when thou prayest enter into thy closet, and when thou hast shut thy door, etc." I went upstairs to the corner of the chimney and wall. I went down on my knees, begging, "O Lord have mercy on me, a sinner." There appeared three large mountains. I was at the bottom of them. The Lord said, "These are your sins." From that day to this I am still begging for mercy. The preaching and singing began to

mean more to me. Brother John Sumner came along. His singing and preaching were so sweet to me. I dreamed he got in the pulpit, and, when he opened the Bible, it was pure gold. I dreamed of being at the Valley Church in the pulpit. I opened the Bible. The Lord showed me that Christ was in the first chapter to the last chapter.

I married Edgar Phillips in 1928, and we went to West Virginia to live. He worked in the coal fields for 35 years. This awful burden went with me. It seemed that each time it came, it was worse. My prayer was, "Lord deliver my soul. Oh save me for thy mercy's sake."

My children went to a Sunday School of a church of another faith and order or denomination. I went with them one Sunday, hunting something to ease my burden. I dreamed of running from that church twice in one night. I knew this was not what I was looking for. We went home on a visit. My sister came to see me. She had joined another church, one God hadn't shown me to believe in. This burden went home with me, only worse. I prayed for the dear Savior to show me, if I were wrong or she were right in our beliefs. God did not answer my prayers, when I asked them, until the Lord's will be done. Then, one night, I dreamed the Lord said to me, "why do you doubt me? I've shown you in many different ways, why do you doubt me." To this day I don't doubt my belief. The burden wouldn't leave me this time.

I began to search the scriptures and turned the radio on, searching for something to give this heart peace. My sister sent me the **Old Faith Contender**. There were articles in this paper that did me so

much good. Lord, thou had showed this one what I'd been searching for. Malachi 4:2 says, "But, unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and shall grow up as calves of the stall." I prayed or begged with all my heart and soul. But, I had so much more trouble to go through before I hope my sins were forgiven.

I was sick with my heart for several years. I went to the doctor. He told me that you are here today, maybe gone tomorrow. When he told me this, I knew hell was my home. I went out of the doctor's office, crying and praying, "Lord have mercy on me a sinner." This prayer was on my lips every waking moment of the day. Yet, each day I would get down on my knees to pray. I couldn't get low enough to pray and at this time I was very sick, not able to do my housework. This burden was with me for six long weeks.

One night, I had a dream or vision. The room, where I went to pray beside a bed, had no roof on it. I saw a small cloud falling from heaven. It fell over me. Jesus said in Matthew 23:37, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, etc." I felt like this cloud was a chicken hen. I felt like I'd come home. There were several more little chickens there, going in and out under her wing. If not deceived, I hope, through faith, grace and mercy, the precious Savior gave me my hope of salvation on that night. When I awoke, the burden was gone. There was joy, praising the precious Savior in my heart. Hebrews 8:10 says, "I will put my laws into their mind, and write them in their hearts: and I will be to

them a God and they shall be to me a people." This was placed in this unworthy one's heart the night I had that dream which has been many years ago.

I thought my trouble was over for there was so much joy and peace in my soul. But it wasn't long before this sinner had said or done something, and I was begging for mercy again. That is the way it has been all my life. My prayers never left me for I was begging God, whom I love with all my heart and soul, to go with me and direct my footsteps all of my life. I would pass by clear, running water and I wanted to be baptized so very much. I felt to be so unworthy to be with the dear people of God. Surely, they wouldn't have such an one as I.

I dreamed of going over a large mountain to a store. When I came out of it, it had snowed up to my knees. I was having such a hard time trying to walk. Jesus appeared and said, "I will go with you all the days of your life."

I went to visit in Virginia again while on vacation. We only had one a year that started on the first Sunday in July. We went to Shady Grove Church. Brother John Sumner was there. I don't remember the other Elders that were there. When Brother Sumner got up to preach, something hit me in the heart. It seemed that every word he preached was for me. That was the first time I got a little crumb from heaven, if not deceived. When they published an open door, I wanted to offer myself to them, but my feet wouldn't move. They closed the doors. I cannot describe my feeling when I began to walk towards the door. Die, I thought I would, praying, tears

running down my cheeks. I walked outside. Such blackness surrounded me there, until Brother Sumner came to the car and asked if I wanted to join the church. I can tell in only a few words that there was such brightness and joy. The blessed Savior had shown this one peace and a home that I'd been searching for.

I went back to Nannie's home. My family was so much sweeter to me. I kissed them all. What a wonderful thing this was. My husband said to me that he knew I was going to join the church that day. I was baptized the same day for we had to go back to West Virginia. Our vacation was over. I went with joy and peace in my heart.

Sometime later, Satan began to make me think this was all my doing. As I have already said, I am one that has always had to beg God for mercy. I began to pray to the dear Savior to show me once again. It has been this way much of my time. The precious Savior has not always answered my prayers when I was made to ask of Him. I had to wait upon the Lord.

Then, one night I dreamed I saw myself walking down a pearly white road. In the distance I saw a square house. It was pearly white. I went to it. Every seat was filled but one. It was for me. The saints were all white and the inside of the church was also white. I hope that it is through faith this unworthy one has been led so far. Where we lived at this time I didn't know of any church of our faith nearby. Brother (Elder) S. J. Priddy was at the Indian Valley Church and Nannie told him about me. Some members from the Crumpler Church came to see me and told me about Glenwood Park Church. (These two churches

originally composed the Elkhorn Association). The Lord blessed me to go to these churches as long as we lived there.

I dreamed several years ago that we built a new church at Indian Valley. I dreamed of the plans. J. D. Phillips came to do some work for us on our house. He asked me about the plan that I had dreamed. He had already drawn them just about like I had dreamed them. So, they built the new church building this past summer by the help of our God.

I had another dream. My husband and I went to the Valley Church. We went inside. The church was filled with people. I sat down on the right side two benches from the side door. There was an awful awe that rose from all over the church. A man rose, He was gold from head to foot. He went upon the stand. The River of Life was flowing across the stand. He washed His face and hands and then He preached.

With God's help, I will try and finish the dream. My husband and I were passing the church. As I walked in the yard, I met Imajean Quesenberry. She told me, "They are preaching here now." Oh what wonderful news this was to me, hoping I could get a crumb, like Lazarus, that fell from the Master's table. We went in the church. It was filled with the Saints of God and people. I went to the same bench, but the two benches were turned with the seats facing together. A small child was lying in them. We sat down behind them, as there were only two empty seats left. I looked up at the stand. I saw one large pearly white angel with wings, then a smaller one just like the first, and yet another smaller one just like the first. They handed a large book to the first

angel, but she never opened it.

One night, my husband and I were getting ready to go to bed. Before I raised out of my chair, I began to cry and pray. This prayer was on my lips until I laid down on my bed, still praying. I felt this prayer go to heaven and back to my breast. I cannot describe the feeling, peace and comfort. My husband passed away November 25, 1977. He had worked in the coal mines all of his life. He had an awful pain in his stomach the night before. We all thought he just had an upset stomach, as he got up and had breakfast. He had his dinner and sat down in his chair to nap as usual. I was washing the dishes, going back and forth to talk to him. He went to sleep and I could hear him snoring. I could hear that he wasn't just right. I went to look at him and I froze. He drew two or three more breaths. He had a pipe in his hand. He didn't move any more. He just went to sleep in Jesus. Half my heart went with him. No one knows, only the ones that have gone through this experience, how awful it is! When the tears came, I prayed for the Lord to help me. I knew He was the only one who could ease this pain. We went to pick out his casket. We looked them all over and could not decide on one. I was standing with my back to one, and something turned me around. This was the casket which I hope the blessed Savior picked out. I went down stairs to pick out his tombstone. The one I picked out had other names on it, but one of my sons noticed it had my husband's birthday and the death date on the picture. My sorrow was so great. I was so alone. I was so afraid to stay by myself at night. I had been all of my life. I prayed for

the Lord to take the fear of staying by myself away. Jesus compared faith to a grain of mustard seed in Matthew's writing as follows, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." I felt that this mustard seed, though ever so small, had been planted in my heart. It flooded my whole body. The fear of staying by myself was taken away by the grace of God.

I have only told a small amount, I hope, through God's grace and mercy, of what I feel the God of Heaven has shown this unworthy one.

Your most unworthy sister, if
one at all,
Lessie Phillips

ADAM, A FIGURE OF CHRIST (Romans 5:14)

In recent years there has been some discussion among our brethren with regard to the above topic or subject. I recently came across the following Circular Letter of an association in the State of New York, that was written by the late Elder George Ruston of Canada. Elder Ruston was living in the State of New York at the time the letter was written.

In my humble judgment the letter expresses the truth very plainly by comparing the relationship of Adam and his posterity with that of Christ and His people, the family of God or the church. It is for this reason that I am having the Circular Letter republished at this time in the *Zion's Landmark*, feeling that many of our readers and subscribers will enjoy

reading it after a period of almost fifty-five years.

Editor

CIRCULAR LETTER

The Lexington-Roxbury Old School Baptist Association, in session with the Middletown and Andes Church, at Clovesville, N.Y., September 16 & 17, 1925, to the churches composing the same, and to the associations and churches with which we correspond, send greetings.

BELOVED IN THE LORD: It being our custom to address you by Circular Letter, it is our mind to write upon the subject of "The Eternal Vital Unity of Christ and His Church," a theme full of comfort to believers, yet deep in the mystery of Godliness. Like all other truth, to be rightly understood it must be taught by the Holy Spirit, and whatever is of the Spirit's teaching will be in accord with the Word of God. Our first parent, Adam, is a figure of Him that was to come, and it is written, "By one man's disobedience many were made sinners," (Romans 5:19), and the sin of our first parent plunged the whole of his posterity into degradation and death. "Death passed upon all men, for that all have sinned," for they were all in Adam's loins when he received the law, and Eve herself was bone of his bone and flesh of his flesh. We were not children in Adam, but our life was in him, and in that sense we were vitally united to him in the beginning, and, as a consequence, we are under his condemnation. Today, as men and women we are Adam multiplied, and sin, sickness, pain and death are

evidence enough to a believer that the natural man is vitally united to our first and natural parent, Adam. Whatever man may attain in wealth, wisdom and honor, at his best state he is altogether vanity, and if he is in honor and understandeth not, he is like the beasts that perish.

"Where I possessor of the earth,
And called the stars my own,
Without thy graces and Thyself,
I were a wretch undone."

As we have before stated, Adam is a figure of Him that was to come, and as the first Adam possessed the life of the earthly family in himself, so the last Adam possessed the life of His heavenly family in Himself from eternity. Let this be rightly understood, for some of our enemies like to pervert the way of truth by declaring that we believe that we were actually children in Christ from eternity. We, therefore, desire to declare plainly that the family of God were not individual children in Him any more than we were children in Adam when God made him of the dust of the earth; rather, our life, the life of the election of grace, was in their glorious Head from eternity, and we believe that every member of this eternal generation, which is also called "the generation of the righteous," (See Ps. 14:5), was sure to appear upon earth in time and all were known unto God when as children they were not. "My substance," or body, says Christ, "was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 139:15, 16. This

vital unity of Christ and the church is a vital matter affecting and permeating the whole of the doctrine of God, by virtue of which God has not beheld iniquity in Jacob, nor perverseness in Israel. In the annals of eternity,

“Christ was appointed to redeem,

All that the Father loved in Him.”

The Father saw them in His Son and loved them there, and His purpose was that the children should be partakers of flesh and blood, and that His Son should take part of the same, and His word declares, “The creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.” Again, it is written, “For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Roms. 8:22, 23. Of all the election of grace there was none righteous, no, not one. Jesus Christ, the Righteous, undertook the work of redemption, and Job declares, “The righteous also shall hold on his way.” Job. 17:9. Isaiah also declares, “He shall not fail, nor be discouraged,” (Isa. 42:4), and so vitally united are His children with Him that their sin is by imputation His, their sorrow is His sorrow, so that, as they travail in pain and express their feeling, it is the testimony of Jesus. David said, “My God, my God, why hast thou forsaken me?” (Psa. 22:1). It was the testimony of Jesus. He, the righteous One, bore them and carried beforehand the sufferings of

Christ and the glory that should follow. It was the Apostle Paul's desire to know the fellowship of Christ's sufferings, for therein the vital unity would be manifest, even in this mortal flesh. Thus, Jesus lived in them and walked in them, and when He was crucified,

“With Him, His members, on the tree,

Fulfilled the law's demands;
'Tis I in them, and they in Me,
For thus the union stands.”

They walk in the furnace together, are crucified together, are quickened together, are raised together and dwell together in heavenly places, and as the water of a fountain can only rise to the level of the fountain from whence it flows, so eternal life coming from our eternal Head will bring every member of His mystical body to His blest presence, where there will be joy and rejoicing forevermore.

In conclusion, we repudiate the idea advanced by some who claim to be Old School Baptists that we are not vitally united to Christ until born again, which is the same as saying that we were not united to Adam until born into this world. The Stone is as old as the Rock from which it is hewn. None of Adam's seed by virtue of their vital unity to him can truthfully, in an unregenerated state, call God their Father. Hence, there is the necessity of the new birth, for “As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.” 1st. Cor. 15:48. To be heavenly, there is but one way, and that is, being born from above, and, if we are born of an incorruptible seed, God is our Father and we are His sons and daughters; holy, for His seed remains in us and so vitally

united are we to His beloved Son that
 "Our breaches of the law are
 His,

And His obedience ours."

George Ruston, Moderator

Amasa J. Slauson, Clerk

EXPERIENCE

I am one that has experienced many things of the pleasures of this natural world, but thanks be unto God for bringing me to the understanding of the blessed truth which, I trust, He has given unto me. Without His blessing upon me, I would never have understood, realizing this truth is understood only by faith and hope which He first gave unto me.

It has been my conviction for years and years that God is the only supreme being. But of late, He has revealed things so wonderful to me that it seems He has reached down and lifted me up out of the horrible pit. I realize that no human being can even have a thought, if it were not for our God. I believe, if not deceived, that God foresaw all things from the beginning, and as it was then, so it is now and will ever be. He is the Maker, the Giver and the Taker.

I realize that through all the things I have been through, He has been right along beside me, not in any wrong thing that I have done, but, rather, in showing mercy upon me and in blessing me because He is a merciful God. Had it not have been for His mercy, my sins and wrong acts would have been even to a greater extent. Surely, He is a merciful God unto me.

I have had dreams that have been so pleasant to me. He (God) has shown me things in dreams. I have

experienced things that were previously fore-told to me in some of them.

I was sick beginning with the 17th day of April, 1977. I was out of work for nine weeks. I was in the hospital for thirteen days, but had no thought of being united with the church until after I was home from the hospital. It was after I had been home from the hospital for several days when something out of the ordinary took place with me. I had two neighbors that had been sitting with me in my home. They got up and left. When I went to my bed and lay down, my wife came where I was at. I asked her to kiss me. She did and became very upset. She wanted to call the children, but I said, "no, do not upset the children." She listened to me. I had two more friends to come in and they spoke a few words. My wife came back and asked me if I felt better. I said, "yes, I feel good, that maybe these people were just what I needed." Then I found that my feelings were to offer to the church.

So, on Saturday night before the fourth Sunday in May, 1977, I was so troubled about my condition. I went into my little bathroom and closed the door. I tried to pray to my God to show me whether it would be right for me to offer to the church or whether I should remain away from asking them for a home. I felt afraid to do so. I had been using profane, ungodly language, and had been troubled about it for a long time, along with other things that I had been doing.

God showed me in a dream that night, if I am not deceived in my feelings, that I had a piece of hard, black candy in my mouth and that it had been crushed just like gunpowder. I went into my bathroom on

the following morning and the dream appeared before me that the language I had been using had been crushed. This made me feel so happy!

I went to church that morning, the 22nd of May, 1977, and offered to the brethren. They accepted me, thanks be unto God for His blessing. I had very little testimony. I could not say much, but I referred to the 25th chapter of the Psalms of David and read it, as it seemed to expressed so much of my feelings. Then, on the 26th day of June, following, I was baptized by Elder T. Allen Johnson. Thanks be unto God for blessing the members of Primitive Zion Church, a group of wonderful brothers, sisters and kind friends to receive me into their fellowship and for this merciful God having made a way for me to them.

Since they gave me a home with them for well over a year now, if not deceived, it has been my observation that as far as I can go, north, south, east or west among these Primitive Churches and in the homes of the dear members, they (all of them) seem to be identically the same, united in one cord of love and bond of sweet fellowship in the gift of faith and truth. Thanks be unto God for this love!

I feel that there is no way to serve both God and the devil. We will either love the one and hate the other or vice versa. In my flesh dwelleth no good thing, but it is by the grace of God that we are saved. It is certainly not by any so-called good works of this flesh. It is alone by the grace, love, and work of God that He (God) has manifested unto us by His grace the hope that is a free gift from His Son. The God of Heaven changeth not. His ways are higher

and as far above man's ways as the heavens are raised above the earth.

I believe that God's people, His church, were saved from the foundation of the world, but there is an appointed time in a person's life while on earth that he is brought to the knowledge and understanding of the truth as it is in Christ. The scripture teaches us that "whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil etc." 1st John 3:9 & 10.

Thanks be unto God for the love He has given me for these people, the Primitive Baptist. I hope and pray that God will bless me and give me strength to grow in His knowledge and understanding in Him through our Lord and Saviour Jesus Christ. My hope is such, may it be His will, that I will be one that will inherit the Kingdom which He has prepared from the foundation of the world, forever and eternal.

Brethren, I hope that I am not deceived in my feelings.

R. C. Gauldin,
P.O. Box 181
Buies Creek, N.C. 27506
November 30, 1978

SOME OF MY EXPERIENCE

Dear J. M. Mewborn

Dear Brother,

I am enclosing check for two years renewal of Zion's Landmark. I have desired to pen down some of my experience in this life, but time and space will not cover it in detail. Like the Psalmist, David, it has been up and down. At this time my mind is like unto the 23rd Psalm, dwelling

on the kindness and mercies of the Lord.

When I was a small boy, four, five, or six years old, I dreamed of a stairway in our driveway. It was about half way from our house to the public road. I can't remember seeing the top of it. A Man came to the stairway. I thought He was my Father, but He did not look like my dad. I asked Him to let me go up with Him. He answered, "not this time." I awoke with the thought that I could go later. This gave me hope that was continued through the years.

I will tell of an experience that I had in January, 1924. My sister-in-law had the Asian Flu. Her given name was Nannie. One evening, when I came home from work, I was told that the doctor had said, "Nannie will never see another day." After supper I went to see her. She was, indeed, very low. Her small boy was standing on his feet by the bed and was crying. I thought how little that he knew that his mother was dying. My heart was moved to plead silently, "Lord, if it can be thy will, spare her life and let her raise that little child up." My whole being was filled with the assurance that He would. I saw no difference in her at that time, but when I returned home, I said to my wife, "you will see Nannie again." Nannie got well and raised a family. Some years ago, her husband passed away. She remarried again and now lives at Eden, N.C.

Two years or more ago, Nannie had an heart attack, and was in the Intensive Care Unit in Morehead Hospital. I went to see her. I asked at the desk for a pass to the second floor. The lady asked me whom did I want to see? I said, "Nannie Rickman." She replied, "it will be

ten minutes before you can go in, but you may go on up." She handed me a visiting schedule. I looked at it and it was the ministers' visiting period that began in ten minutes. However, I went on up and visited her. She welcomed me with both arms and said, "Robert I am so glad to see you."

I had a stroke in my left side on January 8, 1973. I lay wondering, if I would ever walk again. The third night I thought of a lady that had a stroke in her left side. She was paralyzed, and lay there twelve or fifteen years until her death. That troubled me so much. I think that I lay awake all night. The next morning I asked for the Bible. I began at the first of the Psalms. I read until I had finished the 27th Psalm. The last verse, the 27th, says, "Wait on the Lord, be of good courage, He will strengthen your heart, wait I say, on the Lord." Faith came with this reading. I believed from that moment, that I would walk again. A short time later, I got on my feet, tried to move my left foot and succeeded each day. I kept on trying and continued gaining use of myself. Now, one would hardly notice it.

On December 22, 1973, I had an heart attack about 1:30 in the morning. I woke my wife and told her there was a time to come and a time to go and that I believed this was it. She wanted to call the Rescue Squad. I replied, "I don't think there is any use. I just want your presence with me." (I hope it is no worse when the time does come.) She listened to me, however, for about twenty minutes. Later the misery moved from my chest to my stomach. I was deathly sick, and my stomach was burning up just like I

had drunk a glass of strong acid. Then, I said, "if you can take me to someone who can ease this awful pain, O.K." I was carried to the hospital shortly afterwards. They gave me something to ease me. After daylight my stomach was on fire again. I told the nurse. She gave me a shot in the hip. It eased me. That was the last hard suffering that I had. After five and one half days, I was moved up to a room.

I felt so thankful that I was alive. I appreciated visitors so much. I made this promise that, if the Lord blessed me to live and stay able to drive, I would do more visiting, than I had ever done in my life. I had a total stay of nineteen days in the hospital. Two weeks later, I asked permission to visit without a pass which was allowed. I visited in this manner two and one half years, Tuesdays and Fridays of most every week. The Lord blessed me with good health. I experienced no colds or flu to hinder me. Thanks be to the good Lord.

Time and space will not permit me to express the joy and consolation I received during these visits. This experience gave me a great love for you Elders.

Love and best wishes to you and your family.

An unworthy brother, in hope,
R. L. Wright
Bassett, Va. 24055
November 27, 1978

GOD IS IN ONE MIND

(Job 23:13)

Dear Elder Mewborn,

I would like to let you know that I enjoy reading the Zion's Landmark. My knowledge is very limited, I admit, but I feel that I can say as the

Apostle Paul did, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Roms. 1:16. The Gospel of Jesus Christ is the same today that it was then and it comes identically the same way today as it came then. It has always come down from Heaven, whether in the Apostle Paul's day or in this day or age. God has not changed, although man has changed, Job said, "But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." Job 23:13. To my little understanding, this scripture means that He (God) has the same mind today that He had in the beginning. What a wonderful God that we have. He even knows our thoughts from afar off and has set the bounds and habitations of all men.

If not deceived, I have been trying to preach this truth for twenty years and it seems the farther I go, the less I know. It does not get any easier. Yet, I must admit that I have that burning desire within me to preach the Word. It seems the more I try to say the more there is to say, but I will close at this time.

If I could pray, I would say the Grace of our Lord Jesus Christ be with you and yours forever and forever, Amen.

In Bonds of Love for
you and yours,
(Elder) James L. Agee,
Route 1,
Copper Hill, Va. 24079
January 10, 1979

POETRY OF ELDER

THOMAS C. HART

In the October 15, 1971, issue of the Zion's Landmark, we began publishing some of the poetry of the

late Elder Thomas C. Hart, who in life resided near LaGrange, N.C. His poetry has appeared occasionally since that date in the columns of this paper. Elder Hart was blest with the unusual gift of preaching the Gospel in poetry or verse from the pulpit. He also engaged in normal conversation much of the time while speaking in poetry or verse.

Elder Hart was born January 31, 1842; was ordained to the ministry in 1893, and died in 1926. He was a Confederate Soldier, and, being wounded, occupied the last months of the Civil War in prison. He was also a school teacher. In his last years he was totally blind, used a cane and wore dark glasses. His membership for many years was with the Church at Mewborn's, Greene Country, N.C.

In this issue of the **Landmark** we are continuing with the publication of these poems.

Editor

**JESUS THE WAY, THE TRUTH,
THE LIFE**

Jesus is the only name
The Gospel preacher can proclaim.
He's the way, the truth, the life,
And when blessed to follow Him,
there'll be no strife.

For He's the author of all peace
To those who feel less than the least;
Then from confusion, oh! withdraw,
For love is the essence of God's law.

Then may we love to speak of
heaven and not of mortal life,
For all beneath that blessed place is
vanity and strife.
We read of thieves and robbers who
always try to climb
But like old Babel's towers, can't
reach that place subline.

For we know all Babel builders must
at some day fall

Like the great apostle whose name
was changed from Saul.

For when Jesus spake to him, this
mighty tyrant fell

And by revelation, he was made to
tell

That Jesus is our Saviour, Prophet,
Priest and King,

The only name e'er given, to which
poor sinners cling.

We see the world's main Glory can
but lead astray

For His word doth tell us that Jesus
is the way.

And who can ever know that way
while his blind eyes are sealed Oh,

we, like Saul of Tarsus, must have
the Lord revealed.

Even Joseph, the reputed father of
the lamb of God,

Could know no more by nature than
any other clod.

For in darkness and in sorrow, a
mystery was concealed

Till the great Jehovah did to him
reveal.

That a virgin should be a mother and
Joseph must proclaim

That a sacred child was born and
Jesus was His name.

And we cannot know this Jesus or by
His blood be healed

For none can know the Father,
Except to be revealed.

(Elder) T. C. Hart (Dec'd.)
Lagrange, N. C.

DEAR SISTER

I call you dear sister, I mean what I
say,

As you can't come to see us, I hope
you will pray

That God may keep us and let us
abide,

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Under the shadow of His wing, right
close by His side.
The anguish we've suffered, no
mortal can tell,
But God brought David out of the
lowest Hell;
And He'll grant us a peace, and
restore us a Joy,
That the world can't give or ever
destroy.

(Elder) T. C. Hart, (Dec'd.)
Lagrange, N. C.

The above poem entitled, DEAR
SISTER,, ' was written to his sister
in the flesh and also in the church,
the late Sister Pattie H. Fulghum,
Wilson, N. C. It was written to her
(his sister) just after a time of
much sickness and death in his
home.

Editor

APPRECIATIVE OF HISTORICAL ARTICLES

Dear Elder Mewborn,

I am sending a check to renew
my subscription for the **Zion's Land-
mark**. I sure would not want to do
without it. I especially enjoy the
historical articles you put in the
paper. I know it would be wonderful
to visit such places as the Southamp-
tion Old School Baptist meeting
house that you wrote about in the
December issue. I know of several
members who do not take the Land-
mark and I tell them they don't know
what they are missing.

So, may God bless you and your
family. I hope you are enjoying good
health. I am getting along very well.

With love and fellowship,

Clyda Parrish
Route 3, Box 298
Benson, N. C. 27504
January 15, 1979

READ PAPER SINCE CHILDHOOD

Dear Elder Mewborn,

The **Zion's Landmark** has been in
my parents' home for as long as I
can remember. Now that they are
deceased, I find that it brings me
even more hours of enjoyable
reading. Many appreciate a job well
done by God's blessing, we feel, of
your efforts. I must say that you are
blessed in doing a splendid job in the
publication of the **Landmark**.

My prayer, if I could pray, is that
God will continue to bless you in the
future to continue the publication of
this fine periodical for the many
people who believe and love the
doctrine of the Primitive Baptist.

Gratefully yours,
Rachel Gore
Route No. 3, Box 209,
Tabor City, N.C. 28463
August 8, 1978

DESIRES BLESSING ON GOD'S PEOPLE

Dear Brother Mewborn,

I am sorry that I let my time run
out to the **Landmark**. I enjoy the
paper so much. I do not want to miss
a copy of the publication for it means
so much to this poor, unworthy
sinner. I am now eighty-three (83)
years of age and realize that my
time on this earth is about taken up.
I hope that it has not been spent in
vain.

If I know my poor heart, I love
the Lord and Saviour Jesus Christ
more than anything here on earth,
but I can witness with the Apostle
Paul, "When I would do good, evil is
present with me." Roms. 7:21.

Oh how old Satan is working to
destroy the Lord's poor little ones.
yet, at the same time it is so won-
derful to know that we have One

over us with sufficient power to cause old Satan to halt when he has gone far enough!

I trust that you and yours can stay well and be blessed in having a good year. We know that there will be many pitfalls and snares to face. So, I say in closing, Dear Lord, give us grace and strength for these perilous times, these trying times, and enable me to hold out faithful unto the end.

My humble sincere prayer, if I could pray, is that God bless you and keep you.

Unworthily yours in hope,
Mrs. Lillian Faulkner,
Route 2, Box 196,
Carthage, Mississippi 39051
January 9, 1979

LOVES THE DOCTRINE OF ELECTING GRACE

Dear Elder Mewborn,

Enclosed you will find check for the renewal of Zion's Landmark. I am sorry I waited so long to renew it, because we enjoy reading the experiences of God's humble poor and also all the writings. You may use the balance in any way you choose.

I have never met you personally, but I was blessed (I hope) to hear you speak at the Mill Branch Association last fall (1978) which was very comforting to me.

I am not a member of the militant church, but, if not deceived, I have been made to love those dear people and the doctrines of election by grace.

Delta Bond
Loris, S. C.
December 26, 1978

A LONGTIME READER

Dear Elder Mewborn,

I am sending a check for \$12.00 for two years' renewal. I thought I was paid for another year 'till I got your reminder. I don't want to miss a copy. It (the paper) has been in our family for years back, as far as I can remember.

Yours in hope,
Erma Caldwell
330 1st Street West
Madison, Wis.
January 6, 1979

LOW IN SPIRIT AT TIMES

Dear Brother Mewborn,

I feel so impressed to write you a few times. I know that I am a stranger to you, as I have never met you in person. Yet, I feel like I know you as a dear brother in Christ. I feel like I want to thank you for your kindness in sending me the dear **Landmark**. It is so much help to me. I don't feel like I could do without it. It helps me to pass my lonely hours away, as I have to live alone. I get so low in spirit and feelings at times that I feel I don't deserve anything good. I feel so unworthy.

May it be God's will to keep you and your well to keep the good **Landmark** in circulation.

Your unworthy sister in hope,
if one at all,
Mrs. Morris Jarrett
P. O. Box 90,
Bassett, Va. 24055
February 4, 1979

A LOVE FOR GOD'S PEOPLE

Dear Elder Mewborn,

Enclosed is a check for one year's subscription to **Zion's Landmark**. You may use the other as you wish. May God bless you in your work,

which I feel at times is very heavy upon you.

I do enjoy reading the **Zion's Landmark** and would miss it very much if it failed to be printed. I hope that I love all God's dear people and the way of His pilgrims while on their journey in this life.

Yours in blessed hope,
Mrs. J. N. Berryman
Route 1, Box 172
Gomer, Ga. 30629
October 16, 1978

LANDMARK ENJOYED

Dear Elder Mewborn,

I am sending a check for \$11.00 to renew the **Landmark** for two years. It brings me great comfort. Give my love to your family.

Yours in hope,
Mrs. W. G. Pate
Pikeville, N.C. 27863
November 5, 1978

EXPRESSES INTEREST IN PAPER

Dear Elder Mewborn,

Enclosed is my check for \$10.00 for another year's subscription to the **Landmark**. The remainder is a gift, a token of my appreciation, for the privilege of reading all the good writings it contains.

May the Lord continue to bless you and all the others who devote their time and efforts in helping to keep publishing the **Landmark**.

Yours in hope,
June Cox
Charlottesville, Va.
November 8, 1978

NOT ALONE

Dear Elder Mewborn,

It has not been my desire in being so long about sending you the money for the wonderful little paper, **Zion's**

Landmark. My dear, precious husband and brother subscribed for it a couple or three years ago. I am inclosing \$6.00 and, if it be the Lord's will, I will send you more funds soon.

I lost my darling husband, J. D. King, to cancer last November 21, 1977, just a year ago. Without him I have been like a lost sheep in the wilderness. Oh, I miss him in so many ways.

I have a very bad eye sight and am not well in many ways. He always read the Bible to me and explained scriptures to me. We were, (and I hope I am still) members of the Old School or Primitive Baptist Church.

I know we are not to question God. But at times I can't help but say, "O God, why is all this upon me?" Yet, I realize His goodness and mercy has been with me all the days of my life. I know it is all for a blessed and glorious purpose.

After all, He has blessed me to be able to go to church, even though there are times when I cannot drive my old car. I have a precious little sister in the church who will come and take me.

I live in a most isolated place and have many quiet hours to meditate on the beauty of God's beautiful nature round about me and to think on His wonderful works.

I live alone with only two little dogs, and the presence of my Lord and Saviour (I hope He is mine always).

With love and respect in Christ's name,

I hope,
Margaret King
Route 1, Box 215-A
Woodville, Texas 75979
January 17, 1979

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXII

NO. 3

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EDITORIAL

THE TWO SPIRITS

(Love vs. Jealousy)

I Sam. 18:7 reads, "And the women answered one another as they played and said, Saul hath slain his thousands and David his ten thousands." Also verse 8 reads, "And Saul was very wroth, and the saying displeased him; and he said, "They have ascribed unto David ten thousands, and me they have ascribed but thousands: and what can he have more but the kingdom?" End of Quotation. After David, by the power and strength of the Lord blessing him, had slain the great giant, Goliath, and had been so highly favored in battle against the Philistines, Saul became very jealous, and he sought every means at his command to take David's life, but the Lord blest David everytime to act wisely, because **THE SPIRIT OF THE LORD WAS WITH DAVID**. Saul conspired with every one he could to destroy David, but David always rewarded him with kindness

each time instead of trying to get even. Saul worked every way he could think of with his own son, Jonathan, to try to get him to help destroy David, but Jonathan loved David, as he loved his own soul, and Jonathan always helped David out so he could escape from the evil devices that Saul had devised against David. After these women sang that chant, Saul envied David from that day onward. And Saul was afraid of David because the Lord was with him, and was departed from Saul.

I Sam. 18:10, 11, reads, "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said I will smite David even to the wall with it. And David avoided out of his presence twice." End of quotation.

The reader will notice that this evil spirit was **from** the Lord, NOT **OF THE LORD**, for the Spirit that was in David was of the Lord, indeed, for, notice, he (David) avoided out of Saul's presence twice as Christ did when the enemy would try to take his life. Instead of taking revenge, Christ would walk away on the other side, and tell them his time had not yet come. As quoted in I Sam. 18:10 above, there is a big difference between the **evil spirit from God** and the **Holy Spirit of God** or **God's Spirit** that led David. The evil spirit quoted above only led Saul.

Oh that this sinner might be blest with **this Spirit Of The Lord** the remainder of his days and be blest to overlook any evil that might

be in another's thought, as David was in his day and also manifested by Christ, and also by the Apostle Paul in his day, when his enemies would try to destroy him!

One scripture says, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. 19:21. End of quotation. There were many evil devices here in Saul's heart, but the Lord came to David's rescue every time. Saul even devised how he might get his daughter married to David and, thereby, use her to destroy David. David said, "Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?" Ist Sam. 19:18. He felt humble because the **SPIRIT OF THE LORD** was in David. He did not feel worthy that the king's daughter might be given to him in marriage, but Michael, Saul's daughter, loved David. Saul thought he would make her to be a snare to David and help him destroy David and take his life. That shows how far the evil spirit will go to carry out its evil devices. She loved David, and she sought every way she could to help David. The more he sought to kill David by using the snares he planned by using his daughter against David, the more Michael loved David. Then Saul became David's enemy continually. Then Saul tried to conspire with Jonathan, his son, to try to get his assistance in trying to kill David, but Jonathan loved David, as he loved his own soul, and Jonathan, everytime, when Saul would come with one of his evil devices, the Lord directed Jonathan's steps to help David. Jonathan would tell his father that David was rewarding him good for evil every time. For he

did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel. Saul saw it and rejoiced at the time. Saul's son, Jonathan, asked his father, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" Ist Sam. 19:4, 5, 6. Once, when Saul had conspired and devised to kill David, Michael, Saul's daughter and David's wife, placed an image in the bed and she deceived the messengers that Saul sent to get David to have him killed. She told them that he was sick, for she had put a pillow of goat's hair, and covered it with a cloth. So, David was given another opportunity to flee, and get away from Saul, but, here, again the Spirit of the Lord was manifested. He (David) offered no resistance. He was enabled to carry out what Christ taught when He was here when He said, "Whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39. This may seem hard for the flesh, but it is nothing compared to what Christ did when He gave His life on the cross. If one wishes to do the right thing, spiritually speaking, he will do well to go right opposite to what the carnal mind devises. David was blest in this manner every time Saul devised these evil thoughts against him to step to one side and render good for evil.

In Ist Sam. 24:11 we read, "And

David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD'S anointed. Moreover, my father, see, yea, see the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet, thou huntest my soul to take it. The LORD judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee."

Another instance in which David was given an opportunity to take Saul's life was when he and his men found Saul sleeping in a trench when deep sleep was upon Saul and David's men insisted that David allow them to stab Saul with his own sword, but David refused. 1st Sam. 26:5. 1st Sam. 26:10 reads, "David said, furthermore, as the LORD liveth, the Lord shall smite him." Also verse 11, Quote, "The Lord forbid that I should stretch forth mine hand against him."

So David has proved to Saul again that he, David, was not going to take his (Saul's) life, and it made Saul so ashamed of how he had tried so many times to take David's life and now David had found Saul hard and fast asleep in the cave and would neither kill him nor allow his men to hurt Saul. Also, the other time he found him and could have killed him, but he only cut off a piece of his garment to prove that he could have taken his life.

Surely enough, as David had predicted, Saul's life was taken and by his own hand, 1st Sam. 31:4,5 reads, "Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore, Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him."

So, this Book of 1st Samuel is exceedingly interesting. It is proof positive that the best way for one to destroy himself is to try to destroy the Lord's anointed. Everytime he will destroy himself, and the Lord's anointed, like David, will survive, and manifest Christ's teaching when He said, "Whosoever shall compel thee to go a mile, go with him twain." Matt. 5:41. And, "Whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39.

This unworthy sinner was awakened one night by this scripture, and it made such a strong impression on him that he has not forgotten it. It was made clear that this is a mighty little thing for his people to have to do compared to what Christ did for his brethren on the Cross. The carnal mind, of course, wants to get even, but the reader will notice that David did not. He always rendered good for evil, as Christ taught. No wonder he was referred to in the scripture as "a man after God's own heart."

There is a great difference between these two spirits. That is, this evil spirit (from God) that begins with a little letter that came upon Saul and the **true SPIRIT OF**

GOD THAT WAS WORKING IN DAVID. 1st Sam. 18:10 reads, "And it came to pass on the morrow that the evil spirit from God came upon Saul." End of Quotation. The reader will notice, if he goes back and reads this, that this is the evil spirit FROM GOD. There was power in this spirit too strong for Saul to resist. The evil spirit has no power of itself. It has to come from the Fountain of Power. Paul writes in Romans 13:1, "There is no power, but of God: the powers that be are ordained of God." End of quotation. This evil spirit had to be. The world seems to feel that he is out of control, but he is not. He can go no further than that which is appointed unto him. He is under the same control now that he was in David's day. You can see that David believed this for he told his men to leave Saul alone. (He (David) was blest of the Lord's Spirit or he would not have advised his men to let Saul alone when they could have killed him. He said leave him alone, for the Lord would take care of it. Acts 13:48 reads, "And as many as were ordained to eternal life believed. Now, the sweet and precious thing about it all is that as many as were ordained unto eternal life will believe, because that Seed that Paul writes about in Galatians, that he says is Christ, is in everyone of them that were ordained unto eternal life. At the appointed time that Seed, which is Christ, will germinate, take root, and begin to grow inwardly in the little one's soul and it will manifest that growth outwardly (in much fruit), so other little ones who are embraced in this ordination unto eternal life will observe it and rejoice in it. That is the **SPIRIT OF THE LORD**, and it works in His little ones as it did with David. This evil spirit that is recorded in 1st Sam.

also reigns in the hearts and souls of those who are ordained unto eternal life until this **SPIRIT OF GOD SAYS, GET THEE BEHIND ME SATAN.**" Then, that charity that Paul wrote about reigns in the poor sinner's heart, but he deserves no self-honor and credit for it. Both the tribulation and the peace are alike ordained of the Lord. The world seems to feel that this evil spirit, as recorded in 1st Sam., is out of control, and is likely to devour and destroy even the Lord's people, but that is false. All that the Lord hath ordained unto eternal life will be just as sure to be there with Him on the resurrection morn when He comes again as David. Some of these same characteristics that were in David will show up in them here in time.

Our second greatest enemy is self. If a brother tries to hurt one, he will wind up hurting himself as Saul did. The Lord fights the battle and wins the victory for all those who were ordained unto eternal life. They try to fight their battles, but they lose everyone of them. No one has to tell them who is in control of all spirits. There is power in the evil spirit, but we rejoice in the fact that he is under control. **THE SPIRIT OF GOD THAT WAS MANIFESTED IN DAVID IS IN COMPLETE CONTROL.** We beg earnestly for this Spirit, but it comes only at the appointed time.

George A. Fulk
March 13, 1978

Perhaps many of our subscribers and readers will regret to learn that the home of our dear brother and Associate Editor of the **Zion's Landmark**, George A. Fulk, and his dear companion, Sister Ruby J. Fulk, was broken into sometime

between the hours of 7:30 A.M. on Sunday, December 10, 1978, and about 3:00 P.M., on Monday following, when thieves took approximately \$2,500,000 worth of household and personal property, including silverware, antique furniture and his typewriter. Brother George and Sister Ruby have been made to feel very low at times over their loss and that such an act would be committed against them. Nevertheless, we feel that God has sustained them in their feelings and reconciled them in a great measure. Such editorials, as he was enabled to write above, as well as many others, have enriched, we feel, the pages of this paper many times, especially when we feel we have felt some of the same things that David of old had to encounter and experience.

May the God of mercy, peace and love be with us and sustain us in what few remaining days that are left for us in this time world.

J. M. Mewborn

**ROMANS
CHAPTER 13**

Let every soul be subject unto the highest powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For, for this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing.

**OBITUARIES, MEMORIALS
AND MEETING NOTICES**

ELDER S. T. ATKINSON

Dear Elder Mewborn,

I have waited a long time to write a few words about our precious pastor and moderator, the late Elder S. T. Atkinson, Sr., of High Point, N. C., I have had a mind to do this for a long time, and it seems that it has been impossible for me to get around to it. I hope and pray that you will see fit to have these lines published in *Zion's Landmark*.

With all our love and sweet fellowship,

A little sister in hope,
Sarah (Mrs. W. M.) Freeman
104 Marywood Drive,
High Point, N. C. 27260
January 3, 1979

IN MEMORY OF OUR BELOVED PASTOR

We hope to bow in humble submission to the will of our Heavenly Father, who saw fit to call our beloved pastor at Mount Shepherd Church and also a wonderful moderator of the Abbotts Creek Primitive Baptist Association, Elder S. T. Atkinson, Sr., on September 27, 1974. It was so sad to give him up. We feel that our loss is his eternal gain. We feel that he is resting in peace with his blessed Lord and Saviour Jesus Christ. I have heard him say so many times when he was being blessed in declaring the grand and glorious truth, as it is in Christ Jesus, that he had a sweet hope one of these days that all of his troubles, trials and sorrows would be over. God wonderfully blessed our beloved pastor and his dear companion, Sister Callie Atkinson, as they fought a good fight, and, we feel, kept the faith. Sister Atkinson and their dear children miss him so much. Mount Shepherd Church misses him very much too.

My husband and I first met Elder Atkinson many, many years ago at an association. I believe from the depths of our hearts that God gave us a great love for him on that day when we were blessed in first meeting him. It was a good while before we had the privilege of meeting his dear companion and his wonderful children, but when we were blessed to meet all of them, it seemed that we could feel the great love of God flowing from heart to

heart and from breast to breast. I truly believe that when God gives us that love for His children, it does not die. It lives on and on, forever and forever, even after we are called from this troublesome world. My husband and I feel so thankful that God blessed us to meet them. They have always been a closely knit family. Their children are so good to their wonderful mother, Sister Callie Atkinson. We feel they are a gift from God. So many children do not seem to care for their parents after they get to the place in life that they cannot take care of themselves. That is when they really need them the most!

Elder S. T. Atkinson, Sr., was wonderfully blessed in preaching the doctrine of God our Saviour. If I know my poor heart, God blessed him to feed my poor hungry soul. There were many times when God was enabling him to preach this doctrine that I was so overcome, I believe, if God had called me away from this world at that time, heaven would have been my home. This wonderful feeling would only last for a few moments until I was let back down in darkness, wondering once more if I were deceived in all of it, also I felt surely that I could not be one amongst this blessed number. If we are never carried down, we would never know what the lifting up would be like. The God in whom I hope to believe knows just how much to give His little children. If this poor sinner is one of His little ones, sometime I have to hope that I have a hope, and again, I believe, that God revives that sweet hope He gave me when I was a small child.

Our beloved pastor, Elder S. T. Atkinson, Sr., was blessed by the grace of God to baptize Mack and me thirty years ago on the second Sunday in June, 1948. We have no regrets of Elder Atkinson baptizing us. The thing that has bothered us most is that we didn't feel worthy of such a precious one baptizing us. I hope that we are thankful to our heavenly Father that he was blessed to baptise us. Elder Atkinson is the only pastor that Mack and I ever knew. We have no regrets of that either. He was a wonderful pastor. Elder Atkinson loved for his visiting brethren to come visit wherever he was pastor and he had a lot of visitors. The better they preached the better he loved them. We miss him so much. I thought as time went by after God called him

to his Heavenly home that it would get a little better, but it does not seem to get any better with this poor sinner. I am sure the Church at Mount Shepherd misses him too. We do not want to forget him. I feel, if I am not deceived, that the love for the children of God does not die when they pass from this life. It lives on and on, no matter how long it has been since they left us.

Elder S. T. Atkinson, Sr., and his precious companion, Sister Callie Atkinson, Mack and I, were blessed by the Grace of God to travel many miles together to churches and associations. We were blessed by the Grace of God to enjoy their love and sweet fellowship. Elder Atkinson was loved by many, many people. There were some that did not appreciate him, perhaps, as they should have, but that was all appointed by God too. Just think how our precious Lord and Saviour Jesus Christ was persecuted. We are no better than He was. Surely, we are worthy of all our persecutions by reason of what we are. Yet, He was perfect and deserved none of them. I feel that all of God's children will have to go through with those persecutions as long as they live here in this unfriendly world. The more that Elder Atkinson was knocked around and talked about, the better God blessed him in preaching the doctrine of God. Elder Atkinson was made to stand firmly in defense of this glorious truth of election and predestination of all things. He was also blessed by the Grace of God to carry young preachers and he encouraged them along the way.

I have heard Elder Atkinson say so many times, "husbands be good to your wives. Wives be good to your husbands. Brethren and sisters, be good to one another!" That was well spoken. When we are blessed by the Grace of God, we will do all these things. When we are left to ourselves, we cannot do anything, not even breathe a breath of life without our precious Lord and Saviour Jesus Christ. There is no telling what would become of us, if it were not for God's promise to never leave nor forsake His little ones. Sometimes, my hope gets so little I have to hope for my hope, and, again, I believe my sweet hope is revived by God our Saviour.

The soul and spirit of our precious pastor, Elder S. T. Atkinson, Sr., is now resting

sweetly in the paradise of God. His body has returned to dust from whence it came and is now awaiting that glorious time when Christ shall come again in the clouds of glory with all His Holy Angels and in all His glory to gather the sleeping dust, reunite it with His spirit, glorify it in His own likeness, and take it to heaven and immortal glory to be with the Heavenly Father to be satisfied forever and forever.

May the God of all grace comfort and reconcile the precious family and the church to His blessed, Holy and divine will.

Perhaps, by my writing this obituary or memorial after so long a time since his departure from us, some might say, "why don't they let the precious one rest in peace?" I want to say that my writing this will not hinder him from resting in peace with God. We loved him so much and we still love him and we also do not want to forget him. That true love of God does not die when His little ones leave this world, if I know my poor heart. Once God gives one of His little ones that love for His church, His blessed people, it lives on for ever and ever. There is no beginning or ending of that love God gives us for each other.

A little sister in hope, if one at all,
Sarah (Mrs. W. M.) Freeman

ELVIE GRAY CLARK

-or-

(GRADY CLARK)

It has pleased the Lord of power, love and mercy to call from our midst my loving husband and brother in the Lord, Brother Grady Clark. He died October 20, 1978, making his stay on earth 67 years and 10 months. The day of his birth was December 5, 1910.

He was married to the former Bessie Gauldin June 17, 1933. To their union were born three children, two boys and one girl, which to him were precious.

He united with Draper Primitive Baptist Church, Eden, N.C., February 11, 1934. He loved that church dearly. It was his life and he never became too tired to offer his body a living sacrifice for that church. He was called by the church (and I feel by the Almighty God also) to serve them as Clerk on July 23, 1966.

He was blessed with strength of Almighty God to serve them with his best ability until death. He was ordained as deacon April 27, 1968, serving the little flock faithfully until God saw fit to call him from our midst and as one of the prophets of old said, "I have fought a good fight, I have finished my course, I have kept the faith." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." II Tim. 4:7, 8.

Words cannot express how badly I miss him or how very lonely I have been. I can't say that I would call him back in this old troublesome world of sin and sorrow. I just hope on that celestial morning that we'll be blessed to meet him and all of God's little ones, there to sing praises unto our God and Father forevermore.

His funeral was conducted in Draper Primitive Baptist Church on October 22, 1978, at 2:00 P.M., by his pastor, Elder Albert Doss, Elder Gordon Roberts and Elder Leonard Cassell. He was laid to rest in Macedonia Church Cemetery.

It is our desire to thank each and everyone of his dear friends for the love and sympathy shown to us in our time of sorrow. May God bless you all.

We will say with much grief that,
"A precious one from us is gone,
A voice we loved is still;
A place is vacant in our home,
That never can be filled."

Done by order of Draper Church in conference, November 25, 1978.

Written by his bereaved wife,
Bessie Clark,
Brother and Sister Gordon Roberts

HOWARD J. SHUMOCK

We at Mt. Zion Primitive Baptist Church, Mobile, Alabama, have sustained a great loss in the passing of our beloved brother, Howard Jeff Shumock on December 28, 1978, by an heart attack. He was my brother in the flesh, and, according to my hope, my brother in the Spirit. The church and family will both miss him very much, especially Lela, his wife, and the children, along with the members of Mt. Zion Church.

He greatly loved the doctrine and order of the Primitive Baptist Church. His walk in life

while he lived in the world was surely a strong indication which will sustain the above statement. We believe and have hope that his spirit is now with his Heavenly Father, enjoying the immediate presence of his Creator, God.

Brother Howard leaves to mourn his passing beside his dear companion, Lela, of Mobile, one son, Lewis Howard of Mobile; three daughters, Mrs. Leonora S. Jones, Hurley, Mississippi, Mrs. Vencil S. Hubbard, Harleston, Mississippi, and Mrs. Mary S. Smith, Carrollton, Georgia; two brothers, Woodrow Shumock, Grand Bay, Ala., and Jesse Shumock of Mobile; two sisters, the unworthy writer of this notice, Ora Mae Mills, Eight Mile, Ala., and Mrs. Beatrice Hopson, Big Point, Mississippi, along with eight grandchildren and one great-grandchild.

His last rites were held at the Mt. Zion Church on Saturday, December 30, 1978, with Elders Freeman, Tuscaloosa, Newel Hendrix and Pete Hendrix conducting the services. Interment was in the church cemetery with Radney Funeral Home, Mobile, in charge.

Written by a sister in hope,
Ora Mae Mills,
Eight Mile, Alabama

JAMES CARROLL

Our beloved brother, James Carroll, was taken from this life August 11, 1978. He was the son of the late Wiley B. and Sister Maylon Carroll, and was born February 6, 1917, making his stay on earth 61 years 6 months 11 days. He was married to Mozelle Spivey, who survives, on June 21, 1942. He also leaves to mourn his passing one son, Lynwood Carroll, and two brothers, Tommy and Melvin Carroll; three sisters, Mildred Bullock, Kathrine Smith, and Etheline Faulkner. Also surviving is one grandchild, Sandy Carroll.

Brother James was a native of Harnett County, N.C., having lived there all his natural life.

It was a happy day on June 13, 1959, when Brother James and his brother, Donnie, were brought to the church at Bethel. They experienced many heartaches and troubles. Yet, it seemed to bring them closer together. As some of us know, his brother, Donnie, served as deacon and preceded him in death a

little over three years. Brother James was ordained deacon November 25, 1973, and only served with his brother, Donnie, but a short while. Brother James was called as clerk of his church, Bethel, on April 26, 1975. He was a very humble brother and served both offices well.

God gave him strength and an interest in both the welfare, as well as the upkeep of the building and grounds at Bethel, and in our association, **The Little River**, when work was to be done. He was always there to lend a helping hand and could be depended upon.

Brother James' funeral was conducted by Elder Calvin Haward, Elder George Flippin and his pastor, Elder J. W. Hawkins, at Bethel Church. There were several other Primitive Baptist ministers in attendance who made comforting remarks.

Brother James was blessed to visit the sick. There were so many times he would work hard all day on his job, and, if anyone called and needed him to go with them anywhere both far and near, he was always ready to go. He often spoke of how he enjoyed meeting and talking with God's people. His good wife, Mozelle, assisted him in any way she could. We feel his belief was manifested by his humble walk in life.

II Timothy 4:6, 7, 8 is of much comfort to us, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but until all them also that love his appearing."

May the dear Lord reconcile his family and the church and give us strength to carry on. To thee be all the glory for we, His creatures, have no power of ourselves.

Be it resolved that a copy be sent to the family, a copy to **Zion's Landmark** for publication, and a copy to be placed in our church record.

Done by order of Bethel Primitive Baptist Church in conference January 27, 1979.

Elder J. W. Hawkins, Moderator
Hilda Carroll, Clerk

Submitted by: Sister Ollie Raper

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FEBRUARY, 1979

NO. 4

**PSALMS
CHAPTER 24**

The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein:

For he hath founded it upon the seas, and established it upon tyhe floods.

Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CORRECTION

The following error occurred on page 69, column one, line 5, in the editorial of the January, 1979, issue of the **Zion's Landmark**, to-wit: "Thieves took approximately \$2,500,000 worth of property, etc." This should read "Thieves took approximately \$2,500.00 worth of property, etc." This was a printer's error and we regret that it occurred.

Editor

COMMUNICATION AND CORRESPONDENCE

Dear Elder Mewborn,

I see it is time to renew our subscription to the **Landmark**, funds for which you will find enclosed.

I am also sending two letters we received from a young Elder, Gordon N. Roberts, in our association, the Lower Mayo. He was ordained to the full work of the ministry the third Saturday night in November, 1976. The record of his ordination appears in our 1977 minutes (of our association) on the back page inside.

To all in this section who know him and his dear companion, I would like to say, they are dear to us. We esteem them highly in the Lord. We have his permission to send these writings to you for your consideration of publication in **Zion's Landmark**. His second letter tells of our good union meeting the fifth weekend in December, 1978. Since we were unable to attend, we were so glad to hear from it.

Another year has come and gone.

Now, as we face the new year, we know not what lies ahead for us. We see our beloved Elders, as their steps falter and their heads are white with age. We see some being removed from among us. Some are afflicted, and we see them in tears, as they ask for our prayers. Oh how our hearts are made to feel heart-ache for them, their dear companions included.

I cannot say I know that I have prayed; yet, there was a time in my life during the 1960's that I felt to pray. I felt God gave me words to say and was made to see the results or effects. A young woman lay ill with cancer. She was in such pain and her mother called me to ask this minister to pray for her. I knew the young woman well. I tried to call and couldn't get in touch with the minister she named. I picked up a pan and went to gather English peas from our garden. There it was that words flew from my mouth with no forethought of forming them to Jesus. I begged for relief for that dear soul. I was told later by her mother in that same hour that she was given complete ease from the pain and was still easy when the doctor arrived. Only God is praised. This creature desires to praise Him for all things received from His hand. Surely, it was the moment and time appointed of God, as I hope that He used this creature as a beggar for mercy for one in severe pain. Oh how helpless we are concerning all things both natural and spiritual!

One writer says, if we suffer with Him, we shall also reign with Him. How good all the days of my life that He has been to one such as I. Many hurtful things were called on to bear, many trials we have to experience. Our down-sittings as well as our uprisings are purposed for our good, if we are what we hope we are. It takes all of it to bring us to cry, "Salvation is of the Lord," as did one Jonah in the belly of hell.

I am a victim of the dreaded-diseases, arthritis and glaucoma, also high blood pressure. Yet, I am blessed to be able to do physical labor, and I thank God that it is well as it is with me.

I wish for the paper, its editor and family, the associate editor, renewed strength to carry on with the publication of the paper, a work of God, we believe.

We feel that we need the prayers of those of like precious faith. We beg an interest in your prayers, when at the throne of grace. It made me to have an inward feeling of thankfulness when Elder Stewart gave me your message when he saw you at one of the associations this past summer. Yet, I felt so small that you would remember me. I did so enjoy talking with you at the Salem Association at Bunker Hill on the third Saturday in June, 1978. I feel to be such a nobody, yea nothing and less. My God (should such as I say such a thing) knows all about me and He purposed all things for His suffering people for their good and His glory. May He cause us to look over one another for good and not evil.

Cast the mantle of charity over the imperfections of the flesh, may God give us tongues to praise Jesus for what He has done for us, and give

us renewed evidence from time to time to hope and believe we are one of His.

The dear old hymn, "Must Jesus bear the Cross alone," has been with me so much of my time recently. The hymns or Songs of Zion sing us when our hearts are tuned, by His Spirit.

"Must Jesus bear the cross alone
And all the world go free?
No; there's a cross for everyone.
And there's a cross for me.

How happy are the saints above,
Who once wept sorr'wing here!
But now they taste unmingled love
And joy without a tear.

The consecrated cross I'll bear,
Till death shall set me free,
And then go home my crown to wear
For there's a crown for me."

(Goble's Selections)

Faith given to see Jesus causes us to fall at His feet and praise Him, causes us to love all who look and hope in Him as their sin-bearer. It (faith) sets our hearts in motion and we burn with that foretaste of unmingled love and joy. It keeps us ever looking to the author and finisher of our faith. May God be praised forevermore!

Yours in hope and love,
Louise (Mrs. W. Fred) Cobb
Route 1, Box 210,
Ruffin, N.C. 27326
January 8, 1979

FIRST LETTER

Dear Brother and Sister,

I have often thought about writing you, but felt you wouldn't want to hear from one such as I, for I feel that I am the least of the least, the worst of the worse, and the vilest

person that ever walked on this earth. I feel so ashamed of myself, and hate the very thing that dwells in this body, which is the sin that dwells in this body.

I feel as Paul felt when he said, "For I know that in me (that is in my flesh) dwelleth no good thing. For to will is present with me, but how to perform that which is good I find not. For the good that I would I do not. But the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Romans 7:16, 20.

I feel I am not fit to shake the hands of the brothers and sisters, much less call them "brother or sister." I feel, if they knew as much about me as I know about myself, they wouldn't want to speak to me, much less be around me.

My dear brother and sister, I spend most of my time in the valley, crying for the Lord's mercy and for Him to restore unto me the joy of His Salvation, as David did.

I wonder most of my time if I am a child of God. Then comes back to me the dream I have had many times where I was taken into the valley where the grass was the greenest I have ever seen. There were flowers of every kind, every kind of fruit tree and a stream running through the middle of it. This stream came straight from the throne of God. In this valley I saw the children of God singing praises to God for allowing them to come to this place, not for what they had done but what He has done for them, not by their own righteousness, but clothed in His righteousness. Surely, our righteousness is as filthy rags. Someone spoke to me and I looked on

a hill. I saw a house, the whitest I had ever seen and then a small voice said to me, "This is your home, not yours only, but those whom I have chosen before the foundation of the world."

This same thing took place with me again the night I was robbed, when they thought they had killed me. I felt my soul and spirit being lifted out of my body and taken to this valley. While I was in the valley I said, "Lord, I want have to go back," but someone spoke to me and said, "you haven't finished your race yet." Then, I was lifted out of the valley and felt my soul and spirit go back into my body. It was only by the grace of God I was not killed, and it was not God's time for me to leave here.

I can only give thanks unto God above for His mercy to such a one as I. During this time this part of the Word of God came to me, "In my Fathers house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

When I am lifted up at Bethel spots, I can see this beautiful home. Yet, most of my time is spent in doubts and fears.

Dear brother and sister, this is the way I feel. I hope I haven't worried you with what I have written. I feel like Paul when he said, "O wretched man that I am, who shall deliver me from the body of this death?" Romans 7:24. "He is my light and my Salvation." Psalms 27:1. If Hell be my home, I hope God will give me grace to go down

praising His Holy and Righteous Name.

Your brother in hope,
(Elder) Gordon N. Roberts
607 Waters Street
Eden, N.C. 27288

SECOND LETTER

Dear Elder Mewborn,

Here is the second letter I received in one envelope from Elder Roberts. It is also full of rich things. I offer it for your consideration of publication to share with our readers. I desire to keep the original copy.

Yours in blessed hope,
Louise Cobb
Ruffin, N.C. 27326

Dear Brother and Sister,

I thought I would write to you for I have been thinking about both of you. I missed seeing you at Mayodan at the Union Meeting fifth weekend in Dec., 1978. I don't know if you wanted to hear from one such as I. I feel unworthy to call either one of your brother or sister.

I feel like the son who went to his father and ask for his portion of the goods. Then he wasted all of it. Isn't this the way the little children of God are after they have used all their supplies and their tools are worn out, having no righteousness of their own?

I feel as this one felt while at the swine pens of this world. In my experience I thought I had no friend in this world, or in Heaven either. But the Lord above showed me what I was, and still am, that I was nothing, less than nothing, that I was nothing but a sinner, and, if I was a child of God, it was alone by His grace. "For by grace are ye saved through faith and that not of your-

selves it is the gift of God, not of works, lest any man should boast." We can't boast of anything that we have done, but it is what He has done. He saw what he was, as all children of God do, was made willing to return to his father and to ask for forgiveness for his sins. For the Lord said, that He came to seek and to save that which was lost; He also said, "I come not to call the righteousness, but sinners to repentance." Luke 5:32.

He was made willing to be a servant instead of a son. He realized that Christ is the only door, John 10:9, the only Saviour, Acts 4:12, and that His grace is sufficient, Acts 15:11. That His blood avails, that we are justified by His blood, Romans 5:9, saved from wrath through Him, 1st Thes. 5:9, for the obedient, Heb. 5:9, at His coming, Heb. 9:28.

This Father forgave him, put shoes on his feet, clothed and also placed a ring on his finger, meaning sonship, even as a prince is heir to His father's throne. We may be cast down, but we are not destroyed. We may suffer tribulation, heartaches, but after it is all done, it will be worth it all.

We had a good Union Meeting. Brother James Gardner was there; also, Brother Junior (O. J.) Wray, Brother Elbert Kirkman, Brother Albert Doss, Brother L. G. Stewart, Brother Mack Freeman, Brother Hicks Meeks and Brother Jacob Puckett.

Brother Gardner's text was second Timothy, 2:19, that "the foundation of God standeth sure." II Tim. 2:19. Please forgive my long writing.

Your brother in Christ, I hope,
(Elder) Gordon N. Roberts
Eden, N.C. 27288

EXPERIENCE

(Travelled In A Barren Land)

Dear Elder Mewborn,

I surely hope that these lines will find you and all of your family in good health. I am not sure, but I think that my Zion's Landmark subscription has about run out. I don't want to miss a single copy, so I am enclosing a check for \$25.00 for a one year's renewal. Do with the remainder of this money as you see fit.

Brother J. M., during all these years I have never written any of my experiences, but I now feel I would like to write a little. If you see fit to publish any of it, it will be all right with me. If not, just discard it. All of this took place before I was united with the church.

I was seven years old when my mother died in 1923. That is when I began to live in fear that I might die. As the years went by, this fear of death stayed with me until one night about thirty (30) years ago. I dreamed that my husband's brother, Joshua Kearney, and I were walking through the woods when we came to this large, hollow log. There were two huge men with an ax at each end of the log. One of the men told us that we would have to work our way through that hollow log and when we got to the other end, he was going to chop off our heads. Joshua was ordered to go first and I was to follow him. I remember very well just how scared I was. It seemed that the further along I struggled, the more frightened I became. As I neared the opening at the other end of that log, and at the height of my fear, a sweet peace came over me. I began saying the twenty-third Psalm, "Yea though I walk through the valley of the shadow of death, I

will fear no evil, for thou art with me." I was awakened, feeling as calm as I could be. I didn't recall having ever read before the 23rd Psalm. I had not learned it elsewhere. Somehow, I knew that this was the 23rd Psalm. So, I found a Bible, located the 23rd Psalm, and to my joy and happiness, I saw that in this dream I had quoted the Psalm word for word. I had a wonderful feeling which I cannot explain or describe.

Not long after this dream, my brother (in the flesh) was killed and we were all so deeply hurt. I didn't think that I would ever get over it. When my daddy asked me to get a minister for my brother's funeral, I called Elder Joshua Mewborn. He said he would come. The next day I went to the funeral home so heart-broken that I couldn't even cry. But when Elder Joshua started preaching the funeral, I forgot all about my hurt and never enjoyed a sermon so good. The next day it was still with me, so I found Elder Joshua's text in my Bible and read it over and over. I wrote Elder Joshua the next week and told him how his sermon at the funeral took the sorrow out of my heart and gave me such a peace within.

One evening, a few years later, I was sitting on the front porch of our home. No one else was there and I was enjoying a quiet rest, when suddenly I heard the most beautiful music I had ever heard. I recognized the song as "How Beautiful Heaven Must Be." Thinking that the music might be at a church nearby, I went out to the sidewalk and looked, but there was no one at the church across the street from our house. My next door neighbor was sitting on her porch, so I asked her if she heard

anything. She said that the only thing she heard was an occasional car passing by, but all the time I was still hearing this beautiful music. I didn't tell her what I was hearing, but returned home to find that there, too, the air was filled with "How Beautiful Heaven Must Be." So, I lay on my bed and really enjoyed this song for quite a while. The next thing I knew the beautiful music was gone, but I pondered over it until late that night.

The next experience I would like to mention occurred a few years later and came in the form of a dream. I dreamed that I was in a large field, the largest field I had ever seen, and there was a great multitude of people there. The most of these people were crying, and there were many graves being dug. I asked what was happening. A man came up to me and said, if I wanted to "be carried" to Heaven that I would have to be buried alive and be raised from the power of that death and its grave. I couldn't come up with anything except that you have to become a "born-again," regenerated child of God to enter into the Kingdom of Heaven. If you have a mind on any of this, I would greatly appreciate it more than I could ever express to you, if you will offer your views on this subject sometime.

Now, this is what I have been through since December, 1977. I have been so low in spirit at times until I couldn't hear the preaching nor understand it. I have been deaf many times to all of the spiritual things. I have been sick in body and the good Lord only knows how spiritually sick I have been. I felt the same as the late Elder Gerald Pate said the last time I ever heard him.

He was called on to preach at the Goldsboro Primitive Baptist Church, Goldsboro, N.C., and that was the last time I ever heard him say anything. He got up and said a few words and then he said, "The Lord giveth and He taketh away." He stepped down out of the pulpit. I was so sorry for him that I just wanted to go to him. I thought I was sure that I knew how he felt and now I am sure of how he felt.

I went to Mewborn's Primitive Baptist Church the second Saturday evening (Oct. 1978) with nothing on my mind but asking for name because I had the feeling that I wasn't worthy of being with God's children. I had been in the bottomless pit for so long until I felt like I had never been born again and that I was living a hypocritical life. But, when you got up and started preaching it seemed that both ears opened up and what I heard was "Joy unspeakable and full of glory." I had prayed so long for my Almighty God to please have mercy on me, a poor sinner of whom I am chief, to help me. I feel like He did. I have had trials, troubles, and tribulations before but never before as long a time as this. I thought I was a lost sinner forever.

I know this is too long, but I wanted you to know about both of my sicknesses. So, when you are at the throne of Grace, please pray for me. I am not asking you to publish it, because I know it is too long. But, if you see anything in it worthy of publication, it will be perfectly alright with me. If not, you can discard it. It will be perfectly alright. I could write a lot more, but I feel so small that I shouldn't take up your time in reading it. May the good Lord continue to bless you to

carry on as you have in the past.

Your unworthy sister, if one
at all,

Ethleen Kearney
210 S. Caswell Street,
LaGrange, N.C. 28551
November 10, 1978

THE FEWEST OF ALL PEOPLE

(Deut. 7:7)

The Lord did not set His love upon you, nor CHOOSE you, because ye were more in number than any people, for ye were the FEWEST OF ALL people." Deut. 7:7. So, we see that God's choice of His people was His workmanship and His only.

The above Scripture is a consolation to the children of God .. Experience has taught them that helpless man has his limitations. God CHOSE His people for Himself and they were and still are THE FEWEST OF ALL PEOPLE (none having been added). His only explanation is "I will have mercy on whom I will have mercy." Rom 9:15. God does not have to give a reason, His mysteries are His own, and His ways are "Past finding out." And He says, "In Thy name shall they rejoice all the day and in My righteousness shall they be exalted." Psm. 89:16.

"A REMNANT shall be saved." "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9:27. Remember, "All Israel is NOT of Israel." And all mankind are not God's ELECT people.

There were only eight souls in Noah's ark. The masses were cast into the sea. The Lord says: "I will take you ONE of a city, and TWO of a family, and I will bring you to Zion." Jer. 3:14. "The FEWEST of all people." "A remnant."

If we are blessed to be among the "remnant," dear people, we are blessed, indeed. And, if you are one of His, you will often think, "Who maketh thee to differ from another?" Only God Above can bestow this gift. It cannot be wrought by a natural power. "Every good gift, and every perfect gift, is from Above, and cometh down from the Father of lights." James 1:17. "We are the clay and Thou our Potter, and we are all the work of Thy Hand." Isa. 64:8. Poor, helpless sinners do not ask an ALL-powerful God, "What doest Thou?" If I am one of His, I would ask in all humbleness, why me ... the least, surely, of all those He chose. Such a gift seems entirely too good to take place with this unworthy sinner. And it is a tiny Hope that I cling to and am made to "rejoice all the day long."

How indebted we are to our Dear Redeemer for His abundant mercy! He causes us to believe on Him and to continue to Hope "He set His love upon us."

"Oh, to grace how great a debtor,
Daily I'm constrained to be."

And for no other reason than His Holy will and good pleasure, the Scriptures were written for those "FEW." "The Lord knoweth them that are His." 2 Tim. 2:19. And, "I know whom I have CHOSEN." And He reveals the meaning to His Chosen, "According to His Divine power hath given unto us (His people) ALL things that pertain unto life and godliness, through the knowledge of Him that hath CALLED us to glory." I Peter 3.

The more enlightenment that we are blessed to have by spiritual revelation in the Scriptures the more we believe that "Salvation is by GRACE a free and unmerited

gift. "He chose you before you were born ... you did absolutely nothing to bring about your eternal life. What could you do? Feeling so unworthy, what a blessing it is as it is!

Scripture tells us about it: "The carnal mind is enmity against God." Rom. 8:7. And the carnal mind is flesh, and we read, "That which is born of the flesh IS flesh and that which is born of the spirit IS spirit." John 3:6. God's children are born of the spirit and Jesus said, "Except a man be born of the Spirit (God) he cannot enter into the Kingdom of God." John 3:5. The creature cannot bring this about, regardless of how hard he might try or how strongly he believes it. It is contrary to Scripture. "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whether it goeth: so is EVERYONE is born of the SPIRIT." John 3:8.

"God is a Spirit, and they that worship Him must worship Him in Spirit and truth." John 4:24. The creature with a carnal mind cannot do this because he was "born of the flesh" and his flesh (or carnal mind) is enmity against God.

If you are a child of God, you were born of the Spirit. You have been made to believe the Scriptures. Experiences teach you they are true. God Himself reveals the meaning through these experiences. Man does not have this power." John answered and said, a man can receive nothing unless it be GIVEN him from Heaven." John 3:27. "ALL THY children shall be taught of the Lord." Isa. 54:13. "It is written in the prophets and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." John

6:45. "For I neither received it of man, either was I taught it, but by the revelation of Jesus Christ." Gal. 1:12.

Scriptures prove there is absolutely nothing man can do to bring about his own salvation. And God has not revealed to any creature the assurance he is saved eternally or has prior knowledge of his life eternal. But He does in many ways give His children Hope. And we read, "which hope we have is an anchor of the soul, both sure and steadfast and which entereth into that within the veil." Heb. 6:19.

He gives us hope because we believe in hope. He made us believe in hope as only He can. Hope sustains us. We read, "We are saved by hope, but hope that is seen is NOT hope; for what a man seeth, why doth he yet hope for it." Rom. 8:24-25.

Oh, what a blessed Redeemer poor believers have. He provides the hope, He provides the promises, He reveals the truth, and He leads us onward to His Heavenly Home always traveling toward the Promised Land, to those mansions in the Sky In the Way "He ordained." He gives us reasons to believe "He is the WAY, the truth and the life and no man cometh to the Father but by Him." John 14:16. "And ye (His people) shall know the truth, and the truth shall make ye free."

God's children do not read the Scriptures in vain: "My Word shall not return unto me void; it shall accomplish that which I please, and prosper in the thing whereto I send it." Isa. 6:11. And when He reveals the meaning to you, the truths and promises are a blessing and comfort when poor sinners need them most.

"He that is of God heareth God's word." Jesus said: (speaking to the non-elect), "Ye do not understand my speech because ye cannot hear my word." John 8:43. "Only those who hath ears to hear can hear." And, if ye hear the truth, ye believe the truth. Of course.

When we are made to dwell on the sweet promises of God, our burdens become lighter, and we are given a thankful heart that we do have a hope these promises might include us. He gives us faith to believe an all powerful God is our Anchor, our Rock, our Saviour and our Redeemer. He says, "I am the LIGHT of life." John 8:12.

We have learned the Way is not easy. "Ye shall have trials and tribulation." But what did Jesus do for His children? "He died on the cross and redeemed you from your sins, never to be remembered no more." "The son of man must suffer many things, etc." "And He said to them all, if any man will come after me, let him deny himself, and take up his cross DAILY, and follow Me." Luke 8:23. Oh what a blessed privilege if we are among those who "take up the cross daily and follow Him." It would be worth all the suffering it required to be counted among "the fewest of all people" and on whom "He has set His love." For it is they who shall surely see God, be like him, and be satisfied."

No man can tell others of this blessed truth ... If they could, God's children would not be "the fewest of all people." God loves His children so much He goes before them and leads them in the Way. "The Lord is their portion, and the Lord's portion is HIS people." Deut. 32:9 — Psm. 16:5.

We know from reading the

Scriptures that "Joy cometh in the morning," "And the milk and honey are beyond the wilderness." "God set His love upon you," Dear Believer, and you are among "the fewest of all people."

"Our journey is a thorny maze,
But we march upward still;
Forget the troubles of the Way
And reach at Zion's Hill."

Elizabeth C. Edwards
417 South Boylan Ave.,
Raleigh, N.C. 27603
January 13, 1979

"AN HOLY NATION"

(1st Peter 2:9)

"And this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Matt. 24:14.

The apostles were asking Jesus when the end of the world would come, but they did not say what world they were talking about. We must remember there are a number of worlds spoken of in the scripture. There is the old world before the flood. Then, there is the law world, and, after the coming of the Lord Jesus Christ, there is the grace dispensation or Gospel world. Also, there is the righteous world and the ungodly world. In Heb. 11:3, it is found recorded, "Through faith we understand that the worlds were framed by the word of God," so, we can say there are many worlds.

It is my humble belief, I trust, that the apostles were asking about this time world, but Jesus said there are troubles, trials, tribulations, wars and rumors of war and earthquakes in divers of places. Yet, Jesus said, "the end is not yet." I will quote many scriptures to prove the point. I have in mind especially concerning "the end" and the above

scriptures. In Ecc. 1:4, it is recorded, "One generation passeth away, and another generation cometh, but the earth abideth forever." To my understanding Soloman had reference to this "generation" as a natural generation of the world. They have been coming and going since the beginning of time and will continue until the end of time. We find in first Peter 2:9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." This generation (spoken of here) comprises God's people, beyond a shadow of a doubt, that was chosen in Christ before the world was. Those embraced in it will never pass away for they are secure from all power of harm and danger for God has all power in heaven and on earth and none can stay His hand.

Speaking of the nation in the above scripture, recorded in First Peter, second chapter, ninth verse, "Ye are an holy nation," I am made to feel that **each one** of God's little ones is a holy nation unto Him, just as there are many mansions in the Father's house. These mansions and the holy nation are the same to me as **one**. They are God's little children, spoken of in a different manner, with reference to them as being "mansions."

Joel 2:31, records, "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible (notable) day of the Lord come." There is just one word different in this old Testament Scripture and the new Testament one found recorded in Acts 2:20. I hope the Lord will bless me to bring out what I hope I have been given to see in this great and notable day of the Lord near the end of this writing, as it relates to the scripture in

context.

In speaking of the holy nation, when a child of God is born of God (of His Spirit) and the gospel is preached to him, the law world, experimentally speaking, has ended to him, for the law is a school master to bring us to Christ. We are divorced from the law and we are now married to Christ. Therefore, the law hath no more dominion over us because Jesus kept the whole law for us, if we are what we hope to be. It says in James, 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

We find in Exodus 32:19 that Moses threw down the tables of stone and broke them to show forth that man cannot keep the law. Matthew 24:22 records, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Now, this scripture has caused me to worry much of my past life, wondering what the meaning was. I have asked many questions about the "flesh being saved," but I could get no answer. I believe the Lord has finally at His time answered my question and relieved my mind to some extent. We read in Mark 12:25, "For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven." Therefore, we know from this scripture that it was not speaking of flesh being saved in heaven. To me this is only speaking of the grace dispensation of time for, if the days of the law had not been shortened, there would not have been any saved for Jesus was crucified and shortened these days of the law world for the elect's sake

because that is what Jesus came for to save, the elect, those that were chosen in Him before the foundation of the world.

In speaking of the law, the church worshipped God under the law. Some say they worshiped the law, but they worshiped God under the law. The law was weak (through the flesh) and could not forgive sin. The law to me represents the moon for the moon is the lesser light, and the law was the lesser power. Let us consider the reference in the scripture with regard to the moon being turned to blood. We find recorded in Revelation 12:1 that the moon is under the feet of the woman. The woman represents the Church. So, now, the law is under the church. In other words the law (moon) was turned into blood. The greater light which is the natural sun is brighter than the moon. When the sun rises, you seldom can see the moon. So, when Jesus came and that great **Light** shined into your hearts, you no longer could see the law for it was fulfilled in Jesus. The shedding of Jesus' blood kept the law or turned the moon (or law) into the blood of Jesus.

Matthew, 24:29 records, "Immediately after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." So, we find in Luke 23:44, 45, "and it was about the sixth hour, and there was darkness over all the earth until the ninth hour, and the sun was darkened and the veil of the temple was rent in the midst." In another place it said, "from top to bottom," the veil being rent in the midst,

bringing in the Gentile nations, for Jesus said in John 10:16, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The Gentile nations were brought in at the time of the crucifixion of Jesus. These are embraced and are included in all that were chosen in Him before the foundation of the world. In speaking of that great, notable day of the Lord, we find that the sun failed to shine just as it was prophesied by the prophet Joel. I believe it is recorded somewhere that there would not be another day liken unto it and there had never been one before. That great and notable day of the Lord was the crucifixion of Jesus and that glorious resurrection of the Lord Jesus Christ, for all His saints arose with Him when He arose from the dead and, I believe, they ascended with Him when He ascended to Heaven in the mind, will and purpose of God. We know that there will never be another day likened unto that day for Jesus was never crucified before and will never be crucified anymore for He has ascended into the heavens at the right hand of the Father, making intercessions for the church, His bride.

In speaking of the holy nation, He said, "then shall the end come." When all the elect shall have been brought in, the last one has been born of the spirit, and the gospel is preached to him, then shall the end come. There is no man, not even the angels of heaven, that knows when the end is. I do not worry about the end of this time world for, when I am gone to the grave, that is the end of the world to me, and my hope is that

the good Lord will prepare me for that great day. There are many that will tell you they are going to heaven when they die. If I ever get there, the Lord and Savior Jesus Christ will have to carry me for I know not the way. When I have gone the last mile of the way, have sung my last song and prayed my last prayer, my humble hope is that the good Lord will lay me down in my grave in peace with Him and all of His saints (all justified men) and in the morning of that glorious resurrection that He will raise this body and fashion it like unto the glorious body of His darling Son where I can praise Him in that world that has no end, and not only me, but all of His dear saints.

With love and fellowship for all the dear readers of the dear old **Landmark**. I remain in hope of eternal life beyond this world.

(Elder) Charles R. Ball, Sr.
1420 South Askin Street,
Martinsville, Va. 24112
November 15, 1979

IN MEMORY OF MY DEAR COMPANION

Brother Mewborn,

I am sorry for the shape of my mind when I dictated that last letter to you. We do find here on this earth that God does His will in the armies of heaven and amongst the inhabitants of the earth. So, we do find ourselves creatures of His creation and without that divine grace, our minds will not be lifted above the vain and perishable things of the world. We are nothing and our natural mind is an enemy to the All-wise and sovereign God of the universe.

Mrs. Gilley and I had many talks

together concerning spiritual things. It came on my mind that everybody, the elect and not-elect alike, are dependent upon Him for all things because we have scripture that says it rains on the just and unjust alike. I asked her, did she believe that everybody was made willing to leave the earth before they left, even though it might be within the twinkling of the eye? Mrs. Gilley did not give me an answer, but she knew that I referred to my Bible quite often. After she passed away, I found a note here. I suppose it was the last writing she ever did. That question to my satisfaction was clearly answered in this note. I am happy that she was blessed in the wonderful way in which she answered it. Though she did not sign her name, I am sure that it came from my office. I will send you a copy and you may publish it.

These things take place with us creatures of time. We will not forget them. By the strength and comfort of the Almighty God, they (His chosen ones) are enabled to continue in that endless life beyond. My daughter asked me why I did not shed a tear. I was comforted above measure, but, I want you to know Brother Mewborn, there have been many tears shed since that Labor Day when I last saw her.

Your unworthy brother in need
of God's grace and mercy,
R. L. Gilley
Route Box 124
Gilmer, Texas 75644
November 28, 1978

Creatures of dust we are,
No more than rags to scar;
In times of weakness we seek hope,
And, if blessed, we are made to cope.

With our blindness we can see,
If we are blessed to follow Thee;
Like sheep, at times we stray,
Hoping to be given a heart to pray.

Unworthy of His love,
We seek the Hand above;
Through fear we feel His power,
For His Hand can well devour.

The things of which we boast,
For His strength is the utmost;
Salvation is solely alone by grace,
Not for works to replace.

If we are one of His,
What has been, now is:
Through predestination we can see
This world is the way it was pur-
posed to be.

Through the hope that is given us,
It is with patience we wait thus;
And in the end faith will be sight,
Where those of His will have endless
life.

R. L. Gilley
Gilmer, Texas 75644

CRAVES GOD'S BLESSINGS

Dear Brother Mewborn,
I'm sorry that I am late with my
renewal money for Zion's Land-
mark. I had just forgotten. The time
is passing by so fast for us all. I
enjoy the paper and I wish to con-
tinue to receive it. I am sending a
check for two years, and the extra
may be used for the Indigent Fund.

I hope the Lord will continue His
blessings upon all of His children in
the future as He has in the past. And
may He continue to bless you to
publish the **Landmark**. My we all be
given to live in love and sweet
fellowship with one another. May He
bless your family, and my He bless
us to hold firm to this marvelous

truth as it is in Christ Jesus. May we
continue according to His love in the
faith that all things are working
together for our good. If we are truly
His and if He has loved us with an
everlasting love, regardless of
whether we can see this in our
troubles, trials and tribulations all
the time, may He give us assuring
evidence at His appointed time.

I wish you and yours a blessed,
true Christmas, and that we will not
be carried away with wordly lust
and pleasures.

A sister in hope,
M. Lowry
P. O. Box 54
Toast, N. C. 27049
November 26, 1978

DESIRES TO BE MADE SUBMISSIVE

(MISSES FORMER UNION CLERK)

Dear Elder Mewborn,
I have had a leading of mind to
write you and the readers of **Zion's
Landmark** and tell how much we
(The Mill Branch Union) miss our
dear brother and former clerk, the
late Brother L. M. Vaught of Loris,
S.C. We miss him very much at our
meetings. Yet, we, know that God's
will is done in earth as it is in
Heaven.

At our last session of the union
meeting, held at Pireway Church, on
October 28, 1978, I was nominated
and elected clerk by the messengers
from the several churches that
compose the union. I feel so un-
worthy and unfit, totally unqualified
as I. I thought that there were many
other brethren more capable than
this one. I wanted to refuse, but I
hope to always remain and be kept
at my brethren's feet and to be made

submissive. I really feel this from the depths of my heart.

I did not get around to meeting you when you were at our association, the Mill Branch, last Fall, 1978, but hope to meet you soon and also have you visit in my humble home. I enjoyed hearing you and all the other visiting Elders, as you attempted to speak in our Creator's name. I felt that everyone was wonderfully blessed in speaking there. I believe, if not deceived, that I received a crumb from your "Master's Table!"

A brother in love, I hope.

J. D. Wright

110 Williams Street,
Tabor City, N.C. 28463

March 5, 1979

**CONTRIBUTIONS TO FUND FOR
THOSE UNABLE TO TO PAY
AND FOR THE SUPPORT AND
MAINTENANCE OF
ZION'S LANDMARK.
(From June 13, 1978,
to February 28, 1979)**

(We would like to take this opportunity, as we have done before, to express our heartfelt appreciation to you who have made contributions in this manner for the above cause. If it were not for your assistance, it would be almost impossible to keep the paper in circulation. May we say again that your help is greatly appreciated. May God continue His blessing with us is our hope! Editor)

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Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXII

No. 4

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EDITORIAL

SUFFERING

Christ's whole life was one of suffering from the time He was laid in the manger to the cross. Herod began very early to have Him destroyed. He suffered, being tempted. His life throughout was one of suffering, but He was passive through it all. That is, He did not resist. He had entered into the covenant with His Father before the foundation of the world to come down and suffer for the sins of His bride. His sufferings would satisfy the Father for the sins of His people. The sinner could not bring satisfaction to the Father for sin and uncleanness. Only the suffering of Christ could do that. So, Christ had to suffer all the way, not only from the world, but also from His brethren. This took place all the way from Peter's denial three times to Judas' betrayal. He was passive through it all. That is, He did not fight back, as the flesh would want to do. Thus, He was made perfect

through suffering, and His suffering was for a definite purpose. That is, to fulfill the covenant that He entered into with His Father before time begin in eternity. He took it all in humility and humbleness of spirit. That is, He was passive through it all. He went as a lamb before its shearers and He opened not His mouth.

His sufferings and humiliation before Pilate were enormous and shameful. The crowd of people asked for the release of Barabbas and for the death of the innocent One. It was not only a shameful death, but was a very cruel one. In our own state, (North Carolina) death by the electric chair today has been outlawed as cruel and unusual punishment, and, therefore, has been declared unconstitutional, but Christ had to suffer a death far more cruel and lasting than the electric chair, even enduring the shame and agony from the sixth hour unto the ninth hour. God purchased the church with the blood of His Son, His only begotten Son.

"For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and council determined before to be done." Acts 4:28, 29.

Pilate thought he could be active himself, but Christ told him that he was passive and had to be acted upon. Christ told Pilate that he had no power over Him at all unless it were given him from above. The world thinks that they, like Pilate, have power of their own. That is, they can accept or reject this lowly One who had to be crucified in such

humble circumstances and in such a humiliating way. They seem to feel that they are the active ones who can act and Christ will re-act to their act and their decision. They feel that they, like Pilate, have the power to humble themselves before God and He will re-act to their behavior or to their works. But, the whole truth of the matter is that repentance that is not brought on by the power of His Spirit and tribulation (which worketh patience, and patience experience) is carnal. This repentance is received while in the school of grace, and comes through tribulations. Humility and humbleness that are not brought on by the inner working of this One, who was the most humble, is a repentance that will need to be repented of. That is, it is done by one who feels like Pilate who felt he could crucify Christ or he could release Him. Judas Iscariot had that kind of repentance. See Matt. 27:3. The fleshly mind feels that Christ is the passive one, and the sinner can do what is commonly called "accept Him," and "He will gladly receive you." The truth of the whole matter is that Christ is the One who is active and the sinner is passive. That is, the sinner has to be acted upon, and the work is from within. The truth is that Salvation of these little, humble ones took place in the mind and purpose of God before the foundation of the world, and it is only being made manifest here in the life of the sinner when the appointed time of God comes for it to come to pass. It will show him that Christ did the suffering for him. The sinner is just as passive in the whole matter as Pilate whom Christ told that he could have no power at all except it be given him by His Father in Heaven. The

whole world lies passive and powerless before the all-powerful God, but all those for whom this lowly One had to suffer this awful, shameful and painful death in such a way, will be redeemed.

It goes unquestioned that God is truly omnipotent, omniscient, and omnipresent. But what is so precious to the bride of Christ is that He is also all-merciful, as manifested in the giving of His Son in death as an offering for the sins of His bride. She had sold herself for naught, was deep in the mire and could not possibly redeem herself. So, His power, though it is all-inclusive, does not exceed His mercy. His mercy is also all-inclusive for His bride whom He came to redeem. It did not please God for the whole posterity of Adam to be embraced in this bride, as pointed out in many Scriptures. The only way for any to be saved was by the choice of the Father in that number He gave to His Son in the covenant of grace and redemption before the foundation of the world.

Since His eternal thought could not be improved upon by any second thought, the first thought has stood all down through the ages and will continue to stand, because God's first thought was perfect in the beginning.

It could not be improved upon as Isaiah 14:24 has stated, "As I have thought so shall it stand, and as I have purposed so shall it come to pass." Since James states also that God is without variableness or shadow of turning, it follows that there is no way for that thought to be changed. The flesh cannot perform works or perform some act and get God to react, for all the flesh has with which to act is the carnal mind

and that is enmity to God, as Paul states in Roms. 8:7. The only salvation for this bride is in Jesus Christ who is the door. He that entereth any other way, the same is a thief and a robber. Since the sinner is entirely passive or helpless, the choice of this bride was left to the Father and her redemption was left for the Bridegroom. In Genesis the bride is told to be submissive to her husband, so spiritually we also must be made submissive also to the Bridegroom, and hope that we are embraced in His mercy.

Geo. A. Fulk
February 7, 1979

OBITUARIES, MEMORIALS AND MEETING NOTICES

GEORGE OSCAR THOMPSON

We, the Church at Mt. Lebanon, Durham County, N.C., hope to bow in humble submission to the will of God in the death of our beloved brother, Oscar Thompson.

Brother George Oscar Thompson was born December 3, 1906, in Johnston County, N.C. He died December 7, 1978, age 72 years and four days.

On August 13, 1927, he and Miss Eula Hunt were united in marriage. To this union five children were born. These are one son, James L. Thompson of St. Albans, West Virginia; four daughters, Mary T. Adcock of Charlotte, N.C., Shirley T. Terry, Joyce T. De-Hart, and Toni T. Turner, all of Durham, N.C. He is also survived by one brother, five sisters, eight grandchildren, and three great-grandchildren.

He was the son of the late Elijah and Mary Thompson of Johnston County, N.C., both being former members of Old Union Primitive Baptist Church of the Little River Association, of North Carolina.

Brother Oscar and Sister Eula united with Mt. Lebanon Church the first Sunday in June, 1978, and were baptized the second Sunday in June, 1978, by our Pastor, Elder Jack Hawkins.

Brother Oscar was in declining health and did not get to attend many meetings after he united with the Church. He was a firm believer in the doctrine of salvation by the grace of God, and, we believe, was well established in this blessed truth. He went to meetings both far and near for many years before he was blest to ask for a home with the Church. He was blest with a great love for his Church, and his brethren. After he became disabled to go to church, he looked forward to his brethren and sisters visiting him in his home. He rejoiced to see them and to hear them talk of the goodness and mercy of God. It was his meat and drink. It was his life.

The first Sunday in November was communion time at Mt. Lebanon, and, being not able to go caused him to think that he would never get to commune with the Church. God, being the Ruler and Controller of all things, put it in the mind of the Church to carry the communion basket to his home and commune with him and Sister Thompson. I believe that God was in the midst of us. There was great love and rejoicing manifested by him, his family, and all that were present. He told me afterwards that it was the happiest day of his life.

In all the trials and afflictions that he experienced, I never heard him complain the first time. He would always say that God never made any mistakes, and that everything was just like God fixed it, and that His will be done. He loved his family and his family loved him. Everything that could possibly be done for him was done both day and night.

He believed that his days on earth were numbered and that when God called, he had to go. He told me that the fear of death had been taken away from him, that he feared death no more, that he was ready to go.

His funeral was held in Mt. Lebanon Church, the Church he loved so well, December 9, 1978, at three o'clock P.M. by his pastor, Elder Jack Hawkins, whom, I feel, was blest of God to speak pertaining to the things he loved. I feel they were of much comfort to the family.

His body was laid to rest in the Church Cemetery beneath a beautiful array of flowers, to await the coming of his Lord and

Master. In that great day both soul and body will be reunited and carried home to glory. There, he will see Him as He is and be forever satisfied. There he will sing praise to his precious Savior in that world that will never end.

Be it resolved that three copies of this obituary be made, one for the family, one to go on the church book and one be sent to *Zion's Landmark* for publication.

Written at the request of Mt. Lebanon Church while in conference the first Saturday in January, 1979.

Elder J. W. Hawkins, Moderator
 Wilmer L. Hunt, and
 Lonnie Hill, Committee

EDNA AMBROSE

Whereas, it has pleased our Heavenly Father in His infinite wisdom and love to remove from our midst our dearly beloved and highly esteemed Sister, Edna Ambrose.

The subject of this notice was born February 20, 1914, and departed this life July 14, 1978, making her stay on this earth sixty-four years, four months, and twenty four days.

At the age of thirteen she was married to Phillip Ambrose. They lived together over fifty years, and into this union were born six children, all living except one who preceded her to the grave by several years. Sister Edna was a devoted wife and a fine mother.

Sister Edna had a wonderful experience of Grace that manifested the work of God in her heart. She united with the Primitive Baptist Church at Concord on the fourth Sunday in August, 1940, and remained a true and faithful member until her death. She was loved by all who knew her.

Later, she was given a mind to write her experience for publication and sent it to *Zion's Landmark*. It was so rich and full of grace and love that Elder T. F. Adams chose it to print in the book of his autobiography.

Her funeral was conducted on Sunday, July 16, at Walker Funeral Home in Columbia, N.C., by her pastor, Elder N. L. Ambrose, assisted by David Skyes. Her body rests in Azalea Gardens Cemetary.

Therefore, be it resolved that a copy of this obituary be spread on our Church records, a

copy sent to her family, and one to the *Signs of the Times*, and *Zion's Landmark* for publication.

This was written by one who loved her very much, N. L. Ambrose, Creswell, N.C.

This was done by order of the Church at Concord in conference on the fourth Sunday in January, 1979.

Elder N. L. Ambrose, Mod.
 Sudie A. Ambrose, Church Clerk

**FROM NEWPORT
 PRIMITIVE BAPTIST CHURCH,
 NEWPORT, N.C.**

Dear Brother Mewborn,

Our Church here at Newport, (Newport, N.C.), received a contribution from a friend this past Christmas. The funds were given in the way or form of a memorial to the sacred memory of some deceased ones in her family. We would like for you to publish a notice of this memorial, and acknowledgment of appreciation in the *Zion's Landmark* at your first convenience. Thank you for your past kindness and fellowship. Come to see us whenever you can.

Yours in blessed hope,
 J. C. Carroll
 P.O. Box 32,
 Newport, N.C. 28570
 February 12, 1979

**ACKNOWLEDGMENT AND
 NOTICE OF APPRECIATION**

We, the Primitive Baptist Church at Newport, wish to express our appreciation to Mrs. Madeline Rivers, Newport, N.C., for the contribution given in memory of her late mother, Sister Lila Gardner who died in 1970, and her father, Mr. Howard S. Garner who died in 1939. Also, her cousin, Mr. Lloyd Garner, who died in October, 1978, and her grandson, Guy Garner, who was killed in an automobile accident in October, 1978.

Mrs. Rivers has been a friend to the Newport Primitive Baptist Church through the years, and we trust that the Lord will continue to bless and comfort her in the loss of her love ones, and bereavement.

Newport Primitive Baptist Church
 By J. C. Carroll

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GEORGE WILLIAM CAPPS

God in His infinite wisdom called our highly esteemed brother and deacon, Brother George W. Capps, home. On December 28, 1978, he finished all that God had purposed for him to do in this life. He was born October 20, 1905, the son of the late Brother and Sister J. J. and Arrah Batten Capps. of Johnston County, N.C.

Even though he had many trials, sicknesses, and hardships along the way, he always attended his church and all the corresponding churches. He gave liberally of his time and support with an endless amount of love. He was a firm believer in the doctrine of salvation by grace and the sovereignty of God in all things both in heaven and on earth. He loved true order of the church and stood firm in his convictions.

He united with the church at Little Creek, Johnston County, N.C., on the third Saturday in August, 1932, and was baptized the following Sunday morning by his pastor, the late Elder T. Floyd Adams.

He was ordained as a deacon on the third Sunday in September, 1967, at Little Creek Church along with Brother Richard Olive. In this office they served well together, faithfully, and in a most acceptable manner.

Brother Capps' funeral was conducted at Little Creek Church by Elder R. L. Fish, Elder J. M. Mewborn, Elder Curtis Parrish and Elder T. Allen Johnson. His body was laid to rest in Maplewood Cemetery at Clayton, North Carolina. Love and sympathy were expressed by the various arrangements of the many beautiful flowers and the presence of his many relatives and friends.

Brother Capps was survived by his wife, Sister Esther Poole Capps, and two sons by a previous marriage, Thomas Lee Capps of Woodruff, South Carolina, and William Ray Capps of Yaupon Beach, North Carolina. Two brothers, Chester and Jasper Capps, of Clayton, three sisters, Sister Nellie Capps Prince and Lucy Stephenson both of Raleigh, N.C., and Annie Pate of Garner, N.C., with seven grandchildren, also are left to mourn his passing.

Therefore, be it resolved, that a copy of the obituary be given to the family, one recorded on the church record and one be sent to Zion's

Landmark for publication.

Done by the order of the church in conference on Saturday, February 17, 1979.

Elder R. L. Fish, Moderator

Brother Ray Casey, Clerk

Brother Richard Olive,

Elder R. L. Fish,

Sister Nellie Prince,

and Sister Nola Olive, Committee

ALMA JARRELL

How sweet are the memories of our dear, precious sister, Alma Abigal Hunt Jarrell, who was removed from our midst on July 22, 1978. She was born October 17, 1892, in Randolph County, N.C. Her parents were Sarah Jane Nance and Richard R. Hunt. She was united in marriage to Willie E. Jarrell on April 23, 1916. To this union were born three sons, and one daughter, namely, Troy Jarrell of Route 2, Lexington, N.C., Richard Jarrell, Deceased, Elder John Jarrell, Deceased, and Mrs. Sarah Clinard of Route 2, Lexington, N.C.

Sister Jarrell was blessed to unite with the Old Pierces' Chapel Church in the year 1921, and was baptized by Elder W. R. Gallimore. Her membership was later moved to New Pierces' Chapel Church, (about the year 1951), near her old home place. She was our church clerk for many years. She was a faithful, loving member, whose memory will be treasured by all who knew her. The Lord blessed Sister Jarrell to attend her meetings for many years, until she was unable to do so due to bad health. She always greeted everyone who came to church with a warm hand shake and a sweet smile. To know this dear sister was to love her. She was blessed to see her husband unite with the church and later ordained to the full work of the ministry. Her son, John, also united with the church and was ordained to the ministry. He was highly favored to preach the gospel of the Son of the living God. How beautiful are the memories of these two dear saints both naturally and spiritually, the natural love ceasing with them at death, but that, eternal, spiritual love continuing on beyond the grave.

We have hope in believing that when the time came for her to cross the chilly river of death, she heard His wonderful voice saying, "Child your Father calls, Come home." She fought a good fight, and she was blessed to keep the faith. We feel and believe that there is a crown of righteousness laid up for her for she was a true and faithful servant.

Funeral services were held at New Pierces' Chapel Church July 24, 1978, conducted by Elder Jim Moody and Elder W. J. Puckett. She was laid to rest in Tom's Creek Primitive Baptist Cemetery, Davidson County, N.C., beneath a mound of beautiful flowers, to await the return of the Lord, who will come for all those for whom He died. There in heaven they will dwell together forever and be eternally satisfied, forevermore.

Be it resolved that a copy of this obituary be sent to Zion's Landmark for publication, a copy put on the church record, and a copy sent to the family.

Done by order of Pierce's Chapel Church in conference. Written by Mary Ruth Moody, Committee.

Elder Jim Moody, Moderator

Brother Leamon Granger, Clerk

(Sister Alma Jarrell and her late husband, Elder W. E. Jarrell, were old-time Baptists. The memories of their lives will continue in the hearts of those who knew them as long as we live. I first remembered them from the late 1930's and early 1940's when they visited in the associations of eastern North Carolina. In the warfare and conflicts of Zion, Elder and Sister Jarrell were always brought through the battle and were found faithful in Christ Jesus. "The memory of the just is blessed." Prov. 10:7. Editor.)

EASTER MONDAY MEETING

The annual Easter Monday Meeting of churches composing the Lower Country Line Association will be held with the Eno Primitive Baptist Church on Easter Monday,

April 16, 1979, the good Lord willing. It is our sincere desire that our correspondents, elders, deacons, members and friends in the Lord be with us again at this time.

Those coming from the north by Interstate 85 or 15, from the south by I-85, from the east or west by 70, or from the south by 501 05 15: turn north at Roxboro Road Exit off I-85, 70, and 15 Bypass (Do NOT turn at exit that says 501 North or Roxboro); follow through Bragtown to the 5th traffic light at state road 1004 (CCB on left); turn right on 1004, go one-fourth mile to the church on the left. Those coming by No. 55 from the east, follow the same directors. Those coming from the south from Roxboro on 501 to Durham, turn left at the 4th traffic light and state road 1004.

Please remember us at this meeting and come and be with us.

Elder Burch Wray,
 Moderator
 Brother W. A. Wheeler,
 Clerk

MILL BRANCH UNION

The next session of the Mill Branch Union was appointed to be held with Tabor Church, beginning, the Lord will, on Saturday before the fifth Sunday in April, 1979, and will continue through Sunday following.

Tabor Church is located on the north side of the Town of Tabor City, Columbus County, N.C., on U.S. Hwy. 701, just inside the city limits.

All brethren, sisters and friends are invited to visit us with a special invitation extended to ministering brethren of our correspondence.

J. D. Wright, Union Clerk
 110 Williams Street,
 Tabor City, N.C. 28463

BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed to be held at Reedy Prong Church, Johnston County, N.C., beginning on Saturday before the fifth Sunday in April, 1979, and will continue through Sunday following, the Lord will.

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Elder J. W. Hawkins is appointed to preach the introductory sermon and Elder W. C. Noles is his alternate.

Reedy Prong Church is located about twelve miles east of Dunn, N.C., just off N.C. 55 Hwy., on Rural Paved Road No. 1641.

A cordial invitation is given to our brethren, friends and believers of the truth with a special invitation for our ministering brethren to visit with us.

Alonzo Barefoot, Clerk
Route No. 1,
Newton Grove, N.C. 28366

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union Meeting is appointed to be held with Roxboro Church, located Lamar Street, Roxboro, N.C., to begin on Saturday before the fifth Sunday in April, 1979, and will continue, if the Lord will, through Sunday following.

We invite all lovers of the truth with a warm welcome to visit with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

ANGIER UNION

The next session of the Angier Union is appointed to be held with the Church at Little Creek, Johnston County, N.C., beginning on Saturday at 11:00 A.M. before the fifth Sunday in April, 1979, and will continue, the Lord will, through Sunday following.

Elder R. L. Fish was appointed to preach the introductory sermon and Brother Bennie Roberts is his alternate.

We invite all our correspondents and friends to visit with us, if the Lord is willing.

E. T. Jones,
Union Clerk

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Fremont, Wayne County, N.C., beginning the fifth Saturday in April, 1979, and will continue, the Lord will, through Sunday following.

Elder Walter Barnes was appointed to

preach the introductory sermon and Elder J. B. Williams is his alternate.

The church is located in the Town of Fremont, N.C., on East Main Street and also on N.C. (Route) 222 Hwy. that passes through the town.

We extend a warm welcome to our brethren, sisters and friends with a special invitation to our ministering brethren.

J. B. Williams, Union Clerk,
225 Braswell Street,
Rocky Mount, N.C.

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at Newport, Newport, Carteret County, N.C., beginning on Saturday before the fifth Sunday in April, 1979, and will continue, the Lord will, through Sunday following.

Newport Church is located just off U.S. Hwy. 70, in the Town of Newport, N.C., which is about six miles west of Morehead City, N.C.

We extend a hearty invitation and welcome to all our friends to come and be with us with a special invitation to our ministering brethren.

H. A. Young, Union Clerk,
Route No. 4, Box 362,
Jacksonville, N.C. 28540

YELLOW RIVER UNION

The next session of the Yellow River Primitive Baptist Union will be held, if the Lord will, with the East Atlanta Church, Fulton County, Georgia, on the fifth Sunday and Saturday before in April, 1979 (April 28th, 29th).

Directions to East Atlanta Church is as follows:

From Int.-85 exit at North Druid Hills to Briarcliff Road South, pass Little Five Points and take next exit at right to DeKalb Avenue. Turn right on DeKalb; travel two blocks to Degrass Avenue. Church is located at 191 Degrass Avenue, Atlanta, Ga.

We invite all of our brethren, sisters and friends to meet with us, especially the ministering brethren.

Jeffie Fitzpatrick, Clerk
Route No. 4,
Commerce, Ga. 30529
Telephone: A.C. 404-789-3321

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PSALMS
CHAPTER 25

Unto thee, O Lord, do I lift up my soul.
 Oh my God, I trust in thee: let me not be ashamed; let not thine enemies triumph over me.
 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.
 Shew me thy ways, O Lord; teach me thy paths.
 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord.
 Good and upright is the Lord: therefore will he teach sinners in the way.
 The meek will he guide in judgment, and the meek will he teach his way.
 All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.
 For thy name's sake, O Lord, pardon mine iniquity: for it is great.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE CHRIST-MAN IN TYPE (BOAZ)

As our regular subscribers and readers are already aware, the *Zion's Landmark* has been publishing "The Christ-Man In Type," by the late Elder David Bartley, who in life resided in the State of Ohio" at different intervals for several years. These articles have included treatises or comments on ADAM, MELCHISEDEC, ISAAC, JOSEPH, MOSES, AARON, and JONAH.

If not deceived in the matter, we believe that such writings are the cream of writing when it comes to the exposition and expounding of the scriptures, their true interpretation, etc. We realize that many of our subscribers and readers enjoy the "milk" of the doctrine, while many also enjoy the "meat" of the Word as well. Those of the former will please bear with us at this time while the spiritual appetites of the latter may be fed, also.

We come now to the type or shadow, **BOAZ**, who prefigured the Lord and Saviour Jesus Christ and those two members of his family, Naomi and Ruth, the former who personated the church under the law and the latter who personated the church under grace. The reader will note in the interest of time and space that we have left out all scriptural references on this subject from the Book of Ruth since there are so many quoted in this article.

We will say again we believe in our humble, best judgment that the

writing of Elder Bartley is choice and that God revealed great understanding of the true meaning of the scriptures to this man. We hope that you, our subscribers and readers, will continue to enjoy these comments on the scriptures, as you have indicated the case to have been in the past.

Editor

BOAZ

We have already seen that the several types or shadows in the scriptures of the Man of God's right hand, whom He made strong for Himself, are varied in name and character and mission, yet not antagonistic, but rather variety in unity, so that all make one symmetrical whole, and all find their full complement or perfection in the Brother born for adversity, of whom even the pagan Pilate said, "I find no fault in this Man." Luke 23:4. In every way and in all His life and ministry and work, Jesus of Nazareth was a perfect Man. He alone, of all men, was this. In Him the blessed and Holy God Himself is well pleased.

We now come to another type of this faultless Man, Boaz. In his very name, which signified fleetness and strength, he represented Christ. Boaz was noble and good and great in Israel. Bethlehem was his home, the home of his son David, and the birth place of David's son, Jesus. Jesus was swift to run in the race that God set before Him, and strong to finish the work He came to do.

Never did He falter or turn back. To His mother He said, "Wist ye not that I must be about my Father's business?" Luke 2:49. To His Father He said, "Lo, I come to do thy will, O God." Hebs. 10:7.

In this virtue Boaz was a type of Jesus. Naomi said to Ruth, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

In the little book of Ruth is given a very touching biography of Elimelech and Naomi his wife, their two sons, and Ruth and Boaz. It says, "And Naomi had a kinsman of her husband's, a mighty man of wealth of the family of Elimelech; and his name was Boaz." Because of a famine in the land of Israel, Elimelech, with his wife and two sons, went to the country of Moab to dwell, and Naomi remained there about ten years. But the Lord did not prosper them in that idolatrous place; for her husband died. Then her two sons married maidens of Moab, named Orpah and Ruth. But, alas! the sons, Chilion and Mahlon, also died, and the three childless widows were left alone in their poverty and sorrow. It was then in the heart of Naomi to return to Bethlehem; "for she had heard in the country of Moab how that the Lord had visited His people giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah." Naomi entreated them to return each to their mother's house, saying, "the Lord deal kindly with you, as ye have dealt with the dead, and with me. Then she kissed them; and they lifted up their voice, and wept. And

they said to her. Surely we will return with thee unto thy people." But she again plead with them to return, and said, 'nay my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law. And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?" (The name means pleasant.) "And she said unto them, Call me not Naomi, call me Marah; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord had brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

This was, indeed, another very mysterious and afflictive providence of God; for it seemed to have well nigh cut off the family of Elimelech; but really it was rich in wisdom and goodness and blessing, not only to the house of Elimelech,

but as well to the house of Israel, and overflowing with mercy to the Gentiles. Truly did Cowper write, "God moves in a mysterious way His wonders to perform."

We have read the words and sentiments of Naomi and Ruth, and have seen how they were received in Bethlehem. Let us seek instruction from them, seeing that the Lord was dealing with them. The sorrowful confession of Naomi showed bitter irreconciliation to the dealings of the Lord with her, and also unbelief and distrust. This was natural and of the flesh. With her husband and sons she had left her home-land and inheritance and people, that they might do better for themselves among the idolatrous Moabites. She returned in ten years to Bethlehem, bringing only Ruth with her, each of them widowed and empty handed. Her husband's inheritance in Judah had been sold for debt, and this left herself and Ruth, the widow of her younger son Mahlon, homeless, for they could not redeem the forfeited inheritance. Naomi was old and infirm, and so the youthful Ruth was under the humbling necessity of gleaning after the reapers in the harvest field, to pick up the crumbs that fell from the master's table, that Naomi and herself might have bread. This sadly explains the words of Naomi: "I went out full, and the Lord hath brought me home again empty." She was willing to go out, that she might keep all she had, and not lose it by the famine in Israel; but now, because she was empty, she was willing to return home again. It was in this way that the Lord brought her home again.

In all this there is a wonderful lesson of spiritual doctrine and truth. Naomi was an Israelite, as

were her husband and their two sons; so all their inheritance and fullness was under the first and legal covenant. All this had been forfeited under the law, and was gone from her, and she had neither husband nor son to redeem it. She was no longer a married wife, neither full nor rich, but empty, grieved and forsaken. She had left to her the cleaving, loving Ruth only, but she was as poor and homeless as herself. Naomi confessed that the Lord brought her home again in this sorrowful way, having Ruth only with her; still it was true that the Lord had brought her home, home to Bethlehem, home to His people and her people, home to her kinsman, the mighty man of wealth, the noble Boaz.

In all this sorrowful way, which was of the Lord, the bereaved and dear Naomi, who was still pleasant, was a beautiful and true type or figure of the Hebrew church of Christ. For all that was true of Naomi in her experience in going out full, and in the Almighty dealing very bitterly with her, and in bringing her home again empty, was as touchingly true also in the Lord's dealings with the gospel church among the Jews. For He took away from them their legal head, their husband, their children under the law, and all their inheritance and fullness in the old covenant.

As Naomi went away from Judah to the country of Moab, so did her legal people depart from that covenant, and they lost all their legal fullness. To suffering Naomi it was a bitter way, indeed; yet, it was the Lord's good and best way to bring her home to a better inheritance, and to rest in a richer faith and trust. Paul clearly shows

all this, by relating all his advantage and fullness in the law as an Hebrew, and then says, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things." Phil. 3:7,8. In this way only could Paul know and be brought into the fullness of Christ, and Christ become more than all else to him, and blessedly be all in all.

Having seen how the Lord has wonderfully shown us this in the typical Naomi, let us now return to the lovely Ruth in the little city of Bethlehem. She was a Gentile, but had forever turned away from her natural people and their gods, henceforth, to live and die with the people of Naomi, and to worship her God. We have read her precise words of Naomi. Truer love, stronger faith, firmer trust and more undying devotion to God and His people could not dwell in the heart of anyone, even Mary the mother of Jesus. It beautifully manifests the sweetly overcoming power of the God of all grace in bringing home to Himself the stranger, the Gentile Ruth, to live to Him in the same faith and love with the home-born daughter of Naomi. And who can fail to be filled with a hearty admiration and esteem for both the Jewish mother and her Gentile daughter, for their endearing love and union to each other. This is a sweet wonder, seeing that the Jew looked upon the Gentile as unholy and unclean, as no better than swine.

We have seen that Ruth, whose name means friend, the true and loving Ruth, was a woman of faith, a

faith that could not be turned back, an overcoming and trusting faith in the God of Israel. This was Naomi's God, and now no less the God of Ruth. In this faith and uniting love they two were one, and their people one.

All will now see in lovely Ruth a beautiful type of the Gentile church. Poor in herself and a stranger, her faith in God had separated her from the world in which she once was at home, and it had joined her to Naomi and her people in Bethlehem. Most touchingly, Ruth walked by faith, and was saved by hope. For her faith and hope in the God of Naomi was all she had in the world to look to and trust in. True, Naomi was with her as her loving mother, but Naomi was as poor and needy, herself, as Ruth, and they were then both desolate widows, sorrowful and having no inheritance. God alone could provide for them now, build them a house and give them an inheritance. With nothing in their hands, having neither husband nor son, the God of Abraham had brought these two sorrowing women to Bethlehem. O how sadly interesting they were! It is no wonder "that all the city was moved about them;" for our own hearts are moved about them in love and sympathy.

We behold in Naomi and Ruth, Jew and Gentile, thus united as one in the same faith and love to God, the one church of Christ in her desolate widowhood and poverty in herself, before the spiritual Bridegroom manifestly betroths her unto Himself in bonds of love and faithfulness, and seals her upon His heart as His bride, all fair and lovely.

In this place it is edifying and profitable that we notice the commendable example the Lord has

wisely given the church in Ruth, of a true believer in coming to dwell with His people in the church. Naomi, a type of the church, did not urge or persuade Ruth to go, nor even invite her, but urged her to go back to her natural people, as Orpah had done, and told her of her own afflictions, and that she could offer her no natural inducement to cast her lot with hers in Bethlehem. This proved the faith of Ruth, that it was in God, and she must be true to her faith. "Faith worketh by love, and purifieth the heart," See Gal. 5:6 & 1st John 3:3. It was her faith that separated Ruth from her worldly people, and turned her willing feet to go with Naomi. The same faith in Moses led him also to choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. See Hebs. 11:25. Seeing this in sweet Ruth, Naomi was content to have her with her. Had she urged Orpah, as many are urged now (the teaching of the world), she would also have gone on with them to Bethlehem, as she had started to go. But this would have been worse for both Naomi and Orpah, because she was moved by sympathy and natural affection only, and she could not have felt at home with the Lord's poor and afflicted people. It is needless and wrong, therefore, to urge any one to go to the church; for until they are drawn and moved, like Ruth, it were better to follow the example of Orpah. The Lord in His perfect love and wisdom has given His people these true examples and patterns for our learning.

Boaz now appears to Naomi and Ruth, and he is another worthy and noble example. The Lord, the God of His people Israel, raised Boaz up for

that time, and specially honored him, so that he became renowned in Israel, as we shall see. Yea, the Lord made Boaz (a figure of Christ Jesus) the head of the house of Elimelech, the restorer of the lost inheritance (from the beginning of time, in the fall of Adam) to both Naomi and Ruth, and the illustrious ancestor of the house of David the king, of whom Christ came according to the flesh. All this was through blessed Ruth, and for her sake. For both King David and his Son, King Jesus, were sons of lovely Ruth, the woman of faith. "This is the Lord's doing; and it is marvelous in our eyes." Psa. 118:23. Do we wonder now that Elimelech and his two sons, in whose name was the inheritance, must be sent through famine into the country of Moab and there lose their inheritance through poverty and death, and there leave three desolate and poor widows? For this was God's way to take away the legal inheritance, to restore to His poor people the better gospel inheritance, to bring in the Gentiles as fellow-heirs with the Jews, and to bring salvation to both Jews and Gentiles. The Hand of the Lord directed it all.

It was the time of barley harvest at Bethlehem when the Lord brought His daughter, Naomi, home, and her trusting (confidant and companion), Ruth, with her, to share her poverty. And thus through hunger Ruth went into a near field to glean, or gather up the heads of grain that might be left by the reapers. This was the law of Israel, that the poor might live. The Lord blesses the poor, and they have the gospel preached to them. See Matt. 11:5. It is because they are poor that they feast on its riches.

"And Ruth the Moabitess said

unto Naomi, Let me now go to the field, and glean ears of corn after Him in whose sight I shall find grace." Behold her faith! "And she said unto her, Go my daughter. And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging to Boaz, who was of the kindred of Elimelech. And, behold Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." Seeing Ruth gleaning, Boaz asked them, "Whose damsel is this?" Being told, he said to her, "hearest thou not my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: and when thou art athirst go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings wings thou art come to trust. Then she said, Let me find favor in thy sight, my lord; for that thou has comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens."

"So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest." He had commanded his young men to let her glean even among the sheaves, and to let fall also some of the handfuls of purpose for her, and leave them, that she might glean them. Ruth related all this to Naomi, who said unto her, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, the man is near of kin unto us, one of our next kinsmen."

To the nearest kinsman in Israel belonged the right of redemption of the forfeited inheritance, that he might justly restore it to the family in rightful possession. Naomi and Ruth were the only remaining heirs of the family of Elimelech, and they were equal or joint heirs. Now, it was in the heart of Boaz to perform the kinsman's part for Ruth, by making her his wife, thus restoring her and Naomi to the inheritance, and making them the happy possessors with himself of his own rich inheritance and home. But there was a nearer kinsman than Boaz, as he told Ruth, whose claim upon Naomi and their lost inheritance was first. So Boaz said to Ruth, "If he will perform unto thee the part of a kinsman, well, let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth."

Before ten of the elders of the city this one thus answered Boaz: "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it."

"And Boaz said unto the elders, and unto all the people, Ye are

witnesses this day, that I have brought all that was Elimelech's, and all that was Chilion's, and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders said, we are witnesses."

"So Boaz took Ruth, and she was his wife." Unto them was born a son, And the woman said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age, for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women and her neighbors gave it a name, saying, There is a son born unto Naomi, and they called his name Obed: he is the father of Jesse, the father of David." Obed means worshiping God. How true this name was of Boaz and Ruth and Naomi, and how true the prophecy of the women, that this son should be famous in Israel, and should restore the life of Naomi; for of his sons there should be raised up unto Naomi and Ruth and the house of Israel a line of famous kings, from David unto Christ. And so Ruth was indeed better to Naomi than seven sons.

Now all this is truly blessed and wonderful. The infinite love and wisdom and omnipotent power of the

God of Boaz and Ruth only (The God who only is absolute in every respect) could have accomplished it. Here was poor Ruth, a Gentile stranger, who had come from afar, an humble gleaner, now exalted to honor and riches, and made the happy wife of Boaz, a Jew! Yea, she became the near ancestress of the renowned King David; yea, too, of King Jesus, the Son of David, and the last King to reign upon the throne of His father David; for He was of her family in Israel! It is all most blessed and glorious. God, and not man, had wrought it all. Most wonderfully did the Lord fulfill the blessing of Boaz upon Ruth at their first meeting, saying, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Boaz and Ruth are one; she the happy bride, he the rejoicing bridegroom; and in them the Gentiles are one with the Jews, their fellow-heirs to the same inheritance. And better still, through the lovely Ruth, our friend, the Holy Child Jesus, the Son that God gave unto us, is one with us Gentiles.

Now this leads us to enquire, By what law of righteousness Boaz redeemed the forfeited inheritance of Elimelech, restored it to Naomi and Ruth, made her his bride, and raised up a son and heir to Elimelech and Naomi? The comforting answer is, The law of near kindredship. This was God's law in Israel. The right of redemption and of marriage to the widow of the kinsman belonged to the brother or nearest kinsman. This was a sacred right. Boaz was a noble son of Abraham, the friend of God, and he esteemed it an honor to himself to

honor this righteous law. But there was a nearer kinsman than himself and this one held the first claim against this poor family. But we have seen that Boaz redeemed this claim unto himself, and then fulfilled all the law of redemption, most happily to Naomi and Ruth. In all this it could be truly and righteously said of him,

“Then I restored that which I took not away.” These are the words of One greater than Boaz, even of the Redeemer of His father’s family, our spiritual near kinsman.

Thus it was in all these respects, as we have seen, and very specially as the near kinsman and redeemer, the restorer, that Boaz was the noble and renowned type of our Brother Redeemer. What, then, did the nearer kinsman typify? who said, “I cannot redeem it,” and whose claim Boaz honored by redeeming it to himself. He evidently represented the law of justice; for we know that the law could not redeem that which was forfeited and held under bonds. Yet the claims of the law were just, and they must be met righteously, and met, too, by a near kinsman, one in whom was the right of redemption, as shown in the typical Boaz. Paul, therefore, says, “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, (not by us), who walk not after the flesh, but after the Spirit.” Roms. 8:2-4.

We may truly say of Naomi and Ruth, that in the spirit of the law of redemption it was fulfilled in them, and they walked in its fulfillment rejoicingly, but their rejoicing and

their happy freedom from condemnation, and justification unto righteousness, was in Boaz, their near kinsman and redeemer, and not in themselves. In this Naomi and Ruth personated the church under the law, and the redeemed church under grace, even as Boaz personated Christ, the spiritual Bridegroom and Head of the church. In Boaz there was a blessed redemption and free inheritance for both Naomi and Ruth, Jew and Gentile. The same is more blessedly true in Christ Jesus, the Savior of the Jews and also of the Gentiles.

“Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.” Roms 7:4. This is true as well of the Jew as of the Gentile. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” Ist. Cor. 12:13.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off and to them that were nigh. For through Him we both have access by one Spirit unto thy Father. Now therefore ye are no more

strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:13-19.

How happily this was prefigured by Naomi and Ruth in the house of Boaz, and how dear was their love and sacred their peace! We have seen that Boaz was the same near kinsman to Ruth that he was to Naomi, before he married Ruth, he being the brother of their husbands, or their near kinsman. In the absence of this kindredship, which must be near, the right of redemption could not have vested in Boaz, but because of it, Naomi and Ruth, representing the children of God among the Jews and the Gentiles, are made one blessed family in Boaz and in Jesus. For Jesus was no less the near kinsman of Ruth than he was of Naomi and Boaz, both in the flesh and in the Spirit. As the Son of David, Jesus was descended from no less than four Gentile women. Of these our typical Ruth, the bride and the joy of the mighty Boaz, was the most illustrious, because she was the very embodiment of overcoming Faith and blessedly personified the bride of the Son of God, the household of faith, the church, the Lamb's wife.

Boaz loved Ruth, and gave himself for her that all his honor and riches might be hers with him; so, likewise, did Christ love the church, and gave Himself for it, that he might present it to Himself a glorious church. See Eph. 5:27. Boaz, the near kinsman, redeemed Naomi and Ruth from all that the law held against them, and raised them up out of poverty, putting them in possession of his own inheritance; and so Christ brings home all His kindred from legal bondage and Gentile idolatry, to love and worship

God in the beauty of holiness, and will ultimately and finally say to them, "Come, ye blessed of My Father, inherit the kingdom prepared for you and from the foundation of the world."

(Elder) David Bartley, (Dec'd)

**"ALL THAT THE FATHER
GIVETH ME SHALL COME
TO ME."**

(John 6:37.)

Dear Brother Mewborn,

I hope these few lines will find your well and that you and yours are blessed in an immeasurable way from above.

I was moving toward the mail box while sending you a check for the Zion's Landmark for the current year, 1979, but I could not mail it right then.

The Word of the Lord came to me saying, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9. I would like to stress or emphasize that part of this scripture that reads "shall go in and out."

For a few moments my mind, I believe, was in the courts of His glory and by faith I understood and was blessed or enabled to see that the "going in" and the "going out" all were for my good. Also, if I am one of His, it was, somehow, for His praise! While in this frame of mind, I was blessed to look back and remember the times when His Spirit gave utterance, setting forth that all these storms of life that have come upon His people are controlled, every one of them, by Him. God is so full of mercy, compassion and loving-kindness! Oh, He is too wise to err and too merciful to be unkind. He, our God, will never suffer His people

to go beyond the limits or bounds of His blessed love. They are enclosed **"within His shalls and wills."**

Oh, Ye Household of Faith, remember, "If need be, ye are in heaviness through manifold temptations: that the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Ist Peter 1:6, 7. As God told Moses, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart," that they (Israel) might be made meek for the Master's use. See Deut. 8:2. In their humbling by God, the casting down, the lifting up, **"The going in"** and **"the going out"** were all necessary (every bit of it) in the will and divine purpose of their God.

As I am given to meditate upon some of my experience that He has given me and also to reflect upon some of the storms of life that have come my way, even my thorny nature did not bother me until he sent the messenger of Satan to buffet me, lest I should be exalted above measure. I believe those that have experienced this storm will understand the meaning of what I am attempting or trying to say.

Oh Beloved, your King is still on His throne. He controls everything that ever has been or ever will be. He's too wise to err and too merciful to be unkind. The deceived and the deceiver are His. "For the mystery of iniquity doth already work: only He who now letteth will let, until he be taken out of the way." II Thess. 2:7. Glory Be — He is still on His

throne!

I remember one time, as I stepped out in the backyard, my eyes looked towards the Heavens. They were filled with tears. My mouth was opened and these words came forth, "I thank thee, O Father of Heaven and earth, that thou hast afflicted me that I might learn thy statutes."

So, the same Man that stilled the tempest and spoke saying, "Peace, be still," (Mark 4:39), is still **looking after and going before** His flock which embraces everyone that ever has or ever will really and truly feel the need of a Saviour's love. Not only will He continue to look after and go before this flock of His, but "He shall feed (them) His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Isa. 40:11. The feeblest lamb in His flock is loved just as much as the older sheep that have weathered (by His Grace) the storms of life, forty, fifty, or sixty years or more.

Oh, brethren it is a wonderful blessing to see by faith and with that prepared heart to believe that our manifold temptations and our trial of faith, though in our nature may seem to be against us, but in knowledge of truth, are really for us, working for our ultimate good, and to the praise of His glory!

Finally, so it is, and so it has been, and so it will ever be, for He will never leave Himself without a witness. See Acts 14:17.

As our Master set forth, "Come unto me, all ye that labour and are heavy laden," (Matt. 11:28), all of them are coming. God does the drawing and Jesus Christ does the

saving. For proof, read John 6:37 and John 6:44.

Yours in humble hope,
(Elder) Claude Brown,
3754 Ogburn Avenue,
Winston-Salem, N.C. 27105
January 1, 1979

A GOOD LETTER

Dear Brother Mewborn,

I recently received the following letter from Elder Pete Hendrix, a member of our church, Mount Zion, Mobile, Ala. I feel that the letter was inspired by God. I enjoyed it so well that I felt, perhaps, others might too. I asked Brother Hendrix for his permission to send it to you for publication in the *Landmark*. He said it was my letter and for me to do as I wished with it.

A sister in hope,
Ora Mae Mills,
1624 S. Shelton Beach Road,
Eight Mile, Alabama 36613
March 1, 1979

THOUGHTS ON ELECTION

Dear Sister,

In hope of Slavation and eternal life through Christ Jesus our Lord, who has forever perfected them that are in Christ Jesus, and are resting in the hope of the great finished work of our Lord and who are kept by the power of God, ready to be revealed on that final day.

As always, we were made happy to receive your letter last week even though I am so ashamed of being so slack about answering. I hope that every one is feeling good and in a good spirit or frame of mind. I do hope that you have a good meeting this weekend. I tried as hard as I could to come be with the brethren, but for some reason beyond my

knowledge I was restrained. A terrible battle was fought all day Thursday within me. I found out that I could not get my dental work completed until December, so, I started making plans to come to Mobile. I cannot explain my feeling in words. I made reservations on the plane to fly over on Friday morning but all day Thursday there seemed to be a great power hovering over me saying, "Nay, you cannot go." I thought it might be just me, but I found out it was not all in my mind, for the closer the time came the stronger I felt the restraining Power. I could not break through that wall. I know it was the manifestation of the works of God, but I do not have the wisdom to know the reason why. We have the same God today who has been forever, and we know there is no power except of Him. We cannot direct our foot steps or control our mind or thoughts, but according to nature we from time to time try. As He told the prophet, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." (Jer. 1:5). Paul says "He worketh all things after the counsel of His own will," and of Him and through Him and to Him are all things: to whom be glory forever." (Romans 11:36)

God's people are so wonderfully blessed in being made to believe this doctrine of election, predestination and salvation by grace, and that God did predestinate His people unto the adoption of His son Christ Jesus. They were chosen in Him before the foundation of the world. At the appointed time of the Father He did send the Son into this world to redeem His people from under the curse of the law and condemnation

of the transgression of Adam. He loved His own with an everlasting love. He freely gave them all everlasting, eternal life, not according to their good works (as the world teaches), but according to pure mercy, grace and love (for their sins he gave them life). The prophet Isaiah writes under the power or inspiration of the Holy Spirit, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isa. 40:1,2.

"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. 2:8,9. Any person with a small amount of education can read these just quoted words, yet no man can believe them in Spirit and in truth until he is first blessed and then given the gift of understanding. The natural man and his carnal mind can only comprehend the letter of the scripture. Jesus said, "the letter killeth." II Cor. 3:6.

There are a multitude of people that will admit that salvation is of the Lord and that it is by grace ye are saved, yet, they carry the testimony that one has the power to accept or reject this gift. They teach that man is only "a called to be saint" upon his decision. Dear sister, until a person has been given an experience of grace and has received the circumcision of the heart, he only has the carnal mind and cannot be subject to the truth as it is in Jesus and Him crucified for His people. Therefore, our Lord says "ye must be born again," and when

this takes places "behold all things are made new." We can then see the almighty power of the supreme God. He can then see what a wretched sinner he is. He is carried down on his knees and made to beg for mercy. At this point he faces judgment from the great Judge whom he goes before for He is a merciful Judge. He then receives the feeling of hope of salvation and forgiveness of sin through Christ Jesus, and can seem to hear a still small voice saying, "arise, my son, for thy sins are forgiven thee." He is made a new person in Christ Jesus. He does not think the same things. He does not see things as he once did. His very life is altogether different. The things that he once took pleasure in, he no longer has a desire for them. The things he once disliked are the things he is now made to love, (Behold all things are made new).

I get to meditating sometimes on these things and my mind will go so deeply until I have to just break away or stop. I try to get something else on my mind, but before I even realize it, I'm right back in a deep study.

Helen and I went to town yesterday and there were a group of people called church workers there. This lady gave me a little pamphlet and when I opened it up the first thing I saw was, "God wants everybody to be His children." Now, I do not feel to judge this woman or condemn her, but the thought came through my mind, here she is trying to teach the scriptures and God's way. I just wondered had she ever read the scriptures. If so, then, she has surely read that God made a separation in the people, and not man. Christ says, My people (or

sheep) hear my voice. He says, I know my sheep and I am also known of them. This very scripture sets forth a separation in the letter and testifies that it (Salvation) is by the choice of the living God. Even Moses wrote that when God separated the sons of Adam, He set the bounds of man. See Gen. 32:8. The two brothers, Jacob and Esau, were two manners of divergent people, not by their own choice, but of God who purposed it to be so according to His own good pleasure. The scripture tells us in the beginning what manner of people Cain and Abel were before they ever offered up their offerings. Cain was a tiller of the ground and Abel was a keeper of the flock, or sheep. Cain was never subjected to anything else. Therefore, you see, he offered the only thing that he had and it was already cursed, for God had already cursed the earth. Abel's offering was altogether different. It was the blood of the beast which even then was the shadow of better things to come for it did represent, and was a type or figure of the coming and crucifixion of our Lord, the Lamb of God.

We then see also in time of the flood that God destroyed every living substance from the face of the earth, save Noah and his family, and two of a kind of every living thing upon the face of the earth. Why? Because it pleased God to do so. Again, we see the birth of Jacob and Esau and here the scripture so plainly sets forth the separation. For as it is written while the children were yet in their Mother's womb, neither of them having done any good or evil, yet, it is so plainly written, "Jacob have I loved, but Esau have I hated, that the purpose of God according to election might

stand." (See Romans 9:12) Why was it like this? Because it was purposed to be this way by the will of Him who worketh all things according to His good pleasure and after the counsel of His own will.

Then, we see where the people (God's elect) were in captivity down in the land of Egypt and were so badly intreated at the hand of the Egyptians. Here, did not God predestinate this to come to pass? Certainly He did. This was one of the promises made to Abram, but, nevertheless, when the time came to pass that they should be delivered, there was a separation in the people for God did part the waters of the great Red Sea and a wall of water was on either side and there was a people that walked across on dry land. Also, there was another people who tried to walk across, but the wall of water came together and destroyed everyone of them.

Sister, I hope to be thankful that I don't have any desire to trust in a God that ever wanted for anything or has ever needed help. I feel I have been made to believe that what I am and who I am or whatsoever His purpose of my being a living substance here in this world, or what my destination is following this time of life here, has already been established in the covenant of Grace before the foundation of the world. As the dear old apostle Paul was made to say, "by His grace I am what I am." Concerning the separation, it is set forth in the scriptures from Genesis to the coming of Christ, right on up to the cross, for Christ was crucified between two thieves and these two thieves were guilty of the same thing. Yet, they had two different testimonies. One says, "If thou be

the Christ, save thyself and us." Mark 15:30.

The other says, "Lord, when thou entereth into thou kingdom, remember me." See Luke 23:42. Christ says, "this day shalt thou be with me in paradise." See Luke 23:43.

Let me say this and stop, as my hand is getting tired, God so loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish but have everlasting life. God sent not His Son into the world to condemn the world, but that the world through Him might be saved. It goes on to say in the scriptures that he that believeth is not condemned, but he that believeth not is condemned already. Now dear one, the sweet comfort that the children of God have is the precious hope which has been encased in the heart and is also anchored in Christ Jesus (who is now at the right hand of God) both sure and steadfast, that they are not among them that are condemned already.

I am glad to hear Brother Howard Shumock is better and that Brother Woodrow (Shumock) is no worse.

If not deceived in my heart, we had a good meeting over in Texas last weekend. Elder Keese went with me. He made the trip just fine. He is supposed to be with us this coming weekend.

May the mercies of God be with you and everyone there, and that peace that He says, "I give unto you," dwell in your midst.

Your brother in hope,

Pete Hendrex

Ocala, Fla.

(No date affixed to letter)

**MY GOD HATH SENT
HIS ANGEL AND
HATH SHUT THE LIONS'
MOUTHS."** (Dan. 6:22).

**"AND PAUL SHOOK OFF
THE BEAST (VIPER)
INTO THE FIRE AND
FELT NO HARM."** Act. 28:5.

Dear Brother Mewborn,

I often awake in the early hours of the morning and meditate on the past concerning how the goodness and mercies of the Lord have been with me, even though at the time I knew it not. Many times the tears would wet my face to think how He had been so good to an unworthy sinner like me. I desire to make mention of some of these, if it be the Lord's will.

In the early 1930's I was reading electric meters in a rural section. The one in mind was on a hill and the road was very rough, so I walked up to the house. The family was away at the time and three vicious dogs came charging at me. They met me about seventy-five yards from this house. They came at me from three angles, one in front the other two back of me. They were reaching for my legs, as though I was a wild animal. I whirled around as fast as I could, kicking at the closest one to me until my strength was gone. I thought I would be torn to pieces, as I could no longer defend myself. At that instant, the dog in front of me dropped his head and went walking straight away from me. The others got quiet, and each dog walked straight from me with his head down, as though his master had scolded him. I went to the house, stepped up on the porch, read the meter, and departed without the dogs barking again. I thought it strange behavior for dogs, but did

not realize at that time what had actually happened.

About ten years ago I was operating a public water system here that served about forty families. It was during a dry, hot, spell one summer. People were watering their lawns. I went in the pump house to see if the reservoirs were most empty. My thoughts were that if they were, I would stop the pressure pumps until it caught up again. Going from the sun light into the shade, I failed to see a Cooperhead (moccasin) snake that was hanging out of a hole in the block wall about three feet above the valve. As I was turning the valve, I noticed the snake just a few inches from my cheek. I was frightened. I jumped back, looked for something to kill it, but before I could, he pulled himself back into the wall. I stood there, meditating if I could pour gasoline inside the wall and set it afire without burning the roof. A calm still voice, like a deep thought, spoke within me, "he spared my life, why should you seek his?" That was enough for me. I stopped right there. Then, I thought of the reason and cause of the dogs having to drop their heads and walk away. The Lord had said, "it is enough, leave them alone."

Humbly submitted,
R. L. Wright
P. O. Box 325
Bassett, Va. 24055
March 7, 1979

EXPRESSES INTEREST IN EDITOR

Dear Elder Mewborn,

It is renewal time again and you will find a check for \$6.00 for one year. I do enjoy the **Landmark**. I

hope you can continue printing it. With the help of the Lord I believe you will as long as you are physically able.

I hope the Lord will be good to you and yours.

A friend, I hope,
James P. Burris
109 Sinclair Lane
Wadesboro, N.C.
November, 1978

A STRONG BELIEVER

Dear Brother Mewborn,

I see it is time to renew my subscription to the **Zion's Landmark** for another year. You will find enclosed check for \$6.00

I have gotten so that I can't see to read very good anymore, but I try to read as much of the paper as I can, for I do believe the doctrine of predestination of all things. That is what I hope I have been made to believe and I hope I will believe it to the end of my journey in this life.

A brother in the Lord, I hope,
E. W. Harris
617 9th Street
Radford, Va. 24141
January 8, 1979

THE EVERLASTING COVENANT

The last words of King David were, "The Spirit of the Lord spake by me and His word was in my tongue." II Sam. 23:2. God spoke to him something the world cannot understand: "Although my (David's) house (frame or tabernacle) be not so with God; (since He is incorruptible) yet, He hath made with me an everlasting covenant, (Agreement which includes the church), ordered in ALL THINGS, and sure; for this is all my salvation, and all my desire, although He made it NOT TO GROW." II Sam. 23:5.

Since the church, is **IN THE COVENANT** and God made it **NOT TO KNOW**, it is the same it has **ALWAYS** been from the foundation of the world. The church is God's elect people and is from everlasting to everlasting. According to the scripture, God **CHOSE ALL** His people **BEFORE** they were born and the church represents those chosen people. How could the church or those He elected grow? He chose all of them at **ONE TIME**, and He has neither added one nor lost one of the original list. When He wrote His chosen childrens' name in the Lamb's Book of Life, He closed the Book forever. If your name was written in that Book at that time, it is there today. He says, "I am of **ONE** mind and I change not." Mal. 3:6. "The same yesterday, today, and forever."

"Salvation is the gift of God." Man does not work for eternal life. How could he when God chose him **BEFORE** he was born? Listen to this scripture, "For the children **BEING NOT YET BORN**, neither **HAVING DONE ANY GOOD OR EVIL**, (for what reason?), that the **PURPOSE** of God **ACCORDING TO ELECTION** might stand, **NOT OF WORKS, BUT OF Him** that **CALLETH**." Rom. 9:11. Now, why work? How useless the effort! "For by **GRACE** are ye saved (How?) through **FAITH**; and that not of yourselves; it is the **GIFT** of God, **NOT** of works, lest any man should boast." Eph. 2:8, 9.

We are all sinners by practice and we have no righteousness of our own. We are not qualified to work for God. He needs no help from sinful man. "But we are **ALL** as an unclean thing, and **ALL** our righteousness are as filthy rags."

Isa. 64:6. So, God is under no obligation to anyone. He chose His people because it was His eternal will.

"The Lord said unto Moses: "I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy." Ex. 33:19. Where do the work and merit system come in with that scripture? God just chose His people because it was His own good pleasure to do so. He does not have to give a reason for anything He has ever done or ever will do. "Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, **MY** counsel **SHALL** stand, and I will do **ALL MY** pleasure." Isa. 46:10.

We hear false prophets telling their listeners to "let" God come in so He can reign in their hearts. How can they do it when God is the "**Key Keeper**?" There is no "let" to it from lost Adam's race or humanity. God opens and closes doors at His own good pleasure. "But to us there is but **ONE** the Father, of whom are **ALL** things, and we in Him, and one Lord Jesus Christ, by whom are **ALL** things, and we by Him." I Cor. 8:6. We see from reading the 17th Chapter of John that God divided the whole human race in two classes: The non-elect He calls the world, and "**the elect** who were **GIVEN** to Him **OUT** of the world." (In it, but not of it) And Jesus said, "I have manifested thy name unto men which Thou **GAVEST** Me **OUT** of the world; Thine they were, and thou gavest them Me." John 17:6. The entire Scripture is to and for the chosen generation. It was His pleasure to address His Word to them by the prophets of old. He says,

"I pray for them; I pray NOT for the world, but for them which Thou hast GIVEN Me (Why?), for they are Thine (Gods)." John 17:9. He is their **EVERYTHING**. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of ALL comfort." II Cor. 1:3.

What does He do for His people? Those He loved from everlasting? The Apostle Paul tells us in his Second Epistle to the Corinthians: "Who comforted us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is FOR YOUR CONSOLATION and SALVATION, which is effectual in the enduring of the same suffering which we also suffer; or whether we be comforted, it is for your consolation and salvation." II Cor. 1:3, 6.

Oh, to have more assurance that I am included in that blessed number to whom the Scriptures are written! I see no reason why He would choose this sinner other than the way it is done. "By the pleasure of His Holy will." Woe unto me if it were not by His mercy and Grace alone. Feeling my unworthiness, how could I possibly ask it be any other way?

Do you ever stop and think how abundantly blessed you are to even believe such a doctrine, and just how the true and revealed meaning of Scriptures and the mercies of God could include you? ... and they do, if you are one of those whose names is written in that Lamb's Book of Life. No way your name could have possibly been taken off ...

Remember, "I am of ONE mind, and I change not." He required nothing from you. You had nothing to give. But because it was His Own good pleasure, He gave you a blessed hope of eternal life ... free and unmerited ... a GIFT from your blessed Saviour.

"Nothing in my hand I bring,
Simply to the cross I cling."

When your path gets rough, Dear one, just think how the Scripture says it will be "In the morning!" "They shall hunger no more, neither thirst, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the Throne shall feed them, and shall lead them into LIVING FOUNTAINS OF WATER, and God shall wipe away all tears from their eyes." Rev. 7:16,7. And His children will say, "As for me I will behold Thy face in righteousness; I shall be satisfied, when I awake with Thy likeness." Rom. 17:5.

Oh, yes, "YOU IN THE MORNING" and the chosen children of God hear Jesus say, as He did to His disciples: Sleep on now and take your rest, etc," until He comes for them on the morn of that day. Mat. 26:45. "For I am He that was dead; and behold, I am alive forevermore, etc." Rev. 1:18. "I am the Way, the Truth and the Life, etc." John 14:16.

"Why do we mourn departing friends?

Or shake at death's alarms?

'Tis but the voice that Jesus sends,
To call them to His arms."

September 12, 1978

Raleigh, N.C. 17603

417 South Boylan Avenue

Elizabeth C. Edwards

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

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MARCH, 1979

EDITORIAL

HUMILITY AND HUMBLENESS

In former times the Lord spoke unto us by the mouth of the prophets and apostles, but has in these latter days spoken unto us by His Son. The message has been one of humility and humbleness. He has spoken this by actions and deeds rather than by words. He had His Son, His only begotten Son, born in a stable and laid in the trough for a cradle even though the whole world and the fullness thereof were His. He, the Father, chose the lowly hand maiden, Mary, to be His Son's earthly mother, thus making Him the Son of man as well as the Son of God. His thirty and three years here were a manifestation of this humility. He was a man of sorrow and acquainted with grief all the days of His life. He associated with the poor and lowly while here in this world. That is the reason we feel at home and at ease with this kind of people, because we have something in common with them, even a hope

in the Lord Jesus Christ. Luke 1:46, 48 has recorded, "And Mary said, My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior, for He had regarded the low estate of His handmaiden: from henceforth all generations shall call me blessed." Also Luke 2:7 also records, "And she brought forth her first born son and wrapped Him in swaddling clothes and laid Him in a manger; because there was no room for them in the Inn."

There is still no room for Him in the Inn, that is in the hearts of the world. There is no room until one is made humble and lowly as His mother, Mary, felt to be. The greatest blessings that ever come in one's life are those that make him lowly as was Mary. They seem painful when they first come, but the fruits of them are what makes one humble and lowly. Mary, the mother of Christ Jesus, felt to be humble and lowly. Matt. 11:25-26 says, "In that hour Jesus rejoiced in spirit and said, I thank Thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Even so Father, for it seemed good in Thy sight." This shows His love for the lowly and humble who have been made that way by the drawing of His Father's spirit.

Another very vivid example of humility, taught by deed and not just by word of mouth, was John 13:4, 5: "He riseth from supper and laid aside His garments and took a towel, girded Himself, then He poured water into a basin and began to wash the disciples feet and to wipe them with the towel wherewith he was girded."

Some denominations seem to feel

that it is too humiliating to be baptized and say that just to sprinkle one is sufficient, but look at the example again by deed and by word of mouth that Christ taught. Matt. 3:13, 17. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade Him saying, I have need to be baptized of Thee and comest Thou to me? And Jesus answering said unto him: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him and Jesus when He was baptized, went straightway out of the water: and, lo, the heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him; and lo, a voice from Heaven, saying, This is my beloved Son in whom I am well pleased." This, too, shows humbleness and is a wonderful experience for those who are blessed to experience it.

He loved His bride and manifested it by giving His life, even His death on the cross, for her. He again in death showed His humility and humbleness by not resisting His Father's will, saying, "Not My will, Oh Father, but Thy will be done." Luke 22:42. They, His persecutors, were not satisfied with the humiliation of nailing Him to the cross, but even pierced His side and forthwith came there out blood and water. Then came the soldiers and break the legs of the first and of the other which were crucified with Him.

All the way through His life He manifested His humility by His deeds as well as by words. He healed the sick, gave sight to the blind, hearing to the deaf, and preached the gospel to the poor. He also taught

forgiveness of sins by deed as well as by word, even giving His life for the sins of His brethren.

Rom. 8:29, records, "For whom He did foreknow, He also did predestinate." To be conformed to the image of His Son is to be conformed to the image of humility and humbleness. James 5:16 says, "Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." All things were not only embraced in the original thought of God, but also that He changeth not. This same writer, James, says, "He is without variableness or shadow of turning." If the prayer is both effectual and fervent, it will surely avail much, because it would have been embraced in that eternal thought. God does not have any second thoughts. Let us all hope that we may be given that effectual fervent prayer for one another that we may be healed from our spiritual, as well as our physical, infirmities.

How can we be conformed to the image of His Son and at the same time not manifest in our lives any of those qualities of humility and humbleness that He showed by example and deed while He was here? If that spirit is, indeed, in us it will bear fruits of humbleness and humility. One cannot find an expression of humility greater than to say, "He stood as a lamb slain from the foundation of the world." A little lamb is very humble in itself and when it is slain, it is even more humble. If we are to be conformed to the image of His Son, we are also to be conformed to this image of humility and forgiveness of one another.

Isaiah 53:3 says, "He is despised and rejected of men, a man of sorrow and acquainted with grief and we hid as it were our faces from Him. He was despised and we esteemed Him not." The closer we are blessed to come to this description the closer to Christ we are drawn and the more humility and humbleness will be shown in us, not by us. The love of Christ is shown in you, not by you. An ounce of manifested love is worth more than a ton of spoken love. That love that is in you is just as sure to show outwardly as the trees are sure to put out when spring times comes. They cannot help but put out when spring (season) comes. Neither can you help but show your love. It beams in your countenances.

Geo. A. Fulk.

**OBITUARIES, MEMORIALS
AND MEETING NOTICES
ELDER HORACE T. BRYAN**

Dear Elder Mewborn,

I am submitting to the *Zion's Landmark* the obituary of my late father, Elder Horace T. Bryan. It was written for us by Miss Virginia Midgett who attends the Yopp's Primitive Baptist Church where father's membership was held. We are very grateful to her for her assistance in the preparation and writing of it.

I feel that my father was one of the special people touched by God. We are unable to express how greatly we miss him! I have many wonderful memories of him, one of them being the occasion once at a communion and footwashing service when I was privileged to wash his feet. It was an experience that I will never forget. I do not understand many things that take place in this life. I am the only one of the ten children to unite with the church. I am the most unfit of any of the ten, I am sure.

May God bless you and yours always.

A sister in Christ, I hope,
Janice Nealey

817 Williams Drive,
Jacksonville, N.C. 28540
March 26, 1979

**IN MEMORY OF
OUR BELOVED PASTOR**

I have been asked by the widow and daughter of the late Elder Horace Bryan to help them in writing his obituary for *Zion's Landmark*. Their confidence in my ability is deeply appreciated but I do not feel worthy to even attempt to do so. With God's help and guidance I will try to do the best I can.

Elder Horace Bryan was born in Onslow County, North Carolina, on November 2, 1912, and departed from this life on September 17, 1978. As a young man, he was joined in marriage to the former Arlene Hunter, who was a faithful and devoted companion through all their years together. This happy and peaceful union was blessed with ten children — five sons and five daughters. These children were reared by the gentle, hard-working hands of loving parents in a home that knew only love and togetherness through good times and bad. This was evident to all who knew them, even to those of us who saw them only at meeting time. Those of us who are blessed with close family ties could realize even more the real closeness of this family.

Many times at Yopp's Church in Sneads Ferry, N.C., where Elder Bryan had his membership for the latter years of his ministry, I have heard him speak of his love for the Primitive Baptist Church and her people. He lived and practiced (by the grace of God) that love for all of them and for all who have hope in Christ and His great love and boundless mercy. I personally saw and felt an example of this love when my own father was in his death sickness. Elder Bryan came to see him and prayed for him — such a beautiful and comforting prayer. Daddy was so weak he could only whisper, but he told me that every word was a wonderful promise for him. None of us will ever forget him. Not only for this, but for his kindness to us at church, his welcoming smile and handshake, for his humble ways and for his faithfulness to his duties which were many, for he was pastor to several churches for many years.

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Elder Bryan united with the church in May of 1945 and was ordained May 6, 1951. Through all the years, until just a few weeks before his death when he became completely unable to attend church, he was a faithful servant to all the members of his churches and to all who needed him. He stood for truth and church discipline to the best of his ability and always gave God the praise and the glory. He was respected and deeply loved by many and will be greatly missed, but in memory his presence will be felt and his kindly spirit will live on in the hearts of all who knew him.

He is survived by his widow, Mrs. Arlene Bryan of Jacksonville, North Carolina and by his children, Mrs. Mary Jones, Mrs. Frances Cauley and Mrs. Janice Nealey of Jacksonville, Mrs. Molly Boher of Newton, North Carolina, Mrs. Rita Ball of Ellisville, Miss. and Bobby, R. C., Tommy, Jimmy and Floyd Ray Bryan all of Jacksonville. May God in His tender mercy comfort and bless them all and give them the strength and courage to press onward, trusting in the wonderful promise that their loved one is safe and happy in a better and brighter world; and that they will all be together again someday where there will be no sickness and pain and no more grief of parting. Only peace and joy will continue there forevermore.

Humbly submitted by
Virginia Midgett
Sneads Ferry, N.C.
By the request of
Mrs. Arlene Bryan and
Mrs. Janice Nealey

CLARA M. HARRELSON EDWARDS

Our precious mother and sister in the church, Clara M. Harrelson Edwards was born December 18, 1887, to Novis and Frazier Harrelson in Horry County, South Carolina. She was the widow of the late Elder W. C. Edwards. She died February 13, 1979. The funeral services were conducted by her pastor, Elder J. T. Jones, and Elder Calvin Harward at Lawyer Springs Church, Peachland, N.C. She was laid to rest beside her husband in High Ridge Church Cemetery.

Mother was married to Elder Walter C. Edwards February 8, 1910. To them were born six children, Vera Parker, Clerod Ed-

wards, Norman Edwards, Doris Williams, Johnny Edwards and Janice Mobley.

She joined Lawyer Springs Church the fourth Sunday in May, 1910, and was baptized the same day by her husband. Her experience dated back a year or more before her marriage. She was a member at Lawyer Springs until High Ridge Church was organized, where she was a member until about five years before her death. She was received into Lawyer Springs Church where she was faithful when able to attend.

We all miss her very much, but we feel that she lived until the appointed time that Almighty God had set aside for her. We believe that little hope which she was given many years ago is now a reality in part, waiting for the glorious resurrection when it will be made complete.

Written by a son
and Brother in hope,
(Elder) W. Clerod Edwards
4021 Peggy Lane
Charlotte, N.C. 28212

LOLA DAISY ADAMS PEEDIN

On Friday, November 17, 1978, God in His infinite wisdom saw fit to remove from our midst and take unto Himself our dearly beloved Sister, Lola Daisy Adams Peedin.

She was born to the Late David and Helon Adams of Wake County, near Willow Springs, N.C. on August 4, 1895. Her stay here was 83 years, 3½ months.

She was united in marriage January 23, 1916, to the late Alvin Ernest Peedin of Route 3, Selma, N.C. She is survived by her seven children and one foster child. The three sons are Rev. Kenneth Peedin, David Peedin and Robert Peedin; one foster son, Robert Sellers. The four daughters are Mrs. Reba Stanley, Mrs. Inez Thompson, Mrs. Lola Thompson and Mrs. Carolyn Watson. There are 17 grandchildren and 13 great-grandchildren.

She united with Bethany Primitive Baptist Church, Pine Level, N.C. by Confession of Faith on Saturday before the fourth Sunday in January, 1922. She was baptized on the fourth Sunday. Sister Daisy was unable to attend church in her last few years due to declining health; however, she was a faithful member.

Her funeral was held at Bethany Church and was conducted by Elders S. J. Sauls and J. M. Mewborn. Burial was held in the family cemetery at Route 3, Selma, N.C.

Be it resolved that a copy of these resolutions be sent to the family, one sent to the **Landmark** for publication and one placed on the church records.

Done by the church in conference January 27, 1979.

Moderator:

Brother Bennie Roberts

Clerk:

Leland Oliver

Prepared and written by Robert L. Peedin.

CALLIE OLIVER

Sister Callie Oliver was born to the late Vine and Mary Louise Edwards on May 20, 1899, the fourth of thirteen children. On September 21, 1916, she married Brother Eddie F. Oliver, who preceded her to their heavenly home by about 16 years. To this union were born seven children, one of which died as a teen-ager.

God called her home unexpectedly January 27, 1978. Her funeral services were conducted in Bethany Primitive Baptist Church in Pine Level, N.C., on Sunday, January 29 by Elder S. J. Sauls, her pastor. She was buried in the Princeton Cemetery, Princeton, N.C., beneath a mound or spread of lovely flowers, topped with six white roses — one for each of her living children, which they took as they laid her to rest with her Lord.

Only three months had passed since her death, when her youngest son, Carl V. Oliver, met his death tragically on a Monday morning when leaving his home for work. This left five living children, all married with families of their own, Brother Leland Oliver of Smithfield, N.C., Richard Oliver of Kenly, N.C., Sallie Evans of Pine Level, N.C., Maydeen Martin of Princeton, N.C. and Mary Ann Horne of Richlands, N.C., Other survivors include one brother, seven sisters, eighteen grandchildren and twelve great-grandchildren.

Sister Oliver united with the Bethany Primitive Baptist Church, Pine Level, N.C., along with her husband on May 23, 1925.

She was a faithful member and a firm believer in the doctrine of salvation by grace. She possessed a wonderful hope and experienced God's love in her daily life.

It is with sad hearts that we, her children, give up our dear Mother. We feel very strongly that God worked in our midst the first three months of the year 1978 in calling our mother and brother so close together. However, we know that our loss was God's will and that we hope that someday we may join them, along with our dear Daddy, on that better shore.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church and one be sent to **Zion's Landmark** for publication.

Done by order of the church in conference, July 22, 1978.

Moderator: Elder S. J. Sauls

Committee: Children

LOLA MASSENGILL

The church at Bethany, Pine Level, N.C. desires to express her feelings of sadness at the loss of our dear Sister, Lola Massengill, who was born August 1, 1899, and departed from this life January 16, 1978, making her stay on earth 79 years. She united with the church on April 24, 1920. She was a faithful, devoted member as long as her health permitted.

The funeral services were conducted by her pastor, Elder S. J. Sauls, at Seymour Funeral Home in Goldsboro, N.C. She was married to William Massengill and to this union were born two sons, Garth and Edgar; and they both preceded her in death. She leaves to mourn her passing her daughter-in-law and two grandsons.

Be it resolved that three copies of this obituary be made; one for the family, one for the church, and one sent to the **Landmark** for publication.

Done by the church in conference July 22, 1978.

Moderator: Elder S. J. Sauls

Committee:

Leland Oliver

Edith Oliver

ALMA B. WHEELLEY

On November 13, 1978, Sister Alma B. Wheelley passed from life at the age of 73 at Person County Memorial Hospital in Roxboro, N.C., after a lengthy illness. She was a devoted homemaker to her surviving husband, C. Tommy Wheelley. Other survivors include two sons, Caviness, Route 1, Cedar Grove, N.C., and Howard, Route 4, Hillsborough, N.C.; two brothers, Rainey Bradsher, Haw River, N.C., and Curtis Bradsher, Cedar Grove, N.C.; four sisters, Mrs. Rena Dagenhart, Burlington, N.C., Mrs. Lois Bradsher, Hurdle Mills, Mrs. Odell Porterfield, Cedar Grove and Mrs. Margie Wilson of Hurdle Mills; six grandchildren and three great grand-children.

About two years before she offered to the church at Wheelers, she received a gracious hope and left on record a beautiful experience. When she was in the hospital and was fearful of death, Jesus was made precious to her. At the June meeting in 1937 she offered to the church, was received and baptized by Elder T. F. Adams. She remained an attentive and loving member as long as she was able. Her life exemplified the fruit of the spirit in "love, joy, peace, longsuffering, gentleness, faith, meekness, temperance, against such there is no law." Gal. 5:22.

After having her leg amputated and being recovered from the anesthetic, she remarked to me as to why some were made to suffer so much here in this life. My response was that God is showing us His power and love, never leaving His chosen vessels without a witness and our hope is that our sufferings will be in this life rather than after death.

The funeral was held at Wheeler's Church by her pastor, Elder Burch Wray, and Elder Jasper Hawkins on November 15, 1978 at 2:00 p.m. Burial was in the church cemetery amongst a large gathering of relatives, friends and beautiful array of floral offerings. Our sympathy goes out to all that loved her and we could not wish her back in this world, as we feel she will have no more trouble, pain or sorrow.

Approved in conference by Wheelers' Church on March 10, 1979.

Reuben Bowes, Committee

LAUREL SPRINGS ASSOCIATION

The 42nd Annual Session of the Laurel Springs Primitive Baptist Association will convene, the Lord will, with the Church at New Hope, Carroll County, Virginia, beginning on Friday before the first Sunday in June, 1979, and will continue through Sunday following.

Directions to New Hope Church are as follows: Leave Hwy. No. 52 onto Va. State Road No. 775, just north of Fancy Gap, Va., and the Blue Ridge Parkway. Or, if using Int. No. 77, turn off Int. 77 also. Go to 4th paved road and turn right. Watch for pointers at this right hand turn. Drive for a few hundred yards to church on the left.

We invite our corresponding brethren, brethren in the ministry, sisters and friends to attend our association.

Geo. A. Fulk, Clerk

Route 1

Pilot Mountain, N.C. 27041

TO ASSOCIATION CLERKS

It will be deeply appreciated if all association clerks, who will want their respective notices printed in the *Zion's Landmark*, will send them at this time to insure that they are published in ample time prior to the 1979 sessions. By sending them in now will make sure that they are published on time. Please help us by sending them at this time. This is for all association that will be held, the Lord will, during the year, 1979.

Thank you,
Editor

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"THE FILTH AND OFFSCOURING OF ALL THINGS" (Lam. 3:44, 45 & 1st Cor. 4:13)

Going back to the days of Cain and Abel (and since that day), no people have had to bear as much persecution, bear all manner of shameful reproach, and to be looked upon as the offscouring of the world than those who are called true, orthodox "Primitive" or "Hard-Shell Baptist." Solomon spoke of this worldly opposition in his day when he said, "Thou has made us as the offscouring and refuse in the midst of the people. All our enemies have opened their mouths against us." Lam. 3:44, 45. Paul mentioned that the same circumstance existed in his day, "Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1st. Cor. 4:13. These things have always been because God's people have not and will not ever compromise the truth as it is in Christ Jesus.

We find in the latter day, November 1, 1918, that the late Elder R. Lester Dodson had to face the same opposition when a man compared the doctrine of these dear people as being something more undesirable than the contents of a slop-bucket of the which swine (hogs) would even turn away. God richly and wonderfully blessed the late Elder Dodson in most accurately and candidly replying to such an ungodly charge. All of this makes me call to memory a few years ago when a man made the

statement after attending one of our meetings that the preaching to him "sounded like calling hogs."

Elder R. Lester Dodson edited the *Signs Of The Times* from Rutherford, New Jersey, for many years, and the following article, published in the November 1, 1918, issue of the *Zion's Landmark*, was written before he became affiliated with that paper. He wrote this article to the late Elder P. D. Gold, who was the then-living editor of the *Zion's Landmark*. Elder Gold published this article in the *Zion's Landmark* as follows. We believe that it will be of interest to many of our subscribers and readers today.

Editor

THE NATURE OF A HOG

An Armenian minister once made the remark that "If the Primitive Baptist doctrine was mixed up in a slop bucket, hogs wouldn't eat it."

By request, our esteemed and gifted brother, R. Lester Dodson, has given his views on the remark, and, as all lovers of the truth enjoy his writings, they will find a feast of fat things in the following from his pen:

"Your request for my views on sheep," causes me to want to comply with your wishes, and I will attempt to offer such thoughts as I may have. I know quite a good deal more about hogs than I do sheep, speaking after the natural man, and I am afraid spiritually as well.

My experience has been that a hog will come at anyone's call and will eat almost anything. We used to have what we termed the "slop bucket" which would hold anything that was put in it, and this in turn would be poured into the hog trough and regardless of what it consisted or how sour and decayed it might be, it was gulped down with a relish hard to be understood. All manner of refuse went into this "slop bucket," and when there wasn't sufficient of this mixture we would go to the garden and gather up such vegetables as were rotting and fit as we would say "only for a hog to eat," and they would thrive and grow fat on just such things. Anyone who understands the nature of the beast will, I believe, readily concede that to turn a hog in a pasture for sheep would not only mean a miserable hog, but starvation in the end. Swine feast on the filth of the land and, hence, are considered unclean animals. They were so considered in olden times and there are many Jews today even who will eat no hog meat. The legion of devils besought Jesus to permit them to enter the herd of swine. Can any clean thing spring from an unclean thing? Can an impure fountain send forth pure water? Can a corrupt tree bear good fruit? It is impossible. Neither can a hog, which in scripture is used to represent the unbeliever, the non-elect, the natural man, have any desire for that food which is pure and which emanates from above. The character which the hog typifies will swallow any kind of doctrine of men of the world; being of the world, the world loves its own and they enjoy and thrive upon it; it satisfies their taste and gratifies their hunger, and, if it were possible to

formulate a doctrine of works and grace, they might be able to swallow that, but we know that grace will not mix with works in the salvation of the sinner anymore than oil will mix with water. We endeavor to contend for the doctrine of salvation by grace, and grace alone, without the works of the creature, he being dead until quickened by that mighty power of God which wrought in Christ in raising Him from the dead, and it is this doctrine of grace, of unmerited favor bestowed by God upon hell-deserving sinners, which they cannot swallow and which is referred to as the "hardshell doctrine that even a dog would not eat." This is, indeed, a hard doctrine and none can hear or understand it except those characters whose ears hear what the spirit saith unto the churches. This requires a new birth; hence, one of old said, "Ye must be born again," and Jesus Himself said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Again, it is written that "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." 1st Cor. 2:14.

Sheep are very careful about what they eat. They have a Shepherd who prepares their food. He goes before them, and they hear His voice, and follow Him; a stranger's voice they will not follow. This good Shepherd lays down His life for them, and He gives unto them eternal life and they shall never perish. He leads them into green pastures. "Green" is significant of life. Yesterday morning, I rode downtown on the top of the Fifth Avenue bus and while passing

Central Park it seemed that my inmost soul was thrilled with wonder at the grandeur of God's creation as I beheld the trees so beautifully clothed in their spring dresses and even the earth was covered with a gorgeous carpet of velvety green, all giving unmistakable evidence of life. These "green pastures," then convince us that the sheep eat living food, and they pick about, getting here a little and there a little, as recorded in Isa. 28:13, and these pastures are situated beside the still waters. "Still waters" are usually deep waters, whose depth cannot be fathomed by man, neither can he know what they contain, hence the sheep walk by faith. Having heard the voice of their Master they follow on, trusting Him for all things, knowing that He is able to care for them and that He will never leave nor forsake His "little flock." These are the waters of which Jesus said if a man drink he shall never thirst, that is, they will never fail him. The pastures round about shall be "green pastures," and even the little lambs shall be carried in the bosom of their Great Shepherd. He will nourish them with the sincere milk of the word. He knows their every need and will administer just such portions of that bread of life as their care requires, no more and no less. There is no danger of His giving them too much, but at times He does satisfy their hunger and they do rest in His love; they do not forget what they eat, but chew their cud and cling to the evidences (of faith and hope) which He gives them that they are flesh of His flesh and bone of His bone. These things are precious to their souls and often times they are made to return to the baskets, containing the fragments, which

were left and pick them over and over, finding (morsels of) sweet consolation and cause for renewed hope in His mercy. We can only judge the tree by the fruit it bears, and if we find one claiming to be a sheep and he can still feed upon the husks that swine eat, we know there is some mistake. It is written, "The dog is returned to his vomit and the sow to her wallow in the mire." II Peter 2:22. We cannot make a sheep out of a hog, and to my mind we should not find fault with the hog because he is a hog, but rather thank God for such evidences (of faith and hope) as He is pleased to give us that we are sheep of His pasture. He has a purpose for all things and they all fulfill the place He has for them.

Your brother in hope,
R. Lester Dodson,
New York City"

**"WHERE CONGREGATIONS
NEVER BREAK UP
AND SABBATHS NEVER END."**
Dear Brother Mewborn,

I have just come home from the Little River Association, held with the Fellowship Church, Johnston County, N.C. (4th weekend in September 1978). It is still going on now. I feel to be so lifted up. Sister Becky (Coleman) and I went together. Brother Mewborn, it was nice to visit once more with the brethren. I was blessed to attend all three days. The preaching was in demonstration and spirit of God's power and was enjoyed very much by those in attendance. How good it was to be under the sound of the dear ministers' speaking once more. I thought they were wonderfully blessed in speaking.

One dear brother (who is not a minister) said that he was ninety-

one (91) years of age. He spoke to you and several of us, as we gathered around, at lunch time. His name is Brother Milton Stewart of Coats, N.C., as I recall. How wonderful that God blessed him to be there. How He blessed us to mingle with one another. Oh! the love that abounded in this wonderful assembly. The old were there, the young were there, God's true love being proved in all of them.

“Love Divine, How sweet the sound,
 May the theme on earth abound;
 May the hearts of saints below,
 With the sacred rapture glow.”

I saw that love glow. It was there on their faces and in their countenances. That mark is not of the world, I have to believe! I cannot tell you just how long it has been since I have feasted so much on this love. This association was truly a wonderful place to be.

“Love amazing, large and free,
 Love unknown to think on me.”

I feel so greatly blessed! Usually, I am not able to attend more than one day with my having to work on weekdays and my health as it has been. However, this year I took leave of work. I went and worked 2½ hours on Friday morning, and then I went to the meeting. Then, I went back to work Friday P.M. and finished the day. I just wanted to go and be with them that badly. On Saturday Sister Becky and I went back, taking lunch. Our Saturday's meeting had some anguish in the background because her little boy got his lip hurt and he felt very badly. Also, her older son kept him (the baby) for us to attend and we felt to rush away in order to relieve him. Yet, God in His mercy

undertook for all of us and we found all well on our return. Then today (Sunday) we went back again. We had not originally planned to go back today, but, again, God blessed us and made a way in our humble behalf. All the time I had feared I would not be able to hear the good preaching, but Oh how glad I was to hear them, each one, come forth declaring the glorious news from a far country. It seemed all of them were in one unison in preaching the glorious gospel, as small brooks and streams flow into larger ones, finally to the creation of one great, mighty river, even as one that David said, “made glad the City of God.” Psa. 46:4.

The most wonderful thing about the whole association were the dear people, God's humble poor, seeing them assembled there together from five states or more, as one complete body. Yet, the mystery to me was my being enabled to be there in the midst. I know I am not worthy of their love, but such an experience is more uplifting to me than anything I ever experienced otherwise here in this life. There is no carnal thing, hobbies, sports, (those things that the world seeks after and enjoys) that could even come nigh in comparison to this love and fellowship that we are blessed to have with one another. They (the world) know nothing of it.

“Better than this life of mine,
 Saviour is thy love divine;
 Drop the veil and let me see,
 Rivers of this love in thee.”

That is what I saw in the faces of these dear ones, “Rivers of this love.”

“While in Mesech's tent I stay,
 Love divine shall tune my lay;

Oh, how I wish that I could just stay in this place of love, "In Mesech's tent," but I know that I will return again to the world and its trials and tribulations. Yet, in me is an abiding hope that one day,

"When I soar to bliss above,
Still I'll praise a Saviour's
Love,"

I will praise a Saviour in truth and in a glorious reality, one day when there will be a meeting in the sky, one that will never end. There everlasting, eternal love will abound. There will be no tears, no troubles, no heartaches, no deaths, no night. There will be singing and rejoicing, and it will continually go on and on without end in one eternal day. No one will have to leave and go away, the old nor the young, for they will be at last at home, never to leave again. For this day we live, long for, and patiently wait, having these little "Bethel Spots," here and there, with long dry spells in between. But, our little hope is strengthened each time when we are blessed to be caught up in His Spirit (Bethel Spots). Then and only then are we clothed in our right minds.

Brother Mewborn, I know that I write about the same thing each time I attempt to write. I thought that because of my repetitious writing I would not let myself write again, but I could not rest until I made the attempt. If you will, please discard it in the waste can, if you wish. I am relieved now and that is enough. I will send it to you anyway because that is the only way I can get these thoughts off my mind and at the same time feel relieved in mind. I cannot seem to help from writing.

Please pray for me, if you are blessed to that end.

The least of God's children, if
one at all,
Joan Crenshaw
611 S. Mary's Street,
Garner, N.C. 27529
September 24, 1979

KISSING

Dear Mr. Gold:

Please give your view on kissing through the **Landmark**.

I think there is too much kissing, especially among the Primitive Baptists with sore mouthes and disordered stomachs.

A FRIEND

REMARKS: — The scripture says, "Greet ye one another with a holy kiss." 1st Cor. 16:20. When one feels the insincerity of corrupt nature, then that one shuns the fashionable kiss so common. To feel the importance of truthful expression and of sincere love, causes one to desire good behaviour. How hard it is, a cross to nature, to eschew evil, and walk in good behaviour towards all.

It is common talk these days that diseases may be communicated from one to another by kissing.

Years ago, it became a fashion for men and women to kiss each other. Complaint was made about that sort of conduct and a gifted Elder was asked what he thought of that sort of conduct. He replied, "If the brethren would kiss the wrinkled, toothless old sisters with as much pleasure as they kissed the nice-looking, handsome young sisters, then there would be less room for gossip about kissing."

That advice broke up the custom

of indiscriminate kissing!

P. D. Gold, Editor

The above article was taken from the June 15, 1915, issue of *Zion's Landmark* and is herein republished by request. Elder P. D. Gold was editor of *Zion's Landmark* from 1870 to 1920, when he died. J. M. M.

REFLECTIONS OF THE PAST

Dear Brother Mewborn,

Tomorrow will be meeting time again at Willow Springs Church. I was hoping to go either tomorrow or Sunday.

As I was thinking about going to Willow Springs, a dream I had many, many years ago came into my mind. It was a good dream to me and I feel that I have seen it come true. I cannot tell you how very much Willow Springs Church was a Bethel spot to me that day when the dream came true. It was also a sad dream, but the end was lovely.

In the dream I came upon a building. It looked exactly like Willow Springs Church building. I passed it, then turned the car around and stopped. I went into the building. Inside there were many beds with many men lying upon them. I walked between the beds and came to one particular bed. A man began to talk with me. He made me feel so good. I so much enjoyed talking to him. The dream ended there.

A very short time later I went to Willow Springs Church. I thought of the dream and wondered what it meant. I thought, "maybe Brother (Floyd) Adams will say something to make me feel good as he so often does." I drove toward the church and found that the road was cut in two. I had to go another way. In doing this I passed the church,

turned back and then came to it. When I went inside, I still wondered about the dream. Was it going to come true? It did, but in a way I had not thought of.

Elder S. T. Atkinson, Sr., was there and he preached. I heard, I believe, every word he said. Oh, what good preaching it was to me! It was as good as I had ever heard. When the services were over, I went and shook hands with Elder Atkinson. He said, "I saw it on your face." He knew that I had heard him preach. I had been blessed, Oh so blessed, to hear the gospel preached. I felt a closeness to Brother Atkinson at that meeting, and I always had it as long as he lived. I have missed him greatly.

I think I understand in part why the church was a hospital in my dream for in the few years that followed we lost Brother Adams (he was already failing at that time), whom we loved so well, and also Brother Atkinson, who was so special to us as well as many others, not long afterwards.

Once, when I was in Brother Adams' home, I asked him why I had to stay at the bottom of the ladder so much? (I felt to be low in my feelings a great deal of the time). He said, "A child of God must be carried down into the depths of woe (if he truly belongs to God), and you have been carried there, enabling you to write so comfortingly to His little children as a witness." Brother Mewborn, I do not know that I am a child of God and of His Kingdom, but he was right for in those years that I stayed down in my feelings sometimes I would write. He said many people witnessed with me. I hope that has been true. I have often thought about what he said. I

thought I would gradually change and feel better, even if I could not write, but for many years I stayed there, sometimes hardly having the will to live. Now for sometime things have been better with me. I have not written in a while. I hope I am made thankful they are better, but I have missed writing. I love the dear ones, His people, dearly and writing to them helps me to feel close to them. Again, I have to say that I am glad that everything is in God's Hand and not in the hands of puny man. "It is not in man that walketh to direct his steps." Jer. 10:23.

I hope your family is well. It is not that I have not remembered you that I have not written. It has been because I have not been enabled to write. All of it, of course, is entirely in the Creator's Hand. "Blessed be the name of the Lord." Remember me when you pray and please pray for Sister Becky (Coleman) too, for she is worried about her husband's health. He is not well at this time.

May God bless and keep you and yours.

A little sister, if one at all,
Joan Crenshaw
610 St. Mary's St.,
Garner, N.C. 27529
March 17, 1978

**REPLY TO REQUEST OF
BROTHER J. B. McLEOD,
(McLeod, Texas)**

Dear Elder Mewborn,

It has been my desire to attempt to answer the question that was asked by Brother J. B. McLeod, McLeod, Texas, in the June, 1978, issue of the *Zion's Landmark*. I do not know that I would have anything that he or anyone else would want to hear. I always have the fear that I might injure someone's feelings.

This certainly is not my desire. I would like for you to use your better judgment as to the worth of my letter in regard to printing it.

Yours in blessed hope,
Lois L. Cottrell
Route No. 3, Box 15-A
Hurricane, W. Va. 25526
December 20, 1978

**CONCERNING THE
MARK OF THE BEAST**

Dear Elder Mewborn,

I began to read the June issue of *Landmark* during this past week, while my husband and I were taking a quiet repose in the beautiful, wonderful mountains of West Virginia. We were camped overlooking a sparkling blue lake, and enjoying the quiet beauty of God's handiwork. As one can only do when they leave for a short while, we escaped the hustle and bustle of our crowded environment.

As I read Brother J. B. McLeod's article, asking about the mark of the beast, Rev. 19:20, I had some thoughts on the matter. These thoughts may only be mine, but, nevertheless, I had a desire to answer his request.

I believe when anyone, who has a hope in Christ, and has had their eyes opened to the truth, and then is afraid to speak the truth, also afraid to set matters right between himself and those he has wronged, out of the fear of man, and what harm man can do to him, (Luke 12:4, 5-Psalms 27:1), then we see the mark of the beast left upon this person, in the many illnesses both mental and physical that are carried because of repressed guilt. (I Cor. 11:30). Guilt that cannot be taken care of openly in the right way because of our high estate, our lack of humbleness, will

surely kill something within us. The truth does, indeed, make us free. (John 8:32) Fear of man puts us in bondage to him, leaving in our bodies a host of illnesses. It is a beautiful sight when we see someone whom God loves enough to humble, but man has never been able, through the works of the flesh, to destroy.

A sister in Christ, if one at all, of the Indian Fork Primitive Baptist Church, Culloden, West Virginia.

Lois L. Cottrell
Hurricane, W. Va. 25526

CORRESPONDENCE

Dear Elder Mewborn,

I am sending an article for publication in Zion's Landmark, if it meets with your approval.

Submitted in love,
Lois L. Cottrell
Route 3, Box 15-A
Hurricane, W. Va. 25526
January 5, 1979

MATTHEW 21:42

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

That Stone, which is Christ, the only true church, never has fit in with the rest of the stones. The builders, (those who put their dependence in their own works of the flesh), cannot use it. It is in the way. It will not fit into any opening that they have prepared. It's shape is wrong, so they reject it. But God, who prepared the Stone in the first place, puts It where it belongs, as the Head of the corner. It is the only stone that will stand. It will be there

when the rest have fallen. This truly is marvelous in our eyes.

This stone has always been a stumblingblock in this perverse and alien world we live in. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence." I Cor. 1:27,29.

It is only through Him that we are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: "That according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:31.

A sister in hope,
Lois L. Cottrell
Route 3, Box 15-A
Hurricane, W. Va. 25526
January 4, 1979

**HOPES PAPER WILL
CONTINUE TO STAND
FOR TRUTH**

Dear Elder Mewborn,

Enclosed please find my check for two years subscription to Zion's Landmark.

May the Lord continue to bless you and your associates to contend for the blessed truth as it is in Christ Jesus.

I hope you and yours are well.

In a blessed hope,
(Elder) V. B. Linn
Buckhannon, West Va.
March 3, 1979

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A WORD OF ENCOURAGEMENT

Dear Elder Mewborn,

I desire to write just a note to you. I know you must feel cast down at times and under a strain in trying to publish the **Zion's Landmark**. I think you have been blessed in getting out a good paper. My desire and hope is that you will be enabled to keep the **Landmark** going and in circulation for so many shut-ins look forward to getting the paper. It is a comfort to them. I feel that the Primitive Baptist enjoy the good reading that is contained in the paper. I have been reading the **Landmark** ever since the year 1936. Again, let me say that I feel that you are blessed in doing a good job with the paper.

May the God of all Grace give you health and strength to continue in publishing **Zion's Landmark**. I hope the Primitive Baptist will continue to support the paper.

I sincerely hope this will find you and family well. Come to see us whenever you can.

Your brother in hope,
(Elder) J. G. Gardner
Stoneville, N.C. 27048
March 29, 1979

Elder Gardner's words of encouragement are acknowledged with much appreciation and humble acceptance. JMM.

PAPER CONTENDS FOR SOUND DOCTRINE

Dear Elder Mewborn,

I received the January and February, 1979, issues of **Zion's Landmark**, which periodical, I am happy to see, stands for the doctrine of predestination of all things, an essential doctrinal standard identifying the genuine Old School, or

Regular Baptists. Those who reject the doctrine (to which all other Biblical doctrine and experience relate) are not perpetuating the "old line," despite their claims.

I am a sinner, looking to Christ for pardon and salvation from sin. We can do nothing, He does it all.

Sincerely,
Jack K. Hays
Garland, Texas 75040
April 19, 1979

BELIEVES IN THE UNCHANGABLE GOD

Dear Brother Mewborn,

I am enclosing ten dollars to renew my subscription to **Zion's Landmark**. Please take what is left over and send it to someone who is not able to pay. We look forward to reading them. There are many changes in the world. I hope I am made to believe in the God that never changes. I hope it is the Lord's will that the **Landmark** stays as old as time. It is a comfort to read. I hope you and your family are well. May God bless you.

A little sister, if one at all,
Irene L. Griffin
528 Church Street
Eden, N.C. 27288
February 6, 1979

EDITOR'S TRIALS

Dear Brother Newborn,

Please renew our subscription for another year to **Zion's Landmark**. Payment is enclosed, and you may use the remainder as your needs may require.

We love you and trust that the God of all grace will bless you in your trials of life.

James H. Rose
Roxboro, N.C.
February 20, 1979

EDITOR'S WELFARE

Dear Elder Mewborn,

I hope this finds you and your family well. We missed you at the Lower Mayo Association. We surely had a wonderful association. I hope you can visit us sometime in our church at Matrimony near Stoneville, N.C.

Brother Mewborn, you will find a check enclosed for ten dollars for the renewal of the **Zion's Landmark**. Please use the rest as you see fit. I enjoy reading it so much and hope I can always take it. May the Lord of all Grace be with you in your trials of life and may He help you to keep the paper going to all who love the truth. God bless you and your family.

Your sister, I hope, for
Christ's sake,

Mrs. Sanford Rhodes
Route 3, Box 154
Stonville, N.C. 27408

October 16, 1979

**PAPER STANDS FOR
SOUND DOCTRINE**

Dear Elder Mewborn,

Please excuse my negligence. Due to sickness in my family I have neglected to send my subscription. Thank you for sending it to me. I enclose a check for \$6.00, which will pay for the year 1979.

I wish you many years of printing the **Landmark**. It is good to know that you still stand for sound doctrine!

Yours in hope,
Martha Carter
623 Lindsey Street
Reidsville, N.C. 27320
May 3, 1979

A WAY OF COMMUNICATION

Dear Brother Mewborn,

Enclosed is check for \$10.00 to renew my subscription for one year to **Zion's Landmark**, and the balance to be used as you see fit. I do hope you can continue to keep the **Landmark** going. To me it is a very good way of communication that I have in hearing from our little band of Primitive Baptist. I know that we are a small people in number, but these people are precious to me. Sometimes, they seem closer to me than even my own kin in the flesh. I just hope I can be kept one in that small number as long as I live. I don't think I worry much about the hereafter. It is "the right now" with its trials and tribulations that bother me.

In hope of eternal life,

Annie Higgins
Pinetown, N.C.
April 17, 1979

LOVES EXPERIENCE

Dear Elder Mewborn,

Please find enclosed a check for \$10.00 to renew my subscription to **Zion's Landmark** for another year. Please use the rest as you see fit. Due to my health and bad weather I have been shut in most of the winter. I enjoy reading the **Landmark**. It has been a great comfort at times to read the experience of others as they have been down life's pathway. They seem so much like my own.

I hope you will be blessed to carry on the good work in the future as you have in the past.

Yours in hope,
Mrs. (D. D) Mattie Hill
Rougemont, N.C.
February 4, 1979

LOVES GOD'S PEOPLE

Dear Elder Mewborn,

I am sending six dollars for the renewal for my **Landmark**. I am late, but the weather has been so bad that I couldn't get to the mail box. I have been taking the **Landmark** for a few years. I don't want to miss a single copy as long as I live. I have had my name on the church book at Pleasant Grove, Patrick County, Va., ever since September, 1962. I hope it can remain there as long as I live.

My daughter ask me one time if I new I was saved. I told her, "no," but I do have a little hope. The Bible says there is none good, no not one.

I am sitting here all alone tonight; my poor husband is in the hospital again. He surely is in a bad condition. He talks so much about dying. I told him the other day that I hope when he leaves this world, he will be at rest. He called me and my sister to his bedside a few months ago and told us whom he wanted to conduct his funeral. He told me a week or so ago that we wouldn't bet to have one of them for he had already passed on. That was Brother (Elder) N. G. Hutchens. He surely was a good preacher.

I love all of the Old Baptist people. I don't get to go to preaching much. I get so low in my feelings sometimes that I don't fele to have a friend in the world. This is getting to be lengthy. I will close. Do as you see fit as to printing it.

A sister in Christ, I hope.

Dora Robertson

Route 5, Box 177

Stuart, Va. 24171

March 2, 1979

**REMEMBRANCE FROM
SISTER THOMAS**

Dear Elder Mewborn, and readers of **Zion's Landmark**:

This will let you and all the readers of the dear paper, **Zion's Landmark**, know that I am with them still in mind and spirit, although I am absent in body from attending the meetings as I use to be able to do. I am afflicted in many ways, including body and especially in spirit. How I long to hear the wonderful Gospel of the dear Saviour proclaimed once more before I go and be no more! Dear people, no one knows, except God in Heaven, concerning the troubles I have experienced in recent months. I know if it were not for God's mercy and love, I would not be here today. There are times that I feel so cast away. My hope seems almost gone. This makes me think that I have no hope and that I have never known the Lord in the pardon and forgiveness of my sins. What grief and sorrows I see! I weep, cry and beg God for His mercy, but it seems that He does not hear my cry. Yet, I feel certain that He has been good to me all the days of my life.

Elder Mewborn, I can never forget the precious people that so graciously received my dear husband, the late Elder Charlie J. Thomas, and me in their kind embrace several years ago as we went amongst them in Va., N.C. and S.C. All of you were so kind and gracious to us and we love you so very much. I want all of them to know that I still love them, I hope, for our Saviour's sake.

I am crippled now and cannot get about much anymore. I do think of the days, months and years that are past and gone and of all the joys and

pleasure that we had in meeting with God's humble poor in singing and praying to God for His merciful kindness to His afflicted and poor people. Charlie Thomas, as he was known throughout this area, was good to me and loved the Baptist people. I was not worthy of his love.

Please pray for this poor sinner, and look over me with as much charity as you can for I am old. I do hope your dear mother, Sister Mewborn, continues well. Much love to you, Susie and the dear children whom we love also.

The **Landmark** is all the preaching I have left except some very old papers that date back into the 1930's, 1940's, and 1950's. They testify of the same truth that is contained in the paper today.

A very unworthy one, the least, if one at all,

Mrs. Lillie L. (C.J.) Thomas
50 Morris Avenue,
Danville, Va. 24541
March 25, 1979

LIKE GOING TO CHURCH

Dear Brother Mewborn,

I want to thank you for sending me the **Zion's Landmark**. I have enclosed a check for another year. Use the remainder as you see fit. Maybe it will help send the paper to someone else. I love the paper and don't want to miss a single copy. It's almost like going to church.

Sincerely,
Mary O. Jones
P.O. Box 93
Pinebuff, N.C. 28373
October 17, 1978

**DESIRES TO BE AMONG
SOUND OLD BAPTIST**

Dear Elder Mewborn,

It is with a most unworthy feeling, that I make an attempt to take up your most precious time. First, I want to say how much I enjoyed the editorial on absolute predestination in the December, 1978, issue of **Zion's Landmark**. Secondly, I hope to believe and enjoy reading the **Landmark** so much. Only by the Grace of God can one believe such a wonderful doctrine. I was glad to find out the difference in these two different beliefs among the Baptist. I have been disappointed by that conditionalist side, but never asked questions.

I recently moved from Alexandria, Va., to Cary, N.C., an outlying suburb of Raleigh, N.C. I would appreciate it so much, if you could tell me, if I am near any of these few Baptist, scattered here and there, the church that believes that the Lord is King and sovereign in every sense of the word. When you can find time, I would be so grateful to you, as it is so hard to find out these things in a strange land.

Very Sincerely,
Mrs. Dewey C. Dean
304 E. Maynard Road
Cary, N.C. 27511
January 10, 1979

ENJOYED HISTORICAL ARTICLE

Dear Brother Mewborn,

Enclosed please find check for \$6.00 for renewal of the **Landmark** for another year. I enjoy it so much. I did enjoy the historical article in the December issue concerning Southampton Church, Southampton, Penn. I was blessed to go to an association in Delaware once that

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was held at Welsh Tract Church. It is one of the oldest Old School Baptist Churches in America.

Hope you and family are well.

A sinner saved by grace, if saved,

Mrs. Alonzo Somers,

607 Maple Avenue

Reidsville, N.C.

March 1, 1979

A VERY TOUCHING EXPERIENCE

Dear Brother Mewborn,

If you find this worthy of the space in the *Landmark*, you may use it. I mentioned in a previous letter of visiting the sick in the hospital and nursing homes. I have had strangers to look at me and ask if I were a preacher. I don't know what they saw.

I wish to tell of an occasion that has grieved me very much and caused me to shed many tears. It still does when I think back on it. In the year 1923, I was working in the furniture factory here in Bassett, Va. One evening, as we were at the supper table, (as it was called in those days, it was a table about 4½ or 5 feet square), my wife and our two boys, ages two and four years, were seated around the table. A heavy gloom (premonition) fell over me with the knowledge that one of the children would soon die. I spoke these words at that moment that we would lose one of the children. I didn't know which one, but knew that it was one that was near and dear to us. After we had finished the meal, I thought, "what have I done?" I have prophesied the death of my own child. This grieved me very much. I went into the woods,

fell on my knees, tried to pray that it would not come to pass, but could get no relief.

About two weeks later we went across the mountain to visit my parents. I had a Ford car that had to be cranked by hand. It was not running good, and as we returned home on Sunday, I had to crank it many times, crossing the mountain. Monday I was sore and was hardly able to work. That evening, when the whistle blew for quitting time and on returning home, the younger boy ran out to meet me, holding up his little hands for me to take him with a big smile on his face. I was so tired and sore. I said, "Walk to the house and you will learn to stay there." He came along behind me, broken-hearted and crying. I didn't know that it was the last time that he would ever come to meet me. But, it was. He came down with measles that went into pneumonia and passed away the next Monday evening, exactly three weeks from the time it was revealed to me that we would lose one of them. How can a person be so forgetful and unappreciative! The older one was also sick at the time, and when my wife saw that he had passed away, (the younger one), she passed out and lay for hours. One could hardly tell that there was life in her.

I went out to a lonely spot, fell on the ground and cried, "O Lord am I to be left alone in the world?" I thought of David's language when he lost his little child, "I shall go to him, but he shall not return to me." II Sam. 12:23. We only had a graveside service for him. I selected Hymn No. 233 in the Goble Hymnbook,

"We shall sleep, but not forever,
We shall rest beneath the trees;
We shall wake to live forever,

In the land where Jesus is."

I helped to sing this song, you can be assured, and it was with feeling. I often think of what Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. No heart is so hard or cold that it can't be softened! "Little children, love one another." See II John 5:2.

An unworthy brother in hope,
R. L. Wright
P. O. Box 325
Bassett, Va. 24055
April 5, 1979

GLAD TO GET PAPER

Dear Brother Mewborn,

I am so sorry to be late with my renewal for our dear paper, the **Zion's Landmark**. I remember meeting you at our association, the Abbott's Creek, at Gaines Grove Church about two years ago. I have been to church only one time since. If I live until December 4, 1978, I will be eighty-seven (87) years of age. I live alone. I lost a wonderful husband ten years ago. He joined the church in May, 1921, and I was blessed in following him the following August.

We were both raised by Primitive Baptist parents. Though they were of the same belief had nothing to do about our being made to love the church. It was alone through the mercies of a wonderful Savior.

I am always so glad when I get my **Landmark**. It is the only preaching that I get to hear.

Please pray for a lonely little sister in hope,

Mrs. Mary S. Beck
Route 5,
Lexington, N.C. 27292
November 22, 1978

JANUARY ISSUE ENJOYED

Dear Elder Mewborn,

Enclosed please find my check in the amount of \$6.00 for which I wish to renew my subscription for one more year.

I continue to enjoy receiving and reading **Zion's Landmark** each month. You have been blessed with the paper, and I trust that you will be blessed to keep on with this work and publication.

May this find you and your family doing well. We are fine and enjoying spring weather out here. I have not seen Elder Jefferson since November, but I hope to visit him again soon, and his dear wife.

This January issue (last received) was full of good writings from many of God's people. I especially liked the article written by R. C. Gaudin of Buies Creek, N.C., telling of his experience.

Yours, in hope,
Bill G. Clinton
P.O. Box 63
Exeter, California 93221
March 10, 1979

"THE LORD IS MY LIGHT"

Dear Elder Mewborn,

Please know that I am one that receives comfort from reading the paper. I wish I could put in words how I feel inside. May God have mercy on you and yours and give you health and strength to continue the paper. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Psa. 27:1.

A brother in love, I hope,
Willie Brame,
Route 3,
Reidsville, N.C. 27320
March 27, 1979

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
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APRIL, 1979

EDITORIAL

THE STATEMENT, "GOD IS NOT THE AUTHOR OF SIN," SHOULD NOT BE MADE IN THE PULPIT

Dear Elder Mewborn,

I am sending you an article that I have written about the statement being made in the pulpit by some of our ministers saying, "God is not the author of sin."

I want you to read it and then see what you think of it. If you feel to do so or should you have a leading of mind, you have my permission to publish it with any comments that you might feel to make in *Zion's Landmark*. Should you feel that I am wrong, please explain it to me in your own way. You do not have to hurry.

My wife and I sincerely hope that these lines will find all of you doing well. We are very well at this time.

Elder Mewborn, we hope you can come to our union meeting this coming fifth weekend (in April, 1979) to be held with East Atlanta

Church, Atlanta, Ga.

With brotherly love,
I hope,
John M. Moon
201 West View Street
Athens, Ga. 30606
April 20, 1979

SOUND ADVICE FROM A FAITHFUL DEACON

I have heard two different Primitive Baptist ministers within the last three or four years make this statement, in the pulpit, "God is not the author of sin."

According to the dictionary the word "Author" means **Creator**, and the word sin is a noun. A noun, according to the dictionary, is: The name of a place, person or thing. Therefore, we know the word sin is not the name of a place or person, so it necessarily has to be a **thing**.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not any thing made that was made." John; 1st Chapter 1st, 2nd, & 3rd verses.

Therefore, if God made **all things** that were made, as the fact above has established, sin is a thing. Then who made sin? He (God) made it for a specific purpose. There is **no one** that is **over** or **above** Him in this entire Universe. There is **no one** that can even pass judgment of what the absolute God has made, has done, or will ever do now or in the future. His ways are so high above man's ways until he (man) has no right to even think, much less say, that He (God) did wrong. He (God) cannot do wrong; whatever He does is right, regardless of what human beings may say or think about it.

"For this is the word of promise,

At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (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. What shall we say then? Is there unrighteousness with God? God forbid." Rom. 9:9, 14.

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; All things were created by Him, and for Him: And He is before all things, and by Him all things consist." Col. 1:16, 17.

"Oh 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 who hath been His counsellor? For of Him and through Him, and to Him, are all things: to whom be glory forever. AMEN." Rom. 11:33, 36.

There is no scripture, that I can find in the Bible, that will back up such a statement, "God is not the author of sin," and I feel to say that all of us should refrain from making such statements when we cannot prove them by the scriptures.

The above is what I believe about that statement, just quoted, and I wish our ministers would refrain from mentioning it, especially in the pulpit.

In brotherly love,

I hope, I remain,
John M. Moon

EDITORIAL COMMENTS

Our hearts are made grateful in knowing that we still have left among us today faithful brethren, such as our dear Brother, John Manly Moon, who is not afraid to come forth speaking the truth in love.

I am well aware of the fact that the statement, "God is not the author of sin," so to speak, has long since been a "scarecrow in the garden," (a scarecrow is defined as "something frightening but harmless") as this point relates to or has reference to the doctrine of God our Saviour. Yet, God has given some (as in the case of Brother Moon) to see through the "scarecrow" (that there is nothing from which to run), while speaking the truth in love without the fear of man. God said that "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with good and gladness." Acts 14:17. This will be true until the end of time.

It would be good to look momentarily at the historical background of this statement, its origin, and, perhaps, also at the doctrinal or spiritual implication of meaning, etc. Let us now do so briefly.

Historically speaking, the term or expression, "God is not the author of sin," was unheard of for many hundreds of years (from the beginning of time or creation) until the year 1689 A.D. The late Elder Sylvester Hassell, noted church historian, recorded that God created Adam in the year 4,004 B.C. Therefore, it was one thousand six-

hundred and eighty-nine years after the death of Christ and His apostles that this expression appeared on the scene of time, or 5,693 years since the beginning of time that also included the age of the prophets. It was in London, England, at this time (1689 A.D.) that a group of Elders and brethren got together and drew up a document called or known as the "London Articles or Confession of Faith." We would like to say in this connection, that, no doubt, the intentions of these men were good. Good intentions like morality, however, are not good enough when it comes to Godly inspired scriptures and revealed religion. For all morality is not religion, but all true religion embraces morality. The people who drafted this document were men, and, like all of Adam's race, were subject to error or mistake. There has never been but one divine or sacred, perfectly written Word, and this expression is found recorded between the lids of a book, commonly called by men in today's world, **The Bible**. According to that Word or scripture Christ had twelve Apostles and to this day there have been no successors to any of them. Neither will there ever be, and what God inspired them to write (including the prophets) in the way of scripture or the written word will never have any alteration or replacement, despite all attempted revised versions, man-made revisions, and man-made interpretations.

Since we have briefly touched on the natural or historical origin of this statement, "God is not the author of sin," let us look briefly as to its measurement against spiritual truth or the revealed doctrine of God. The word "negative" is simply

defined as follows: to deny the truth; to refuse assent; to turn down or to deny, etc. The word "**positive**" is defined as follows: formerly laid down or imposed; expressed clearly or peremptorily; fully assured; incontestable; **unconditioned**; actual existence; not fictitious, etc. From a negative standpoint, let us look at this matter from an extreme Armenian viewpoint. Just suppose that God made Adam able to stand or liable to fall (in the Garden of Eden) and left it up to Adam and Eve's so-called free-will (as commonly believed by the world at large today) to have obeyed or disobeyed, so far as His command to Adam was concerned. Then after the transgression God just up and decided to send His Son, Jesus Christ, into the world, offering Him to save any and all that would accept Him, again leaving the decision of all the members (or offspring) of Adam's race to accept by free-will Jesus Christ, or by rejection the choosing of their own eternal damnation. To accept this belief would be "**negative**," as already defined above. In this viewpoint Jesus could not have stood as a Lamb slain from the foundation of the world, as so judiciously taught in the written word or scripture.

Either the eternal God is omnipotent, omnipresent, omniscient, and omnificient in characteristic of His power and Glory in every respect or He is weak, deficient in power, mind, and knowledge, wanting and in need of some form of help or assistance. There can be no middle ground, no compromise, no half-way truth. It is all or nothing! What would have been the reason in God's eternal mind for His Son having to stand slain as a Lamb from the foundation of the world, had He not

predestinated the entrance of sin into the world? He either did predestinate all things to come to pass or He did not predestinate all things to come to pass. To accept a part of each of these statements and reject the other portion of each statement would leave His status as a half-way God, a God of half truth, half knowledge, etc. There is no such thing as a half-way God, half-way truth, etc.

It seems that so many feel that this statement should be made in an effort to defend or protect God from any relationship with sin. This does not have to be done because the **God of Truth** needs no defense or protection. He is His own defense, quite capable and fully able, not only to defend His cause, but His people, whom He chose from or before the foundation of the world, and man can give Him no glory because all of the glory is His in the first place. Ist John 3:9 records, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Does this scripture not tell us that there is no sin in God? "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 14:9. Another has said, "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32:4.

What poor blind man cannot see in this matter is that when God (in His eternal mind before time or worlds began) declared the end from the beginning, and from ancient times the things that are not yet

done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). He also purposed and predestinated the fall of Adam in the Garden of Eden by His use of a creature that He had made, called "the serpent." "Now the serpent was more subtle than any beast of the field which the Lord God had made." Gen. 3:1. Man went down into sin, degradation, death and ruin. In this fall He sent all of Adam's race by nature a "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 Thes. 2:11. The world by nature and in the name of false religion has been in this lost condition since Adam and Eve were driven from the Garden. This does not altogether apply to the church, however.

When it comes to His Church, His spouse, The Bride, the Lamb's wife, He authored them a precious thing in His beloved Son called **PEACE**. The origin of this peace was in His Son (The Word) before the foundation of the world. The Lord Jesus Christ said to His Church, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14:27. Speaking of His Church, Paul records, "God is not the author of confusion, but of peace, as in all churches of the saints." Yet, we must remember that He (God) authored confusion unto a dying world. Today, in our churches, the very first item of business that is transacted or acted upon in almost every conference is, "To inquire for the (1) peace, (2) welfare, (3) health, (I have heard churches that used each of these three words in

their conferences) of the church. This fact plainly shows that the church is separated from the world (as a Wall of Fire); because a truly gospel established church will not commune when it is not in Peace or Gospel Order.

About three years ago, while returning to our homes from a church meeting in a distant state, a very dear, highly respected and able gift (we were traveling together at the time) said to me that to imply or say that "God is the author of sin" gave the world the privilege of saying that the Primitive Baptist could use this expression to cloak and hide their trifleness and ill-conduct behind it. As I stated then to him and do again at this time, the world and the church are two different orders together. The scriptures themselves were not addressed to the world, but rather to the generation of Jesus Christ. The feelings and judgment of the world are not to be considered in this matter from a doctrinal standpoint. Paul said, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, etc." 1st Cor. 1:19,20,21. It is not a matter of pleasing the world with His people, but rather that burning desire in His peoples' hearts that they are of His own good pleasure. I would say in this connection or vein of thought that no regenerated, born-again person, (one who has received pardon and forgiveness of sin and

hope of eternal life) is going to get out into the world, have a big time (after receiving this hope in our Lord and Master) and then turn around and say "God predestinated it." A God-given fear, implanted within his heart, will prevent him from thinking such a thing, much less saying it. If he does, he is yet in his sins, has not been raised with Christ in the power of His matchless Glory, and everlasting dominion and strength. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1. Don't think for one moment but what the greater desire of a truly, spiritually born child of God will be on those things above and not on those that are beneath, if he has been raised with Christ. Experience will have given him that perfect hatred of sin that dwells in his flesh and he will be made to love God and His chosen people with an everlasting love. He will also be made to hate the principle of the world that also dwells in his earthly members and that which is around him at large, realizing at the same time that the world has not the power to improve or rehabilitate itself on a permanent bases in the slightest. Once reported to any gospel church, in order, a member whose conduct has fallen into ill repute or questionable character will be called into immediate account.

I often think of my late father whom I loved dearly (who passed away in 1975) and of our relationship when I was a child and in my teens,

growing up. He did many things that I did not understand. Oftentimes, at my behavior his wrath would come forth and I would feel the sting and pain of his rebuke. I did not question his verocity, his intentions or meaning of certain acts for I knew better than to do so. Likewise, it is true in our relationship with our heavenly Father. There are many things according to His divine will and purpose that we do not understand, that are passed our finding out, yet we do not, we cannot, and we dare not question Him.

In conclusion I would like to quote from the language and pen of the late Elder Gilbert Beebe, first editor and founding publisher of the *Signs Of The Times*, who spoke most accurately along the lines that I have attempted to do so above.

“If anything was left upon uncertainties, everything must have been equally uncertain. If the smallest atom in creation were suffered to fly at random in the full sense of the word, God Himself not knowing where, or when it would light, it would prove what cannot be proved, viz: that God is deficient in knowledge. **THE OMNISCIENCE, AND THE PREDESTINATION OF GOD MUST STAND OR FALL TOGETHER: THEY CANNOT BE SEPARATED.** We are confident that both exist in glorious harmony in the mind of Him who has declared the end from the beginning, saying, My counsel shall stand and I will do all my pleasure. See Isaiah xlv. 10. The doctrine of Absolute Predestination, when rightly understood, does not involve the idea of man's acting involuntarily in sin; nor does it exonerate him from accountability; this may be

discovered by noticing the following examples. The crucifixion of Christ, the abduction of Joseph, together with many other circumstances recorded in Holy writ. “For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilot, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” Acts iv. 27. “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands crucified and slain.” Acts 11:23.

“The brethren of Joseph had no knowledge of the purpose of God when they sold him to go down to Egypt. They mean't it for evil, but God ordained it for good. When the Jews persecuted the disciples of our Lord Jesus into strange cities, they knew not that God had ordained this very method of sending His chosen servants everywhere preaching the word. And amidst the abounding abominations of the present day, it is our consolation to know that God has ordained “The wrath of man shall praise Him, the remainder of that wrath He will restrain.” Psalms lxxvi. 10. We need only to understand this precious doctrine, and we shall most assuredly love it. The child of God exults in the thought that death and hell can do no more than what our Father please.” End of quote.

In my final statement of this article on this subject I would like to make the following comparison as it relates to the subject matter and topic of this article. Today in the manufacture and processing of food, scientists have developed a modern process to improve the state and

quality of food products by adding certain elements called "preservatives or additives." These "additives or preservatives" are made from certain chemical elements. Some people are so selective about their eating that they read every label on every store-bought food container and these same people reject most, if not all, food products and foodstuffs that contain these ingredients. (The reason I know this is because I have seen them do it). Scientists, working for our government, have even branded some of these ingredients as being very dangerous to one's health, citing the eminent possibility that they will cause cancerous and malignant conditions that will eventually lead to the destruction of one's health and ultimately to death. So, it is with the addition of foreign ingredients to the doctrine and Word of God, as laid down and taught in the scripture. Likewise, we have faithful brethren like Brother J. Manly Moon and many other faithful Baptists who are very selective and particular about their spiritual diets. They are not interested in "additives and preservatives" that might eventually lead to the destruction of their spiritual health and by attempting to digest same, could even lead to death. The only alternative to be rid or purged of such is a spiritual nausea which one had rather not experience, if avoidable.

More power to Brother Moon and those like him, who will not deny the truth. As the late Elder T. Floyd Adams, former editor of this paper for nearly twenty years once said, "when we have once denied the truth, our next step is to begin fighting it. Then is when we are really and truly in trouble." End of

quote. May God bless us to speak straight forwardly from the center of our mouths (from the heart) at all times and not from the other corner of the mouth several weeks later, but as the Apostle Paul expressed to the Corinthian brethren, "beholding this self-same thing, that ye sorrowed after a Godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." May this paper, the *Zion's Landmark*, ever be kept from denying the Doctrine of God our Saviour for Jesus has said in so doing "whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33. May God keep us among that number for whom His Son prayed to Him saying, "lead us not into temptation, but deliver us from evil," for He is the only One that can do this.

J. M Mewborn,
April 27, 1979

**OBITUARIES, MEMORIALS
AND MEETING NOTICES**

OSCAR LEE HAWKINS

We, the church at Flat River, Person County, N.C., wish to bow in humble submission to the will of our Heavenly Father in removing from our midst our beloved Brother, Oscar Lee Hawkins, age 67. He was a Person County, N.C., native, but had lived at Elon College, N.C., for thirty-five years.

He was born September 14, 1911, and departed from this life March 2, 1979. Brother Hawkins was married to Anna Bell Gates on February 22, 1935. He united with Flat River Church, along with his wife, in April 1977, and was baptized the fourth Sunday in May by Elder L. P. Martin. He was a faithful member, always ready to lend a helping hand

when needed.

He is survived by his wife and three sons, Donald Lee Hawkins and Billy Jerome Hawkins, both of Burlington, N.C., and Jimmy Beam Hawkins of Durham, N.C. Also, one sister and two brothers along with four grandchildren survive.

Funeral services were held at 3:00 p.m. Sunday, March 4, 1979, at Lowe Funeral Home Chapel by his pastor, Elder L. P. Martin and Elder Richard Barham. Burial was in Pine Hill Cemetery amidst a large gathering of relatives and friends with a beautiful array of floral offerings.

Therefore, be it resolved, first, that we the members of Flat River Church extend our heartfelt sympathy to his bereaved family; may the Lord of Mercy reconcile them to His will; second, that three copies of this resolution be made. One for the church record, one for the family and one for publication in *Zion's Landmark*.

Done by order of the church in conference on Saturday, March 24, 1979.

Elder L. P. Martin, Moderator
Johnnie Oakley, and
Malissa O. Allen, Committee

GEORGE C. BROWN

We the members of Mount Pleasant Church, Lee County, South Carolina, bow in humble submission in the death of our beloved brother and esteemed member, Brother George C. Brown. He had been a faithful member of our church for thirty-eight (38 years).

He was born May 28, 1886, and passed away on June 12, 1978, making his stay on earth, 92 years. He was a World War I Veteran. He is survived by his wife, Mrs. Lula Beasley Brown; three sons, Murdic, Ardis, and Zan Brown, all of Sumter, S.C.; one brother, Mr. Newton Brown and one sister, Mrs. Eula B. Smith, both of Bishopville, S.C.

His pastor, Elder J. H. Carter, and Elder McLane Horne conducted his funeral service. He was buried in Mount Pleasant Church Cemetery.

Done by order of the church in conference March 11, 1979.

Elder J. H. Carter, Moderator
Sister Lucille Beasley, Clerk.

MARY ELLEN JERNIGAN

It has pleased our Heavenly Father to remove from our midst a dear one whom we loved very much. It is with a sad heart that we attempt to write this obituary. Sister Ellen (Jernigan) was a dear aunt of the writer whom she loved very much as a child and also as an adult for many years. She was a person who was loved by many people, especially by those of us at Primitive Zion Church, Harnett County, N.C.

Aunt Ellen was ill for about two years before she was called away to rest (we believe) in the arms of her Lord and Saviour Jesus Christ. She had visited among the Old Baptist for many years. We saw her many times shed tears of joy as she was filled (we believe) with the spirit, as she listened to the dear elders proclaim the doctrine of Salvation by the Grace of God. We believe that she bore the fruit of a good Tree. Aunt Ellen made a confession of her faith before the members of Primitive Zion Church while we were gathered there at the rest home to sing and to hear the word preached. She asked for a home with us and was received into the fellowship of the church on this confession and her experience.

It pleased the Heavenly Father to take her from us a short time later before the desire of her heart, (to be baptized), could be performed. We believe that she was baptized with a greater baptism by the Almighty God. We, the members of Primitive Zion Church, feel a great loss at her going, but we feel that our loss is her eternal gain.

Sister Jernigan was born October 25, 1896, to the late Joseph A. and Martha Wood Holmes. She was married to Earnest B. Jernigan October 14, 1914. He preceded her in death. To this union were born eight children, three boys and five girls. They are Ralph E. and Linwood of Dunn, N.C., and Harold of Hiland, California, Mrs. Ruth Williams, Mrs. Mildred Weaver, Mrs. Inez Hawley all of Dunn, N.C., and two daughters who preceded her in death. There are thirty-four grandchildren, eleven great-grandchildren and a host of friends who are left to mourn her passing.

Her funeral was conducted at the Rose Funeral Home Chapel at Benson, N.C., with

Elder T. Allen Johnson and Pastor Ralph Byrd officiating. She was laid beneath a beautiful mound of flowers at Devotional Gardens, Dunn, N.C.

Be it, therefore, resolved that a copy of this obituary be sent to Zion's Landmark for publication, one retained in our church records, and one forwarded to her family.

Done by order of the church in conference at the November Meeting, 1978.

Written by Mazelle Strickland
Elder T. Allen Johnson, Moderator
Mazelle Strickland, Clerk

Brother C. W. Wood,
Sister Sarah Godwin, and
Sister Mazelle Strickland,
Committee

SALEM ASSOCIATION

The Seventieth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Wolf-Island Church on Saturday before the third Sunday in June and continue through Monday, the dates being June 16, 17 and 18, 1979.

Wolf-Island Church is located in Rockingham County, N.C., two miles north of Reidsville, N.C., just off Business U.S. 29 near the Radio Tower. Follow the best routes to the intersection of N.C. Hwy. 14 and Business U.S. Hwy. 29 located on the northeastern edge of Reidsville. From this intersection follow Business U.S. 29 North $\frac{1}{2}$ mile to a paved rural road that turns left between an Amoco Service Station and the Radio Tower. Turn left and proceed $\frac{1}{2}$ mile to the church on the left. There will be a marker on Business U.S. 29 at the turn.

We desire to invite all our corresponding brethren, sisters, and friends to attend our Association. Our prayer is that God will continue to keep us in peace, love, and sweet fellowship.

John T. Lee, Clerk
1956 East Webb Avenue
Burlington, N.C. 27215
Phone — 919 226-5686

LOWER COUNTRY LINE ASSOCIATION

The Seventy-Third Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, beginning June 30th at 11:00 A.M. and continuing through July 2nd, 1979, at the permanent meeting site near Surl Church, five miles East of Roxboro, Person County, N.C., just off Highway 158. Stories Creek Church has agreed to entertain at this session.

Elder Wallace Oakley was appointed at the last session to preach the introductory sermon and Elder L. P. Martin was appointed as his alternate.

A cordial invitation is extended to all believers in the doctrine of Salvation by Grace to come and worship with us in these meetings with a special invitation extended to our ministering brethren.

Reuben Bowes,
Association Clerk,
Roxboro, N.C.

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Mount Pleasant Church, near Bishopville, South Carolina, on the fifth Sunday and Saturday before in July, 1979, the dates being July 28th and 29th, 1979. Services will begin, if the Lord will, at 11:00 A.M. on Saturday and 10:30 A.M. on Sunday. Our brethren are invited to visit us.

Directions to Mount Pleasant Church are as follows: Those traveling South on U.S. 15, go 9-10's of a mile past the John Deere Dealer at the Southern edge of Bishopville, S.C. Turn right on hardsurfaced road. Go two miles, then turn left to church. Those traveling Interstate 20, turn North on Highway U.S. 15, go 6-10's of a mile; turn left on hardsurfaced road; go two miles, then turn left to church.

J. D. Wright, Union Clerk
110 Williams Street,
Tabor City, N.C. 28463

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VOL. CXII

MAY, JUNE, 1979

NO. 7

PSALMS
CHAPTER 26

Judge me, O Lord; for I have walked in mine integrity; I have trusted also in the Lord; therefore I shall not slide.

Examine me, O Lord, and prove me; try my reins and my heart.

For thy lovingkindness is before mine eyes; and I have walked in thy truth.

I have not sat with vain persons, neither will I go in with dissemblers.

I have hated hated the congregation of evil doers; and will not sit with the wicked.

I will wash mine hands in innocency; so will I compass thine altar, O Lord.;

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Gather not my soul with sinners, nor my life with bloody men:

In whose hands is mischief, and their right hand is full of bribes.

But as for me, I will walk in mine integrity; redeem me, and be merciful unto me.

My foot standeth in an even place: in the congregations will I bless the Lord.

EDITOR

ELDER J. M. MEWBORN

WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK

PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MAY AND JUNE NUMBERS OF ZION'S LANDMARK COMBINED INTO ONE ISSUE

In the interest of trying to catch up with the printing and publication of the paper, we are combining the above two issues, hoping that it will help us to this end. Our current number of pages per issue is twenty-four; however, we are extending this issue by eight pages to a total number of thirty-two pages. We can only beg for your understanding and indulgence, as we have had to do before, at this time as we continue doing our best to get the paper published and to keep it in circulation.

Thank you.
Editor

A FAITHFUL STALWART SPEAKS OUT

Dear Brother Mewborn,

The following thoughts have come to mind.

So far God had never blessed me with sufficient understanding of the scriptures that might justify me in trying to explain what, sometimes, I think I might see. Therefore, I do but very little writing. I had rather space be taken up by others that have been more wonderfully blessed. I have been knowing the Old Baptist all my life. I have been connected with them since the year 1921. I hope I love all of them. Anyone of them in his worst estate is much better than

I am. I have never proved to be of any value to them; likely, I am more of a hindrance. Due to health conditions I haven't been able to be among them but three times since 1976. The little place of my worship is 135 miles from Ft. Worth, Texas, and I am afraid to get that far from home. I am now 95 years old. So, I guess my meeting days are about over. I live alone. All preaching that comes my way is on paper in the *Zion's Landmark*, that, through the goodness of others, I am permitted to read, for which I by no means feel worthy thereof.

I live here in this city that boasts of a population of 400,000 people. Myself, Elder U. V. Wallace, Brother Williams and a young lady Brother U. V., was telling me of (who lives in some part of the city here, I forget where) are all that we know anything about who acknowledge this truth, just the four of us. Brother Wallace comes over to see me once in a while and when some of the others from other parts he brings them over to see me. I hope that I am thankful that the hope that I am thankful that the Lord, in His goodness and mercy, gives this dear brother a mind to be so good to me.

I enjoy reading our family paper. The letters the brothers and sisters write have the sound of the old bell that shuns not to declare, the whole counsel of God, which is my meat and drink. It is food, drink and manna to my hungry soul, and what

might be additional strength to my faith and confidence is to observe how close our little paper, the *Zion's Landmark* observes the exhortations of the truth, speaks true the things which become sound doctrine, not to make sound doctrine for the doctrine is already sound, but, meaning by this, to speak words agreeable to the doctrine as it is in Christ Jesus, the Lord. Jesus is all the doctrine there is in the Bible and when one of God's little servants is blessed with light and liberty to preach Jesus and Him crucified, he has preached all that can be added to sound doctrine. As it has been said, "Jesus preached all the doctrine there is in the Bible in its every tenet." This embraces Salvation by Grace and grace alone, with eternal and unconditional election. Predestination then follows in its fullness. Jesus Christ, the everliving, everlasting Son of God, with the resurrection of the dead, both the just and unjust is the solid foundation of it.

As I said, when Jesus is preached in His fullness, He will be set forth as the Author and Finisher of our faith, the Captain of our salvation who hath saved us with an Holy Calling, not according to our works. That is, not according to our obedience or disobedience, but according to His own purpose and grace given us in Christ Jesus before the world began. The Father chose His people in Christ Jesus, not out of Christ Jesus. And finally when His little flock gets to heaven, they will be in Christ Jesus and none other place. It is there they will share the same glory that the Son had with the Father before the world began.

I am a bad writer. I cannot keep

the thoughts of the subject connected.

(Elder) W. A. Little
3926 Carnation Street
Ft. Worth, Texas
December 9, 1978

HISTORICAL AND SPIRITUAL

There is a verse in one of the Hymns we use quite frequently today in our worship services that reads,

"Be life's pathway smooth or stony,
Let my faith still cling to thee;
Be life's future bright or stormy,
Oh my Father, lead thou me."

(No. 307, Goble's Selections)

How very true are these words when applied to the experience of Sarah Hamilton, widow of Alexander Hamilton, a prominent citizen and eminent merchant of Charleston, South Carolina, who was murdered by the British (Cornwallis' Red Coats), during the Revolutionary War.

The above incident (and similar ones) of a man and his wife's high estate with prominence in natural life can and does often lead, according to the purpose and predestination of God, in bringing to pass marvellous wonders as it (the incident, though small in the eyes of men) relates to God's people and His Church. How true the experience and life of Sarah Hamilton illustrates the spiritual meaning of the Apostle Paul's words, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God

chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." 1st Cor. 1:26-29.

Alexander Hamilton, husband of Sarah Hamilton, was murdered by the British Army during the Revolutionary War in Charleston, S.C., and their home immediately afterward was burned to the ground by the same British troops. What followed in the life of Sarah Hamilton for approximately thirty years (she died in 1806) is one of the most remarkable recorded statements of experience ever left on record to my knowledge. I would that the young generation today, those who have, no doubt, been brought through similar experiences during the troubled times of our nation in the past decade (especially since the close of the Vietnam War) could read it. Perhaps, it would be of comfort to some of them.

This article has been published throughout the existence of *Zion's Landmark*, a period of 112 years, on an average of once every twenty to thirty years. It has not been published in the past twenty years or more. Therefore, it is with much pleasure that we are having it republished again at this time, believing that many of our current subscribers and readers have never read it; also, that many will (by reading it) be encouraged thereby in the journey of life here.

J. M. Mewborn

**LIFE AND EXPERIENCE OF
MRS. SARAH HAMILTON
(Republished by Request)**

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places;

and yet, comparatively speaking, but few persons have ever persued it, and such as have, will be compensated for looking over it again. The rich display of the sovereign grace of God, exhibited in the experience of the subject of narrative, will interest every serious reader.

I was born in Frankford, in Germany, in 1745. In the seventh year of my age my father came to Charleston, in South Carolina. His name was George Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about sixteen years of age, when I was married to Mr. Alexander Hamilton, an eminent merchant, who in the contest (Revolutionary War) between Britain and America, was shot dead in his own house, which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating on my misfortune, my best friend with all our substance snatched from me, as it were, in an instant, created in me a new and awful sensation, which is beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants, with all the accommodations that they could yield or afford. He offered to make me his heir, and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with the enjoyment of all the comfort this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning, and thus passed through some lonesome days and wearisome nights for a considerable time. At

length, being desirous to obtain some relief, I went to a theatre or play-house, where I saw divers plays acted on the stage, and one in particular exhibit General Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful effect that I nearly fainted. The shortness of life, and certainty of death, the faded nature of all worldly enjoyments were then plain to my view, and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy, and with pensive mind and wearied limbs, I fell asleep and dreamed.

(Although some people may make light of all dreams, yet, I would beg pardon for inserting this, for it was peculiarly interesting to me, however foolish it may look to others.)

I thought I was in as beautiful a place as I ever saw; where there were all the most truly delightful and fashionable things in the world; also cards and dice, plays I had been familiar with in my younger days. We drank wine out of golden bowls, and had everything the world deems delightful. I sat at the card-table with an Episcopalian priest, and took a golden bowl, and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people, dressed in white robes, with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven joining their songs with them. The melody, union,

and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked black and very disagreeable, and myself likewise. I then said to them, "I must be gone." As soon as I rose up I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone, and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornaments in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire, and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The Captain of these shining ones then came to me and said, "Lo, ye see a beautiful place?" I answered, "Yes." It was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful Man asked me if I saw the golden seats. I told him I did. He told me I should have one of these seats provided I conquered my enemies. And I went with the greatest joy expressible, and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible

for me to get to the palace. As I made a turn to go back the ground gave way from under me, and I fell into the dismal pit, but happened to hit upon this beam and there I sat three days. Then there came another man from these shining ones and asked me what I was going there. I told him the pit was deep, and I could not get out, and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end of it. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold, nevertheless, for this was Christ the Rock. I got hold of it with both hands, and to my inexpressible joy, was immediately out of the horrible pit. I then awoke, and behold, it was a dream.

After some months' meditation on my dream I fell asleep, and dreamed the same dream over again, and also a third time. This brought me to such serious reflections that I hardly dared to sleep at all, yet was at a loss for the interpretation of my dream. I arose very early one morning, and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months, there came a gentleman from Georgia to visit me. He was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and

myself to visit him, and see his plantation. Accordingly we all went together, and beheld his situation, which was truly elegant. His house was very large, and ornamented inside and out; on the top there was a balcony, and summer seat therein. As he led me to the summer seat, I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me, he brought me just such a headdress as I dreamed about, and it pleased me. We concluded to marry, and appointed a certain time when the nuptial ceremony should be solemnized.

But about that time there was a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power, I would have soon banished them out of my sight, and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was going to be dipped by a man who looked more like a hangman than a priest. This much displeased me. I immediately replied, that I wondered why such a gentlemen of note would suffer such fellows to go about the country cheating poor, ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed that day to visit him. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place that I saw the minister, and knew immediately, although I had never seen him

before, that it was the same man I saw in my dream that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind that I was as one thunderstruck. He was the very one whom I saw among the shining throng of happy people, and I among the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony, I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great that people discovered it, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled: I fainted and fell to the ground. They lifted me into the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people. Some swore they would kill the minister, because they supposed he had bewitched me, and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either, for it appeared to me he had helped me to commit the un-

pardonable sin. I told him to begone quick, and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself nor let others, and as he was turning to go from me, my aunt told him not to mind what I said, for I was crazy. Then the minister began to weep to see me in such a condition, and advised my uncle to send for the Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister came, they set victuals and drink on the table for him, but dared not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me, and ask me how I was. I told him I was a poor, miserable, lost and undone creature. He told me if I was lost, I was one of those very persons whom Christ died for, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin. He said he thought it was my mistake, for I did not know enough. After he had talked some time, he put his hand into his pocket, and took out the New Testament. It was the first I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all. He said God willing, he would see me again tomorrow. I said, "Pray, sir, don't forget me!" And when he saw me so afflicted, he said, "Shall I pray for you before I go?" I answered, "Yes." "What shall I pray for?" He asked. I told him to pray that the Lord might

have mercy on me. With these words he seemed affected, which gave me to understand that he thought there was no mercy for me. But he knelt down and prayed. I knelt also, and when he spoke of the spotless purity of God, before whom sinless angels veiled their faces, crying, "Holy, holy, is the Lord God Almighty," (Rev. 4:8), and that the holiness and purity of God filled immensity, I thought it was impossible that I could have mercy. And when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty, which circumstance most readily applied to my case. I thought I was the very servant. Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown, to gratify the malicious rage of wicked men and devils. I thought he died to save my life, and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how he could die for so many. But when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he were alone, I by similitude un-

derstood the mystery, that, although Christ died for many, yet each one had a whole Saviour. I then saw that God could be just, and justify him (the ungodly) that believeth in Jesus, even such a wretch as I am. In this view no tongue can tell the ecstasy of joy that I was the subject of. My distress left me, and I could give glory to God with all my heart. I longed to praise Him with every breath. My prayer was, "Lord, what wilt thou have me to do? Lord, speak, for thy servant heareth."

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, "Dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour." My uncle then shut the door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptized of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour before men. The next day the minister came, as he told me, with the man who he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take Him for my Prophet, Priest, and King; that I felt determined to obey Him in all things; that I thought His laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister that he was overjoyed, and told the other man that yesterday was the first time that ever I heard anything read from the Bible. "And now she is able to teach me," he said. "Glory to God in the highest, for He teaches as never man taught; neither is heavenly instruction dependent on

human education." I then asked if he was willing to baptize me. He told me he was glad of the opportunity, if I desired it. It old him I longed to follow my Lord and Master down to the banks of Jordan, and that he would have to send for me, for I could not go to the place myself. He told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the waterside, I related the dealings of God with me, which account proved instrumental in God's hands of awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's, but behold, he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, "he that would live godly in Christ Jesus, must suffer persecution." II Tim. 3:12.

I was disowned by all my former friends and relations in that place, and the minister, seeing me in that distressed situation, pitied me, and told me as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away, and paid my board for three weeks; at the end of which time he came again, and baptized those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace in their hearts, and also brought a carriage for me to go with him to North Carolina, where I lived among His (God's) people three years; and a happy three years to my poor soul, though rejected by my natural relations. Yet, I think I had daily communion with friends and relations, even Jesus, who was to me the chiefest among ten thousand,

and One altogether lovely. I really enjoyed the peace of mind which the world can neither give nor take away; yea, this peace was like a river flowing from the Hand of God. So great and inexpressible was this peace and happiness I then enjoyed, that all other happiness looked extremely despicable and unworthy of my attention. The world, with all its gay and enticing charms, courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God, than enjoy the pleasures of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt. See Hebs. 11:25. Yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter, and I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, (Psa. 84:10), and at the same time being possessed of all the pomp, grandeur, and affluence that this world can afford. I think, therefore, that, however, unworthy I may be of such honor, I wish to encourage and exhort all who knew not these things by happy experience, that they would have the greatest of all blessings to receive it for themselves. You may think it strange that I talk as I do, but O, my friends, I long for your happiness, long to see you rejoice in the hope of the glory of God; yea, I long to see the saints on earth, join their rejoicing songs of Heavenly praise to God with the seraphic angels in heaven at the news of the return of one more prodigal.

After living about two years in North Carolina, as I observed, I

began to think of my father and his family, all buried in misery and popish superstition, and willfully ignorant. I thought if it were possible, in case I could see them, that I might be an instrument in God's Hand, not to show by way of divine Revelation, but of leading them to a consideration of the folly of their ways. I, therefore, felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I, in a dependent situation, knew that if he had not lost his former regard for me, he would help me, notwithstanding our differences of opinion, and that he would delight to have me live with him. When I told my intentions to the brethren, they told me that I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard their expense, for they had as much maintain me as one of their own children; for they said we were one, but still, if I could not content myself to stay, that they would help me, which they did. I thanked them, and took my leave. I rode in a carriage, and the driver conducted himself very disagreeably and unbecomingly. I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a child of God, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for He knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my

father's house, where I stopped in hopes that my father would send for me to come home. The next day my brother came to the house where I was, and the women of the house told me. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and, therefore, went to meet him, and held out my hand as a token of friendship; but, shocking to relate, I saw in his face signs of disapprobation. He frowned, stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother, you may well think, excited powerful sensations in my mind; to be disowned by my brother and called a heretic. Now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was one who had been called a Christian, and if so, it would become me to act like Christ, "who, when He was reviled, reviled not again; when He suffered, He threatened not, etc.," 1st Peter 2:23. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I, through grace, was determined to do. But Satan tempted me to give up my determination to live devoted to God, and I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of it, than I took up my Testament which my brethren had

given me, and had a desire to read some directions from God what to do, and the first sentence I read was, "He that forsaketh not father and mother for my sake, is not worthy of me." (See Luke 14:33.) Immediately, I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless, I thought I would go to the Romish church, where I might see my father, and that he might see me also, peradventure all his parental affections were not lost, and when he saw me in a reduced state of poverty and distress, it might possibly affect his heart; I accordingly went, but O, how my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly content myself. As soon as the exercise was over my father came out. I went to him, but was so overcome that I could not speak for sometime. At length I recovered strength, but could not forebear screaming, and fell down before him. But instead of exciting pity in him, he turned from me, as from a heretic unworthy of his notice, and would say nothing to me. I then went home again, and hired my board for a short time with what money I had left which my brother had given me for the expenses of the journey. Soon after, my father whom I still hoped had not lost all regard for me, sent a gentlemen to me, who addressed me in the following language:

"Mrs. Hamilton, your honored father sent me to state to you the condition on which he will receive you as his child again, and forgive you all your past disgraceful folly, which should not once be mentioned

against you. In case you comply you must return to the church from whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and Christianity, as many call it, and you shall become his beloved daughter, but if not, you must expect nothing from him, not even to own you as a daughter, for he is determined to disown you in case of your obstinacy."

I told the gentleman that it was impossible that he should disown me, for my name was on the Bible (family) record with the rest of his children, and also that my looks so favored him that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered I must of a necessity leave that place soon, for my money was all spent, and where to flee I did not know, being destitute of any Christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind. I feared I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation of which I spoke before concerning my going back to the Romish church with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved with great indignation. However, my father was unwilling to give the matter over without another trial to reclaim me from heresy, as he named it. He, therefore, employed a Romish priest and a certain Mr. Smith, who lived near me at that time; crafty men, indeed, there were! I had already lived there until my money was

about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to whom to tell my troubles, I had none but God to whom to appeal for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject whatever. In this forlorn situation where to go or what to do I could not tell. One consideration still comforted me. I viewed God to be my Friend, and would deliver me out of all my trouble in His own way, so I felt willing to place my dependence on Him. One day, to my great astonishment, my landlady invited me to go with her on a visit. "Come," said she, "Mrs. Hamilton, and go with me to visit Mrs. Smith today. Perhaps it may have a tendency to shake off this sober melancholy that seems thus to hang about you." I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible. "I hope so," he said. I said, "Well, you recollect, sir, in Revelation, how St. John attempted to fall down and worship the angel, who said, "See, thou do it not, worship God." Rev. 22:9. Now, if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus died and shed His blood to pardon my sins, and made an atonement, and now sits as an intercessor at God's right hand. God forbid, therefore, that I should worship any other than the living and true God." Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the

greatest haste of passion and rage imaginable.

It so frightened me to see a man in such a rage that I rose to go out of his sight; but it dropped into my mind that there was now an opportunity when God would display His power, and that if the Lord would help me, I would now speak in vindication of His cause. I accordingly stepped back, and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough, vile language, which is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house. I, therefore, went out of my own accord, and I believe if ever I prayed to God in my life, it was then. I had strength from God to talk to them, and my tongue seemed to be let loose, and my heart was enlarged. It seemed that my mouth was filled with arguments. The Scriptures flowed into my mind, text after text, as though the Bible was committed to my memory. It being in the city about two hundred people collected before I was done speaking, after which I returned to my former residence. But, my brother being fixed against me and as some called it then the Protestant religion, raised a mob of considerable number to take me away by force, and what they would have been suffered to do had they prevailed in their design, the Lord only knows. But happily for me, the man of the house, fearing he should meet with difficulty in the case, took me privately out to a back place, where he had a horse prepared with a man's saddle on him, the first horse I ever rode in my life. I rode as

I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship. He told me how it was, and made him promise not to tell who brought me there. The minister concealed me in an upper room, and said he would expose his life to save me in case of need; therefore, he told me to fear nothing. The next Sabbath he went to meeting, and informed the people concerning me, and they contributed fifteen dollars to my relief. After these things it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, Vermont, where I found to my grief that my precious daughter was dead, and her husband had moved out of the country. But still I wish to inform my readers that religion shall, through God's assistance, be my principal object, for I sincerely believe there is nothing more worthy of our highest regard and attention. And I resolved to pray for Zion still, let what will become of me.

Sarah Hamilton
Woodstock, Vermont
September 26, 1803

N.B.—Mrs. Hamilton, during the latter part of her life, resided at Woodstock, Vermont, among her Christian friends. She died November 20, 1806.

ELDER JAMES OSBOURNE

Elder James Osbourne was a native of Maryland and lived in the first half of the nineteenth century. According to all historical reports and accounts of his life, he was a gifted, very talented and able minister of the Gospel. He was the author of several books, **The Stone of Israel, Tidings Of Joy From The Hill of Zion, Spiritual Gleaning, or Celestial Fruit From The Tree of Life**, as well as having compiled a **Hymn Book** for the Primitive Baptist.

He lived in a time when there was great trouble in the ranks of the Baptist Church, the period of 1832-1840, when the Missionary Baptist separated from the Baptist ranks over various doctrinal and scriptural points. The following letter that is republished from the June 1st, 1916, issue of the **Landmark** is rich in the disclosure of these facts. One will have to say after reading this letter he wrote to an English brother of the Strict Baptist faith in England that he was most remarkable in expression of divine truth.

About thirty years ago on an occasion in returning from church when passing Williamston, N.C., in the presence of my father, we drove to the cemetery of old Skewarkey Church, Williamston, N.C. My dear father who passed away in 1975 had known and loved the late Elder Sylvester Hassell who is buried in this cemetery along side the grave of his father, the late Elder C. B. Hassell, both of whom edited and published the **Hassell's Church History of the Old School or Primitive Baptists**. Having loved and preached with him in the latter

years of Elder Hassell's life, my father desired to visit his gravesite. To our surprise we found along side the Hassell burial plot the grave of Elder Osbourne. This clearly indicated the close tie that was bound to have existed between Elders C. B. & Sylvester Hassell and Elder Osbourne.

We believe that this same "Selected" article that was published in this paper sixty-three years ago, and originally written 135 years ago will still prove interesting to us today, sustaining us in our belief that God's truth has not changed.

Editor

SELECTED

A letter from Elder Jas. Osbourne of Baltimore to Wm. Cook of Cheltenham, England, (written about the year 1844).

My Dear Friend,

Grace and peace be with thee. It appears by your statement, that the leading step in the providence of God towards your opening a correspondence with me here in America, was a letter published in one of your English religious journals, extracted from a work of mine, entitled *Tidings of Joy from the Hill of Zion*. This circumstance, in itself considered, and viewed by mere reason, may be considered as remarkably unimportant, and yet, for aught we know, the Hand of the Lord may be in it. It is but just and right that we should diligently watch the Hand, since it is expressly said that, "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." *Psa. 107:43*.

On the possibility, therefore, of the Hand of God being in this

singular circumstance, I now write an answer to your letter to me, dated December 8, 1844. Your correspondent was hundreds of miles from home when your epistle reached this city, but he arrived home on the 10th inst., and among many other letters, he found one from Wm. Cook, of Cheltenham, in Gloucestershire, England. While he was absent from home, he received three other letters from three different people in Old England, and from these letters, as well as from yours, your correspondent learns that different works of his have been reprinted in various parts of Great Britain. And I must needs say that my anxiety to visit England, according to the earnest requests of my English correspondents, is increasing on me fast.

It must be admitted on every hand, that the language of all God's children is pretty much alike the world throughout; and if my eyes, ears, taste, and judgment, deceive me not, my new correspondent is one of those children: and, if, indeed, he is one of them, he became so by an eternal predestination, for it is emphatically declared thus: Having predestinated us unto the adoption of children, by Jesus Christ to Himself, according to the good pleasure of His will; to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. *Eph. 1:5, 6*. This is a touching passage of scripture, admirably adapted to sweep the Arminian deck from stem to stern. But are not all men by nature born Arminians? If they are, they will die Arminians if grace prevent not, and grace can prevent it effectually; for whenever this grace takes a sinner in hand, it is sure, sooner or later, to

stab Arminianism to death; and at his death, grace ascends the thorne and acts as regent there; for it must reign through righteousness unto eternal life, by Jesus Christ our Lord. Rom. 5:21.

I think we shall hazard nothing by saying Arminianism, when dressed up in its full uniform, is a kind of hobbyhorse for old Apollyon to ride on hither and thither; and on which too he gets his children to ride, and away they go down yonder to nature's pleasure ground, where may be found, free-will, human rectitude, fleshly perfection, good resolutions, fair promises, long prayers, mock sanctity, will worship, feigned humility, false devotion, and sincere obedience, in a very thriving condition. In these things most men glory, while Christ is overlooked, and divine grace treated as if but a minor point in the business of salvation.

Your correspondent professes to be such an admirer of distinguishing grace in the salvation of sin-burdened souls, that to him it is surprising to think what this grace must needs be, seeing it so very highly improves the condition of apostate man whenever it interferes on his behalf. However, we all know that a shade helps to set forth a picture to better advantage; and man's misery also serves as a background to divine clemency, when that clemency marks him for its own. Should a boasting Pharisee be told that human worthiness, as prided in by him, was calculated to spoil the look of divine grace, while total depravity tended to illustrate it, it in his view would appear vastly preposterous, for he would see at once that it thwarted all his fair prospects for heaven. But, to an

humble saint, a display of this Almighty grace in rescuing sinners enslaved, impoverished, and quite undone, is a lovely sight. And he also sees and knows that this heavenly grace, not only carries with it such a dignified air as to claim the warm attention, and call forth the great admiration of the sons and daughters of Zion, but that there also is such a divine fragranciness about it. Whenever and wherever it comes, it emits scent sufficiently strong to captivate a heaven-born soul, and to cause the lame man to leap as an hart, and the tongue of the dumb to sing for joy. And this too is that grace which performs such wonders in the salvation of the basest of mortals; for it buries all our faults, be they many or few, great or small. It also dignifies the soul, raises the affections to God, and endears to us the whole gospel system. It crucifies us to this world and this world to us: and, with the power of this grace upon our spirits, we can endure afflictions with cheerfulness, knowing that if we suffer, we shall also reign with Him who suffered for us on Calvary's cross. By this grace, Paul knew how to be abased and how to abound, and to be full, and to suffer need. Indeed, he says, I can do all things through Christ which strengthened me. This grace also comforts and encourages the soul, leads it on through evil as well as good reports, and takes it at last to glory above.

As to the nature of this sovereign grace, we affirm, that in the business of our salvation, it disdains copartnership with frail mortals; and hence our eternal happiness must be effected by grace alone, or else by works alone: and in this way the apostle argues the point. "Even

so then, at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work." Rom. 11:5, 6.

It is well for us, my brother, that the salvation of our souls is wholly suspended on divine grace; for if the so-called agency of human works were called for, and could not be dispensed within this case, our salvation would thereby be forever interdicted, and we would be left on the ground just as hopeless as that on which devils now stand. But, eternal thanks be rendered to Almighty God, that He has not left a matter of such vast magnitude as this is on any human contingency, but has based it on His own eternal counsel. "My counsel shall stand, and I will do all my pleasure." Isa. 46:10. In this glorious and soul-refreshing truth, the church of Christ rejoices, while the anti-christian party are suffered against it to rail, and in heart to despise it. It is certain that divine grace can only appear amiable in the estimation of such men whose eyes grace has opened to see the gospel mystery. Eyes closed against this mystery, see nothing but deformity in those things which eyes opened by the grace of God, can see so many charms and sparkling glories. And here lies the difference between **men of grace** and "**graceless men.**" And who, we may ask as Paul did, and "who maketh thee to differ from another?" I. Cor. 4:7. We were all sold under sin; and all of us went astray in the fall of Adam, speaking lies, and were children of wrath, even as others; and yet, the Lord

once said, and says now, "I will shew mercy on whom I will shew mercy." Exo. 33:19; Rom. 9:15; and, hence He hath shewn mercy to Wm. Cook in Old England, and to his correspondent in North America: and as we are one in Christ Jesus, so we will now rejoice together in hope of the glory of God. See Rom. 5:2. And may we remember well, and may it often come into our mind, that the hope which Israel's God hath raised us to and blest us with, is not to go to wreck and ruin, but to abide with us through time, but at the end of our days be exchanged for a glorious immortality. In view of so happy a result of all, may we live and rejoice, and may the Lord be our memorial that we have passed from death unto life by an act of divine clemency.

It is true, indeed, that our afflictions, and losses, and crosses, and temptations, and trials of various kinds, while here in this inhospitable world, may be many and great; and the common adversary of souls may annoy our minds at a strange rate, and disturb our feelings much and often; and we too at times may sink low down in despair and despondency, and all hope of our being saved at last, may seem to be taken away. I say, all these mishaps, if they may be so called, may overtake us while on our journey to Jerusalem above; yet, God, yes, God with His grace will by and by appear for us and say, "Fear not, for I am with you: be not dismayed, for I am your God," and "my grace is sufficient for you." Isa. 41:10; II Cor. 12:9. The Child of God's pathway is variegated, and his feelings checkered; but he on this account should not be alarmed,

but rather be alarmed if things are not so with him, for it is said, "Because they have no changes, therefore, they fear not God." Psa. 55:19. Men may know the truth in the letter of it, and preach it too, and for it contend with great zeal and ability, and to some good advantages; and for the sake of it suffer reproach, ability, and to some good advantages; and for the sake of it suffer reproach, scandal, scorn, and ignominy; and, yet, know nothing experimentally of the above variegated pathway, and the child of God's checkered feelings; and hence, of course, they must be considered as "graceless men," since the text says, "Because they have no changes, therefore they fear not God." And according to Paul, a graceless man may speak with the tongue of men and angels; and have the gift of prophecy; and understand all mysteries, and all knowledge; and have all faith, so as to remove mountains. I Cor. 13:1,2. So sure as there is a God in heaven, in my view of the subject, just so sure it is that most professed so-called Christians, (preachers not excepted) in this country at least, are ignorant and in the dark as to the real experimental sense, and spiritual purport, and vast importance, of these sweet words of St. Paul. "Even the mystery, which hath been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Col. 1:26, 27.

Your correspondent has taken this view of the subject for more than 20 years, and almost

everything, bearing the name of religion, down to this present day, confirms him in the correctness of the view he has taken of the religion and the religionists of the day in which we live. You say, that you live pretty much alone, not finding many thorough-going gospel associates. It is so with your correspondent, and so he has found it all through his ministry, and so he expects to find it. Gold dust is not everywhere to be found; nor can we meet with real saints at every point. But Christ, as God, is in every place, and that is enough for your correspondent, for this same Christ is the best of company; and

"His name yields the richest perfume,
And sweeter than music His voice;
His presence disperses my gloom,
And makes all within me rejoice."

J. Newton.

Your correspondent has for many years been more or less, hopefully, acquainted with this glorious Christ; and for a long time past, we have lived together on terms of friendship, and He has always been remarkably kind and tender to me, and borne with my manners in the wilderness far beyond what I could well have expected. Although your correspondent knows very well that this choice Friend is in His natural disposition, loving and benign to poor returning prodigals and heavy-laden sinners; but to carry Himself towards me in the way and manner He has done for forty years and more, looks like a thing almost incredible: for be it known to thee, friend Cook, the real, or native disposition and character of your American correspondent, is

naturally, and we may say, notoriously base, proud, heady, highminded, perverse, refractory, guileful, and wayward in his track. Several times within these few years he has been advertised throughout this great Republic, even from Maine to Louisiana, as being deceitful above all things and desperately wicked. Jer. 17:9.

And yet, notwithstanding all this private and public infamy, this inestimable Friend has led, fed, guided, watched over, and defended him from year's end to year's end, and from day to day. Yes, he has often visited him, caressed him, smiled on him, and on him bestowed love-tokens, signs of honor, marks of respect, assurances of mercy, pledges of divine compassion, and said to him, "I will guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and will never leave thee, nor forsake thee." Isa. 58:11; Heb. 13:5. What then can your correspondent say to these things? If this Friend is for him, who can be against him? And He assuredly is for him, and for him He hath done great things whereof he ought to be glad, and he is glad; glad because "the Lord God Omnipotent reigneth." Rev. 19:6.

I have two new works now in the press; they will be bound up together in one volume. The largest of these works mostly treats of the real, proper, and distinct personality of Father, Son, and Holy Spirit. The title of the other is, **Spiritual Gleaning, or Celestial Fruit from the Tree of Life**. I will try and send, or take it myself, you a copy after a while.

I am yours respectfully,
James Osbourne
Baltimore, Maryland

ELDER BALL LOSING HIS EYESIGHT

Dear Elder Mewborn,

I am sending you a letter my dear wife and I received from Brother and Sister Fred Cobb. I have their permission to send it, but had been putting it off, hoping to get able to write a few lines. I am made to know, if it is the Lord's will, that I will write again when it is His time. You told me at the Little River Association last Fall, 1978, that you would like for me to write on the subject of which I was attempting to speak at the time. I attempted to speak of two subjects at the association, "The Voice of One Crying In the Wilderness," and "Satan and The Bottomless Pit." I do not know the one which you had in mind.

My right eye (the best one until then) went completely blind January 1st, 1979. I haven't been able to read, write or drive until just recently. I can read a few lines with a good magnifying glass. My wife has to do my writing and reading and the brethren have been very kind to carry us to church. If the dear Lord blesses me with the natural and spiritual light, I hope to write again for the **Landmark**.

Wishing for you and yours peace, health and happiness.

Yours in hope,
(Elder) Charles R. and
Clemmie Ball,
1420 S. Askin Street,
Martinsville, Va. 24112
Winter, 1979

WORDS OF ENCOURAGEMENT

Elder and Mrs. C. R. Ball
Dearest Brother and Sister in hope,
We received your letter and were so glad to hear that Brother Ball is

no worse. Also that he felt to be some better. We do hope he continues to improve.

Every since our last meeting at Goodwill, I have been given to think about you both from time to time. God knows all about our poor, pitiful groanings and He does hear the petitions of His needy children in a time accepted. The second person in the Trinity, our Saviour, Jesus Christ, the only begotten Son of God sits at the right Hand of the Father in Heaven. He hears the pleas of God's humble afflicted, poor family. It is to Him they cry. Sometimes, they are unable to cry, unable to groan, even for they feel too small and unworthy to approach such a great, all-powerful God. They fear He will strike them dead to call His name from their sin-polluted lips. They feel so low, and in much doubt and fear that they are nothing but a reprobate, an outcast, and fear what they had hoped was a hope that Jesus died for their sins was only the vain imaginations of a weak mind. In such a fix with their head bowed low, they stumble and falter along such a rough and rocky road, feeling forsaken that they have not a friend on earth and fear none in heaven. What an awful dark and gloomy pathway they feel is theirs to travel so often.

Dearly beloved of God, such darkness is far worse to experience than any natural eyesight we may possess, though our natural eyesight is to us at times so precious and so priceless. What a trial to feel we are losing it!

The eyes are in the head, as well as all our senses such as the taste, touch, smell and hearing. Jesus is the Head of the body, the family of God. The church is His body, the

invisible church that the worldly-minded know nothing about. The body hears from the head, as well as tastes and smells and sees. Oh what a glorious thought to recall Jesus saying, "Without Me ye can do nothing." John 15:5.

The finger cannot say it has no use for the hand. It takes all of the different parts of the body to be a complete body. Together what a wonderful thought, "Walking together." "Can two walk together except they be agreed?" See Amos 3:13, God and His Son were in perfect agreement from the beginning. How vast a territory that covers and the finite mind cannot comprehend what it covers or only a small portion of so great a God.

Back to walking together, that is also a great subject. Talking together, hearing together and tasting together, all the five senses (the smell, included) are necessary in having the complete person. Eph. 5:23 refers to Jesus being the Head over the church, His body. How they do need each other all the days of their travel on earth! This is the body that belongs to Jesus, the church. As they are given to feel the need of a Saviour, they also are given to love His body and feel the need of each one of them, (the members thereof) (not that one needs me, oh no, but I am given from time to time to feel and believe that I need you) and to hope that the third person in the trinity takes the things of the second person in the trinity and shows them unto such a sinful wretch as this creature feels to be. That is one thing I feel I do know, and that is the fact that I am a sinner and, if I am one included in the wonderful family of God, it is by the grace of this great God, and for

nothing good I have ever done to merit such a favor. He knows all things, He purposed all events, and that all things were foreseen and purposed to come to pass here in time, and also hereafter. "Known unto God are all His works from the beginning of the world." Acts. 15:18. How could man boast when he has nothing to boast about within himself? Man does all the sinning. God does all the saving. The precious blood of Jesus atoned for the sins of all the family of God. He redeemed them on the cross when he said, "It is finished." (John 19:30.)

What a blessing to be allowed to sit together with you dear ones to hear the glorious gospel preached, the whole counsel of God declared, as you dear servants of the most High God come before us, each in the field and gift given him to tell us there is a wonderful Saviour of sinners. When we are given to rejoice for a season in hope and love to believe we are ones included, our mortal tongues cannot tell what is felt. May God pity us all, and cause us to remember to pray for one another, when given to pray, to esteem others better than self and keep us at each others' feet. There surely we would do no harm. May He keep us ever looking to Jesus, the Author and Finisher of our faith, in love preferring one another as dear brethren and sisters in the Lord. This wonderful sentiment is found recorded in the scripture, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Rom. 12:10. May we be made submissive to Him and His will who chooses our changes and directs our course here and be reconciled to His will in all things. This we cannot do of our-

selves. We beg as children that are led about and instructed. Keep us ever more, Lord.

Come to see us and cast the mantle of charity over the imperfections of the flesh. All spiritual truth honors God, error belongs to man.

In love and hope,
Mrs. Fred Cobb
Route 1, Box 210
Ruffin, N.C. 27326
March, 1979

Dear Brother and Sister Ball,

As Louise was writing, I wanted to let you know how much I enjoyed and appreciated your letter. We enjoyed very much being with both of you the Saturday and Sunday past. You were so wonderfully blessed in setting forth the truth on Saturday. The expression on your face on Sunday was a sermon within itself. Both you and Sister Ball bear the image of Christ in your foreheads. If not deceived, "You do Jesus' image bear." This mark is of much comfort to God's afflicted, poor and needy children, as you go amongst them. I do hope your eyesight will continue to improve.

Please pray for both of us that we may be made reconciled to His will and that He will bless us with His love in our hearts that we will continue to love another.

Your unworthy brother,
Fred Cobb
Route 1, Box 210,
Ruffin, N.C. 27326
March, 1979

Elder C. R. Ball, Martinsville, Va., has for several years been blessed in contributing excellent articles for publication in this paper. It is our humble desire and prayer, if

we could pray, that the Great Physician, Jesus, will restore his eyesight, especially to the extent that he may continue to wait upon himself at home and write for our little family paper, the **Zion's Landmark**, that we may be edified and comforted thereby.

Editor

GOOD CORRESPONDENCE

Dear Elder Mewborn,

I hope you and your family are in the best of health, and that you will be blest in keeping up the good work you are doing in behalf of the **Landmark**. I enjoy reading it so much, as I live alone. I have not been well, but am fine now. While I was deprived in going to church, I had this letter from a precious one that hasn't been with us very long at Goodwill. I enjoyed reading it so much for I feel that she is one of God's little ones. She is very dear to all of us. I thought someone else might enjoy reading it. If you agree, please put it in the dear old **Landmark**. The dear sister is a precious gift to all of us and I love her for Christ's sake, I hope.

May the blessed Lord keep you in the good work you are doing. May God bless you always and come to see us at Goodwill Church, in the Lower Mayo Association.

A little sister in hope,
if one at all,
Mary Clifton
702 Kemper Road,
Danville, Va. 24541
February, 1979

FROM SISTER LOUISE COBB

Mrs. Mary Clifton

Dear Sister Clifton,

I called Sister Thomas and got your address. Somehow, you have

been in and out of my mind for several days and I desire to write you a few lines. I hope you and yours are better.

We missed you at Goodwill last first week-end so much. We had a good meeting both Saturday and Sunday. Brother and Sister Doss were snowed in on Saturday and dear little Elder Ball was with us. It was there we heard that he is almost blind. In tears he asked our prayers on Sunday. That has stayed with me, the picture he made, as he so humbly told us of his condition. Oh, how we do feel to love and esteem the dear servants of God from time to time and to love the dear family of God. We miss one of them when they are providentially hindered from the gathering together at our appointed meetings. How our hearts go out to them in their sufferings, for we all feel that we know something about suffering! I don't know and can't say I am suffering for Jesus' sake. I can only hope that I am being made to suffer for His sake. I wish that I could feel as confident about myself as I do you, and the others at dear old Goodwill. You bear the image of Christ in your dear faces and countenances. I cannot and do not feel you ever needed me there, although I do need you so much. I feel that God richly blessed me to ever allow one as I surely am, a wretched sinner, to come among you. I truly hope I am also a repenting sinner.

Today, the ice is so beautiful on the trees, though cold it be! Likewise is there a cold season for God's suffering children to pass through in the time appointed, feeling cast down and going with head bowed low because of the hateful things they do and say. One thing they do know by

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experience. This is the fact that they are sinners by nature, and by practice, hating sin and begging for God's mercy. Justice would cast them into hell. Yet, there has been some measure of comfort when they are brought to remembrance that it is the Saviour of poor helpless, dependent sinners, who said while here on earth, that He came not to call the (self) righteous but sinners to repentance.

The force of evidence makes and causes one to believe something. Then, Oh how dear becomes the precious promise that Jesus, (and I hope and believe that it was He) said to this creature many years ago "Though all men may forsake you, I will never leave nor forsake you." Man is a failure and will forsake and leave one in distress. Many times, the disciples could not even watch and stay awake as Jesus went to pray in the Garden of Gethsemane. Oh what a pitiful, helpless creature is man. Not one of God's wills or shalls will ever be broken. What a firm foundation God laid and what a blessing to hope we are the recipients of faith, hope, and charity, given freely in measures needed to carry His little ones through this wilderness of woe! When they need to experience trials or down-sitting, while in doubts and fear, the little fires they've built to keep them warm will all be consumed. No, they must not trust in self. That will bring grief, heartache and shame that they deny the One who suffered as man never could, and in tears they fall helpless at the foot of the cross beholding Him, the Saviour of sinners, and hear Him cry, "It is finished." It is thus that His children are taught in the school of grace where God spoke, the Son of

God replied and the Holy Ghost bears witness, taking the things of this all powerful three-in-One God, the Father, God, the Son, and God the Holy Ghost, triune. Yet, the Holy Ghost, shows them to the ones Jesus came to save. He has His office and fills it to perfection. One writer tells us, "We know that we have passed from death unto life because we love the brethren." 1st John 3:14. Love is the fulfilling of the law. Jesus loved His bride and fulfilled the law for them. He is the atonement. He gave His disciples a new commandment, "that ye love one another." "By this shall all men know ye are my disciples if ye have love one to another." John 13:34. He commanded it then, and it applies to the whole family of God today. Often they have to suffer hatred, persecution and are cast down, but never destroyed. Suffer, yes, and hope the suffering is for Jesus sake. Their peace is in Jesus, the sin-bearer and atonement. His peace is that which the world knows nothing about. They (all of them) feel no boasting, save in Jesus and what He has done for hell-deserving sinners as they feel and know they are. If saved from hell eternal, they're taught it is by grace, (a free unmerited favor He bestowed upon an unworthy creature). May we be kept at each others' feet, esteeming other better than self, ever looking to Jesus, the Author and finisher of the faith of God's elect.

Fred sends his love and regards to you. If I be one Jesus came to save from their sins, I am the least of the least, a nobody, nothing and less than nothing. Please look over the imperfections of the flesh, casting the mantle of charity over this creature. All spiritual truth honors

God, error belongs to man. We are up at present.

Yours in love and hope,
Mrs. Fred (Louise) Cobb
Route No. 1, Box 210
Ruffin, N.C. 27326
January, 1979

THE ETERNITY OF GOD (Selected)

Eternity is perpetual duration, which has neither beginning nor end. Time has both, and supposes something before it; but Eternity is just the reverse of time, and is expressed better by negative than positive terms. It is the property of God, and is one of His negative attributes; it is the denying Him any measure of time as immensity is the denying him any bounds of space. Immensity is the diffusion of his essence, Eternity is the duration of it. As it is His immensity to be everywhere, so it is His eternity to be always.

God was without beginning, Genesis 1:1: "In the beginning God created the world, etc." God was then before the beginning of it, and if He were before the beginning of created things, He was without beginning. If there were purposes before the foundation of the world, there must also have been one with Whom those purposes existed. The Gospel is preached by command of the same God that was before all ages. Though the manifestation of it be in time, the purpose and resolve of it was from eternity. Before the foundation of the world God loved Christ as His Mediator (John 17:34). Time began with the creation; consequently, the Creator could have no beginning in it. If God had a beginning, He must have derived it either from another or from Him-

self. If from another, then that from which He received His being must be more God than He. Nor could He give Himself a beginning, for if so, He was once nothing, and if He was not, how could He be the cause of Himself? It is impossible for anything to act before it exists. If then God does exist, He must have existed from eternity, as He could not derive His being from another.

God is without end. He always was, always is, and ever will be, what He is. That which had no beginning of duration can never have an end or any interruptions in it. As God never depended on anything, there is nothing that can put a stop to the continuance of His perfections. The reason that anything decays is either because of its own native weakness, or because of the superior power of something, that is contrary to it. But there is no weakness in the nature of God that can introduce any corruption, nor can He be over-powered by any. A weaker being cannot hurt Him, and there is none mightier than He. Whatsoever perfection any being hath, if it is not eternal, it is not divine. God only is immortal by a necessity of nature. Angels, souls, and bodies too, after the resurrection, are immortal, not by nature, but because God has granted it (immortality) to them. It is only for that Word that raised them from nothing, to speak them into nothing, and they must return again to nothing. But God is immovably fixed in His own Being, that as none gave Him His life, so none can deprive Him of it. God is the first and the last. That which is the first cannot begin to be. If it were not then the first, it will cease to be; for whatever is dissolved returns to that

of which it previously consisted, and then it were not the last.

Reader, the eternal God will measure thy future existence by His own. Art thou renewed in spirit by His grace, thou shalt be filled with His fulness, and dwell forever in the light of His countenance: art thou His enemy by wicked works, His omnipresence will be thy torment where the worm dieth not and the fire is not quenched. See Mark 9:44.

(Taken from *The Baptist Magazine For 1809*, pp. 262-263.)

NEVER ALONE

A few years ago I visited a sister (in Hope) who had returned home from the hospital. She had had a tumor removed from her brain. As I departed, I took her by the hand and said, "May the Lord be with you and comfort you." She replied, "He is with you all the time." I said, "not all the time," thinking of the many times that I was out of sorts, angry etc. But, before I was out of sight of that home, the words, "I will never leave thee or forsake thee," (Heb. 13:5) came with such force. I felt condemned that I had denied my Lord and Savior's word. The first thing I did when I came home was to call her. I said, "I want to correct a mistake that I made a little while ago." I said, "not all the time, He is there. I should have said that His presence is not made manifest at all times." She replied, "I thought so."

For some reason I chose Tuesday and Friday of each week to visit the hospital patients. In the year 1975 the fourth of July came on Friday. On Thursday evening I was told of a bad leak in the water line where it crossed the paved street. The water was boiling up at the edge of the

pavement. At the time I was employed by the water department of the City of Martinsville, Va. I checked the reservoir, and the leak had lowered the water level right much. I called a man who works for the City of Martinsville, (Va.), and asked him if he could bring the instruments (for locating leaks under pavement), and locate it for me. He said, "not until Saturday afternoon, I left the instruments at the shop. Tomorrow is the fourth, and I have to work Saturday morning. I will come Saturday afternoon." This worried me considerably. I thought to my mind that the reservoir would surely be empty before then. I did not want to break up the pavement, not knowing exactly where the leak was, and also I knew I would be afraid to visit under the circumstances.

Friday morning, I awoke from my sleep singing, "Never Alone," No. 397 in the Daily Hymn Book.

"How many times discouraged, we sink beside the way,

About us all is darkness, we hardly dare to pray;
Then thru the mist and shadows, the sweetest voice e'er known,

Says child, 'Am I not with thee?',
Never to leave thee alone."

I wondered to myself, "Why am I singing this song in my sleep?" I had not been up too long before the telephone rang. I answered it, and it was the same man that I had asked to locate the leak for me. He said, "I am going to the shop, get the instruments, and I will be there by nine-o'clock." He located the leak. I asked, "How much do I owe you?" He said, "I am going to leave that with you," was his reply. So unusual, a man that would go to the shop, get the instruments, drive ten miles to

help me and then not price his services! I was finished by 12:30 P.M., and I visited the sick and shut-pins on that afternoon.

An unworthy brother, in hope,
 R. L. Wright
 P. O. Box 325
 Bassett, Va. 24055
 June 8, 1979

PAPER APPRECIATED!

Dear Brother Mewborn,

My renewal for the **Landmark** is enclosed for another year. I surely do miss going to meeting with all of you at Mewborn's Church and seeing the bright, shining faces, hearing the Gospel of our Lord and Saviour Jesus Christ proclaimed and hearing the beautiful singing. So, you see my **Landmark** is all that I have. There are some excellent articles published in this paper, if I am not deceived in the matter, pertaining to the truth as, I trust, that I have been given to believe for these many years. The Associate Editor, Brother George A. Fulk, has been blessed in writing good editorials in the January and February, 1979, issues.

With love, your sister in Christ, I hope,

Leorah (Mrs. W. T.) Gray,
 303 Gray Road,
 Havelock, N.C. 28532
 April 19, 1979

**DESIRES TO BE
 MADE SUBMISSIVE**

Dear Elder Mewborn,

My renewal for the paper is enclosed. Since I cannot get to hear preaching as I once did, it means so much to me. My desire is to be made submissive to God's will. I feel that He knows best and makes no

mistakes. My desire also is to be made to trust Him fully, as I know that I am weak and need strength. No one can give it but God. This makes me realize more and more that we have a wonderful God. May you, your family and **Zion's Landmark** continue on and on.

A reader with love,
 Mrs. D. K. Phelps,
 139 Forest Avenue,
 Elberton, Ga.
 March 2, 1979

"BETTER FELT THAN TOLD"

Dear Brother Mewborn,

Please continue my subscription for the **Landmark** with the money enclosed. I do not want to miss a single issue for I receive a blessing from its contents. I am unable to fully express my pleasure at what I read for it is better felt than told.

May God richly bless you and give you strength to continue the publication of the paper.

Mrs. Everett Snider,
 Denton, N.C.
 November 27, 1978

**A BELIEVER IN
 GOD'S SOVEREIGN GRACE**

Dear Brother Mewborn,

Enclosed is \$6.00 for sending my paper, the **Zion's Landmark**, for another year. Yes, I enjoy reading the paper and the good writings that it contains. You can tell all the brethren, sisters and friends that I love them everywhere. If not deceived; I believe in the sovereign grace of God.

Your brother, I hope,
 in the Lord Jesus Christ,
 Aubrey L. Higgs,
 Route No. 1, Box 48
 Hampton, Ark. 71744
 February 5, 1979

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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EDITORIAL

THE FALL AND REDEMPTION OF MAN

Satan succeeded in his effort to tempt our mother Eve. It seemed that she did not believe she would surely die, as God had said, "Thou shalt surely die." Gen. 2:17. To quote exactly, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Satan "was more subtle than any beast of the field that the Lord had made," and she listened to Satan rather than to God. Gen. 3:4, "And the serpent said unto the woman, ye shall not surely die." He continued by telling her that if she would eat of it she would become as gods, knowing good and evil. Then she partook of the fruit thereof and did eat, and she gave also unto her husband, and he did eat. "Then the eyes of both of them were opened and they knew that they were naked, and they sewed fig leaves together and made themselves aprons." Gen.

3:7. She listened to the serpent rather than to God, and Adam listened unto Eve rather than unto God. All of us want to blame someone for our sins, so she wanted to blame Satan, and Adam put the blame on his wife. But notice just as soon as they did this, their eyes were opened, and they were made aware of their sins, because they began to try to hide their nakedness. Here is the experience of all the Lord's people. When they sin, they want to hide it and hide from it.

Here comes the need for that Great Redeemer who had to stand as a Lamb slain from the foundation of the world, and that standing was not to be in vain. This fall (of Adam) was certainly foreknown, predetermined, decreed, and predestinated, or there would have been no necessity of Christ's having to stand as a lamb slain from the foundation of the world, if it had not been purposed that He (Christ) be made to stand as a Redeemer of this fallen man. He says, as it is recorded in the 17th Chapter of John, Quote, "And now, O Father, glorify thou me with thine own self with the glory that I had with thee before the world was." John 17:5. This makes it plain that the fall was in the mind and purpose of God before the foundation of the world, that it was predetermined, decreed, and predestinated. This sin (the sins of His Chosen People) was placed on Him, the great sin Bearer, who knew no sin, the One who not only stood as a lamb slain from the foundation of the world, but He stood as the Mediator between fallen man and the God who demanded justice. The Great Interceder is now making intercession for His bride for whom it was predetermined that He must give

His life as a result of this terrible fall. God passed judgment on Satan, Eve and Adam (in that order) and they had to bear the penalties set forth as follows: To Satan He said, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Gen. 3:14. He (Satan) was placed at the very lowest of the order of all creation and was confined to the limitation of the natural earth with its limited qualities of time and space. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3:16. There was a promise of life unto Eve, even though she had violated His (God's) law in that "thou shalt bring forth children." "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also had thistles shall it bring forth to thee." Gen. 3:17, 18. Adam is to some extent a figure or type of Christ in that as He bore the curse of sin and death for the Church, Adam must likewise bear the shame and reproach of Eve's deception. The children that Eve would have to bring forth in sorrow point to His people, The Bride, The Lamb's wife, The Church, that was chosen in Him from and before the foundation of the world. He was also to earn his living by the sweat of his face, till he returns to the

ground. "For dust thou art and unto dust shall thou return. Gen. 4:19. Like Adam, this great Redeemer had to be a man of sorrow and acquainted with grief all the days of His life on earth, not because of His sins because He had committed none, but because it was predetermined that it be that way. He imputed His righteousness unto His bride who had fallen in Adam, and imputed her sins unto Himself. Had man remained in his uprightness, he would have had no need to praise anyone for he would not have needed a Redeemer and Saviour. Satan mean't all his work for evil as Joseph's brethren did, but God worked it all for good. There had to be a reason for Christ having to stand as a lamb slain from the foundation of the world. He had to stand in this humble position and take the sins of His bride upon Himself, and He who knew no sin had to become sin for her. We may think that a great penalty was placed on Adam and Eve, but look what was placed on Him who knew no sin who was to redeem her, the Bride, the Lamb's wife. Since we have been given to believe that all things, both great and small, were predetermined, decreed, ordained, and predestinated, surely we must believe that this great fall of man was also. The greatest series of events that ever occurred in this world for the Lord's people were the birth, life, death, and resurrection of their Redeemer.

God worked it out for the glorification of His grace and mercy, justice and holiness. There was Divine providence attending all this, since all live, move and have their being in God. The power of sin brought man

into a state of slavery to sin, Satan, and the world. As a result man became totally depraved and corrupt. It brought on all the sickness, sorrow, pain and death, all bodily diseases, all the disasters, distresses, mischiefs, and calamities that have been in the world since the beginning of time. It also resulted in all of Adam's posterity being born in sin and shapen in iniquity, coming forth speaking lies and hypocrisy. But, God provided a certain Cure, before time began, not just a remedy, in His precious Son. Rom. 5:19 reads, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." All of Adam's posterity fell in the ruins of his fall, but Christ imputed His righteousness unto His bride; these are the ones His Father had given Him. The result was that in Adam all must, but in Christ many shall be made righteous, for He has imputed His righteousness unto them and their sins unto Himself. Rom. 5:12 reads, "And by one man sin entered into the world and death by sin; and so death passed upon all men, for all have sinned." Christ was made sin by the imputation of the sins of His people unto Himself, even though He knew no sin. See II Cor. 5:21.

The evening and the morning was the first day. One wonders why the scripture did not say the morning and the evening was the first day. Darkness had to come before the light; adversity had to come before the joy. "The day that thou eatest thereof thou shall surely die" indicates a definite, certain day, and surely enough on that day they knew their nakedness. Thus, they began to sew fig leaves together to hide their

nakedness. Without this adversity how would they ever been aware of their nakedness. In all life the Lord has set the negative over against the positive. It started early here with Adam and Eve. This is true not only with electricity, but in everything. The negative has to come first; then there is a great desire for the positive. The work of the negative creates a great desire for the positive. When one labors in the field, perspiring at hard labor for a long time, he is made thirsty, and is made to realize how good a cold drink of water tastes.

Eccl. 7:14 records, "In the day of prosperity, be joyful, but in the day of adversity consider, God also hath set the one over against the other to the end that man should find nothing after him." Now, of course, Satan mean't all this adversity for evil that Adam and Eve had to go through, but God mean't it for good that their nakedness might be revealed to them. Also, that Christ who has, already before Adam and Eve were ever created, had to stand as a lamb slain from the foundation of the world. Also, the glorious state that He had with His Father must needs be taken away until Christ asks His Father, as recorded in the 17th Chapter of John, to restore unto Him the glory He had with His Father before the world was. So this terrible fall of man mean't not only adversity for man but also for the Son of Man. He had to stand in this most humble of all positions of a lamb and it slain from the foundation of the world. Human speech cannot phrase an expression to show humility that is greater than to say, "He stood as a lamb slain from the foundation of the world." Not only that, but He also had to leave the shining courts

of glory and come down to this sin cursed earth and take on a body of flesh, born in the most humble of circumstances, even in a stable, and was laid in the manger, with all manner of evil being cast upon Him while here upon the earth. He was betrayed, and even in the hour of death and suffering the ones, you would think would have stayed by supporting Him, fled. He not only had to suffer this, but He also had to suffer the most painful and humiliating death, even the death on the cross that all who had that Seed which is Christ might live through His suffering for them. It was the just for the unjust. In all this Christ did not sin; neither can sin be charged to God. It was all for the salvation of His people and the glory of God and His Son, the Lord Jesus Christ. So, the negative was set over against the positive; this terrible adversity was set over against the day of prosperity. The night was dark and dreary, and wearisome, but the Morning Star arose in Jesus. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16:33. Without this adversity there would be no prosperity or joy.

The great triumph of it all came in the resurrection of Jesus. His body did not have to see coruption. See Acts 2:27. He expresses (in the 17th Chapter of John) a feeling that this adversity will soon be over. It is in the 5th verse, "And now, O Father, glorify thou me with thine own self with the glory that I had with thee before the world was." Here, He also prays not for the world, but for them which His Father had given Him out of the world. He asks His Father to keep them. He prays also for those who

shall believe on His name. Then after His betrayal and arrest He was brought before the High Priest. Pilate questions Him, but he finds no fault in Him; yet, the Jews beg for Him to be crucified. Pilate gave in to their demands, and they took Him away and crucified Him between two thieves, while trying to make it as humiliating for Him as they could even in death.

But the great victory for the church came on the third revolving morning when Mary went to the tomb and Christ had risen as He said all the time that He would. John 20:16 records "Jesus sayeth unto her, Mary. She turned herself, and sayeth unto Him, Rabboni, which is to say, Master." She had not fully recognized Him until He said, "Mary," and called her by her name. Then, she knew for sure it was the Master. Then she ran to tell the other disciples. And after eight days He appeared to them again, the door being shut. He could (and also does) appear to them now with the door being shut, with no one opening it. He can still do that.

In 1st Thes. 4:13-16 Paul writes, "But I would not have you be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him." So it is the souls and spirits of the saints that are asleep in Jesus. Those are the ones He will bring with Him. They are asleep in Jesus, but they are alive. That which is asleep is still living. The body is dead, and is subject to the same law of nature that other natural things are. It may have been dissolved, but God can and does give it a body that

is not subject to being dissolved and eternal in the heaven. This body is natural and is subject to that which is natural, even death, but the soul and spirit are created by God and go back to God. All those who have that Seed which is Christ in them sleep in Jesus until this glorious resurrection Day when Christ will bring them with Him according to this Scripture in 1st Thes. 4:13-16. He is not bringing their bodies, for they are already here. He reunites them (soul and spirit) with their own bodies which are changed to spiritual bodies. II Cor. 5:1 says, "For we know that if the earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heaven." This tabernacle in which our souls and spirits dwell here is natural, and it does die a natural death. It is not just asleep, for that which is asleep has life in it. That scripture is 1st Thes. 4:13-16 makes it clear that the ones that God brings with Him are asleep in Jesus. We know that He is not bringing our bodies, for they are already here. So it is not the bodies that are asleep in Jesus, or we know He is not bringing them with Him. That building of God, mentioned above, is that spiritual body, a building not made with hands, eternal in the heavens. That is the body with which these saints are raised, and it will never dissolve. The body that serves as a temple for our souls here in time is natural, and it will be dissolved, but that body or building (as Paul refers to it) cannot be dissolved, for it is eternal in the heavens. This body will be just as everlasting and eternal as God and His Son, Jesus Christ, are everlasting and eternal.

Now, let's come to the conclusion of the whole matter. Jesus said, "In the world ye shall have tribulations, but be of good cheer. I have overcome the world." John 16:33. And so the victory was His in death, but the realization of the victory for His children will be on the great resurrection morning when He will say to the Father, "Behold I and the children which God hath given me." Heb. 2:13. Then they will truly know that they are His, and they can praise Him forever and ever for the victory He won for them that they could not win for themselves.

George A. Fulk
June 22, 1978

**OBITUARIES, MEMORIALS
AND MEETING NOTICES**

B. C. CLINARD

Brother Burnie C. Clinard was born August 28, 1888, and was called from the walk of this life on August 28, 1977, making his stay on earth eighty-nine (89) years. He was married to the former Lucy Shields on December 12, 1923, and she preceded him in death on June 22, 1969.

Brother Clinard united with Broad Street Primitive Baptist Church, Winston-Salem, N.C., in the year 1931. Later, he was ordained deacon for the church at this place in the year 1969.

He dearly loved the doctrine of Salvation by grace and grace alone. He often expressed the feeling in his conversation with his brethren if he would be favored with patience and faith to wait until his change would come. We feel surely that he was blessed to this end. We feel that his spirit has returned to God who gave it and his body back to the dust from whence it came, awaiting the second coming of his Lord and Master. On this glorious day he will hear that blessed voice call for the purchase of His blood, the spotless bride, the Church, the Lamb's wife. We have hope that he will come forth in His likeness to sing the everlasting praise of his Father forever.

Elder James G. Gardner and Elder Clifton Farmer spoke comforting words over his body and he was laid to rest in Saint's Delight Cemetery.

C. L. Allen
(Elder) O. J. Wray, Jr.
(Committee, Salem Association,
1978)

I have taken the liberty on my own in publishing the above obituary of our late brother, B. C. Clinard. This man, prior to his afflictions and declining health, was blessed by God's grace as a faithful supporter of the Old Baptist Cause. None were more faithful than Brother Clinard. My knowledge of him reaches back to a small boy in the late 1930's. He will be greatly missed by all, but especially by those brethren of the Salem Association. He was a faithful supporter of this paper, the *Zion's Landmark*. May it be God's will to remember his daughter in the loss of her dear father.

Editor

JEWEL GARLAND

Sister Jewel Garland was called from the walk of this life on January 23, 1979. The Little Flock Primitive Baptist Church of Bakersfield, California, has been blessed with a precious member.

Sister Garland asked for a home with Little Flock Church on the first Sunday of November, 1963. Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well." "Then said Jesus unto them plainly, Lazarus is dead." John 11:11 & 14. We have to be reconciled plainly that our dear Sister, Jewel Garland, is dead, but in a precious hope that she is as Jesus said of Lazarus, "He sleepeth." "He that believeth on the Son hath everlasting life." John 3:36.

Our lovely sister believed in the eternal truth which was in Christ before the foundation of the world, and the life she lived by faith amongst us was the measure of love which God had before ordained that she should have while here in this sin-cursed earth.

(Elder) Walter B. Wilson
West Covina, California

CARRIE M. McLAMB

We, the members of Harnett Primitive Baptist Church, Sampson County, N.C., are saddened by the passing of our dear Sister, Carrie M. McLamb. Sister Carrie was born December 10, 1893, and died April 25, 1979, making her stay on earth 86 years. She was the daughter of the late Bud and Kitsey Daughtry McLamb. On September 18, 1919, she was married to Brother George McLamb, who preceded her in death by almost four years. To this union were born five children, one son and four daughters. William (Bill) McLamb, Trillo, Bonnie Lee, Virginia Ruth, and Carolyn; also one brother, Walt McLamb, of High Point, N.C., and one sister, Kitzie, of Asheville, N.C.

Sister Carrie was a faithful, loving member of Harnett Church, having been received in fellowship during the year 1962, and was baptized with four others by the late Elders J. E. Mewborn and T. L. Grimes. She was faithful in attendance as long as her health permitted; after she became disabled she manifested a great interest in helping all that she could. After she was confined she enjoyed having her brethren and sisters visit her. Those who visited Sister Carrie were always greeted with a sweet smile, and this smile was there everytime you saw her.

We, the Church at Harnett, feel assured that Sister Carrie is now sleeping that restful sleep, waiting for the resurrection when she will be with our God forever and ever. Her funeral services was held at Harnett Primitive Baptist Church by her former Pastor, Elder J. M. Mewborn, assisted by Pastor Felton Godwin.

Therefore, be it resolved, that a copy of this obituary be given to the family, one placed on our church record, and one be sent to *Zion's Landmark*.

Done by the order of Harnett Church, the first Saturday in May, 1979.

Elder Allen Johnson, Moderator
Graham Jackson, Clerk
Oba Honeycutt, and
Zora Spell, Committee

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LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Surl Church, Person County, N.C., beginning Saturday before the fifth Sunday in July, 1979, and will, if the Lord will, continue through Sunday following.

Surl Church is located on U.S. Hwy. 158, about seven miles East from Roxboro, North Carolina. Elder L. P. Martin was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate.

All lovers of the truth are cordially invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

ANGIER UNION MEETING

The Angier Union Meeting will meet with the Church at Clement, Johnston County, N.C., the fifth Sunday and Saturday before, if the Lord will, in July, 1979.

Elder T. A. Johnson was chosen to preach the introductory sermon and Brother Bennie Robers is his alternate. Services will begin on Saturday at 11:00 A.M.

We invite all lovers of the truth to meet with us, especially our ministering brethren.

E. T. Jones, Union Clerk,

Route No. 3

Fuquay-Varina, N.C. 27526

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held at Bethsaida Church, Harnett County, N.C., beginning on Saturday before the fifth Sunday in July, 1979, and will continue through Sunday following.

Bethsaida Church is located two miles west of Benson, N.C., on State Road 1709, and about one-half mile west of N.C. 27 Hwy. Elder W. C. Noles is appointed to preach the introductory sermon and Elder R. L. Fish is his alternate.

A cordial invitation is given to our brethren, friends and believers in the truth

with a special invitation for our ministering brethren to visit us.

Alonzo Barefoot, Union Clerk
Route 1,
Newton Grove, N.C. 28366

WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Maple Hill, Pender County, N.C., beginning on Saturday before the fifth Sunday in July, 1979, and will continue, the Lord will, through Sunday following.

Elder Owen Kennedy was chosen to preach the introductory sermon and Elder Furnie Wood is his alternate.

We extend an invitation to our brethren and friends to come and meet with us. We extend a special invitation to our ministering brethren.

H. A. Young,

Union Clerk

Jacksonville, N.C.

Telephone A.C. 919 347-2664

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Goldsboro, Wayne County, N.C., beginning, the Lord will, on Saturday before the fifth Sunday in July, and will continue through Sunday following.

The Church is located about one-half mile off the U.S. 117 By-Pass. Those coming from the north will turn right at first paved road (At J. J. Haynes Company) and continue to church building on your left. Those coming from the south will turn left at J. J. Haynes Company and continue to church on the left.

Elder D. F. Carraway was appointed to preach the introductory sermon and Elder A. F. Langston is his alternate.

Brethren, sisters and friends are cordially invited to meet with us with a special invitation extended to our ministering brethren.

J. B. Williams, Union Clerk
225 Braswell Street,
Rocky Mount, N.C. 27801

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VOL. CXII

JULY, 1979

NO. 8

PSALMS
CHAPTER 27

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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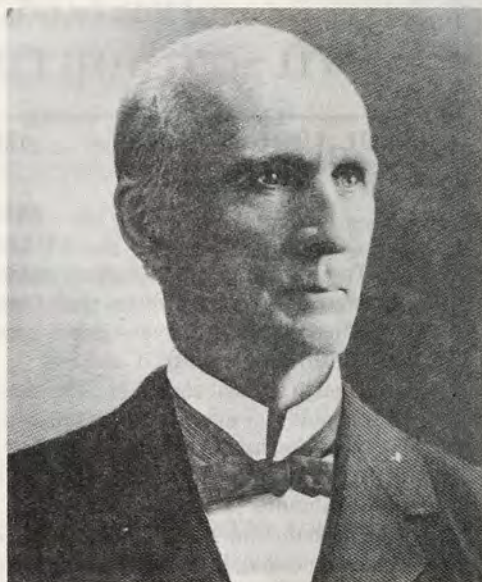
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

STATE OF NORTH CAROLINA HONORS MEMORY OF
ELDER P. D. GOLD, LONGTIME EDITOR OF ZION'S
LANDMARK, WITH ERECTION OF HISTORICAL MARKER



ELDER P. D. GOLD

March 25, 1833

June 7, 1920

On May 25, 1979, the Division of Archives and History of the State of North Carolina honored the memory of Elder P. D. Gold, former editor of **Zion's Landmark** for nearly fifty years by erection of a permanent historical marker, bearing his name and that of the paper, at the corner of Vance and Maplewood Streets, Wilson, North Carolina. The name of Elder Gold was chosen by a ten member committee of historians from universities and colleges throughout the State of North Carolina. A photograph of the historical marker and of Elder Gold appear as shown above.

Inasmuch as our state has recognized the memory of Elder P. D. Gold as being numbered among the outstanding leaders of North Carolina in the past, we, the current editors, feel that it is altogether appropriate to leave on record in relationship to this recognition in the pages of **Zion's Landmark**, a biography of the life of the late elder, as well as a history of the origin and life of **Zion's Landmark**, showing the intimacy of his own life with the life of the paper, at this time. His biography and the history of the paper follow:

ELDER

PLEASANT DANIEL GOLD

Elder Pleasant Daniel Gold, son of Milton Gold and his wife, Martha Fortune, was born on March 25, 1833, in Rutherford (now Cleveland) County, and died on June 7, 1920, near Mebane, N.C. He grew up on a farm near Shelby and received a small amount of schooling which he improved by assiduous reading in the evenings by the light of pine-knots. At the age of twenty he left home without the parental blessing and entered school at Shelby after borrowing sufficient money to pay for his clothing, board, tuition and books. After a year of study he began to read law in the office of A. W. Burton, Esquire, with whom he practiced after obtaining his law license. He appears to have taught in the public schools prior to this date.

The profession of a lawyer became so distasteful to him after two years that he entered Furman University at Greenville, South Carolina, and studied for two years before entering the Southern Baptist Theological Seminary. The coming of the Civil War forced him to abandon college life and it left him with a debt covered by personal notes for over \$2,000.00 that he had spent on his education. He had been ordained to the ministry in the Missionary Baptist Church and was serving as a Chaplain by the time of the evacuation of Fredericksburg, when he was seized by one of the prevalent fevers. When able to travel again, he returned to North Carolina and soon accepted the pastorate of the Missionary Baptist Church at Goldsboro, N.C.

In 1863, he married Julia Pipkin, daughter of Willis Pipkin of Lenoir County, N.C. She was born on July

29, 1840, and died on March 22, 1913. Her father had been a man of some means and had educated her at the Chowan Baptist College in Murfreesboro. Nine children were born to this union. Cora Gold died in infancy; Paul Gold died in infancy; John Daniel Gold was born on October 24, 1867; Mary Virginia Gold was born on June 8, 1870, and married Richard Winstead and died on June 17, 1943. Joseph Milton Gold was born on February 4, 1872; Charles Willis Gold was born on April 16, 1874, and died October 10, 1931; Pleasant Daniel Gold, II, was born on May 15, 1876; Julia Ruth Gold was born on October 20, 1883, and married Dr. William Spicer; and Elizabeth Bynum Gold was born on July 15, 1886; she married Gilbert Clark. Elder Gold later in life married Mrs. Eugenia Burton of Mebane, N.C., who survived him at his death.

At the end of the war Elder Gold took his family to Scotland Neck, N.C., where he first became acquainted with the doctrine of the Primitive Baptist in 1867 and was baptized by Elder C. B. Hassell at Kehukee Church in 1870, into their faith. Elder Gold was baptized, ordained and preached the same day. Dating about 1865, he said a deep conviction seized him, confronting him with a sinful nature and, therefore, a sinful life. The justice of God in his condemnation, showed him that he had and did continually sin in Adam, and, therefore, death had passed upon him in Adam's disobedience. It so overwhelmed him in confusion that he despaired of Mercy and felt that he was lost eternally. This wrought in him an abiding consciousness of the sin-

fulness of man. In this view he saw and felt the justice of God in his condemnation. In that dark hour the Lord Jesus, the Saviour of sinners appeared as his righteousness, his Savior, fully justifying him with the words, sounding out to him as if spoken aloud: "He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. This experience brought about or caused a great change in his views and conduct. From that time henceforth he preached Christ Jesus as the only name under heaven given among men whereby we must be saved. See Acts 4:12.

The doctrine of the eternal predestination of God, appointing before hand what He purposed should come to pass, was made clear to him as well as the doctrine of the electing love of God, choosing beforehand, and without regard to man's works, the people He loved in Christ Jesus, before the world began, and giving them grace in Him. He sought for a people who loved and believed that doctrine, discarding all free agency of man and rejecting all self-appointed means and measures of man's devising. This people he found, known as the Old School or Primitive Baptist, and he was received among them and baptized by Elder C. B. Hassell at old Kehukee Church. For over fifty years he preached among them, desiring to know nothing among men but Jesus Christ and Him crucified. See Ist Cor. 2:2. Quoting from his experience, "It was on Saturday before the second Sunday in March, 1870, at Old Kehukee Church, that I went and told them but little, for I have never been able to express my

travail in full. They received me into that church, and on the next day Elder C. B. Hassell, a most precious brother to me, baptized me. It was in the same stream of water and the same place that I had baptized many when a Missionary Baptist, and many of them were present to behold this stoop. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was a dead man, so quiet and peaceful and so restful. Glory was everywhere and peace and love. It was on that day that the words that had been burdening my mind so long, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17, 18, were used by me as a text. What I was saying, did not seem to me to be preaching, but it was the sweetest ease and relief, as the long pent-up matter was emptied and I felt so refreshed. That text has never since burdened my mind. On August 25, 1871, the conference of the members of the Toisnot Primitive Baptist Church in Wilson County, N.C., voted unanimously to call him to fill their vacant pastorate. He accepted this call on August 27th, and subsequently made his permanent home in the town of Wilson, N.C. On January 25, 1879, he brought his membership into the Toisnot Church upon a letter of dismissal from the Kehukee Church in Halifax County.

During his lifetime, he was the pastor of the following Old School or Primitive Baptist Church, to-wit: Kehukee, Tarboro, Toisnot (Wilson), Goldsboro, Roxboro, Sandy Bottom (near Kinston, Lenoir

Co., N.C.), Durham and Falls of Tar River, Rocky Mount, N.C. He was also Moderator of the Black Creek Primitive Baptist Association of which he helped to organize, in 1876, at Upper Black Creek Church in Wilson County, N.C.

On November 15, 1867, Elder L. I. Bodenheimer began editing and publishing of Zion's Landmark, which was destined to become an influential Primitive Baptist publication. A gift of \$500.00 by Mrs. Robert Bynum enabled him to buy out Elder Bodenheimer in 1871, and to continue this work alone. A considerable printing business developed and was incorporated in 1902, as the P.D. Gold Publishing. He wrote a vast amount of prose for his magazine and newspaper, but his only book was a slender treatise entitled: "The Book of Joshua." His godly generosity and sincere interest in the affairs of the community naturally raised him to a high place in the public esteem. He served as a trustee of the University of North Carolina at Chapel Hill, N.C., and held other positions of importance, although his heart and hands were devoted chiefly to his labors in the ministry.

As a minister, he was studious and was sound in doctrine and practice. He had an agreeable address and pleasing manner and he wielded a strong influence among his brethren. Elder Gold was always fond of reading from his youth, and possessing a strong, logical mind, he was benefitted by his close study. His opinions were always said to have been clear and well defined. His principles were founded on his religion and were exemplified in his daily life. He traveled and preached

extensively among the Old School or Primitive Baptists of the United States and Canada. During his pastorate of the Toisnot Baptist Church (Wilson), it prospered and rendered great influence over the social and economic life of the town of Wilson, N.C., as well as the county of Wilson and the adjoining areas.

Elder Gold was loved and admired by those who loved the truth that he so ably preached and defended, and his integrity, his capability, humility and gentleness brought to him the admiration and respect of all who knew him, for few were endowed with the qualifications he possessed.

While it was the Lord's will to deliver this man, P. D. Gold, from the doctrine of works, as he has so beautifully mentioned already in this issue, at the same time he did not escape vilification from his former religious associates, the Missionary Baptists. In their N. C. state publication, *The Biblical Recorder*, December 23, 1896, he was referred to as **PIOUS DODGER GOLD**, editor of *Zion's Landmark*, *The semi-monthly* (it was published twice each month then) *dream-book of the Hardshells.*" Likewise in the same article, it was recorded, "This pious hater of Missionary Baptists, opponent of missions and education, is the same brother who got his education at the expense of the Missionary Baptists in their seminary when it was located at Greenville, S. C." So severe was his criticism that I recall reading somewhere that some even phrenologized his head. Phrenology is the study of the conformation of the skull as indicative of mental faculties. It was said that "the shape

of his head and the size of his brain made him a Hardshell Baptist."

(The above sketch of the late Elder P. D. Gold was compiled for this issue of Zion's Landmark, by J. M. Mewborn.)

**HISTORY OF ZIONS LANDMARK
REMOVE NOT THE ANCIENT
LANDMARK WHICH THY
FATHERS HAVE SET."**
(Prov. 22:28.)

The circumstances that gave rise to the origin and establishing of the Zion's Landmark began in the years of 1827-1832, when the separation took place in North Carolina and the southern part of the United States in the ranks of the Baptist Church. The primary cause of this division came over support and or opposition to foreign missions. After this division those who supported the main movement of the day became known as "Missionary Baptists" and those who remained in the old or original order of the Baptist Church were called "Old School or Primitive Baptists."

A periodical was begun about 1828 or 1830 in Tarboro, N.C., and was entitled, **The Primitive Baptist**. It was primarily supported by the Old School or Primitive Baptist of North Carolina and the southern states. The old issues that are yet in existence reveal the rich writings of Elders Cushing Biggs Hassell, Joshua Lawrence and other godly inspired men who were blessed to stand faithful in those years of bitter separation in the Baptist ranks. It has been said of Elder Joshua Lawrence that he was "one of the ablest and boldest ministers of the New Testament in modern times." For more than forty years he advocated

powerfully and fearlessly, both from pulpit and press, the liberty of conscience, the specialty, spirituality and efficacy of God's salvation, and the unscripturalness and corruption of all the money-based religious institutions of the nineteenth century, notwithstanding great storms of slander and vituperation (to censure severely or abusively; berate, etc.) along with threats against his life. During the latter part of his life he suffered physical debility and suffering. Elder Lawrence died in 1843. He lived in Edgecombe County, about eight miles north of Tarboro, N.C.

The Primitive Baptist, as stated, was begun about 1830, and was published by Mr. George Howard in the Office of the Tarborough Free Press. It was edited by Elder Mark Bennett for a number of years. In 1847, the old Kehukee Association, feeling a keen interest in the continuation of this periodical, passed a resolution of encouragement in regard to this paper. Elder Bennett had died and Elder Burwell Temple of the Little River Association agreed to assume the editorial control. Elder Temple moved the place of publication to his residence at Raleigh, N.C. Elder Temple resided in a small community in eastern Wake County, known as Eagle Rock. Here, this paper, **The Primitive Baptist**, was published by Mr. N. W. Poole, who owned a printing press at this place.

Elder Burwell Temple died sometime during the Civil War or shortly afterwards. **The Primitive Baptist** was sold by the Temple Family to Elder A. J. Coleman of Alabama, who served churches in the counties of Fayette, Lamar, Tuscaloosa, Pickens, and Greene.

Elder Coleman was an able writer. At his death, the paper was discontinued.

Like *The Primitive Baptist* that had begun about 1830, *The Signs Of The Times* had begun in 1832 in Middletown, N.Y., by Elder Gilbert Beebe, during this turbulent period of unrest and separation among the Baptist Church. The ending of the publishing of this periodical left the Primitive Baptists in North Carolina and other southern areas without any means of correspondence, communication or journalistic contact. Elder L. I. Bodenheimer, a minister of the Mayo Association, began visiting the eastern part of North Carolina after the Civil War and in 1867, was asked to preach the introductory sermon of the old Kehukee Association. This fact is indicative of his close association with the late Elder C. B. Hassell, who was moderator of this association at that time. Elder Hassell and other devout men of God in that area had passed through the painful division of 1827-1832. It was in 1867 that Elder P.D. Gold with his family, moved to Scotland Neck, N.C., and he was baptised by Elder C. B. Hassell at Kehukee Church nearby, in 1870. Elder Bodenheimer also visited the brethren that same year and in years following.

The feeling of necessity of a paper or periodical to serve for the benefit of the members, churches and associations in the North Carolina area and general circulation of the south with the strong encouragement of his brethren, constrained Elder Bodenheimer in July, 1866, to send forth his prospectus to ascertain if enough people would subscribe to justify

him to commence the publication of the *Zion's Landmark*. The results from his prospectus were favorable, and on November 15th, 1867, he commenced the publication of *Zion's Landmark*. The paper was first printed in tabloid form (newspaper form) with eight pages, four columns to the page, at two dollars per year. The paper continued in this form until 1886, when Elder P. D. Gold changed it to its present (phamplet) form. From the time that the paper began, November 15, 1867, and during the time of Elder Bodenheimer's editorship, the *Landmark* was published in Wilson, and shortly thereafter in Tarboro. Elder McDaniel suffered a stroke and was unable to continue the publication.

On April 15, 1871, the *Landmark* was again moved back to Wilson and was published by Col. R.W. Singletary, editor and proprietor of the *Plain Dealer*. We mention all of this to show that the route of the paper in getting started in the early days was not a smooth, or easy one. Elder Bodenheimer, in writing of his experience with the paper said: "We have secured the services of Elder P. D. Gold of Wilson, N.C., as Associate Editor. Therefore, instead of letting our paper "Go to the Wall," as some of our enemies have prophesied, we expect and hope to make the *Landmark* a success as a medium of correspondence and consolation to the Church of God and the weary pilgrims. This important object was the first great cause that moved us to action in originating the *Landmark* at first, and shall be our specific purpose in continuing the publication of it," etc.

Elder P. D. Gold became the first associate editor of the paper, on

April 15, 1871, and on February 1, 1872, he used a gift of \$500.00 (cash) bequeathed to him by a friend, to acquire the sole ownership of the paper. Elder Bodenheimer made due acknowledge of the change of ownership in that number while giving his reasons that Elder Gold would make an acceptable Editor. In his original way, he tells in this issue the readers of the paper how that every Primitive Baptist should subscribe for and pay for it, because, if they tried, they could save enough from unnecessary expenditures, frivolities and luxuries, to discharge that obligation. We quote an expression of his in this regard, "If you must spend your money for that which is not bread, or in other words, for foolishness, take one-fourth of it and lay it up until you get two dollars and then send it to Elder Gold, with an order to send you or someone else the **Landmark**. But some are ready to say, 'A man should not receive money for any religious service.' To this we reply, that every business should be self-sustaining. If a man plows all the while, preaches or edits a paper all the while, these vocations must support him or he will starve. If this is not true, please show me how you can establish it otherwise."

Elder Gold, in writing his experience, said, "It was in 1871, contrary to any and all my expectations or thought, that I was requested to move to Wilson where my room has been ever since. A contrast had been made for me to live elsewhere and teach school. This contract was cancelled by mutual consent. Soon after moving to Wilson, Elder Bodenheimer, who was then editor of this paper, requested me to become associate

editor, and pretty soon it came into my hand. All of this was unforeseen by me, unthought of and unsought, but as the way was opened, I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me to thus serve, and if it is profitable to the household of faith that is reward enough for me."

When Col. R. D. Singletary ceased publishing the **Landmark**, it was published by Mr. Josephus Daniels in the 1880's and in the office of the **Daily Advance** in Wilson, N.C. Honorable Josephus Daniels who was Secretary of the Navy during the two terms of President Woodrow Wilson and later was appointed Ambassador to Mexico, said of Elder Gold, "He was a master of logic, profoundly versed in the Scriptures. In addition to preaching, he edited the official paper of his church, **Zion's Landmark**, the motto of which is, "Remove not the Ancient **Landmark** Which Thy Fathers Have Set.' I had the advantage of intimate association with Elder Gold, having the contract to print his paper, which appeared semi-monthly. He had no publication office (other than a small one in his home), doing his writing at home, and bringing his copy to the **Advance** office and occupying a desk in my office when he was reading and proofing or superintending the make-up of the paper. He wrote with convincing clearness and was widely regarded as the great expositor of the Primitive Baptist doctrine. His paper has a large circulation, going to the elect in every State in the Union. He was in great demand as a preacher and visited many states on preaching tours. He was not only an able preacher and gifted writer, but

a man of fine business judgment and prospered financially. One of his sons, John D. Gold, became associated with his father after Mr. Gold had his own printing establishment, and the son established the **Wilson Times**, which won a high position as a daily paper, as the town of Wilson, N.C. expanded. Two other sons, P.D. Gold, Jr., and Charles M. Gold, were the leaders in the establishment of the Jefferson-Standard Life Insurance company, Greensboro, N.C., which has become one of the strongest life insurance companies in the south. Elder Gold had real wisdom and his counsel was sought in civic as well as religious matters." End of Quote. (The Honorable Josephus Daniels was not only a former Secretary Of The Navy and Ambassador to Mexico, but was for many years owner and editor of the **Raleigh News and Observer**, a daily newspaper that still covers by circulation a large portion of eastern North Carolina.)

Sometime in the latter 1880's, Elder Gold gradually grew into the printing and publishing business, and established what was known as the "Landmark Steam Printing House." He took over the printing of his own paper and also did job printing for the Primitive Baptists, such as the printing of associational minutes, books, pamphlets, etc. He also received job printing from the general public. A considerable printing business developed and was incorporated in the year 1902 as the "P. D. Gold Printing Company." At his death in 1920 the business was carried on for the ensuing years by his son, Mr. John D. Gold, who later established **The Wilson Daily Times**, a daily publication that has served

the City of Wilson and surrounding area for a number of years. It was during the time of ownership and publishing supervision of Mr. John D. Gold, that Elder P. G. Lester was named Editor, along with Elder O. J. Denny and prior to the death of Mr. John D. Gold in 1954, Elder T. F. Adams was named Editor. In 1953 Elder T. F. Adams purchased the paper from the Wilson Daily Times (previously known as the P. D. Gold Publishing Company) for the sum of Fifteen-Hundred Dollars. Elder Adams continued (with the loyal and faithful assistance of his beloved wife, Sister Pauline W. Adams) until his death in May, 1973. In his Last Will and Testament, Elder Adams willed the **Zion's Landmark** to J. M. Mewborn who has edited and published the paper since that time.

In tenure of Editorship, Elder Gold served forty-eight years, almost one-half of a century and one-half of the first one hundred years of its existence. It has been said of him that he was the oldest, most continuously active Editor ever among our people. The next in length of time were both Elders O. J. Denny and T. F. Adams who served a period of twenty-two years each. Elder P. G. Lester edited the paper almost nine years, and Elder Bodenheimer, the founder, almost five years.

Associate Editors who have served in behalf of the **Zion's Landmark** in the nineteenth century were as follows: (This list does not include those five associate editors who later became Editors) Mrs. R. Anna Phillips, Corresponding Editress, Macon, Ga.; Elders J. D. Cockran, Hartsville, Va., J. C. Hurst (M.D.), Roanoke, Va., M.L. Gilbert, Dade City, Fla., C.B. Hall,

(D.D.S.), Hillsboro, N.C., C. F. Denny, Wilson, N.C., (Elder C. F. Denny was the father of Mr. Frank W. Denny who supervised printing operations of the paper for many years until his retirement in 1974), S. B. Denny, Wilson, N.C., Joshua T. Rowe, Baltimore, Md., Joel B. Marshall, Meadows of Dan, Va., B.S. Cowin, Williamston, N.C., E. L. Cobb, Wilson, N.C., T.R. Crawford, Cairo, Ga., R.W. Gurganus, Jacksonville, N.C., W.E. Turner, Wilson, N.C., W.C. King, Greensboro, N.C., H.O. Nash, Atlanta, Ga., and Lynwood Jacobs, Orange, Texas, along with the current active Associate Editor, Geo. A. Fulk, Pilot Mountain, N.C.

In closing this historical article, it is the desire, hope and prayer, we trust, of its Editors, as well as all those who desire the well-being of the *Landmark*, that the same God of Eternal Grace, Who established it over one-hundred years ago, continue to keep it within the bounds and sphere of its ancient motto, "Remove Not The Ancient Landmark, Which Thy Fathers Have Set." Proverbs 22:28.

J.M. Mewborn

LELIA W. LAMM

Sister Lelia W. Lamm died Saturday, June 17, 1979, at the age of 86 years. She was for many years (according to the faith exercised within her from above) a pillar in Contentnea Church, near Wilson, N.C., and was a true mother in every sense of the word and a mother-in-Israel in deed and in truth.

At the age of 22 years she was received as a member of Contentnea Church, remaining a member there for sixty-five years in the very best

of standing. She united with the church on the third Saturday in May, 1914, and was baptized by the late Elder George Boswell.

Her funeral services were conducted by her pastor, Elder A. F. Langston, Kenly, N.C., on Monday, June 18, 1979, with interment in the church cemetery nearby.

The following article, written by her grandson, Dennis Rogers, Raleigh, N. C., who is a daily columnist for the *Raleigh News and Observer*, appeared in the June 18, 1979 edition of that paper. It is being re-published in the *Landmark* as a token of the love and respect in which she was held by her family, brethren and friends.

It was my privilege to have known Sister Lamm and her husband, Brother I. T. Lamm, for a number of years. The trueness of her life, as well as that of her husband, will never be excelled, as so wonderfully expressed by her grandson.

I had written to Sister Lamm last fall, September, 1978, and she replied to me with the beautiful letter that is being published below, following the article by her grandson, Dennis Rogers.

Both article and letter are being published by me at this time in her memory. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

J. M. Mewborn

MAMA MADE THOSE HARD TIMES HAPPY AND SECURE

Mama died Saturday.

I want to tell you about her. We've shared many joys, many people, many places since this

column began 30 months ago and I want to share my Mama and her life with you, for even in death, hers is still a story of life and love and joy.

I want to tell you something about her, maybe because I write a column for a living and I get to do that, maybe because by telling you I can lessen the pain I feel, the loneliness, the hurt. Maybe I'm being greedy; maybe it will be easier if you share it with me.

Her name was Lelia, born Williamson in 1892 in Wilson County, N.C. When she was 5, so the family story goes, a strapping, 22-year-old John Smith visited the Williamson home and bounced the laughing Lelia on his lap. Later they would wed, 17 years difference in their ages.

She loved John Smith. She loved him when they were young and on their farm having their seven children, she loved him when tuberculosis wracked his body, she loved him when he died, leaving her alone to raise the surviving six children.

And she loved him all through those long days and nights during the Depression when she was a young widow.

How she must have wept when she had to place her children in an orphanage, alone, unable to care for them.

We would talk about it later, just she and I on those sunny afternoons after I was grown, when I'd skip work for an afternoon to visit, when my life got rocky and she was there to listen. Nothing she ever did hurt her as much as watching her and John Smith's children leave for the Free Will Baptist orphanage at Middlesex, N.C.

She knew the risks she was

taking. Perhaps the children would never understand why their mother let them go like that, perhaps she would lose their love. But she knew there was no choice. Times were hard, and little children had to eat. It was survival.

It wrenched her soul and the scars never completely healed ... but she was so proud of what they became: There was Margaret, lovely and regal, who would later bear her tragedies with strength; Pearl, tiny and gentle and wise; Joe, serious Joe, with his Mama's common sense; John, her youngest boy, the funny, jovial one; Elsie, the prettiest and the baby; and Daisy, beautiful and blond, everyone loved Daisy.

I knew them all, except for Daisy. She was my mother and she died when I was 18 months old.

Mama didn't have to do it, everyone would have understood if she had begged off. She was 50 years old when Daisy died, leaving a scrawny baby son behind that someone had to raise. Her life had almost made itself pleasant. The children had survived the orphanage, times were better now, she had a new husband, she didn't need pain any more.

But she took me home, and for 19 years she struggled and scrimped and worked 10 hours a day in a laundry, a sweating inferno of a place, to raise a grandson. She worked at night and on weekends, making clothes for the wealthy. She sewed in department stores. She always had a garden. I can still see her bent over a hoe, urging that fertile earth to bring us food. We needed it.

Now she was Mrs. I. T. Lamm, married to a man whose strength

matched hers. A hard, flinty man who, well into his 70s, decided to build a house on his own. Not only did he build the house alone, he made the cement blocks that went into the house and the wooden machine that made the blocks. And when he finished that house, he built another next door.

We didn't have a car. We didn't have a TV set. We didn't have new clothes. I tagged along on the mule wagon when I. T. rode the streets of Wilson, peddling his bushels of fresh collards and turnip greens to black neighborhood grocery stores.

I guess those were hard times, but I didn't know it. Mama loved me so much it blotted out the notion that other families had more than we had.

Every now and then someone would get the idea that I should go live with my father and his new wife and I did, several times. Times were better when I did. I had nice clothes, a traditional family, there was nothing I could have wanted they wouldn't have given me. And Mama didn't have to worry.

But every time, I came back to Mama. I was greedy, I wanted her love, I didn't care how much sacrifice it meant to her. And she never turned me away. She was there with a bear hug and a kiss when I got off the train, worried on the inside, smiling welcome on the outside.

Soon there were just she and I again, I. T., years her senior, died and left us alone, just the two of us.

I left home at 19 and I don't think she was very happy about it. I had quit college and I was married. She didn't approve of either. Later she came to love my family as she had loved me, wholly, without reser-

vation, she spoke of all of us with pride.

At age 69 she finally retired and her years were blessed. She traveled, visited family. She smiled more, now that there was time to relax.

She was into her 80s when she called us all and told us she had made a decision on her own. She would be moving into a rest home and she hoped we would respect her decision.

To the best of her memory and it sparkled like her smile and witty nature not one day passed in that rest home when she didn't have a visitor, perhaps a former neighbor, an old friend, a distant relative.

They came to see her to brighten her day, or so they told themselves, but all left knowing in their hearts she had done more for them than they had for her.

She simply made you feel good, whether she was playing piano for Sunday services at the rest home or just offering you an apple or a piece of candy from her endless bedside larder. She loved the children the most, a peck on the cheek from a grinning granny was just the ticket they needed.

Without exactly knowing why, everyone who knew her held her in awe. However they knew her, as Sister Lelia from the Contentnea-Primitive Baptist Church; as Aunt Lelia, the matron of one of Wilson County's oldest families; as Miz Lamm, friend and neighbor or as Mama, the love she gave us all will never be forgotten.

It is easy to cry when I think of her, I have cried and will again, but that isn't true to her and what she was.

Hers was a life of joy, and we should all be thankful that in this life we were lucky enough to have known her.

She once told me a story I remember well. She was very sick, 86 years old and three heart attacks in as many days. We thought we would lose her. In the darkest hours, when she had pulled deep down into herself, she remembered looking by her pillow and there, sitting by her head, was a little white dove.

"That little dove spoke to me and I felt complete peace," she said later, after her valiant heart had eased and she was getting better. "The dove told me not to worry, it wasn't my time yet. After that dove spoke to me. I started getting better."

None of us ever saw that dove, of course, and we were with her every moment, but she saw it. She had no doubts. And neither do I.

There was no one with her when she died Saturday. Her last visitor had just left her, and she was smiling as only she could smile.

But she didn't die alone. The little white dove that brought her such peace had come to take her home.

And I'll bet she was smiling.

Her Grandson,
Dennis Rogers,
1114 Dogwood Lane,
Raleigh, N.C.
June 17, 1979

KIND DEEDS ARE ALWAYS REPAID

Dear Brother Mewborn,

I was so greatly filled with joy when I received your letter and two **Landmarks** that I could not keep back the tears. They were the first

Zion's Landmarks that I had seen in over three years. The warm-hearted love that your letter contained made me feel that I had not been forgotten by the ones whom I have enjoyed such sweet fellowship with for many years.

I have not been able to go to meetings but a very few times in the last four years. But each Sunday I can view in my mind the congregations at the different churches and my mind is with them. I have a heart condition and must have a respirator (oxygen) by my bedside at all times. While I am not able to attend church but seldom anymore, I thank the dear Lord, if not deceived, that He blesses me to commune with Him, in the sleepless hours at night and rejoice in His glorious promises of the past.

The dear Lord has blessed the precious brethren (brothers and sisters in Him) in coming to see me. Once they came from Contentnea Church, a place that is so very dear to me), and they had communion services here by my bedside. That was when "my cup ran over." I believe that eighteen (18) of the members were present on this occasion. That was "joy unspeakable and full of glory."

Dennis Rogers, whom you mentioned in your letter to me, is my grandson. His mother died when he was nineteen (19) months old. She was twenty-four (24) years old when she was taken away. She had been married only three years. Her husband was in the U.S. Marine Corps. She was my second oldest daughter. Dennis lived with me until he had to go in the armed service for nine years. In the meantime he was married to a splendid girl. They had two children. With what I could muster

together with his G. I. Bill of Rights, he enrolled at the University of North Carolina at Chapel Hill, N.C., where he majored in Journalism. He is now a daily columnist for the **Raleigh News & Observer**. I appreciate your kind word about him, as you may already know, he is very dear to me.

As for my dear husband, the late Brother I. T. Lamm, yes, he was feeble for four years before he died. I prayed to the Lord, if not deceived, for strength to take care of him. I was standing by him when the Lord called him home. He had two grown boys which I treated as I did my own five children. As time passed all of them married and now none of mine live in North Carolina. His two sons live here in Wilson, N.C., and they both treat me like I was their own mother. They visit me, bring me fruit and their wives bring me lovely flowers. My own children come but the distance prevents them from coming often.

Now as life comes to a close for me, I can look back and thank God and see that kind deeds are always repaid.

Yours in hope of eternal
life beyond the grave,
Lelia Lamm, (Deceased)
Willow Brook
Center of Care,
Wilson, N.C. 27893
September 19, 1978

“THE MARK OF THE BEAST”

Dear Brother Mewborn,

Thank you for the letter of Brother Moon and your own editorial on the subject of “God is not the Author of Sin.” I enjoyed it very much and appreciate writings on the Truth.

I apologize for my tardiness in renewing my subscription. We have had some family turmoil and illness. However, things are working out according to His will, for which I hope I am thankful and reconciled.

We had a wonderful meeting at Old Pilgrim Church near Elkhart, Texas, last week-end. Love, peace and fellowship abounds with us, thanks be to God.

Brother Mewborn, last year, June I believe, I made some study and notes on the question of the “mark of the beast.” I never did send them in, as I feel so inadequate in expressing myself on the scriptures. I would rather not write than to write and be wrong. If God is not with us in an interpretation, then it is nothing and less. So, if my puny effort is nothing, please discard it.

A sister in hope,
Marjorie Whitescarver
1303 Delmar
Palestine, Texas 75801
June 19, 1979

THE MARK OF THE BEAST

Gen. 3:15, “And I will put enmity between thee (the serpent) and the woman, and between thy seed (satan, the beast) and her seed (Christ) it (the enmity) shall bruise thy head and thou shall bruise His heel,” (crucified).

Rev. 13:16, 17, “And he (the beast) causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

Rev. 14:9, “And the third angel followed them saying with a loud voice, If any man worship the beast,

and his image, and receive his mark in his forehead, or in his hand the same shall drink of the wine of the wrath of God."

Rev. 13:8, "And all that dwell upon the earth shall worship him (the beast) whose names are not written in the book of Life of the Lamb slain from the foundation of the world." This scripture sets out who has the mark and who does not, ordained from the foundation of the world.

Rev. 16:2, "And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

Rev. 20:4, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark." Here again are those who do not have the mark.

In the above scriptures we find out who the ones are that have the mark of the beast, and who worship him. Now let us find out who does not have the mark and what they do have. Then we will find out what the difference is.

Rev. 7:2, 3, 4, "And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels to whom was given to hurt the earth and sea, Saying hurt not the earth, neither the sea nor the trees till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

Rev. 15:2, "And I saw as it were a sea of glass mingled with fire and them that had gotten the victory (Christ risen) over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

Rev. 12:11, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death."

The children of the beast (Satan) are marked in the forehead by their worship of him. Gen. 3:15. The children of God are sealed. Rev. 7:2, 3. Rev. 12:11, Rev. 15:2 by the blood of the Lamb before the foundation of the world.

THE SEAL OF THE LIVING GOD

Jer. 31:33, "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Heb. 8:10, "For this is the covenant that I will make with the House of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

The new covenant rests upon the sacrifice of Christ and secures the eternal blessedness, under the Abrahamic Covenant (Gal. 3:13-39) of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to men, it is final and irreversible.

THE MARK OF THE BEAST

The beast is referred to variously as the serpent, the anti-Christ, Satan

or the devil. By the foregoing scriptures, that is Rev. 13:8, 14:9, 10, 16:2, 20:4 and Gen. 3:15 we see who they are that received the mark, that is those who worshipped the beast, the devil, satan etc. The mark of the beast was in the forehead, or the mind, with which the man worshipped, or the mark was in the hand, that is the works of the man, which is the worship of the world. He (the man) could neither buy nor sell unless he had the mark. So that which is in the mind is unseen by the human eye. However, Matt. 7:16-20 records, "Ye shall know them (false prophets, worshippers of the beast) by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

For the fruit of the flesh, or the worshippers of the beast, see Gal. 5:19, 21. And for the fruit of the Spirit please refer to Gal. 22:24.

The mark of the beast is not a thing visible to the human eye, as the seal of the living God is not visible to the human eye. How can you see a man's mind or read what God has put in his inward parts in the beginning? Only their fruits, good or bad, can be seen and recognized for what they are.

Marjorie Whitescarver

With regard to the publication of the above good article, attention is herein called to page 182 of the June, 1978, issue of the *Zion's Landmark*.

A letter or article appeared in column one, of the above issue, as stated above, by Brother J. B. McLeod, McLeod, Texas, as follows:

**"WHAT IS THE
MARK OF THE BEAST?"**

(Rev. 19:20)

Dear Elder Mewborn,

I appreciate the good writing in *Zion's Landmark*. I see day by day the full-filling of the Prophecy of our blessed King of Kings. There is nothing left out as time goes on. I have the number, and name of the beast, the image of the beast. Will someone write, and tell what his mark is? I need and ask the prayers of His people.

Thank you,

J. B. McLeod,
McLeod, Texas, 75565
February 15, 1978

Will someone reply to Brother McLeod's request?

Editor."

We are grateful in having Sister Whitescarver answer the above request in the good manner and way which she has done.

J. M. M.

EXPRESSES GREAT LOVE

Dear Brother Mewborn,

Please forgive me in being so late in sending my renewal for the paper. I want you and the writers to know that I really enjoy reading it. Remember me as I have not been able to attend my meeting regularly for sometime and I do miss my precious brethren in Christ. If my heart is not deceived, I do love all of you and my church.

Sincerely,
Mrs. Bettie Aycock,
Lucama, N.C.
February 12, 1979

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXII NO. 8

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 JULY, 1979

EDITORIAL

Dear Elder Mewborn,

Please renew my subscription to the *Zion's Landmark*. I enjoy reading the paper over and over, and I loan them to local friends to read also. The \$10.00 is for one year and the balance is for your use in the further upkeep and continuation of the paper.

I have two questions for which I shall be grateful to read your answer or comments to them in the *Landmark*, should you ever have the time to express your views. They are as follows, viz:

(1) Would you please explain to me what you see in Isaiah Chapter 29, verses 4, 5, & 6. The prophet here speaks of those who speak out of the dust. Sometimes, I hear voices calling me in the early morning hours and I think of this passage.

(2) Also, would you please explain about the Bible reference to a woman covering her head in church, also wearing clothes pertaining to a man. Would this be pant suits?

I hope I love the Lord with all my heart, soul and mind.

From one who lives by hope,
Loula P. Watts,
Route No. 1, Box 252
Tabor City, N.C. 28463
January 23, 1979

COMMENTS FROM EDITOR

The first scripture to which our inquirer has asked reads, "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shall be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Ariel is a word used anciently by the prophet, Isaiah, to designate the City of Jerusalem. The prophet, Ezra, refers to a man called "Ariel" in later years who is called, along with several others, "men of understanding." See Ezra 8:16. By the word "Jerusalem" is meant strength and honor, a place of knowledge or understanding, as the city or place (Jerusalem) and name of the man signify. By interpretation Ariel means "lion of God," or as the chief city, a figure and type of the church.

In Isaiah's day God had seen fit to afflict Jerusalem, even as He does today. He had pronounced a "woe" against her. The affliction was so deep in the bringing down and afflicting of the city that he records

“thou shalt be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.” Isa. 29:4. So deep was this affliction of Jerusalem that even the spirit of man, in the death in which it must always die, cried out these very words in what the prophet termed “familiar spirit.” A “familiar spirit” or the word “familiar” as used in the scripture refers to “man.” The afflictions and bringing down always of His people are grievous to the outward or natural nature of the flesh. This is a dying, a crucifying of their nature, when they have been exalted. In God’s purpose He has promised to keep His people and afflictions are His very means of preserving their lives, both naturally as well as spiritually speaking, while here in the world. Pitiful as the cry may sound, yet it is glorious and good in the sight of their Heavenly Father and wonderful in their behalf. These afflictions are sent from God and they do not originate in the ground or low out of the dust. They will make the voice of the outward man (here below) cry out, a familiar voice, indeed. Well has the poet of old said, “Not from the dust afflictions rise

Not troubles rise by chance,
But we are born to care and woes,
A sad inheritance.”

Immediately following the above scripture, the prophet said concerning Ariel, “Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.” Isa. 29:6. All of these things he (Isaiah)

says were necessary that the Lord “will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” Isa. 29:14. After the crucifying of the flesh, the dying of the old man, he says, “the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.” Isa. 29:23. God overruled their troubles for their good and this He will always do for “Jerusalem,” even those “that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” Last verse of this Chapter, Isa. 29:24.

Love from the God of Love for His people means chastisement, afflictions and trials for each and everyone of them while they live here in this world. This was the same lot and circumstance of “Ariel” or “Jerusalem” in the day of Isaiah. Paul verified this same belief in his day when he spoke comforting words to the Hebrew brethren who had the same affliction as Ariel when he said, “No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” Hebs. 12:11, 12, 13.

“If I am His, then from His love,
He every trouble sends;
All things are working for my good,
And bliss attends the rod.”

Question No. 2 (above) reads, "Would you please explain about the Bible reference to a woman covering her head in church, also wearing clothes pertaining to a man. Would this be pant suits?"

In answer to the above question, I will quote scripture from Paul's letter to the Corinthian Church, 1st Cor. 11:2-15: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it

is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

In the Book of 1st Timothy 2:9, Paul gives instructions as to the attire of women as follows, viz: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The meaning of the above scriptures is explicitly clear and there is no possible way that they can be mistaken in meaning. They speak for themselves.

The key to the understanding as to why the woman occupies the place or standing below the man (in that order) goes back to the transgression of Adam that took place in the Garden of Eden in the beginning of time. Paul said, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." 1st Timothy 2:13, 14. According to the eternal purpose of God, this distinction is made between the pre-ordained status of Adam as compared to that of Eve. "Adam was first formed," a figure of Christ, in the image of God, but Eve being in Adam, Eve being a figure of the Church, was made manifest secondarily. The church was first under the law of sin and death, but was brought out from under its curse and penalty by Christ. So, Eve was under the law of sin and death by reason of her

deception, and because of Adam's love, he went down with her under this curse; yet, he (Adam) could not redeem her (Eve). Only Christ has the sovereign power to redeem those that His Father gave Him from and before the foundation of the world from under the penalty of the curse and condemnation of the law of sin and death. Both non-elect and elect, alike, are in Adam, but only the Church, the Bride, or the Elect were in Christ Jesus, from eternity. The woman, therefore, has no glory of herself. Her glory is in her head, naturally speaking in her natural husband, (Adam), and spiritually speaking, in her Spiritual head, (her Husband), the Lord Jesus Christ. For any marriage to be true and complete, there must of necessity be the husband who is the beginning of the marriage and head of the family that will follow the marriage.

So far as women wearing the clothing of a man or as the above question is asked with the reference to pant suits being worn by women, you can draw your own conclusions. While in the garden of Eden both Adam and Eve wore aprons that they had sewed together from fig leaves. See Gen. 3:7. The scripture makes no distinction in the kind of aprons they wore. Just before being driven from the garden of Eden, God made coats of skins, and clothed them. See Gen. 3:21. Again, there is no distinction made between the kinds of the two coats of skins that clothed them. The Lord Jesus Christ while on earth wore garments, also called a "vesture." "And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture

did they cast lots." Matt. 27:35. In another place reference is made in the singular, "And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment." Matt. 9:20. "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself." John 13:4.

What essentially is the concern of every true spiritually born child of God is, "Am I clothed with the garments of salvation, am I covered with the robe of righteousness?" Isa. 61:10. In the Gospel there is but one robe; the man (creature) is tailored to fit the robe, not the robe for the man.

"This spotless robe, the same appears,

When ruined nature sinks in years;

No age can change this glorious hue,
The Robe of Christ is ever new."

The first mention of dancing in the whole scripture or Bible is found recorded in the Book of Exodus. Since dancing is commonly first thought of or connected with the feminine gender, one naturally associates the woman who dances as being clothed in "a dress." If this be true, Miriam, the prophetess, the sister of Aaron, wore a dress in the year 1491 B.C. I wasn't there and can't tell you for sure what she wore. I am basing this thought on common reasoning. This event took place just after the children of Israel arrived on the other side of the Red Sea, after having been delivered by the Hand of God from Pharaoh's army that was drowned in the depths of the Red Sea. "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the

waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously, etc. the Lord shall reign forever and ever." Exodus 15: 18, 19, & 20. This was a dance and song unto the Lord.

Yet, we find recorded in Matt. 14:6 (fifteen hundred years later) where a woman danced for a man to the expense of the suffering, pain and death of God's people. This was a dance (in principle) to satan, the devil. Again, we must believe that women in Herod's day also wore dresses. It is recorded, "For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask." Matt. 14:3-7. We all know what took place with John the Baptist without having to read any further. I mention all of this to prove that dancing, although of an evil kind, existed a century and a half after the time of Moses. One naturally must assume that women in those days wore dresses.

We find recorded again almost fifteen hundred years after John the Baptist was beheaded in the year 1449 A.D. that it was the common

custom of women in old England to wear dresses. The following was sent to me recently by Sister Marion Mullholland, Lambertville, N.J., and I close this treatise with the publication of this poem. Mother Shipton speaks of many things that we see taking place today before our very eyes. Read this with interest.

MOTHER SHIPTON'S PROPHECY

(Said to have been written in the year 1449 A.D., forty years before Columbus discovered America.)

"And now a word in uncouth rhyme
Of what shall be in future time;
For in those wondrous far off days,
The women shall adopt a craze
To dress like me and trousers wear
And cut off all their locks of hair.

They'll ride astride with brazen
brow
As witches do on broomsticks now;
Then love shall die and marriage
cease
And nations wane as babes
decrease;
Then wives shall fondle cats and
dogs
And men shall live much the same
as hogs.

A carriage without horse shall go,
Disaster fill the world with woe.
In London Primrose Hill shall be
Its center hold a Bishop's see;
Around the world men's thought
shall fly,
Quick as the twinkling of an eye.

And waters shall great wonders do;
How strange, and yet it shall come
true.
Then upside down the world shall be,
And gold be found at the root of tree.
Through tow'ring hills proud man
shall ride,
No horse or mule by his side.

Beneath the water men shall walk;
 Shall ride, shall sleep, and even talk,
 And in the air men shall be seen,
 In white, in black, as well as green.
 A great man then shall come and go,
 For prophecy declares it so.

In water iron then shall float,
 As easy as a wooden boat;
 Gold shall be found in streams and
 stone,
 In land that is as yet unknown.
 Water and fire shall wonders do,
 And England then admit a Jew.

The Jew that once was held in scorn
 Shall of a Christian then be born;
 A house of glass shall come to pass
 In England-but, alas! alas!
 A war will follow with the work
 Where dwells the pagan and the
 Turk.

The states will lock in fiercest strife,
 And seek to take each other's life;
 When Noah shall thus divide the
 earth,
 The eagle build in lion's mouth.
 Then **tax** and **blood** and cruel **war**
 Shall come to every humble door.

Then when the fiercest fight is done
 England and France shall be as one.
 The British olive next shall twine
 In marriage with the German vine.
 Men shall walk beneath and over the
 stream-
 Fulfilled shall be our strangest
 dreams.

All England's sons that plow the
 land
 Shall oft be seen with book in hand.
 The poor shall now great wisdom
 know,
 Great houses stand in far-flung vale,
 All covered o're snow and hail,
 In nineteen hundred and twenty six

Build houses light of straw and
 sticks.

For then shall mighty wars be
 planned,
 When pictures seem alive with
 movement free.
 When boats like fishes swim beneath
 the sea;
 When men like birds shall scour the
 sky;
 Then shall the world, deep drenched
 in blood, shall die
 But those who live to see (all this)
 In fear and trembling this will do;

Flee to the mountains and the dens,
 To bog and forest and wild fens;
 For storms will rage and oceans
 roar,
 When Gabriel stands on sea and
 shore.

And as He blows His wondrous horn,
 Old worlds shall wilt and new be
 born."

In the above prophetic poem this woman, Mother Shipton, mentions the following things that are taking place in this day in time, viz: nuclear energy or power, International jet plane (passenger) travel, automobile, ocean (ship) freighters, submarine travel, underwater (sea) divers and frogmen, divorce and abortion, Interstate Highway travel, television and weather satellites, astronauts, space satellites, and also inflation where the reference is made, "the eagle build in lion's mouth." The recent Israeli-Arab War is mentioned along with this conflict. The modern day mass housing construction is also mentioned. There may be other predictions in this poem concerning those things that are coming to pass

in this day and time which I have not discovered.

J. M. Mewborn,
June 20, 1979

ROMANS CHAPTER 12:1- 9

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office;

So we, being many, are one body in Christ, and everyone members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

**OBITUARIES, MEMORIALS
AND MEETING NOTICES**

ABBOTTS CREEK ASSOCIATION

The Abbotts Creek Association will convene, the Lord willing, on Friday before the fourth Sunday in August, 1979, the dates being Friday, August 24th, Saturday, August 25th, and Sunday, August 26th, to be held with the Church at Rock Hill.

Rock Hill Church is located about three miles west of Asheboro, N.C. Those coming from the north and south should come Highway U.S. 220 to the City of Asheboro where

Hwys. U.S. 64 and N.C. 49 intersect. Take Highway U.S. 64 west about three miles to marker to the right. Those coming from the east and west come Highway U.S. 64 to about three miles west of Asheboro to marker. The church is located just a short distance off Highway U.S. 64 on the right.

The members and friends of Rock Hill Church and the entire membership of the Abbotts Creek Association extend to all our corresponding brethren, sisters and friends a warm welcome to come and be with us during our association and in our homes. Our hearts are filled with love for all of you, and we desire your sweet fellowship.

Bill Atkinson, Assn. Clerk
605 Sherbrook Drive
High Point, N.C. 27262

MATES CREEK ASSOCIATION

The next session of the Mates Creek Association will convene, the Lord willing, with Samaria Church, Ransom, Pike County, Kentucky, beginning on Friday before the first Sunday in September, 1979, and will continue through Sunday following, the dates being August 31, September 1st, and 2nd, 1979.

Follow Route No. 52 to Taylorsville, W. Va. Turn left on State Route 9 to Matewan, W. Va. Cross River into Kentucky. Travel for 7½ miles; turn left at marker. Church is only a short distance on your left.

We would be glad to have everyone that believes this doctrine to come and be with us.

Elmer Smith, Clerk
P.O. Box 150
Ransom, Kentucky 41558

NEW RIVER ASSOCIATION

The One Hundred Eighty-Fifth Annual Session of the New River Primitive Baptist Association will convene, the Lord will, with Flower Gap Church, beginning on Friday before the second Sunday in September, 1979, and will continue through Sunday following, the exact dates being September 7th, 8th, and 9th.

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Flower Gap Church is located twelve miles northwest from Mount Airy, N.C. Those coming from south and east on No. 52 will turn left at the foot of Fancy Gap Mountain on Road 691. Those coming from the north and west on No. 52 will turn right at the foot of Fancy Gap Mountain on Road No. 691.

Those coming by way of Interstate No. 77, either north or south, take Exit No. 620 at the foot of Fancy Gap Mountain and then on to No. 691, a short distance. Turn left on 691 to church which is only a short distance.

We extend a cordial invitation to all believers in the doctrine of Salvation By the Grace of God, hoping that our corresponding brethren, sisters and friends will have a mind to come and worhsip with us in the New River Primitive Baptist Association.

Elder J.S. Sechriest, Moderator
G. E. Duncan, Clerk
N. H. Quesenxerry, Asst. Clerk

SEVEN MILE ASSOCIATION

The Ninety-Ninth Annual Session of the Seven Mile Association will convene, the Lord Will, at Bethsaida Church, Harnett County, North Carolina, (due to access of parking space) on Friday before the third Sunday in September, and will continue through Sunday following. The dates are September 21st, 22nd, and 23rd, 1979. The association for this session (1979) is to be entertained by the Church at Primitive Zion.

Elder T. Allen Johnson was appointed to preach the introductory sermon and Elder W. C. Noles is his alternate. Services are to begin at 11:00 a.m. (E.D.T.) on the 21st, (Friday.)

Those who travel north or south on Route U.S. 301 or Interstate 95 will turn west on Hwy. No. 50 at Benson, N.C. Those who travel east or west on Highway No. 50, please follow Highway No. 27 west as you leave Benson, N.C. Go 1½ miles and turn left on State Road No. 1709. Go ½ mile to church on your left. Those who travel east on Highway No. 27, turn right 1½ miles west of Benson, N.C., on State Road 1709. Watch for pointers at place of turn-off.

A general invitation is extended to our brethren, sisters and friends to meet with us.

Carol W. Wood, Asso. Clerk,
Route 1, Box 425
Spring Lake, N.C. 28390
Telephone No. A.C. 919-497-3577

LITTLE RIVER ASSOCIATION

The One Hundred and Fiftieth Annual Session of the Little River Primitive Baptist Association will be held, the Lord willing, with the Church at Willow Springs, Willow Springs, Wake County, North Carolina, beginning on Friday before the fourth Sunday in September, 1979, and continuing through Sunday, being September 21st, 22nd, and 23rd.

Willow Springs Church is located on N.C. Highway 42, five miles east of Fuquay-Varina, North Carolina.

Elder J.M. Mewborn was appointed to preach the introductory sermon, and Elder R. L. Fish was chosen as his alternate.

All lovers of the truth are cordially invited to meet with us.

John R. Green, Clerk,
2825 Barmettler Street
Raleigh, N.C. 27607

YELLOW RIVER ASSOCIATION

The One Hundred Fifty-Fourth Annual Session of the Yellow River Association will be held, if the Lord will, with Haynes Creek Church, Gwinnett County, Georgia, on the fourth Sunday, Friday and Saturday before in September, 1979. (September 21, 22, and 23.)

Directions to Haynes Creek Church are as follows: From Interstate 85, exit at George 20 South. Follow 20 through Lawrenceville to outskirt of Grayson. Take paved road which angles to the right. You will cross Highway No. 78 at caution light. Travel about one and one-half miles to the church on your right. Haynes Creek Church is about six miles west of Loganville, Georgia.

We invite all brethren, sister and friends to meet with us, especially the ministering brethren.

Jeffie Fitzpatrick, Clerk
Route No. 4,
Commerce, Georgia 30529
Telephone: A.C. 404-789-3321

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PSALMS
CHAPTER 27

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A TREASURE

Dear J. M.,

Last night I had the most vivid dream of us, your mother, dad and some more "Old Baptist" ministers. I do not remember their faces. We were out in the open and there was a large dining table all set. We were beating steaks, cooking and serving them. We were all feasting on the steaks (which I believe to represent "the meat of the Word" or the doctrine. Your mother and dad looked as they did twenty-five or thirty years ago. There was more to the dream, but I will tell you in more detail when I see you again.

As you are aware my father, Titus George Mewborn, who died February 27, 1961, and your father were very close personal friends as well as first cousins by natural kin. They shared and enjoyed a close friendship, traveling many miles together to the various church meetings.

Not too long ago when going through some of my dad's personal things that he kept in his trunk while he lived, I came across a copy of an article that your dad had written and given to him sometime during World War II on the "Speckled Bird" and "The Lion." To me this article is a treasure, and I am sending it to you for publication in the *Landmark*, feeling that many of the present day readers and subscribers will enjoy reading it.

I am glad to have seen you and your family at that meeting the second weekend. I hope you and

your family continue well. Say hello for me.

Love,

Nannie Laura (Mewborn)
Fields

Route 1, Box 566

LaGrange, N.C. 28551

June 22, 1979

THE SPECKLED BIRD AND THE LION

"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour." Jer. 12:8-9

Brother Frank Gay of Fountain, N.C., whose membership is at Autrey's Creek Church, Edgecombe County, North Carolina, requests that I give my views and what light I may be blest with, if any, on the above scripture for the benefit of his son who is serving with our armed forces somewhere in the Pacific and asks that I send same to the *Landmark* for publication. He made this request sometime ago when he was home on furlough. He, along with my nephew, Drew Aldridge Mewborn, was at Pearl Harbor when we were attacked on Decmeber 7, 1941, by the Japanese. My nephew, who spent a few days home some weeks ago, told me of meeting the young man Gay over in Hawaii and what a nice

young man he is. He said they received a copy of the **Landmark** occasionally, and that they would read and reread it.

The scripture referred to above has reference to Christ and the Church. Both the Old and New Testament writers in speaking or writing of either Christ or the Church often speak of one in connection with the other. The writers often speak of them as one. Christ did the same thing in His prayer just prior to His ascension. He speaks of God Himself, Christ and the Church, as one, and that the Church is to be made perfect in one. (See St. John Chap. 17 and Hebrews 2:11) They all spoke or wrote in types, shadows, figures and parables. God so purposed that the scriptures should be written in this manner. The scriptures declare as much. The scriptures, both New and Old, are unlike any other literature. They are as a sealed book to one and all alike until the Spirit comes to our rescue and their meaning is revealed unto us. Metaphors are used all through the scriptures for the purpose of setting forth the beautiful, deep things of the Spirit. The Apostle Paul in Romans 8:26-27 states that the Spirit helpeth our infirmities.

He that searches the heart knoweth what is the mind of the Spirit, etc. and Again in 1st Cor. 2:10, the Spirit searches all things, yea, the deep things of God.

A metaphor is a figure of speech in which a name, action, or descriptive term, characteristic of one object, is applied to another to suggest a likeness between them. Hence, God in displaying or making known Himself and bringing to our understanding a foretaste and glimpse of the glories of His

Kingdom uses even the things in nature such as the trees, clouds, grass, flowers, members of the animal kingdom and sometimes even the inanimate objects. Often their meaning is very obscure and dim to us, but they (all of them) serve God's purpose. (See Psalms 78:2 and Proverbs 1:6).

In the above scripture in which our good friend is interested and inquires, first, the writer makes use of the animal kingdom. (The lion and words of a relative nature that pertain thereto are used about 130 times in the scriptures). "Mine heritage is unto me as a lion in the forest." Notice the word (as). This word is used many times in the scriptures and means first "in like manner," or "like unto." So he says "mine heritage is unto me as a lion in the forest." As before stated this scripture refers to both Christ and His Church. In the first place it refers to Christ. We should think of this, not as the language of the Prophet Jeremiah, but as though it were God Himself speaking. Hear Him in the seventh verse, same Chapter referred to. "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hands of her enemies." In speaking of His dearly beloved He has reference to Christ, although it was several hundred years before His advent into the world. He was delivered for our offenses and bruised for our iniquities and wounded for our transgressions. (See Isaiah 53) Then again He was delivered or betrayed into the hands of wicked men and nailed to the Cross that He might redeem us to God by His blood and that He might save His people from their sins. In the Book of Acts,

second chapter, we read that it was by the determinate counsel and foreknowledge of God that He was taken, crucified and slain. Here in connection with our subject we find that He says "I have given the dearly beloved of my soul into the hand of her enemies."

If his children forsake my law, and walk not in my judgments; etc., nevertheless my loving kindness will I not utterly take from Him, nor suffer my faithfulness to fail." (Psalms 89:30-33) In this we can see that what mercy is given or extended the Church is through Christ. Notice the quotation, "I will not utterly take from Him." Here we find the just suffering for the unjust that He might bring us to God. (See 1st Peter 3:18 and James 5:6) We shall not be able to make this entirely clear for in the Songs of Solomon 2:9 we find that even Solomon could see Him only in a faint way. He says, "My beloved is like a roe or a young hart: behold, He standeth behind our wall, He looketh forth at the windows, shewing himself through the lattice." S. of S. 2:9. When we are lifted up in His Spirit, He is behind the wall or through the lattice or through the darkened glass. He is like a lion in the forest. The lion is the king of the beasts. This Beloved will overcome all our enemies, even sin, death, hell and the grave. (See Hosea 13:14, 1st Cor. 15:26 and Hebrews 2:14) "My beloved is mine and I am His." (Songs of Solomon 2:16).

The 9th verse states, "Mine heritage is unto me as a speckled bird." This speckled bird is a figure and beautiful type of the Church. Even natural minds admit it. We must necessarily admit first, that this heritage is Israel, the chosen

people of God, and second, that she is the heavenly Jerusalem, the general assembly and church of the firstborn. See Hebs. 12:22. It is stated that the birds round about are against her. The militant church knows that she is speckled and spotted by nature indelibly, and, as she exists while here in this world, all the birds round about are against her. Too, she knows that she is sin defiled and corrupt, not able to perform any righteous act of herself, because she is totally depraved, being carnal, sold under sin. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The reference "lien among the pots," means the claim of the corruption and blackness of the world, Satan's power over us through the fall and transgression of Adam in the Garden of Eden in the morning of time. Even though she has lien among the pots (referring to Satan's power and the power of sin and of darkness), she may be defiled, soiled and blackened, she may appear ever so spotted, yet the Psalmist assures us that she (pointing to the Gospel Church state and even beyond to the resurrection) shall be as the wings of a dove covered with silver and her feathers with yellow gold. These wings of silver and yellow gold are only figures and pertain to the righteousness of the Lord Jesus Christ, the garment in which we must be clothed in order to stand before God and that which we shall wear in eternity. John speaks of this righteousness and calls it fine linen, but tells us it is the righteousness of saints. (See Rev. 19:8) This linen is none other than the imputed

righteousness of Jesus Christ. (See Romans 4:11, 23-24) It is referred to as white raiment and white robes. One says, "They shall be clothed in white." Several times it is mentioned in Revelation as an emblem of purity and innocence. Too, along with her beautiful or silver wings and golden feathers she must have dove's eyes. (See Songs of Solomon 1:15 and 5:12) The dove is the symbol of gentleness and innocence and sometimes a symbol of the Holy Spirit. (See St. Matt. 3:16) You will observe that some of the writers did not see her so spotted or speckled as mentioned in the scripture which you inquire. Yet, there she is "as a speckled bird," but when redeemed and delivered by the Lion of the tribe of Judah we can see her in a more perfect state. (See Rev. 5:5) Here we see and are certain that the reference is to Christ for He is not only the Lion of the tribe of Judah, but the root and off-spring of David. And again in Revelation, 22nd chapter, we find that He is the root and off-spring of David and the bright and morning star, the Alpha and Omega, the beginning and the end, the first and the last. John says that He hath prevailed to open the book and to lose the seals thereof. I want to call your attention to the fact that there was no man in Heaven, nor in the earth, etc., that could open the book or to loose the seals and there was much weeping because none could, but in the midst of the throne stood a Lamb as it has been slain, and to this Lamb a new song was sung, since He was worthy to open and loose the seals of the book. This Lamb is Christ and is the Lion referred to in the text. In this prevailing we see that He has overcome all our enemies (sin,

death, the grave, hell and lastly, Satan or the devil) and is our King, "as a Lion of the forest." He is King over all our enemies and as the Great Physician He healeth our diseases and took all our infirmities. (Matt. 8:17 and Isaiah 53) Here we join with the poet:

"He all our foes shall quell,
 Shall all our sins destroy; And
 every bosom swell
 With pure seraphic joy."

I want to call your attention to the fact that this Lion is of the tribe of Juda or Judah and that He is the offspring of David. It is said that our Saviour descended from Judah as well as David. The scriptures bear out this thought, and too, in Hebrews 7:14-16, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." (Hebrews 7:19) "For the law made nothing perfect, but the bringing in of a better hope did: by which we draw night unto God."

"There He our Great High Priest
 appears before His Father's
 throne,
 There on His breast our names
 He wears and counts our cause His
 own."

The true Church was persecuted from the beginning or from the days of Abel and unto this present day or dispensation of time. The statement that "the birds round about are against her" has reference to the persecution of Christ and the Church in every age, even from the beginning of time. Jesus says, "IF

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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. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; etc." (John 15:18-20) In the 143rd Psalm, third verse it is stated, "The enemy hath persecuted my soul." In Gen. 49:23, "The archers have sorely grieved Him and shot at Him and hated Him." In Isaiah 50:6, speaking as though it were Jesus Himself, it is recorded, "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting." Although, these scriptures or prophecies were written or recorded several hundred years before the coming of Jesus, you will notice that they were written in the present tense, as though they had already taken place. They have reference to the death and suffering of our Saviour and sometimes to the suffering and trials of the Church. Yet, Jesus says they hated me without a cause and in Luke 23:31 He says, "If they do these things in a green tree, what shall be done in the dry." "Iniquities prevail against me: as for our transgressions, thou shalt purge them away." (Psalms 65:3) Yet, we have the assurance, "if we suffer, we shall also reign with Him." (II Tim. 2:12) These are the things referred to in the text, as I hope I am given to understand them, as crying out against Him and the things He hates and that which would devour His own Elect. Yet, He

overcomes all these obstacles (our enemies) for us. Jeremiah in the 31st chapter prophesies concerning these things, "For the Lord has redeemed Jacob, and ransomed him from the hand of him (Satan) that was stronger than he." Therefore, says he, "They shall come and sing in the eight of Zion and their soul shall be as a watered garden and they shall not sorrow anymore at all and I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow, and my people shall be satisfied with my goodness, saith the Lord," In the 65th Psalm also, "we shall be satisfied with the goodness of thy house, even of thy holy temple," and In Isaiah 58:11 "and the Lord shall guide thee continually and they shall be like a watered garden, and like a spring of water, whose waters fail not."

The Apostle Paul was just as certain of the promises as he was of the persecution and sufferings. He asked the question in Romans 8:35, "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, of famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long: we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Here, we again join in Heavenly praise with the poet:

"Hail sacred union, firm and

strong!

How great the grace, how
sweet the song,
That worms of earth should
ever be,

One with incarnate Deity.

This sacred tie forbids their
fears

For all He is or has is theirs,
With Him, their Head, they
stand or fall,

Their life, their surety and
their all."

I regret that I am unable to do
justice by your beautiful scripture in
the way of explanation, but I have
endeavored to give what light, if
any, that I have on the subject. I
hope some of the able writers will
give us the benefit of their views.

I am glad to learn that you are
interested in the scriptures, as well
as your son, Tony, who is in the
armed services. There are such a
few that seemingly are interested in
them in this day and time. In
speaking of this Salvation the
Apostle says, "the prophets have
inquired and searched diligently,
who prophesied of the grace that
should come unto you and the glory
that should follow, which things the
Angels desire to look into." 1st Peter
1:10. And he further states that, "We
were not redeemed with such
corruptible things as silver and gold,
but by the precious blood of Christ,
who verily was foreordained before
the foundation of the world, but was
manifested in these last times for
you." 1st Peter 1:18.

"Who is a God like unto thee, that
pardoneth iniquity, and passeth by
the transgression of the remnant of
His heritage? He retaineth not His
anger forever, because He
delighteth in mercy." (Micah 7:18).

J. E. Mewborn,

Snow Hill, N.C.

(Dec'd., July, 1975)

**"NO CONDEMNATION TO THEM
WHICH ARE IN CHRIST
JESUS." ROMS. 8:1.**

"There is therefore now no
condemnation to them which are in
Christ Jesus, who walk not after the
flesh, but after the spirit. For the
law of the Spirit of life in Christ
Jesus hath made me free from the
law of sin and death. For what the
law could not do, in that it was weak
through the flesh, God sending His
own Son in the likeness of sinful
flesh, and for sin, condemned sin in
the flesh: That the righteousness of
the law might be fulfilled in us, who
walk not after the flesh, but after the
Spirit. For to be carnally minded is
death; but to be spiritually minded
is life and peace." Rom. 8:1-6.

For some reason my mind has
dwelt on the above scripture. How
comforting to those who have been
given HOPE in the Lord to read it!
Feeling deeply my own un-
worthiness, I thought how glorious it
would be if such promises included
the sinner I feel to be. Often feeling
regret for things I say or don't say,
or do and don't do, this Scripture
brings peace and hope to my mind.
God knows our every thought, our
every deed, good and bad, but, if we
were chosen in Him before the
foundation of the world, "There is
therefore NOW NO CON-
DEMNATION to them which are in
Christ Jesus." What a blessing, what
a privilege, if we were numbered
with those to whom this consoling
promise was made! Knowing
myself, the very thought of such a
blessed promise brings peace to my
soul. I can hope.

The Apostle Paul was speaking to

his Roman brethren when he related these promises, among many other, comforting messages. One is found in Romans 8:18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Please notice that there is no reference to any future judgment day for God's elect!

Paul gave his listeners in ages past and, now, his readers, so much to live and hope for. He doesn't have to tell us we are sinners; we know this from our own daily experience, but it gives us hope when we read what he said about himself. "O wretched man that I am; who shall deliver me from the body of this death? Rom. 7:24

The Apostle Paul believed and preached predestination and election as we hear and believe it. He strongly and faithfully emphasizes this doctrine in all his writings. "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. (Already). Rom. 9:11. And further: "Christ is the end of the law for righteousness to everyone that believeth, (Already). Rom. 10:4.

No wonder the Primitive Baptist like to read the writings of the Apostle Paul when they coincide with their own experiences. His writings make sense to us. We believe every word he wrote. I recently read a book on the scripture written by someone of another faith. That person wrote some of the scripture to coincide with his belief, not as it is written in the Bible. There are people who do not like to admit that God chose only a remnant of the

masses of humanity. But we read, "Though the number of Israel be as the sand of the seas, a remnant shall be saved." Rom. 9:27. "The fewest of all people. See Deut. 7:7. I like to believe the Scripture as it was written by the Apostles and Prophets of old. "He that hath ears to hear, let him hear." If you hear the truth, God gave you a "hearing" ear. If you believe the truth, God revealed the meaning. The hearing ear and the understanding is a free and unmerited gift of God. It is grace all the way.

Along with all the promises, the Apostle Paul gives us many exhortations. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, VENGEANCE is Mine; I will repay, saith the Lord." Rom. 12:19. What comfort to read when we feel persecuted to know . vengence belongs to God. But how this sinner fails to follow through on "Avenge not yourselves!"

We know our failings, we know our sinful flesh, but if God chose us because He had mercy on us and loved us, inspite of ourselves, we are blessed beyond description. He died on the rugged tree of the cross to redeem His people from their sins. And what a great blessing we find in Micah 7:19. "He will turn again, He will have compassion upon us; He will subdue our iniquities, and thou will cast all their sins into the depth sof the sea." O, what comforting reading for sinners like I feel to be when given hope that our sins have been destroyed forever.

God is our refuge in time of trouble, our hope in time of doubt. He is our Rock when we need a staff on which to lean. And the Heaven-

born child of God can weather all storms, if God be for us. "If God be for us, who can be against us." Rom. 8:31. God is the only way whereby any man can be saved: "I am the Door, by Me if any man enter in he shall be saved, and shall go in and out and find pasture." (Peace) John 10:9.

Only God's chosen children have access to this Door. When we poor sinners feel downtrodden and persecuted, remember there is only One to whom we can flee. And, remember, too, God is the only way to peace, understanding and eternal life. Man cannot supply these blessings. And, if you "Have the Friend that sticketh closer than a brother (Jesus)" (Prov. 18:24), you have the Key to that Door that leads to those Mansions in the Sky — eternal life — and peace. "I will never leave or forsake thee." "I will not fail thee, nor forsake thee." Josh. 1:5.

And remember no one is Heaven bound that was not Heaven born. "According to His mercy, He saved His people, redeemed them from their sins."

"Tis all of grace, let no man boast,
For Jesus came to save His lost."

If you are one of those who has been redeemed from the power of sin, dear believer, "There is therefore now NO condemnation to them which are in Christ Jesus" and "All your sins are in the depths of the sea to be remembered no more." What more could a sinner hope for?

"Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:23.

Knowing our own unworthiness, we can sing with joy, praise and

thankfulness:

"Amazing love, how rich, how free,
That Christ should die for such as me."

Elizabeth C. Edwards,
417 South Boylan Avenue,
Raleigh, N.C. 27603
March 12, 1979

THE TWO SPIRITS (Experience)

I feel to know that I have been spoken to by both Spirits, judging by the words and results. We find in Genesis 1:29 and 2:17 that God spoke to Adam and Eve, concerning the fruit of the two trees, what to eat and what not to eat. Then satan contradicted God's statement and deceived Eve. See Genesis 3:4. Likewise, I feel that I have experienced the hearing of these same two voices, on two occasions that I can think of at this time. I will mention one of them in this letter.

In the latter part of May, 1921, we were living in Patrick County, Va. I went on horse-back to Leatherwood Church in Henry County, a distance of about thirty-five miles. I went down on Friday before the fourth Sunday, attended Church on Saturday and Sunday, and, as I was returning home on Monday, I saw a swarm of bees that had settled on a bush near the road. (My father was a bee keeper and he valued them very much.) The question ran through my mind, "what should I do about them?" The answer came, "go to the log cabin, which was in sight and tell them about the bees." Satan told me that the bees were to pay me for my time in going to church. I thought, "I will hive them and carry them home later in the wagon sometime when passing this way again."

So, I went to the cabin (occupied by a widow woman and children), and asked if they had an empty beehive that I could get. The boy who was about ten years old said he knew of one that was over in the woods, where someone had cut a bee-tree and failed to hive the bees. He went with me to get the empty hive. It was a very hot day and by the time we got back to where the bees were, I was very hot and could hardly breathe. I asked the boy if there was a spring nearby; he said, "no, but a branch, (or stream) was close by." He went with me to it. I lay down and got my mouth full of water. I was too hot to drink very much. When I stood up, I looked for a place to lie down, as I was getting numb and felt like fainting. I seemed to view myself lying there dead. I thought, "I can't pick my place to die." I started walking toward the road, which was some twenty-five steps away, but did not think I would last that long. I looked up to see if I could view my home above, but all was dark. I began to pray aloud, "Lord have mercy on me, a poor sinner." The boy asked, "what is the matter?" I answered, "I am dying." As I made what I thought would be my last step, relief came. I went with the boy to the cabin. I had left the horse there. I rested awhile and started on my journey home, praising the Lord. Bees had lost all their value, to me.

I had run my life to an end for them, and the Good Lord had seen cause to add other days to my life. He granted me the greatest blessing that I could ask for, the privilege of going home to my wife and little boy.

As I was on my way home, I made this promise, "any time that I had a desire to go to church, I would go regardless of what I was doing." I

felt that I owed all my life to Him.

This continued feeling has made me quit my work and go to church manytimes when other-wise I feel I would not have gone. At that time it was twenty miles or more from home. I now live in Henry County, just a few miles from that same spot where I saw the bees. A Federal Highway, No. U.S. 220, four laned, is now located within fifty yards of where the bees were swarmed in that bush. In passing this spot I now look, think of that experience, and wonder why it is so convenient and easy to look and remember.

An unworthy
brother in hope,
R. L. Wright
P.O. Box 325,
Bassett, Va. 24055
July 2, 1979

**"CAST THY BREAD UPON
THE WATERS: FOR THOU
SHALT FIND IT AFTER
MANY DAYS." Eccl. 11:1**

Dear Elder Mewborn,

Please forgive me for being late in sending my renewal money for Zion's Landmark. I read it from cover to cover just as soon as it arrives.

I hope to be thankful and also to give all praise to God that I was reared in a Primitive Baptist home. My daddy, the late Elder Noah E. King, was ordained into the ministry and served for over forty years, being brought through many trials and tribulations. I often seem to draw strength today from sermons I heard fall from his lips when I was a very small child, when I didn't even know what he and others in the pulpit were talking about.

I cannot begin to tell of my experience, as it covers a span of fifty-

one (51) years, although I wish I could put into words what I feel in my heart at times.

May God continue to smile upon you and keep you within the power of His great love.

Sincerely,
Mrs. Lucille Ott,
Route No. 1, Box 308-B,
Donaldsville, La. 70346
November 30, 1978

FOR PUBLICATION

Dear Brother Mewborn,

It was good to see you at the Lower Country Line Association at Roxboro, N. C., on the Sunday past. When we arrived home, we found the enclosed letter from Brother Bill Lake, Lakeland, Fla., that had been previously written to his brother and sister-in-law, (both naturally speaking and in Spirit, we believe) Elder Woodrow and Sister Rena Lake, Culloden, West Virginia. As I mentioned to you, I am sending it for your consideration for publication in the *Zion's Landmark*.

Our love is for you and your family, and we hope to see you again soon.

Your unworthy brother
in blessed bonds,
(Elder) James T. Jones
P. O. Box 7708
Marshville, N. C. 28103
July 4, 1979

EXPERIENCE

Dear Brother Woodrow and Sister Rena,

For about five years and four months I have been trying to write to you concerning some of the things that have taken place with this unworthy one from the time that I was nineteen years old.

If you remember I went away and joined the army when I was at that age, (Age 19). To begin with I hated this place, the army, for there was so much swearing, gambling and wickedness. I wanted out of that place. I was so disturbed that it caused me great concern. I would often find myself out alone, begging to get out of that place. This went on for a few months. So, I finally requested a release. They would tell me that I could not be released. The begging continued while alone and it got worse. Finally, in my distress one day the thought came to my mind that all the big officers of the army and even the President of the United States of America were as nothing in the Hand of the Almighty God. I was assured in this belief and blessed thought, doubting nothing! Also, that I would be released very soon. I was given to know that God had all power over all things. Woodrow, that was the first time, if not deceived, that I was made to know any thing about the great power of God. It was all what God had done. That was in the year 1929. My inward, utmost desire at that time was brought to pass right before my very own eyes, and it was done quickly. So, I came home with my honorable discharge. Very little did I think of this great power or of spiritual things for about two years.

In the year of 1931, as you know, there was a great depression in the land. If you recall, I went to Dad's farm that year. Now, Woodrow, here is a great thing to me, one that I will always remember, one that has always stayed with me through these many years. It is just as bright now as though it took place today. I had become very much interested in spiritual things, if not deceived. At

that time I had never read the Bible but little, if any. So every night when I would come home from the field, as soon as I could, I would read it (the Bible). No one knew this but me or what this mean't to me. I would not talk to anyone about this matter that was troubling me and was very much on my mind. So, the longer this went on the more I wanted to know. I was made to start begging the God of Heaven and earth to please show me something. My begging grew worse and worse and I became so troubled that I would get down on my knees and try to pray. While down in this position it seemed that it would all leave me.

One night after coming in from work on the farm I reached for the Bible. Then I began wondering why I was wanting to do this when it was troubling me so much. But, I read later where the Apostle Paul said that he gloried in tribulation. It may not have been good to me, but it was good for me, if not deceived. As I have just said, the desire to read the scripture and my begging grew worse and worse until it became so great within that it looked like I could not stand it much longer. If not deceived, I was desiring evidence.

During this time there came one to the house, one that had never mean't very much to me. I had not been very good to this one. Now there had come a change of feeling within me toward this one and I wanted her to stay awhile with me. Woodrow, you know who this was. It was our dear old grandmother. She must have been about ninety (90) years old at that time. I later became to know her as one of God's little children, one that was tried in the fiery furnace and one that had many troubles, trials and afflictions here

in this time world. But, thank God, she will see no more trouble.

Now, going back to the begging, which had grown worse, I tried to talk to grandmother, but she was so hard of hearing.

The next night, while still begging to the Lord, I went to bed. That same night I dreamed that Jesus was coming after mother, grandmother and me, and that I was to get some chairs and have them placed out in the driveway, just out past a walnut tree that was in the yard. So, I got the three chairs and set them out in the driveway. Brother Woodrow, you will remember that old wooden walk that went from the porch to the well of water. I was standing on that wooden walk. Mother had already gotten in her chair and I was trying to hurry grandmother up, telling her that Jesus was coming. While she was going to her chair I was still standing on the walkway. I looked up to the top of the mountain or hill where stood two locust trees near the top of the mountain or hill, and, O Lord, there came down Jesus in a beautiful cloud. There, Woodrow, was the most beautiful sight I have ever seen in all my life or ever expect to see again. As long as I live in this world, I don't ever remember getting in the chair that had been set for me.

I awoke and thought much about this dream. The next day was filled with great happiness for me. This happiness continued throughout the whole day, as I worked in the field. When I came in from work, as soon as I could, I again got the Bible. It fell open to the place where it tells about Jesus coming back after His people in the clouds of His glory. This is recorded in Matthew 24:30,

26:64, Mark 13:26, and Mark 14:62. Then, I was made to know more about my dream, but I could hardly read the scriptures because I was crying so much.

Grandmother had supper ready. I told her that I wanted to tell her something. Brother Woodrow, I told her my dream and she heard every word plainly, as hard of hearing as she was. I looked into her face and the tears were running down her cheeks. She held both arms out to me and took me in her arms. We both cried aloud. Her face no longer looked like it had or did before. She was so beautiful to me. As she held me in her arms she said, "My child, I will not worry about you any more!" But, fears and doubts soon came back and I was made to wonder if it was not all a mistake or if I had been deceived in all of it. But, if not mistaken, this is the way the scripture teaches that will befall God's children, whether I am one or not. We only have a hope in this world "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Hebs. 6:19. This hope is anchored in heaven.

I was made to tell this dream or vision when I asked for a home and was received into fellowship with the church some forty (40) years later. There have been many other visions since which I will not go into discussion concerning them at this time.

All that is written above was written by me back in 1975 and was never mailed until now, June, 1979.

At this point I shall attempt to write a little more, if the Lord will. There came a man which I had never seen before to our home. He

said to me, "I am with the Jehovah's Witness." "I have been preaching for twenty-seven (27) years. We are trying to tell people that things have changed." I said to him, "Do you mean to tell me that God has changed?" That hit me very hard, so I said to him, "You mean to tell me that you have been preaching for twenty-seven (27) years and don't know any better than that?" He said, "Well, what do you say about it?" I tried to quote some scripture to him. I said, "The scripture says, 'For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.' Malachi 3:6. 'But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth.' Job 23:13. 'Jesus Christ the same yesterday, and today, and forever.' Hebs. 13:8 'The Father of lights, with whom is no variableness, neither shadow of turning.' I said to him, "Do you think these scriptures say that God has changed?" I said at the time to say that He (God) has changed would mean that we might as well say with the fool, there is no God. See Psa. 14:1. It cannot be proven by the scripture at any place that God has ever changed or that He will change. If such a thing were possible, it would establish the forfeiture of His truth. He has said, "I change not," and could His truth fail, His Holiness could not remain, His wisdom would not stand, and His glory would forever be impeached. Again, if God has changed or ever should change, that change must be either for the better or for the worse. If for the better, He was once imperfect, and if for the worse, He is now imperfect. To believe such a thing is enough to make one tremble. Therefore, we do know that "HE

CHANGETH NOT."

The man must surely be a stranger in Israel who cannot trace the power and Godhead throughout the whole work of Salvation from the foundation to the Top Stone.

In hope, farewell in the Lord,
W. C. (Bill) Lake
1111 N. Gilmore Avenue,
Lakeland, Fla. 33801
June, 1979

**"SOME HAVE ENTERTAINED
ANGELS UNAWARES"**

(Hebs. 13:2.)

Dear Brother Mewborn,

In February, 1970, my wife and I, her brother Burl, his wife and her mother went to St. Petersburg, Florida, on vacation. There were two ladies (the two ladies had attended Bible School with Burl) living in St. Petersburg at the time. Their first names were Maxine and Mary. Burl called them on the phone and told them that we were down on vacation. Maxine invited us to come and have dinner with her. We accepted, had a nice visit, and church affiliations were not mentioned.

Some days later, Mary invited us to her home for dinner, which invitation we accepted. Maxine was also there. Mary had kept her second daughter, age 13, out of school to help prepare the dinner. As we were being seated around the table, Mary said her father was an Old Primitive Baptist. Maxine said, "have you ever compared interpretation of Scriptures with him?" Mary replied, "yes, verse after verse, and chapter after chapter, but I can't do anything with him." Burl said, (pointing to my wife and me) "that's what they are." The subject was changed

immediately.

When we had finished eating, Mary asked us to be seated in the living room, that they would take care of the table and then join us. When they came in the room, Mary was seated across the room in front of me, and the daughter a few feet to my right. There were eight persons in the room. The phone rang. I turned to the girl to my right and said, "that is for you." She paid no attention to me. When the phone rang the second time, her older sister answered the phone, called this girl and said, "it is for you." Mary fastened her eyes upon me for a few seconds, in wonder. No one spoke.

A few minutes later, Mary began to speak of the past. Her husband had a fine house built and had it financed. He had left her with four children to support and she could not do this and meet the payments on the house. The Finance Company gave her thirty days to sell the house, and if it was not sold, they would take it for the debt. On the thirtieth day, the Lord sent her a buyer. As he looked in each room he would say, I like that, it is just what I have been wanting. She had found a moderate priced, five room house to replace that she could handle the payments and also support the children. She said she had applied for a better job some weeks ago, but did not have much hopes of getting it. She had been given the job, however, that week, and she was in Praise to The Lord. Hearing her, my eyes began to overflow with tears.

I then told the following experience. I had helped my son get some money for a project. He had been promised funds by a Finance

Company that they would finance it for him, but had got a sizeable construction loan from a local Bank to get the job far enough along for them to make the loan. I had given the Bank a Deed of Trust to secure the loan. The job did not progress as fast as we had expected. In the meantime the note came due. I received a letter from the Bank saying they were going to foreclose. This troubled me to think it would be advertised for default in payment. I was in my sixties and had never been warranted for a debt. I went to see the Bank's Attorney to see if he would let me advertise the property, instead of going through with the regular foreclosure procedure. The Attorney did not help me, and I dreaded it the worse. The President of the Bank had his office on the third floor. I went to the elevator, and, as I looked at the button to push it, the gong sounded. The elevator had already arrived so I did not have to push the button. The door opened and no one was on the elevator. I stepped in, and as I looked for to push the button, the number three light came on. I thought to myself, someone on the third floor wants the elevator, so I did not push the button. When the elevator got to the third floor, the door opened. I stepped out and there was no one in the hall. I felt strange. The elevator had met me, carried me to the third floor, and I had not pushed a button or seen anyone. I had this thought, I don't know who operated the elevator, but I surely got here at the right time.

The receptionist said that the president was busy and for me to just have a seat. I had to wait several minutes, but I was as calm as I had ever been, while waiting. When I got to see him, I told him

what I had in mind. He asked me to excuse him for a moment. When he returned, he said that he would let me advertise for the sale. I got the material ready, but before I gave it to the printer, the loan came through for my son. So, it was not advertised.

As we gathered around in a circle, bidding each other adieu, I felt someone touch my right side. I looked and it was the girl who got the phone call. She was looking at my face with a wishful look in her eye. I put my hand on her shoulder and pulled her gently to my side. She placed her arm around my waist. In our final adieu remarks, Mary stepped forward, kissed me on my right cheek, but did not say a word. I was the only one she kissed. As I meditated over this, I remembered what my mother once said, "actions speak louder than words!" So rather than make a statement before her friends of another Faith, she chose to make her feelings known to me in this manner. However, it surprised me, after speaking as she did of her father. After returning to Virginia, I wrote her the following letter.

"March 27, 1970

Dear Sister:

My wife and I arrived home safely. Again, I wish to express my appreciation for being invited to partake of the excellent dinner in your home. It was wonderful.

Best of all, was the warm Christian Love that filled our hearts. We read in first John 3:14, "we know that we have passed from death unto life because we love the brethren." My heart was filled with this love, while hearing you speak of the things the Lord had done for you. It was similar to the many things the Lord has done for me. He came to me when all others had failed.

Christ told the woman at the well, "The Father seeketh such to worship Him as do worship Him in spirit and in truth." St. John 4:23, 24. I feel to say that while our eyes are overflowing with tears of joy for what He has done for us, it is then we do worship Him in Spirit and in truth. Your daughter stood close by, as we were departing, as though she felt this love too. Bless her heart! I hope all of you can come to Virginia this summer and visit with us in our home. The visit in your home is one of my treasured memories.

Best wishes to all of you,
With love, in Christ,
R. L. Wright
P. O. Box 325
Bassett, Va. 24055
July 17, 1979

Mary answered the letter by saying that it brought joy to her heart.

R.L.W.

Dear Brother Mewborn,

The experience of which I have written about in the above article has been on my mind for several days so strongly that I felt to pen it down. Why this has been so is unknown to me.

In meditating over some of the things that took place, the question has been inwardly asked, "Why was I given to know who the telephone call was for and for what purpose?" Something seems to have its effect on Mary and her daughter.

I did not state their last names (in my article above) since I had not asked their permission.

The Apostle Paul mentioned in his writings, "there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." II Cor.

12:7. I feel to know what my thorn is in a comparative way. For this answer re-read the article that you published in the April, 1979, issue of *Zion's Landmark*, page 134-135, concerning the death of my son.

Again, best wishes to you and yours,

An unworthy brother,
R. L. Wright,
P. O. Box 325
Bassett, Virginia 24055
July 17, 1979

A WORD TO WRITERS

Dear Brother Mewborn,

I am enclosing check in the amount of \$6.00 to pay for my subscription to the *Landmark*. I wanted to tell you and the writers of the paper that it is enjoyed very much by me.

Yours in hope,
Mrs. Robert W. Barnes
Columbia, N.C.
March 6, 1979

DESIRES FAITHFULNESS

Dear Elder Mewborn,

I am enclosing \$10.00 for renewal of the *Zion's Landmark* for another year. Please use the remaining portion as you see fit. I do enjoy reading the experiences of the brethren (the brothers and sisters), as well as the editorials.

Please pray for me, a poor sinner, and that God will enable and bless me to stand true to His Holy Name and blessed Cause, until the end.

Love to you and your family.

Yours in hope,
Alma M. Davis,
Route 1, Box 1,
Albertson, N.C. 28508
January 29, 1979

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CXII NO. 9

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Wilson, N.C. 27893 AUGUST, 1979

EDITORIAL

THE VICTORY THROUGH CHRIST

"But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1st Cor. 15:57. The reader will notice that it is God who gives the victory, but the victory comes through the Lord Jesus Christ and only through Him. Once it was reported that an older brother and his younger brother were out walking on the deep ice. They came to a big, deep crack in the ice. The older brother, seeing his brother could not possibly cross it, laid his own body across this deep crevice in the ice so his younger brother could crawl over to safety. That is an example of what Christ did for His bride or His church. He knew that she could not cross this deep crevice. She, being small and weak, could not cross it. The Lord's people feel as did this little child that they cannot cross that crevice, or that they cannot keep God's law. Christ, like the older brother, laid down His own life for them, came down from hea-

ven and crossed that crevice for His people. He laid down His own life (as the elder brother above did) that the little ones could cross over. Remember now that they have to be little ones who cannot cross over on the other side by themselves. The big ones feel that they cross over by themselves, but it is not that way. The victory had to be in Christ who kept the law, and stood as MEDIATOR between God and man. God gave the victory through His Son, and these little ones could neither cross over the crevice nor keep God's law. God's law demanded justice, and without this Elder Brother, the Lord Jesus Christ, having laid His body down for His bride, we like the small brother, would have been lost. The Elder Brother, or the MEDIATOR, brought mercy, not justice. If justice had been required, all of these little ones, like the small brother, would have been left out in the cold to perish. But remember the victory was for the little ones, His chosen people. Christ did not come to rescue the big ones who felt they could cross this crevice on their own.

We cannot lay our own life down and win the victory. The victory had to be won through this older brother, THE LORD JESUS CHRIST. It was given by God, but it had to come through this Elder Brother, the Lord Jesus Christ, that the victory might be His. If the little brother could have crossed over on his own, he would have had nothing to praise his Elder Brother for. The little ones had to be shown that it was God who gave the victory, and that it came through their Elder Brother, the LORD JESUS CHRIST. The victory could not be to the horse nor to the rider, but the victory had to come

through the One who laid His own life down. No wonder Christ said to the Father, "I thank thee O Father, Lord of heaven and earth because Thou has hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25. So the revelation is to them that cannot cross over that crevice on their own. If they could, they could not have needed this Elder Brother. Then the victory would have been to the horse and the rider. If a law could have been given that would have brought life, this Elder Brother would not have had to lay down His life. Remember that it was God who gave the victory, but it had to come through this **ELDER BROTHER, THE LORD JESUS CHRIST.**

As it was with Martha, we get all wrought up, filled with anxiety, and become full of worry and troubled with many things, as Christ told her. We are trying to fight our own battles, and we lose everyone of them, for the victory must come through this **MEDIATOR, the Elder Brother.** It must be given by God, but it has to come through the Lord Jesus Christ. We just must lose our battles, because the victory every time just must be through this **ELDER BROTHER, THE LORD JESUS CHRIST.** When we are worried and troubled over many things, and encumbered with many things, as Martha was, we try to win the victory ourselves. We will (when left to ourselves) go to others when we are not blest to see that we must be drawn to our **ELDER BROTHER THAT THE VICTORY MIGHT BE HIS.** Notice this scripture is in the present tense. So the victory is His every time.

After we have run the race, and have lost the battle, then it is that we

are blest to fall down at Jesus' feet who laid His body down for us. Then we can cross over, and **O HOW GREAT IS THE CROSSING OVER THE CREVICE!** It just must be this way that the victory might be His every time. The victory is His every time here in our experience. So it is in the resurrection, for the grave could not hold Him longer than the three appointed days, and He rose that the **VICTORY MIGHT BE HIS.** Mary, Martha's sister, was blest to see this, for she was down at Jesus' feet. She was blest to see where the victory was. She saw that it was in the One who laid down His life for her and she was blest to feel a little foretaste of that heavenly manna that comes down from Him who won the victory. And there was nothing but **LOVE** then. That charity that Paul wrote about was being shed abroad in her heart at that appointed time in her heart. She deserved no more credit for it in her rejoicing while down at Jesus's feet than Martha. Neither did Martha deserve any discredit for her anxiety, for she, like us, was a "can't help it." We are like that, too, when we try to fight our own battles. We cannot do that, for the victory must go to the One who laid down His life that the little ones might be saved. There is a definite benefit that comes to one who has an experience like Martha, for then we are shown that the victory must come through the Lord Jesus Christ. What better way could we learn these things than by experience?

Down at Jesus's feet is where mercy comes. With enough afflictions we learn when we are begging, to beg for mercy. We do not beg for mercy when we feel we can cross over the deep crevice on our

own. God has fixed it that way, so we cannot do that ourselves. God has purposed in the giving of His Son that the victory must go to His Son. The battle is not to the strong; neither is the race to the swift, but the battle and the race are both to the Lord Jesus Christ, our Elder Brother, that the victory might be His.

Christ not only won the victory here in life, but He also won it in death. He won it in the grave, for the grave could not hold Him more than the three appointed days that the Father, who sent Him, had appointed that He should stay there. He was of the incorruptible seed, and His body did not have to see corruption. He won the victory in the resurrection, for over five hundred brethren saw Him ascend and go back to His Father. He is there now in person, seated at the right Hand of His Father with the victory won, ever making intercession for these little ones for whom He won the victory. He continually teaches them that it was He who laid down His life that these babes in Christ might crawl over the crevice from time to time. Then for a brief time they are blest with that same wonderful feeling that Mary was blest with, for at the appointed time that spiritual south wind blows over His garden that the spices might flow, and when they are flowing all is well. Then that charity that Paul wrote about is flowing in the ones who have been made little enough to lie down and crawl over the crevice (in Him only) to safety.

Now, as one of these little ones draws nearer to the sunset of life, the thoughts of the resurrection become sweeter and sweeter.

In 1st John 3:2, "It doth not yet

appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." End of quotation. Paul knew that there was much written and spoken concerning the resurrection, and he makes an effort to be more specific. He wrote in 1st Cor. 15:38, "But God giveth it a body as it have pleased Him, and to every seed his own body." Also, in verses 42, 43, and 44, of this same chapter, he makes it clearer. He says, "it is sown in dishonor, it is raised in glory." "It is sown in corruption, it is raised in incorruption." "It is sown a natural body, it is raised a spiritual body." Paul refers to it as a mystery, and, indeed, it is a mystery, for all we are acquainted with here is the natural body, and many of us know very little even about it.

There is much written and spoken concerning the type of body the Lord's people will have when they are raised in the resurrection. Let's see what Christ said concerning His own body. Luke 24:39 records, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit have not flesh and bones as ye see me have." Read also verse 40. "And when He had thus spoken, He showed them His hands and His feet."

So, it follows that since the Head of this bride or church could say that it is "I myself," then the bride (His people) can feel of a truth that it is she (also) herself. We, being raised, do not believe our bodies will be exchanged, but changed from a mortal body to a spiritual body, from a mortal body to an immortal body, from one sown in dishonor to one raised in glory, as Paul wrote. We believe this body will be changed

to a spiritual, immortal, and glorified body like unto that of the Lord Jesus Christ.

Paul writes in 1 Thes. 4:14, "For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him."

The souls and spirits which are asleep in Jesus will God bring with Him to unite them with this glorified body. The life is in these souls and spirits which have not died. They have only been sleeping that peaceful sleep in Jesus, and God promises to bring them with Him in the resurrection. They will be carried home to receive that glorious inheritance as heirs of God and joint-heirs with the Lord Jesus Christ. Who could ask for more? The spirit is willing to leave all this up to God who brings these spirits and souls with Him. It is a great mystery, but 1st John writes in 3:2, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." Surely that will be enough. No wonder Paul wrote, "Thanks be to God, which giveth us the victory through the Lord Jesus Christ." It is to the little ones, although they have to crawl, and look to their Elder Brother, the Lord Jesus Christ.

Every blessing God has ever given you has been through His Son, the Lord Jesus Christ, that the victory might be His. When will this great victory celebration be? The answer is found in 1 Thes. 4:14 and 1 John 3:2 in which Paul states that God will bring them with Him in the resurrection who are sleeping in Jesus to unite them (their souls) with their glorified bodies. John in 3:2 states that ye shall see Him as

He is. Then this One who won the victory and the babes in Christ, as Bridegroom and bride, can truly celebrate the victory in the marriage chamber forever. Then the wedding will be complete, the love that Mary enjoyed down at Jesus' feet will be eternal, and the anxiety that troubled Martha can never enter that sinless and tearless state. A little foretaste of this love has been enjoyed in this humble effort or attempt that this weak, afflicted writer has made. I must admit His reward is with Him, and His blessing is in the act and not for the act.

Affectionately yours,
George A. Fulk
May 22, 1979

OBITUARIES, MEMORIALS AND MEETING NOTICES

RUDOLPH OGBURN

We realize our weakness and inability to pay respect and tribute to one whom we all feel was so superior in many ways, and one whom we all loved dearly and esteemed very highly. We feel he was a real friend, devoted to the welfare of our church. He was always there with a helping hand when something was to be done for the welfare and betterment of the church.

This friend was Rudolph Ogburn, born on June 25, 1920, to Simeon Lloyd and Effie Adams Ogburn, Wake County, North Carolina. He was inducted into the armed service October 3, 1942, at Fort Bragg, North Carolina, and was sent to active duty on October 17, 1942, which didn't allow much time for training. He was with a group who was exposed to spinal meningitis and caught the disease himself. He served in Normandy, Northern France, Rhineland and Central Europe. As a Staff Sergeant he was released with an honorable discharge from the service at Camp San Luis, Obispo, California, on October 14, 1945. Everyone was so happy to have him home.

Rudolph was married to Edna Langdon Ogburn on July 14, 1945, while on furlough. They were blessed with four lovely children whom we all esteem very highly. Two girls and two boys survive him along with their mother. Daughters are Mrs. Rue Ogburn Stewart of Buies Creek, North Carolina, and Mrs. Jamone Ogburn Clocker of Smithfield, North Carolina. Sons are Mr. Rudy Ogburn of the home, who is attending Wake Forest University School of Law, Winston-Salem, N.C., and Mr. Tandy Doraine Ogburn of the home, who is attending North Carolina State University, Raleigh, N.C., anticipating the completion of a course in Agriculture and Animal Life next December, 1979.

Rudolph was a member of the local American Legion Post No. 116. He was possessed with meekness, humbleness and much wisdom. He was always on the alert about anything of fear that might be hurtful to the church. We all feel that he was possessed with all the good qualities of a Deacon as well as a good friend to each and everyone alike and to the church.

When blessed to think upon the life of Rudolph, we see Faith, Hope and Charity. "And now abideth Faith, Hope and Charity, these three, but the greatest of these is Charity." 1st Corinthians 13:13. We see Faith which we feel led him through the storms of life. Paul says, "For we walk by Faith, not by sight." II Corinthians 5:7. He was not only blessed in walking by Faith, but lived by it also. "I live by the Faith of the Son of God, who loved me and gave Himself for me." Galatians 2:20. We see hope which kept our friend and was the anchor of his soul both sure steadfast. See Hebs. 6:19. His hope was a lively one although he never united with the church. He was ever kept faithful to the church, brethren, and friends. Yet, the greatest of these is Charity which is the Love of God. We feel that Rudolph proved that love on many, many occasions. "God so loved the world that He gave His only begotten Son, that who so ever believeth in Him should not perish, but have everlasting life." John 3:16. When we think of the love he proved that he had for his family, as well as for the church, neighbors, and friends, we are made to think of what first John said in 3:14. "We know that we have

passed from death unto life, because we love the brethren."

Rudolph, having passed from this life on March 18, 1979, we feel, is resting in the paradise of God where there is no fear, no worry, no pain and no heartache, to await the second coming of the Lord and Saviour Jesus Christ to gather His jewels to be caught up in heaven at the last day to be like Him and forever be satisfied.

His funeral was conducted by Elders Calvin T. Harward and J. M. Mewborn. His body was laid to rest in Green Lawn Memorial Gardens, Fuquay-Varina, North Carolina, beneath a beautiful mound of flowers.

Done by order of the church at Sandy Grove, Johnston County, N.C., in conference on Saturday, June 16, 1979.

Brother E. T. Jones,
Moderator
Layton Dupree, Clerk
Layton Dupree, and
Eurice Martin, Committee

NANNIE McLEAN

We, the members of Seven Mile Church, Sampson County, N.C., hope to bow in humble submission to the will of our Heavenly Father, in His infinite wisdom and love who removed from our midst our dearly beloved sister, Nannie Westbrook McLean.

She was a faithful member for over fifty years, although ill health kept her from attending church regularly the last few years of her life. In her afflictions, she was made reconciled to the will of her Heavenly Father. It was a comfort to her before retiring at night to repeat the twenty-third Psalm which she did almost every night. In the hospital a few moments before she lapsed into a coma, this Psalm that she loved so dearly, were the last words she uttered in this life.

She was the daughter of the late Joseph R. and Callie Williams Westbrook, born June 29th, 1897, and passed from this life May 9th, 1979, at age 81 years.

She was married to Irby McLean on January 22, 1916, who preceded her in death in 1977 after 60 years together. Born to this union were four children, three sons and one daughter.

Surviving her are two sons, Bernard C. McLean of Angier, N.C., and John R. McLean, Surf City, N.C.; one daughter, Mrs. Grace McKay of Fayetteville, N.C., one sister, Mrs. Murtie A. Tart of Newton Grove, N.C., with nine grandchildren and seven great grandchildren.

Her funeral was conducted by her pastor Elder Delbert F. Carraway assisted by pastor Felton Godwin at Cromatie-Pearsall-Smith Funeral Chapel, Dunn, N.C. Burial was in Greenwood Cemetery under a beautiful mound of flowers.

We extend our love and sympathy to her family in their loss.

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

Done by order of the church in conference on Saturday, June 16, 1979.

Elder D. F. Carraway,
Moderator
Callie Hinson, Clerk
John G. Best, and
Loistine W. Best, Committee

NANCY ANN FIZER LAKE

Once again, it has pleased our Heavenly Father to call one of His precious jewels home. It is with a heavy heart that we attempt to write an obituary of our dear, precious sister, as requested by her husband, Brother Don Lake. May God who has all power both in Heaven and in earth enable us to write a few words concerning her that would be of comfort to her family and friends.

Sister Nancy was born on June 28, 1922, at Hurricane in Putnam County, W. Va., and passed away at her home in Hurricane on June 18, 1979, making her stay on earth nearly 57 years. She was married to Don Lake September 9, 1939. To this union were born three sons and one daughter. One son preceded her in death. She leaves to mourn her passing, her husband, Don Lake, her daughter, Wanda Jean at home, two sons, George of Dunbar, W. Va., Burchel of Daniels, W. Va., and one grandson, Keith Lake. She was a devoted, loving wife and mother.

Also surviving her are four sisters,

Dorothy Bays, Eloise Henderson, Bernice Wheeler and Geraldine Bowles all of Hurricane W. Va., two brothers, Kenneth and Grandville Fizer of Barboursville, W. Va., several neices and nephews, brethren and sisters in the church and many friends.

She manifested a love for the church many years prior to September 5, 1976, when she, along with her husband, came forth asking for a home and were unanimously received as candidates for baptism. On October 3, 1976, they were baptized into the full fellowship of Indian Fork Primitive Baptist Church by Elder Woodrow Lake.

Sister Nancy was stricken with cancer several years ago and suffered much pain. She attended her church, whenever possible. The last few times were in a wheel chair. She greeted each one present with a cheerful, loving smile. She was endowed by the grace and mercy of God to bear her pain with much patience.

Psalms, Ch. 40, V. 1-3; "I waited patiently for the Lord; and He inclined unto me, and heard my cry."

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings."

"He hath pit a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

We truly believe our dear departed sister was blessed in living this scripture. She did wait patiently upon the Lord. The Lord was inclined unto her and heard her cry and established her goings. He put a new song in her mouth, the song of redemption. She sang praises unto her Lord until He called her to her peaceful rest. Her visiting brethren and sisters did witness this sweet, beautiful evidence and heard her testimony of the experiences she had of her Lord. Faith was exercised in her as she stood firmly in her convictions, always rejoicing in the work of her Lord and Savior, Jesus Christ. She believed in a covenant keeping God and loved to hear that glorious and wonderful doctrine being preached. She loved to sing the songs of Zion. One of her favorite hymns was,

"Gentle Shepherd, gently lead us,
Guide us through this earthly maze;
When in devious paths we wander,

Lead us in thy peaceful ways;
 When the dark clouds round us gather,
 Shutting out the light of day,
 Dearest Savior, guide our footsteps,
 Lead us gently in the way."

To know Sister Nancy was to love her. We miss her, but feel our loss is her eternal gain. Our deepest sympathy goes out to her bereaved husband, children and all who loved her. May God reconcile us all to His Holy will and enable us to say, "Not our will but Thine be done." Her soul and spirit are now resting in the Paradise of God.

Her funeral was conducted, as she requested, by her beloved pastor and brother-in-law, Elder Woodrow Lake, at Indian Fork Primitive Baptist Church.

Her body was laid to rest in the family cemetery to await that glorious day when Christ shall come again in the clouds of His glory, with all His holy angels, to gather the sleeping dust, reunite it with her spirit and soul, glorify it in His likeness, take it to Heaven and immortal glory to be with God forever and ever.

Resolved, that a copy of this obituary be placed in our church record book, a copy be sent to *Zion's Landmark* for publication and a copy be given to her husband.

Done by order of Indian Fork Primitive Baptist Church, Culloden, West Virginia, in session Saturday, June 30, 1979.

Elder Woodrow Lake, Moderator
 Madge Graham, Clerk
 Norman Bird, and
 Mildred Stanley, Committee

ANGIER UNION MEETING

The Angier Union will meet, if the Lord will, with Old Union Church, Johnston County, N.C., the fifth Sunday and Saturday before in September, 1979.

Elder Walter Barnes was chosen to preach the introductory sermon and Brother E. T. Jones is his alternate.

Old Union Church is located on the Brogden Road that leads from Smithfield to Goldsboro, N.C.

We invite all lovers of the truth to meet

with us, especially our ministering brethren in our correspondence to visit with us.

E. T. Jones,
 Union Clerk
 Route No. 3,
 Fuquay-Varina, N.C. 27526

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Pee Dee Church, Horry County, near Conway, South Carolina, on the fifth Sunday and Saturday before in September, 1979, the dates being September 29th and 30th, 1979. Services will begin, if the Lord will, at 11:00 E.D.T. on Saturday and at 10:30 A.M. on Sunday.

Directions to Pee Dee Church are as follows: Those going by way of U.S. 701 follow south through Conway, S.C., to fork of hwy. at Scottman's Store. Take road to right; go about five miles to hardsurfaced road that turns left. Go to intersection of hardsurfaced road; turn left and go one mile to church on your left.

Our brethren and visiting brethren in the ministry are invited to visit with us.

J. D. Wright,
 Union Clerk
 110 Williams Street,
 Tabor City, N.C. 28463

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Seven Mile, Sampson County, N.C., beginning on Saturday before the third Sunday in September, 1979, and will continue through Sunday following.

Seven Mile Church is located approximately four miles south of Newton Grove, N.C., 1/2 mile north of Vann's Crossroad.

Elder D. F. Carraway is appointed to preach the introductory sermon and Elder J. W. Hawkins is his alternate.

A cordial invitation is given to our brethren, sisters and friends with a special invitation extended to our ministering brethren.

Alonzo Barefoot,
 Union Clerk
 Route No. 1,
 Newton Grove, N.C. 28366

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LOWER MAYO ASSOCIATION

The Forty-Seventh Annual Session of the Lower Mayo Primitive Baptist Association will convene with the Church at Matrimony but will be held on the grounds of Russell Creek Church, Patrick County, Va., beginning on Friday before the first Sunday in October, 1979, and will continue, if the Lord will, through Sunday following.

Russell Creek Church is located about one-half mile east of No. 8 Hwy., just north of the N.C.-Virginia state line.

Those who come from the east and south, select your nearest route to No. 220 or No. 8 Hwys. Those traveling No. 220, continue to junction with No. 704; turn left on 704 and continue through Madison, through Sandy Ridge to junction of No. 8. Turn right on No. 8 and turn right at first blacktop road, about one fourth mile from junction. Go to next blacktop road, turn right to church. Those who purpose to travel No. 8, follow No. 8 through Winston-Salem, past junction of No. 704; turn right on first blacktop road. Follow to next blacktop road, turn right to church.

We invite all of like faith, especially the ministering brethren to come and be with us.

If further information is desired, contact either of the following, Elder J. G. Gardner, Stoneville, N.C., or the undersigned clerk.

Sam L. Gilbert, Clerk
P. O. Box 4391
Winston-Salem, N.C. 27105

BLACK CREEK ASSOCIATION

The Black Creek Association is appointed to be held with the Church at Lower Black Creek, Wilson County, N.C., to commence on Friday before the second Sunday in October, 1979, at 11:00 A.M. and will continue through Sunday following, if the Lord will.

Lower Black Creek Church is located on U.S. Hwy. 117 between Wilson, N.C., and Goldsboro, N.C. Those traveling by way of Wilson, N.C., take Hwy. 117 south approximately six miles. Church will be on your left. Those coming by way of Goldsboro and Fremont, N.C., take Hwy. 117 north (towards Wilson) and go approximately twenty miles. Church will be on your right, near the Town of Black Creek, N.C.

Elder J. B. Williams was chosen to preach the introductory sermon and Elder D. F. Carraway is his alternate.

It is our desire and hope that you will be blessed to come and be with us.

Paul H. Carraway,
Association Clerk
201 Pine Burr Acres
Fuquay-Varina, N.C. 27526

WHITE OAK ASSOCIATION

The One Hundred Forty-Sixth Annual Session of the White Oak Association will convene, the Lord will, with Old South West Church, Onslow County, N.C., beginning on Saturday, October 20th, 1979, and will continue through Monday following, October 22, 1979. It will be remembered that the association was appointed to be held with the Church at Newport, (Newport, N.C.), but because of the adequacy of more parking space and a shorter traveling distance for some of our brethren, the Newport Church with the permission of the Church at Old South West, has agreed to hold the association at Old South West Church.

Those coming by way of the north and west, follow Hwy. 70 east to Kinston, N.C. Take Hwy. 258 east toward Jacksonville, N.C. until you reach Hwy. 53, approximately 2 miles west from Jacksonville. Turn right on Hwy. 53 (at marker) follow for approximately four miles to church on your right. Those coming from east, come through Jacksonville, N.C., turn on Hwy. 258 west, follow for approximately 2 miles to Hwy. 53. Turn left and follow for approximately 4 miles to church on your right. Those coming from the south, follow above directions as those from east, or go to Burgaw, N.C., take Hwy. 53 east, and follow towards Jacksonville, N.C., to church on left just past caution or blinker light at South West.

All of our faith and order are invited to meet with us, especially our ministering brethren.

Fernie R. Wood,
Asst. Clerk
Route No. 1, Box 196
Chinquapin, N.C. 28521

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WILSON, NORTH CAROLINA 27893

VOL. CXII

SEPTEMBER, 1979

NO. 10

PSALMS

CHAPTER 28

Unto thee will I cry, O Lord, my rock; be not silent to me; lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

Draw me not away with the wicked, and with the workers of iniquity; which speak peace to their neighbours, but mischief is in their hearts.

Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands: render to them their desert.

Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

Blessed be the Lord, because he hath heard the voice of my supplications.

The Lord is my strength and my shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him.

The Lord is their strength, and he is the saving strength of his anointed.

Save thy people, and bless thine inheritance: feed them also, and lift them up forever.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A MIRACLE COMES TO PASS

Dear Elder Mewborn,

I am enclosing the testimony of my father, Elder Charlie Whitt, of Ransom, Kentucky. I have read the testimony (or experience and call to the ministry) of others in your fine paper that he shares with me from time to time. I feel that others would like, perhaps, to read my father's experience and call to the ministry.

You will also find money to have the **Zion's Landmark** sent to me for a period of one year.

A friend and believer of
the truth, I hope,
Clifford Whitt
359 Whaley Road,
New Carlise, Ohio 45344
August 18, 1979

EXPERIENCE AND CALL TO THE MINISTRY OF ELDER CHARLIE WHITT, RANSOM KENTUCKY

“There is a Fountain filled
with blood,

Drawn from Immanuel's veins;
And sinners plunged beneath
that flood,

Lose all their guilty stains.”

This is the life and testimony of my father, Elder Charlie Whitt. He is presently serving as moderator of both the Samaria Church and Mate's Creek Association, composed of churches in Kentucky and West Virginia.

The history of my family's association with the Mate's Creek Primitive Baptist Association goes back to its very beginning in Ken-

tucky and West Virginia, over one hundred twenty six years ago or about 1850. My great-great grandfather, Elder Billy Whitt, was with the first church. It was a small, one room building, built with logs, and was located at Red Jacket, West Virginia, at the foot of Taylorville Mountain.

My great grandfather, George Washington (Wash) Whitt, was an officer in this (first) church and later helped to organize the Samaria Church.

My grandfather, Rolan Whitt, is presently serving as the clerk of the Samaria Church.

My father, Elder Charlie Whitt, was born 1914, on Netley Fork of Blackberry Creek, Pike County, Kentucky.

In those days, times were hard in this part of the country. Dirt farming was the way a man fed his family. Being the third son in a family of ten children, my father was needed at home. My father did not go to school. He was needed at home to work so the others could eat. They raised corn, beans, potatoes and other things.

Their animals were fed from the harvest. These animals were then killed for food. They were raised for this purpose. Eggs from chickens that were raised and gin saen dug from the hills were sold to buy salt and sugar. There was never a treat. He was a grown man before he had his first bite of ice cream or had a taste of soft drink.

This was not the case with moonshine, homebrew, or black-

berry wine. This rugged, mountainous life demanded a rugged person. My father met that challenge. He learned how to make and drink the mountains' best. He worked hard, he played hard, and he fought hard.

At age 18, he fell in love with and married Jennettie Hatfield. She is a descendent of both Devil Anse Hatfield and Randall McCoy.

Now as strange as it may seem, things did not get any better, but they gradually grew worse. One year one baby came along, and within a period of three years two more babies came into our family. My father would hoe corn for fifty cents a day, clear new ground for fifty cents a day, chop wood, and even shoot and haul coal.

As two more years passed, two more babies arrived. At this time, my father got a job loading coal in the coal mines. I remember very well my father's walking seven miles to work. He would leave home before daylight, load coal till day, then walk home, arriving back home after dark. There was not enough money to feed a growing family. Pay was poor and the family was still growing.

I can remember missing school because there was no money for clothes, shoes, or lunch.

My father was a determined man. If he could not provide for his family one way, he would find another, and he did. This way was bootlegging on Saturday morning. He would saddle his horse, put saddle bags over his saddle, and ride over to Blue Springs Mountain to Freeburn, Kentucky. There, he would fill his saddle bags with whiskey, go to the Jockey Grounds and sell his whiskey for a goodly

profit. Bootlegging is illegal, as you know. Did he ever get caught? I never asked, but this I know. Not one member of Charlie Whitt's family was without clothes or shoes, nor had to miss any school after that.

This is an interview with a man who found the way when it seemed there was no way.

Question: When did God first appear to you?

Answer: As I recall, I was approximately eight years old. My mother sent me to the grocery store. It was a three mile walk. As I recall, I was wearing long pants with the legs rolled up above my knees. There was no road, as we know it now, so I was walking in the creek most of the way. I made it to the store, made my purchase, and was on my way home when a terrible storm came up. I was really scared because there wasn't anyone within one and one-half miles. There was a heavy cloud, and thunder and lightning seemed to sweep the earth. As I was looking toward the elements, the skies opened and a voice said: "Nothing can hurt thee for I am in control."

I turned around and started home. Jesus spoke again. "No man can come to me, except the Father which hath sent me draw him." John 6:44. The fear left me and I rejoiced.

Question: Did you join the church at that time?

Answer: No, I did not. The Lord appeared unto me the second time four years later at the age of 12.

I was walking up Blackberry Creek with some friends, it started to rain. The only shelter was a nearby school where a revival was being held. We went in and sat down in the last row. The preacher delivered his sermon. When the

sermon was over, he gave an altar call that was not according to scripture.

The Lord appeared unto me saying: "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 6:44.

Question: The Lord appeared to you at ages eight and twelve. When was the next appearance?

Answer: This time I was 14. In a dream the Lord appeared showing me the path that I must travel. It was a straight and narrow path. In this path were Elder Ferrell Hatfield and Elder Cordell Hatfield of the Samaria Church. They were in a beautiful spot at the end of the path, kneeling and praying the most beautiful words. The voice of the Lord said to me: "This is your path and you are to follow them."

Question: When was the next vision and how did it come about?

Answer: Many years passed before the next vision. Many wild and mean things such as the Saturday bootlegging escapades took place during this time. Many beautiful and good things also took place. It was during these years that I married a wonderful woman and was blessed with a beautiful family.

Several years had passed, but in the early weeks of 1949, the vision came. I was walking up the back side of Blue Spring Mountain, and, suddenly, I was brought down by a light from heaven. A voice said to me, "You are a vile and wicked sinner, and you must die, and should you die in this awful condition, you will go into that terrible pit, the place of everlasting torment, 'where their worm dieth not, and the fire is not quenched.'" Mark 9:44. Acts 9:3,6. records, "and as he journeyed,

he came to Damascus; and suddenly there shined round about him a light from heaven: And he fell to the Earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? and the Lord said unto him, Arise, and go into the city, and it shall be told the what thou must do."

Question: Did the Lord tell you where to go to receive further instructions?

Answer: No. The light and the voice went away. I got up off the ground and went home, knowing that I was going to die and go to hell. My burden was so heavy, knowing that if I died, I would leave six small children to make it in this rough world.

For three weeks I lived in torment. Then on April 3, 1949, while working in the coal mine, it got so bad I knew that I was going to die. I knew that I didn't have a friend on earth or One in Heaven, I thought. So I started up an abandoned shaft to find a place to die. I hadn't gone very far when the power of God struck me down. My body was completely paralyzed. My face was lying in coal dust, with my tongue glued to the roof of my mouth. I could not move or make a sound.

This time the Lord let me see that bottomless pit where the lost soul lives forever and the worm dieth not, and the fire is not quenched. See Mark 9:44. Then I saw Jesus! He came to me and put His arms under mine. He picked me up and carried me to the edge of the bottomless pit. At this time, He loosened my tongue.

I said, "Oh, Lord, if I must go in, let me go down praising thee, a true and just God."

When I said this, a light shined from heaven and the voice of the Lord said, "Son, thy sins which are many are forgiven thee, for I have appeared unto thee for this purpose to make thee a minister and a witness unto me."

When I heard these words, the burden of my sins was gone, and the bottomless pit had vanished. I then saw the church, the Bride of the Lamb.

I did not need my battery light that I carried on my head, for the Son of God was in that goal mine at New Alma. Everything in that place was praising God. The tools, the machines, the timbers, everything.

Off to my right was a beautiful, white **Rock**. The Lord came to me with His power, sat me on that **Rock**, and showed me that this **Rock** is Jesus Christ. I saw multitudes of people gathered around. Once again, the voice of the Lord said unto me, "These are my people and you shall stand before them and declare my name."

Question: Was this the last time the Lord appeared unto you?

Answer: Oh no, there have since been many, many times. As a matter of fact, when that vision was over, and I had started back to my work place, I saw another vision.

I saw a pool of pure, clear water with two men standing in the middle of it. They were Elder Ed Hatfield and Elder Jeff Staten. The voice of the Lord said unto me, "These are they that are to baptize thee."

Question: "What was your attitude toward that?"

Answer: I said that I would never tell anyone. The vision of the church

was still in my mind. I could see her, pure and white. I thought, if I asked for a home in the church, they will not receive me. I felt that I was unfit to be among these good people. They knew what kind of man that I was. (It has been said among some that Charlie Whitt was the meanest man on Blackberry Creek.) Yet, the power of God was so strong that I had to go and ask for a home in the church. For some reason (still unknown to this poor sinner) they received me.

Acts 9:10-15, records, "and there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, BEHOLD, I am here, Lord.

"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: For behold, he prayeth.

"And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

"Then Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to the saints at Jerusalem.

"And here he hath authority from the chief priests to bind all that call on thy name.

"But the Lord said unto him, "Go thy way: For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Question: Do you remember the date?

Answer: Yes, I remember this date very well. It was April 10, 1949.

Question: When were you baptized?

Answer: I was baptized April 17, 1949, in the creek at the mouth of

Blue Springs.

Question: Who baptized you?

Answer: Elder Ed Hatfield and Elder Jeff Staten.

Question: Was there a supernatural power present that day?

Answer: Yes, there was. When I walked into the water, it was cold up to my ankles. After that, it got warm, and it was very pleasant to my whole body.

When I came up out of the water, the burden I had previously carried was gone, and the joy of the Lord filled my soul. I saw the clouds rolled back, heaven opened up, and I saw the glory of the Lord. And a voice from heaven said, "You must minister to his saints."

Question: Did this joy last long?

Answer: No, it lasted three weeks.

Question: What happened?

Answer: One evening after work, I was out in the yard at home. I was rejoicing in the goodness of the Lord, and thinking of the harmony, sweet fellowship, and goodwill in the church. Then a voice from heaven said, "You have deceived these people."

Question: What was your reaction?

Answer: The only thing that I knew to do was to go back to the church and tell them to take my name off their book, because I knew that I was unfit to be among these good people.

Question: Did you do it?

Answer: No, I did not. That was my intention. When I got there, everyone was filled with so much love and goodness I could not separate myself from them. I wanted to be with them as long as I lived on this Earth.

Question: Did you preach the

first time you were invited to the stand?

Answer: The first time that preaching was mentioned, it was by the deacons of the church. They approached me privately and said that they could tell that I had a burden to preach.

That day when I kneeled in prayer, I could not raise my head from the back of the seat (where it had rested) until the worship service was half over.

Question: Do you remember the first time you actually took the preacher's stand?

Answer: Yes, I do. It was June 17, 1950.

Question: I know there are times when a preacher has difficulty. Did this ever happen to you?

Answer: Yes, several.

Question: Is there one time in particular?

Answer: Yes. As I recall, I had been preaching a while. This took place one day as I stood before the book board. I stood there dumb for about five or six minutes being unable to speak or move. Finally, the Lord let me sit down, with tears in my eyes and Oh so doubtful of my calling! Then all my preacher brothers hugged my neck and rejoiced in the Spirit of the Lord.

Question: Your preacher brothers rejoiced in the Spirit of the Lord, but how did you feel?

Answer: Defeated. I felt as if I had brought shame and disgrace to my Lord's church, and in doing so, disgraced my Lord and Savior. I felt so much disgrace that I went home, and made plans to kill myself. Jonah 4:3, "For it is better for me to die than to live."

Question: Would you share that experience with us?

Answer: I certainly will. In the back of my house there was a very large Black Gum tree that sat on the edge of a steep cliff. If I climbed up that tree and dropped straight down to the bottom of that cliff, it would be about one hundred feet.

To make sure that I did not fail in my attempt to kill myself, I would use a rope to hang myself. I found a rope in the barn, and carried it back behind the house, waiting for the right time to come.

On Saturday night before church time, my wife and children were fast asleep, so the right time had come. I could not wait any longer because tomorrow was church day. I slipped out of the house. On my way to the big Black Gum tree I stopped to get my hanging rope. I uncovered it. When I did, the power of the Lord got a hold on me and shook the flesh on my bones. I quivered so much that I could not pick the rope up.

Question: What happened then?

Answer: I went back to the house, went to bed, and went to sleep. That night the Lord appeared unto me in a dream.

Question: What was that dream?

Answer: The Lord showed me the path that I must travel. It was a very narrow path. Along the sides were beautiful trees and green grass. The path had peaks and valleys. Where these peaks were, there was joy and happiness, and I was praising God. The valleys were rough and thorny. "But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Deut. 11:11.12. I thought that I could not go

on, but the narrow path continued. I continued to travel it to the end. At the end, Jesus was there. Jesus told me that this was my path and I would have to travel it.

Question: Did you go to church the next morning? And if so, what happened?

Answer: Yes, I did. I was called to the preacher's stand to preach. I was on one of those peaks. (Praise God)! I could say with the Apostle Peter in the transfiguration, "Lord, it is good for us to be here." Matt. 17:4.

Question: When were you ordained?

Answer: June 21, 1953.

Question: I know that you did not go to school; yet, you seem to be pretty well educated. Can you tell me how this can be?

Answer: The Lord, He is my teacher.

I was in the coal mine one day after I had spent much time in prayer, asking the Lord to help me read His word. At that instant, by revelation, I was taken from the coal mine, back before the foundation of the world. I saw the Father give the Son a people in Christ. I saw that in the future the Lord would bring it (Salvation) to pass and make it manifested unto His children at His appointed time.

I did not have a (literal) Bible with me. Yet, the Lord opened the Bible to the first chapter of the Book of Ephesians.

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Blessed be the God and Father of

our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.

To the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;

Wherein He hath abounded toward us in all wisdom and prudence;

Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."

Question: Now, about the songs, (or hymns) can you tell me about that?

Answer: Yes, I can. When I started taking the stand to open the service, I could not read at all. This bothered me because I could not line the songs in our hymn books. Elder Jeff Staton would read or line the songs. I had spent much time in meditation or prayer, asking the Lord to help me lead the song in the same way He had blessed me to read His word. One day at home while standing in front of the fireplace, I was in a mood of prayer, once again, asking the Lord to please let me be able to read and line the songs, when a Voice from heaven came to me and said, "Holy." When I heard this Voice, the Lord also showed me

Hymn No. 256, Goble's Selections. I did not have the hymn book with me, but God revealed it to me and I read it right there.

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

Through floods and flames, if Jesus lead,

I'll follow where He goes;
Hinder me not, shall be my cry,
Though earth and hell oppose.

Through duty, and through trials, too

I'll go at His command;
Hinder me not, for I am bound
To my Emmanuel's land.

And when my Saviour calls me home,

Still this my cry shall be:
Hinder me not; come, welcome, death,
I'll gladly go with thee."

Question: Did you read this hymn in church after that?

Answer: Yes, I did at the next church time.

Question: Can you read any of the other songs?

Answer: Yes, thanks be unto God, I can read all the songs.

Question: How about the Bible?

Answer: Yes, the Bible also, praise the Lord!

Question: When were you elected moderator of the Samaria Church?

Answer: July 15, 1961.

Question: And when were you elected moderator of the Mate's Creek Association?

Answer: August 31, 1962.

Question: Did you continue to bootleg whiskey after you joined the

church?

Answer: No, no, God delivered me from such as that!

Question: How did you support your family then?

Answer: God took care of me. A new coal mine was opened up nearby, and I got a job there, making good money. I worked on that job until I retired August 17, 1971.

Question: What are you doing now?

Answer: As I said before, I am now retired from secular labors. I now live quietly with my wife, and we are enjoying the goodness of the Lord daily.

Thanks Dad. You are the greatest Dad that a son could have or hope for.

Clifford Whitt, for
Elder Charlie Whitt,
Ramson, Ky. (June, 1979)

Knowing that it would have been impossible to have had the wonderful experience and calling to the ministry of Brother Charlie Whitt due to a natural handicap without the kind gesture on the part of his son, Clifford, our deepest appreciation, admiratrion and gratitude are extended to him and the kind Spirit from on High that prompted such an action.

Editor

A MEMORIAL TO

ELDER CHARLIE REED RAKES

Dear Elder Mewborn,

I am herewith submitting the obituary of my father, the late Elder Charlie Reed Rakes, for publication in the *Zion's Landmark*, if space permits. I would be glad if his experience and call to the ministry could be published in the same issue in which his obituary is also

published, if at all possible.

In Bonds of Love for
Christ's sake, I hope,
An unworthy sister, in hope,
Thelma (Rakes) Cook
1021 West Columbia Street,
Orlando, Florida, 32805
August 19, 1979

EXPERIENCE AND CALL TO THE MINISTRY

This is a small portion of my experience and call to the ministry. I was put in the school of grace in June, 1918. I was sitting at Dad's breakfast table in the best of health when I was stricken down with a knowledge of my lost and ruined condition before God. I normally was enjoying the things of this world, making music and going to dances. I could view more joys around me than I could find time to engage in.

Then, as quick as a flesh of lightning, something struck me which seemed to say: "You have to die and hell is your destination." I jumped up from the table and looked at my family for the last time, as I thought. I could not tell them that I was dying and that hell was my doom. I felt that death was upon me and I ran out of the house so they would not have to see me die. I wanted them to just find me dead. In that way they would not know I was lost.

I ran down the bank of Dan River and behind the bushes. I wrung my hands in the greatest agony and deepest despair I ever expect to feel. I looked and said, "Oh, Lord, what does this great burden mean?" I knew that I was a sinner and I did not have to ask anyone if there were a God. It was a beautiful morning until I was stricken with the pangs of

death. It seemed to me that the sun was darkened and failed to give off the light as it had in the past. If there is anything that can look darker than what I experienced, I would like for someone to tell me what it is.

The burden seemed to slacken just a little ere long and I thought maybe if I left off my bad deeds, the Lord would remove my burdens and would give me credit for my good deeds. This I tried to do, but, somehow, I would always break my vows before the day was over.

I finally was relieved enough to go back to the house. Mother asked me if I was going to help hoe out a patch of the corn across the river. I said, yes, for I wanted to be alone. So I grabbed a hoe and without waiting on the others to go with me, I went to the field. I hoed a while and stopped. I asked myself how I endured that awful burden. I told myself that it would not come back and that I was too young to give up the enjoyment before me. I was only twenty-one at that time. I said to myself: I will just trample such thoughts from my mind. About the time I thought I had it all settled, the same burden struck me again and something seemed to say: "You have to die." There was not a physical pain in my body. I looked toward the house and saw Mother going to milk the cow. I started to say, "Mother, come back to the house and stay with me, I must die, my time is at hand." But something would not let me speak those words. Mother came over with some of the smaller children and said, "You look as though you do not feel well. Don't work if you do not feel like it." I told her I was not sick and I was not, physically speaking, but I had a sin sick soul, which I think is worse than physical

sickness. All the doctors and all the medicine, and I will say the whole world, is not able to come to the rescue of a sin sick soul. The One that lays this burden on a sinner, is the only One able to remove it. In this experience we realize our weakness and the great power of God.

Sometimes, I would go a week or so without any burdens and I would think they were gone for good. Then the same burdens would strike me again with full force and untold desolation of soul that no man can express by tongue or pen. It is something that no one knows about, nor can anyone be told about it by mere words of the mouth until he or she experiences it. When in this condition, I would slip into some lonely grove to try to pray to the Lord to remove my burdens, but it seemed that all I could think of was what a vile sinner I was and I did not feel worthy to use His name nor His mercy. I felt that my case was a hopeless one and that there could be no mercy nor pardon for me. Yet, I would try from time to time to beg for mercy. I knew that mercy was my only escape from hell.

This was during the time of the World War I, (1914-1918). I was a single man and expecting to be called anytime, but that did not worry me much; however, it did worry Mother. One morning she came to the door and said, "I want to tell you I am in good heart this morning." I was glad her burden had been removed; yet, I wondered what had cheered her up. So, I asked her what happened. She said, "I had a dream last night, I saw your Dad walk out of the pulpit with a Bible in his hand and he handed the Bible to you and you went to the pulpit and

your Dad walked on out of the church. You may never go to this war, but if you do you will come back, for you have a mission to fulfill and I will live to see it."

Twenty years from that date she saw me go to the pulpit. While I was preaching, she shouted aloud and clapped her hands for joy. She had seen her dream fulfilled. After the meeting was over she asked the preachers' pardon for her conduct during the service, and she told them of her dream. They said, "No wonder you screamed out; we would have rejoiced to have seen you shout all over the church!"

It seemed to me that during the twenty years I was under this great-burden, something came between me and the things I once enjoyed. I would get discouraged. Everything I tried to do to make myself acceptable to God was a failure. Every stake I set up, would fall down. Then I would try to drown my troubles by drinking and that was only heaping trouble on trouble.

I would move from place to place. It seemed to be dark around me, everywhere I went. Therefore, I found it like trying to run from your shadow on a sunny day. God is large enough to fill all space; yet, He is small enough to dwell in the heart. I tried my best to keep my burdens hid. I tried to avoid all Old Baptist people, yet I loved them with all my heart. I knew if I stayed in their presence that their conversations would cause me to break down and weep and I felt they would be justified in saying: "Look at that hypocrite!" Yet, at that time, if I could conceal my presence, I rather have heard them talk than to go to the table and eat natural food when hungry.

One Sunday, I went to be with the young folks in an effort to forget my burdens. When I found them, they seemed to be enjoying life. I stood around for a short time and I said to myself, "If you felt as I feel this morning, you would be some place on your knees praying." I turned around and went back home.

Mother seemed to realize there was something wrong with me because I left the group of young people. She said to me, "Reed, you are in great trouble and it's worrying me to death." I had lied to her before and said there was nothing wrong and I would walk away from her. Dad said to her, "Do not worry about Reed. I think I know something about his feelings." I broke down and told them I had been in this condition for seven years. I felt as though I were alone in this world and ten thousand miles from home in a land of famine with nothing to live for or to die for, except hell. If anyone thinks giving up their loved ones is the greatest trouble there is, then they have not traveled the road this poor boy has traveled. According to the scriptures, God has a people in every nation and I believe every denomination, but nothing but the blood of (Jesus) Christ will ever get them into heaven. There is only one way and Christ said, "I am the way, the truth and the life." John 14:6. He did not say, I am a way, but "the way," meaning **just one way**.

I would not criticize anyone for what he or she believes. We are all victims of circumstances. My reason for believing in the doctrine or teaching of Salvation by the free grace of God is that I tried for twenty years to do something about my salvation. I lost my battle of all

self works. I learned that self works are not acceptable with God. If our works could save us, then Christ died in vain. Paul said: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." II Tim. 1:8. Other testimonies are found in Eph. 2:8,9; Eph. 1:3-6 and Jeremiah 1:49-9.

Some say we, the Old Baptist, go back too far in the Bible for proof of our doctrine, but when you read the scriptures that I have mentioned above, take notice how far the Lord went back. Paul said too: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17.

In presenting these scriptures, I give you my reasons for believing as I do. When I am given to read such God given proofs as these scriptures and others are, I somehow know them to be true, for they tell of or comply with my experiences. The scriptures are not written to teach men the way of salvation, but they are written to those that have already been taught by the Lord in the school of grace, that salvation is by grace, a free (unmerited) gift of God to His children. In this way the Bible is a witness to what we have already been taught by the Lord. The Bible was not written to

everyone on earth. It was written only to the church, the household of faith, to the man of God, His elect, His chosen.

The scriptures say that the wisdom of the world is foolishness with God. The world by wisdom knew not God. See I Cor. 1:21. Paul also said, "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. Anyone that has not been taught by the Lord in this school of grace has no more need of the Bible than a fish has for a raincoat.

In the latter part of the summer of 1936, we moved from East Gulf, W. Virginia, to Stuart, Virginia. I had five teeth extracted and my gums turned black. I got no ease from the pain for about two months. When I could not get any rest, I would resort to drinking in an effort to get some relief, even though it was temporary. On one occasion of this kind we spent the night at my Father's. My wife, Fannie, was upset about my drinking. When I awoke the next morning, no one but God and I knew how I felt. Fannie told me that as soon as breakfast was over, we would go down to our home — it was only about fifteen yards below Dad's home. She said that we were going to separate that morning, that she could not and would not put up with my drinking any longer. I cannot remember whether or not I ate breakfast that morning. I went to our home before she got ready to go. I sat down in a chair and started crying for joy, for the glory of God had enveloped me, and at a time I least expected it. There was nothing lacking, "not a wave of trouble

rolled across my peaceful breast." When Fannie and Mother came in, I could not sit still any longer. I arose to my feet and started preaching. It was a heaven below, a heaven on earth! It lasted all day, and so far as Fannie's leaving me, it was never mentioned again. Love hides a multitude of faults. "Let not man put asunder that which God hath joined together." See Matt. 19:6. God made peace that morning that no man nor woman on earth could ever have done.

They all thought I would join the church at Stuart and prepared my clothes for the baptism. I went with them to the church, but I had no mind to offer myself to the church, so they were all disappointed.

We left Stuart the last of October. I could not find a job at East Gulf, so we went to Red Jacket where I found work. Fannie and I seemed to get more and more interested in the church. It was about our chief conversation. We had heard that there was a Primitive Baptist Church on Brier Creek. We tried time and again to get someone to take us there, but they would not.

One Sunday morning we awoke early and Fannie said, "Let's get up and I will fix breakfast, and we will start walking to church." It was nearly five miles, but we knew we would have plenty of time, even if we did not catch a ride. We did not know any of the preachers or laymembers, nor did we know exactly where the church was. As we crossed Indian Creek, I saw an old man walking with a cane. I told Fannie that he was an Old Baptist preacher and she hushed me. We walked on and met a man driving a pick-up truck. We stopped him to ask about the church and he told us that there

was one a little farther up the road and that his father preached there. He went on up the road, but in about ten minutes he came back and took us to the church. We sat down inside. Soon the man, that I told Fannie was a Baptist preacher, walked in. And yes, he was the moderator. They selected, "How Firm A Foundation" and sang it. I had heard that song since I was a child, but it had never sounded so sweet to me as it did on that morning.

I gave the preacher — Straley — an appointment at our home at Baileysville, West Virginia, for January 2, 1936. I related my experience that day — January 2 — and on the following third Sunday meeting at New Found Church, Fannie and I both joined. We were both baptized at the same time. The streams were all flooded with muddy water, so we had to wait until the Second Sunday in July to be baptized. The time seemed long to us both, waiting on our baptism. We were baptized in Indian Creek by Elder Harrison Snow. I was happy for a short time, but soon I felt a heavy burden was laid on me, that made me feel it was not all over with yet. I felt that there was still something I had to do.

I felt the burden to preach before I united with the church and I wanted to go back to Virginia to tell my feelings in regards to preaching before Dad died. He had already had three strokes. I asked Fannie to walk over to a field with me so I could talk with her. When I told her my mind she told me that, that was what she expected to hear and that she would get my clothes ready and as much as she loved me she would be glad to see the back of my head when I left.

Something seemed to ask me which I would rather do, go where my mind lead me and never see my wife and children again, or stay and have this burden on my mind. I said, "Lord, I had rather follow my mind, even if I never come back." I had found in the scriptures, "Whosoever shall deny Me before men, him will I also deny before my Father which is in Heaven." Matt. 10:33. As it is written: "Thy people shall be willing in the day of thy power." Psalm 110:3.

Although I had united with the church, the gift of the ministry had not been recognized in me by my home church and I had not been invited to relieve my mind before my brethren. However, I felt that I had gone about as far as I could with this burden. I had done everything I could (having fought with hands uplifted high) to avoid going into the pulpit. I wanted to go back to Virginia and make my first venture to speak before the church. I wanted to know if there were anything to what I felt to be a call to the ministry. The morning after I arrived at Dad's, he said he wanted to tell me about the dream he had the night before. A great fear seemed to strike me with force when he spoke of the dream. He said, "I dreamed I saw a young preacher make his first attempt to preach." I seemed to sink to the floor, freely shedding tears, for I could not keep my burdened condition concealed any longer.

That night we went to the home of an Old Baptist and there were a dozen or more present. I expressed my feelings to them and they welcomed me and I arose and selected a hymn. After singing the hymn I knelt and tried to pray with

such ability as was given me. I felt to have had some liberty in speaking. When I finished speaking, I felt to be at ease and in peace within and the burden I had been carrying on my mind was gone.

The next morning everything seemed to be praising God! I felt as light as a feather. I went back home without a wave of trouble rolling across my peaceful breast. I did not feel condemned because I had not asked the church for liberty to speak. I am glad I went back to Dad's because he passed away shortly after that.

On July 20, 1941, the New Found Church in Wyoming County, West Virginia, called for my ordination and did most solemnly declare me to be ordained to the full function of the gospel ministry, wherever God in His providence may cast my lot, by the laying on of hands and solemn prayer of the presbytery.

Shortly after Dad passed away, I dreamed I saw him standing on a high platform. There seemed to be some kind of light about him and he spoke to me in a very solemn tone, "Reed, there is a great number of people in great distress and I want you to comfort them while you are on your journey." I answered him saying, "As God will enable me by His grace, I will endeavor to fill your request." He disappeared and I started on my journey and saw a snow white dove coming toward me making a cooing sound that was very sorrowful. I wondered why it came to me. It did not seem to be afraid. I looked at it and said, "Oh! Lord, what great trials and tribulations it had come through!"

It walked around, looking up at me, still making the cooing sound. It seemed to be hungry and it looked so

wistful as it encircled me. It seemed to want me to feed it.

This dream is a great consolation to me. I go back to it in my mind sometimes. It is a Bethel spot. Jacob spent the night in a place and used a stone for his pillow. When he awoke, he said, "The Lord is in this place and I knew it not." Gen. 28:16. He called the place Bethel, and, the best I can remember, he would be carried back to this Bethel place or spot from time to time. I think at times when the Spirit of God is placed in our hearts, it will take (or carry) our minds back to those bright seasons, and they retain the same joy when they are seasoned with the self-same grace. It is something that will never lose its taste or joy, never get out of date, or grow old.

There is just as much grace now as there was in the beginning. Our God is a rich God. He bought and paid for everything we will ever need in this present world or the world to come.

Salvation, as well as everything in this time world, belongs to God. Paul said: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." I Cor. 6:19, 20. So, Salvation is free to everyone that believeth, and none believe except it is given them (present perfect tense) to believe. If salvation were something we could buy, it would not be free, and Christ would have died in vain. Personally, I spent twenty years trying to atone for my sins, and all the time, although unaware of the fact, I was

fighting a losing battle. Yet, this twenty years I tried to compensate God for my sins. It was twenty years of good schooling (in the law), for I found that my righteousness was as the Prophet Isaiah said, nothing but "filthy rags" in God's sight. See Isa. 64:6.

When my eyes were opened to the truth, I found that the Bible said, "Salvation is by grace alone." "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. 2:8, 9. "Salvation is of the Lord." Jonah 2:9. Then it was easy for me to witness with the scriptures for I had found by twenty years of experience that nothing I could do or had done was worth anything toward salvation. It is just as necessary to find out what will not do as it is to find out what will do. To be given to know the difference between right and wrong is wisdom, and what a great blessing it is!

At times I wonder if I have been called to the ministry or to salvation, but at other times I do not doubt that I have. If any man ever travels the road this poor sinner has traveled, he will not wonder that I preach the doctrine I do. However, we can spend our time preaching until we reach a ripe old age and still never graduate. There is no discharge in this warfare or battle.

This is a portion of my experience. May God use it as a consolation to my children or to anyone who has had a like experience. This doctrine is the only doctrine that will do to live by and to die by, and it will stand when the world is on fire.

(Elder) C. R. Rakes, (Deceased)
Stuart, Va. 24171 - Box 69, Rt. 2
(See Elder Charlie Reed Rake's

obituary published elsewhere in this issue of *Zion's Landmark*. If not deceived, a true soldier of the cross has gone home to his eternal reward. Editor.)

COMMENTS ON REVELATION
CHAPTER 20, VERSES

1, 2, & 3

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season.”

The angel, spoken of here, is the angel of God for He (God) is the One that has the power over the Devil and Satan and the dragon which is the same one. He is called by many names. God also has the power over his body (bottomless pit) of ours, to shut us up in prison until His time is come to release us and give us liberty to speak. Then God unlocks this flesh of ours and shuts the wicked one up in us, as one of the writers said, that “sin is condemned in the flesh.” See Roms. 8:3. He (Satan) was chained and a seal placed upon him that he should deceive the nations no more until the thousand years be fulfilled. Now in II Peter 3:8 reads, “a thousand years is as one day and one day as a thousand years,” so, as the Lord’s time is not as our time, we can see that the Devil cannot molest us until the Lord shall turn him loose on us and that is when he is loosed on us for a little season. I know it says

nations, but His people (as one) are a holy nation unto God, if we are what we hope to be, and if we were chosen in Him before the foundation of the world. We go back to the garden of Eden where Satan was first spoken of, and we see that Adam and Eve were cast out of the garden. It did not say Eve, but since she was of Adam, she also went with him. I believe the old Devil, or Satan, as he was called at that time, was cast out of the garden of Eden (or heaven, as some say) and he (Satan) was cast out into the flesh of Adam (bottomless pit). He has forever been in the flesh of Adam’s race since that time. It takes the same angel and key to unlock and let Satan out on us as it does to lock him up in us.

“And unto Adam He said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. Gen. 3:17, 18.

This is the same thorn that the Apostle Paul was speaking of which I hope to mention near the end of this writing. In Job, 1-6, we read, “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.” Job 1:6, 7.

To me this scripture proves that the wicked one is in this flesh of ours because the scripture records “in

the earth", not on the earth. This body of ours is of the earth earthly, and it will return unto the earth from whence it come. "From going to and fro in the earth and from walking up and down in it." There are many places that our body is spoken of as the earth. One of the writers said, "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. We also know there is the natural body that is spoken of, for the spiritual body is the Lord from glory. In Isaiah 14:12, reads "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations!" This did not say how Lucifer was cast down, but it just said, "how art thou cut down to the ground which did weakened the nations!" So, if we are the "holy nations" of God, he (Satan) is in the flesh to weaken us and to make war with us for when we are born of the Spirit of God, there is a warfare set up within our members. The spirit is warring against the flesh and it will ever be so until death.

Now Jesus tells us how Satan fell. In Luke 10:18 records, "And He said unto them I beheld Satan as lightning fall from heaven." Jesus said that Satan fell from heaven by the same power also by which lightning falls. It falls by the power of God and He controls it as well as all other things in this world. He will continue to control all things, times, events and places, and, if there is any thing else, He will control that also.

II Corinthians Chapter 12, verses 7, 8, 9 reads, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above

measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness." The Apostle Paul confesses that Satan is in the flesh, and I believe the heaven in which he was cast out of is wherever Jesus is for he (Satan) will fly away when Jesus comes to him. When Jesus is born in you, the hope of glory, then heaven is in you and you are given a new heart. The Devil is cast out into the flesh (or the bottomless pit). We read in Rev. 12:9, "And the great dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." It did not say onto the earth, but **into the earth**, this earthly body of ours. We are of the earth earthly, and we (our natural bodies) will return to the earth (dust) at death.

The Apostle Paul besought the Lord thrice to remove the thorn from the flesh, and I have wondered why he said thrice or three times, as we so often speak. It came to me that it is the perfection of the Three-in-one triune God or the division of time from its beginning as it embraces the three dispensations, the old world, the law world, and the grace or gospel world. This thorn has been in the flesh of all people or mankind from Adam on down as long as time will last except the flesh of Jesus who is holy. This thought is verified by the following scripture, "For such an high priest became us, who is holy, harmless, undefiled, **separate from sinners**, and made higher than the heavens." Hebs. 7:26.

"And when the thousand years

are expired, Satan shall be loosed out of his prison." Rev. 20:7. I have already stated what I believe about the thousand years in the beginning of this writing. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Ma-Gog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:8. His pre-ordained purpose in the beginning was to deceive (through Satan's power) the nations that are God's people. It has been going on since the beginning of time and includes all of God's people for it said "the four quarters of the earth" is all. Gog and Ma-Gog to me are none other than the wicked spirits for in Ezekiel 38th Chapter you will see that he hated them and he also hated Esau. It has been said that they are as the sand of the sea. So there are a lot of them. I cannot say for sure, but I feel that there is one for each and every one of God's people. Rev. 20-9.

Revelation 20:9 says, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire come down from God out of heaven, and devoured them." I believe this fire that come down from God out of heaven is the fire of the Holy Ghost, for it said that it devoured them. The next verse reads, (Rev. 20-10) "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and forever." Rev. 17-8, reads, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the

book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." This proves that the wicked spirit is in the bottomless pit for he will ascend out and go (at last) into perdition which is the lake of fire.

Brother Mewborn, this writing was started in December, 1978, before my eye sight got so bad that I could not finish it. Yet, I am thankful, I hope, that the good Lord has restored my sight to the extent that I can see the typewriter keys sufficiently enough that I can now write again in this July, 1979.

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"Remove not the ancient Landmark
which thy fathers have set."

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EDITORIAL

THE RESURRECTION

Surely, the resurrection of the dead, both of the just and the unjust, (Acts 24:15), like the fall of man in the beginning of time, the entrance of sin into the world, as well as everything else, was included in the eternal thought and mind of God. The purpose of God in Christ before the foundation of the world would not be complete without it. This promise of Christ that He will come again is one of the sweetest promises in all of the Scriptures to one of the Lord's little ones. Eccl. 12:7. "The dust shall return to the earth as it was, but the spirit shall return to God who gave it." Here the body is compared to dust which has no life in it, but the Spirit with the soul which have life in them return to God's paradise. As soon as the Spirit leaves the body, it returns to God who gave it, for Christ said to the penitent thief on the Cross, Quote, "Today shalt thou be with me in Paradise." That means his spirit, for his body was

soon to expire and be placed in the earth to await until the resurrection.

Paul also in the Phil. first chapter, verses 21-22 says, "For me to live is Christ, and to die is gain—for I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better." This shows that the Apostle would immediately be with Christ upon the separation of the Spirit from the body in death. He considered death a gain, for he would immediately be with Christ and the saints. That is his soul and spirit would immediately be with Christ and His saints. Paul refers to this as a gain to him, for he would be separated from this flesh in which sin dwells.

From II Cor. 5:1-8 Quote, "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." That earthly house is compared to a tabernacle which is of short duration, and made by man, but this spiritual house which is made by God is eternal in the heavens. This first house is a temple of the soul, and it is begotten by man, It will go back to the dust from which God made the first man Adam, but this house referred to in this Scripture was made by God. Again, this is verified by the Apostle's language, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Cor. 5:1. That is the house in which the saints will be raised in the resurrection. I Cor. 15:43, 44. Quote, "It is sown in weakness, it is raised in power. It is sown a natural body; it is raised a spiritual body." The reader will notice that the pronoun

IT is referring back to the same body. It is the same, identical body referred to as a tabernacle (Reference II Cor. 5:1-8) that is first begotten by man, and it is a natural body that is raised a spiritual body, a body made by God which will not be subject to old age, disease, sin, and decay. Just as sure as Christ rose, just that sure will His people be raised. The bodies of the saints will be raised like His body, and they will be incorruptible, immortal, and glorified bodies. The difference is in the seed sown and the plant that springs from it. It will neither be sinful, fragile, nor mortal, but it will be pure and holy (blameless) like unto that of the Lord Jesus Christ. It will be raised a spiritual body as Paul says, but it will not be a spirit, for Christ said, Quote from Jno. 24:19, "Behold, handle me, and see my hands, and my feet that it is I myself, for a spirit have not flesh and bones as ye see me have." So, the same body of Christ was raised that was sown which had flesh and bones, and they could see that it was Christ Himself that was raised, but we believe that the prayer Christ made to His Father in the 17th Chapter of St. John 17:5, Quote, "And now, O Father, glorify thou me with thine own self with the glory I had with thee before the world was," was answered by the Father. Hence, He was raised back to His Father's throne in a glorified body. We believe the saints in like manner with their Master will be raised from the same body that was planted as Christ was, but we believe as Christ asked His Father to glorify His own (Christ's) body, we believe the Saints' bodies will in like manner be glorified, and made spiritual, immortal, and glorified, for they are

heirs of Him (God) and joint heirs with the Lord Jesus Christ. Their inheritance came by gift through the grace and sacrifice of their Master. All this was embraced in that eternal thought and mind of God who is without variableness or shadow of turning, says James. (See James 1:17.)

The little poem entitled, **THE HOUSE WITH NOBODY IN IT**, reminds one of the deceased (natural) body.

"A house that has done what a house should do, a house that has sheltered life;

A house that has echoed a baby's laugh, and held up its stumbling feet,

Is the saddest sight when left alone that ever your eyes did meet."

Now an empty house, standing empty, is sad when left alone, but the main, chief love was for the people who lived there once. This house that has echoed a baby's laugh and held up its stumbling feet is sad when left alone, but when one passes by it, he is reminded of the love he had for the people who once lived there. When one views a dead body, it, too, is sad, even sadder still than the empty house, but what one is reminded of is only the sweet Spirit and soul that once occupied that house. They, too, like the people in the old house, have just moved on. The body, like the old house, was only a temple for the soul and Spirit. What one remembers is that precious, Christ-like, spirit that was in that body before it was moved on to its Creator. In I John 3:2, Quote, "It doth not yet appear what we shall be, but we know that when we shall appear, we shall be like Him, for we shall see Him as He is." That

certainly should be sufficient for the little ones (the Lord's people) to be like Him and see Him as He is. What more could they ask or desire?

Now, they will see Him as He is, and be like Him, and be satisfied. They will be raised in a body like unto that of their Lord and Master to be with Him and the saints forever and ever and be His heirs and joint-heirs with the Lord Jesus Christ, the Saviour. It is just too great! One could not possibly feel worthy of such a wonderful blessing as this. In fact, he is not worthy, for his worthiness is in Christ who gave Himself for His little ones! May the Lord bless us here in time to feel how very, very little we are, for if we are blessed to grow in grace, the smaller we shall become.

George A. Fulk
November 2, 1978

OBITUARIES, MEMORIALS AND MEETING NOTICES

ELDER CHARLIE REED RAKES

Elder Charlie Reed Rakes, Stuart Virginia, died at his home, July 2, 1979, after a long extended illness. Funeral services were held at Moody Funeral Home Chapel July 5, 1979, with Elders Harvey Prillaman, David Minter, and Sidney Rakes officiating. He was laid to rest in the Predestinarian Primitive Baptist Church cemetery at Elamsville, Va.

He was born November 3, 1897, at Vesta, Virginia, and was the son of the late Elder Charlie Washington and Lula Rorrer Rakes. He was twice married. His first wife was the former Fannie Ellen Vipperman who preceded him in death May 19, 1955. To this union were born seven children; four daughters and three sons. One daughter, Mattie Mae, died in infancy.

Left to mourn his passing is his widow, Mrs. Myrtle Wright Rakes of Stuart, Va.; three daughters, Mrs. Thelma Cook, Orlando, Fla., Mrs. Delma Farr, Harper, W. Va., Mrs. Naomi Alvarez, Arlington, Va. Three sons

survive him, Virgil R. Rakes, Lester, W. Va., James T. Rakes, Warminster, Pa., and Dorsey L. Rakes, Hereford, Pa. Twenty-one grandchildren and twenty-four great-grandchildren also survive along with three sisters: Mrs. Sallie Spencer and Mrs. Maggie Webb, both of Stuart, Va., and Mrs. Maudie Handy, Patrick Springs, Va. One sister and four brothers preceded him in death.

Elder Rakes united with the church the third Sunday in January, 1938, and was ordained to the full work of the gospel ministry July 20, 1941. He was active and faithful in his calling as long as his health permitted. His greatest joy and pleasure was being among the Old Baptist. They were the dearest people on earth to him, and he cherished every visit from them during his long years of confinement.

He suffered much, physically and emotionally, due to a series of strokes, but was blessed to be submissive to his lot, bearing his afflictions most patiently and uncomplainingly. He believed in and praised the All-Wise God "who worketh all things after the counsel of His own will." He felt to be one who was taught in God's School of Grace and that there was no other way of Salvation whereby man could be saved except by His (free, unmerited) grace alone. Through all of his afflictions, which continued for a period of several years, he remained firm and alert, spiritually speaking, and was always on the defensive in giving the reason for his hope and hope of his calling as to what he believed to be the true Bible doctrine to the end.

He requested that his funeral be likewise conducted in accordance with what he believed (in the same manner and way of life while he lived), that there be no restraints or limitations placed on the Elders who were called to officiate. According to his request, his wishes were carried out in like manner. They were abundantly blessed (each of them) in their respective deliverances in contending for the doctrine (or truth) of which our dear Daddy so dearly loved, stood for, lived by, and died by.

Surely, our loss is his gain. May the dear Lord be merciful and direct us in the way He

would have us go. He is sadly missed by his family.

His wife and children,
(Submitted by daughters,
Delma Farr and Thelma Cook)

(See Elder Charlie Reed Rakes' experience and call to the ministry published elsewhere in this issue of Zion's Landmark. Editor.)

JOHNNIE WASHINGTON ALLEN

On June 14, 1979, our heavenly Father saw fit to call from this life, our beloved brother, Johnnie W. Allen.

Brother Allen was born, December 13, 1899. He was first married to the former Addie Cates, who preceeded him in death, in December, 1928. To this union, three children were born: Herbert Allen, Clinton Allen (deceased), and Elva Allen Green. He was married the second time to the former Lillie Aiken, who survives. Four children were born to this union: Irene Allen Holmes, Alice Allen Melton, Christine Allen Holmes and Lindsey Allen. Also surviving are one brother and one sister; three half brothers and six half sisters.

Brother Allen joined the Primitive Baptist Church at Flat River, Person County, North Carolina, on the fourth Saturday in May, 1944, along with his wife, Sister Lillie. They were baptized by Elder L. P. Martin, June 25, 1944. Brother Allen was a faithful member and attended church regularly as long as his health enabled and permitted him to do so. He will be greatly missed and remembered by all who knew him.

Funeral services were held on June 16, 1979, at Flat River Primitive Baptist Church, by his pastor, Elder L. P. Martin. He was laid to rest in the church cemetery.

The church requests that three copies of this obituary be made, one for the family, one for the church records, and one to be sent to Zion's Landmark for publication.

Done by order of the church in conference, June 23, 1979.

Elder L. P. Martin,
Moderator
Bernard Whitefield,
Asst. Clerk
Johnnie Oakley, and
Mildred Oakley, Committee

ADA BLALOCK

Sister Ada Blalock was born August 25, 1910, and departed this life May 28, 1979. She is survived by her husband, Brother Clyde Blalock, a deacon of Surl Church, also two daughters, Mrs. Marie Dunkley and Mrs. Joyce Smith, two sons, Clifton Bradsher and Jimmie Bradsher.

She was received and baptized into the fellowship of Wheeler's Primitive Baptist Church on the second Sunday in June, 1932, and later moved her membership by letter to Surl Church, Person County, N.C.

Sister Blalock had many characteristics like my own mother who is now sleeping. She was very quiet and humble and would listen, seemingly very interested in this unworthy one's welfare, when I sometimes tried in conversation to tell of my belief, also of some of the trials and afflictions that I had experienced. Also, she has spoken encouragement to me when conversing about problems and anxieties of life. We all know that Brother Clyde, her husband, misses her tender care. The sons and daughters miss her presence that was such a great blessing to them here in this life.

In attempting to pen a few lines in her memory, I would like to, if I could, mention an experience that I had when my mother was lying with cancer in the hospital. It was my night to sit up with her. I was sitting there by her bedside with a child-like desire in my heart that she would get better. While in this frame of mind, I saw, I believe, that beautiful place that is so beautiful. I believe that I know how that Christ looks in the form of a person. It was not as He had ever appeared unto me or that I had seen before. He spoke to me, saying, "Who are you to want to deprive her of what is hers to enjoy?" This continues with me today exactly as I saw and felt it then and is my hope. I know that only the great God of Heaven can make the same application in the hearts of Sister Ada Blalock's family. When this likewise is done for them, they too will want her to be at home with the great God who is too wise to err and too good to be unkind, when their heart is broken.

May God give you sweet memories of her, and, perhaps, you will come around the little spot of ground where she is sleeping and shed

tears. May He grant you the sweet reconciliation to say, "Sleep on, dear mother, and take your much needed rest." May God also give each of you to feel that He will supply your every need.

Done by order of the church at Surl in conference, July 7, 1979.

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk

JULIA ROGERS BLALOCK

Sister Julia R. Blalock was born January 31, 1898, to the late Johnny and Annie Rogers, and died June 14, 1979. She was married to J. H. Blalock, Sr., on October 3, 1917. She and her husband united with Flat River Primitive Baptist Church, Person County, N.C., by letter in the year 1955. Brother Blalock was a deacon and preceded her in death on January 22, 1968.

Surviving this union are two sons, J. H. Blalock, Jr., and Jack Blalock; eight daughters, Mrs. Beatrice Lunsford, Mildred Aiken, Mary Aiken, Ruby Aiken, Margaret Rimmer, Nina Weaver, Shelbie Gates and Esther Thompson. Also surviving are two brothers and three sisters.

Sister Blalock believed in the doctrine of Salvation by grace. She had many trials and tribulations in this life. Through and by the love and mercy of Almighty God she was brought through them, being made to believe that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, What doest thou?" Dan. 4:35.

"Dark and thorny is the desert,
Through which pilgrims make their way;
But beyond this vale of sorrow,
Lie the fields of endless day."

Funeral services were held at Flat River Church by her pastor, Elder L. P. Martin, assisted by Elder J. W. Hawkins. She was laid to rest in the church cemetery. We feel that she is now sleeping that sweet, peaceful sleep, awaiting that great day to be awakened in the likeness of King Jesus, there to reign with Him and to be forever satisfied.

Therefore, be it resolved that one copy of this obituary be placed on our church record,

one be sent to Zion's Landmark for publication, and one be sent to the family.

Done by order of Flat River Church in conference June 23, 1979.

Elder L. P. Martin, Moderator
Johnny Oakley, Clerk
Inez Rogers, Committee

MILL BRANCH ASSOCIATION

The 1979 Annual Session of the Mill Branch Association will be held, if the Lord will, with Simpson Creek Church, Horry County, South Carolina, to begin on Friday before the first Sunday in November, 1979, at 11:00 a.m., and will continue through Sunday following.

Those coming by way of Loris, South Carolina, follow S.C. No. 9 east to Goretown, turn right on paved road; go for about three miles, turn right to church. Those coming by Little River, S.C., follow S.C. No. 9 to Goretown, turn left and follow same directions as given above.

We extend a warm welcome to all our correspondents, brethren, friends and believers of the truth to visit with us this year in our annual session of our association.

(Elder) M. B. Paul,
Association Clerk
7716 N. Kings Hwy.,
Myrtle Beach, S.C. 29577
Telephone 803-293-3390

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Flat River Church, beginning on Saturday before the fifth Sunday in September, 1979, and will, the Lord will, continue through Sunday following.

Elder L. P. Martin was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Lower Black Creek on the fifth Saturday and Sunday in September,

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1979. Lower Black Creek Church is located on the East Side of U.S. 117, about five miles south from Wilson, N.C., near Black Creek, N.C.

Elder J. B. Williams was chosen to preach the introductory sermon and Elder Bennie Owens is his alternate.

We wish to invite our brethren, sisters and friends to be with us, and a special invitation is extended to our ministering brethren.

J. B. Williams, Clerk
225 Braswell Street,
Rocky Mount, N.C. 27801

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at North River, Carteret County, N.C., the fifth Saturday and Sunday in September, 1979.

North River Church is located about ten miles north of Beaufort, just off U.S. Hwy. 70, at Otway, N.C.

Elder Dewey Humphrey was chosen to preach the introductory sermon and Elder Eddie Humphrey is his alternate.

A cordial invitation is given to our brethren, friends and believers of the truth with a special invitation extended to our ministering brethren to visit us again in our union meeting.

H. A. Young, Clerk
Rt. 4, Box 362,
Jacksonville, N.C. 28540
Telephone 919-347-2664

BERT CARVER

Bert was born May 21, 1913, and was called from this world May 17, 1979, making his stay on earth sixty-five years, eleven months, and twenty-seven days. He was the son of Brother Joseph P. Carver and Sister Mary Lelia O'Briant Carver. He was married to Lonie Sue Turner Carver. To this union were born six children: one son, Donald Carver of Roxboro, N.C., five daughters, Diane Clark, Nancy Fox, Donna Chambers, Bonnie Carver all of Roxboro, N.C., and Jeanette Langston of Smithfield, N.C. Also surviving are: one brother, Arthur Carver of Roxboro, N.C.; five sisters, Estelle Martin, Gladys Martin, Ruby Day, Christine Davis, and Alice Carver, all of Roxboro, N.C., and four grandchildren.

His funeral services were held at Roxboro Primitive Baptist Church by his pastor, Elder L. P. Martin, along with Pastors Edward Bogie and Danny Hawkins. His body was then taken to the old Burchwood cemetery and laid to rest under a large mound of beautiful flowers to await the appearing of his Jesus to come and take him home.

Bert had been sick for several years and was unable to walk by himself; but, on the first Sunday in April of this year (1979), he came to church, and, as preaching was breaking up, he walked down the aisle by himself, asking for a home with the people he had been made to love so much. He was received in full fellowship. We believe we were shown the Power of God that was made manifest in him, as he walked down the aisle. Also, we felt we saw the same power in his baptism for he was lying in Elder Martin's arms just like a little lamb when he baptized him. By the Power of God Elder Martin was blessed in baptizing him without any trouble. We had known Bert for a long time and were made to love him before he joined the church. He was a member about six weeks before he died.

Be it, therefore, resolved that a copy of this obituary be sent to Zion's Landmark for publication, a copy be retained for our church record, and that a copy be forwarded to his family.

Done by order of the Church at Roxboro in conference June 2, 1979.

Submitted by Ernest Taylor

PRIMITIVE BAPTIST ASSOCIATION

The Ninety-Sixth Annual Session of the Primitive Baptist Association will convene, the Lord willing, on Friday morning before the first Sunday in October, 1979, and will continue, the Lord will, through Sunday following, being October 5, 6, and 7, with Little Hope Church on Farm Road No. 1669 near Huntington, Texas.

We cordially invite all our brethren, friends and believers to visit with us. We extend a special invitation to our ministering brethren.

It is our hope that the Lord will give you a mind and health to come and be with us at this time.

(Elder) Carl DuBose, Moderator
Ruth Denman, Church Clerk

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TO THE MINISTRY PURE MOTIVES VS. FALSE AMBITIONS (EXAMINATION)

Dear Elder and Brotherhood,

What are the chief desires of your heart? Have you ever given it much thought? Surely you have! What then have been your conclusions? Is it to go down in history as the greatest preacher the world has ever known? Is it to have a place in history as just one of the greatest preachers of all time? Is it to be remembered as just one of the most able gifts among your brethren? Is it to have the highest esteem among your preaching brethren? Is it to be looked up to by all whom you come in contact with? I beg of you, be honest with yourself! Is it to be a legend in your own time? Is it to be a moderator of an Association? Is it to have a church named after you? Is it to serve more churches as pastor, than anyone else has ever served? Is it to be the so-called standard-bearer of your time? (A standard-bearer is one who sets a standard, hence a so-called leader.) Is it to pastor the largest church (by numerical membership and size of congregation) among your brethren? Is it to have preached longer than anyone else? Is it to pastor a church for fifty or more years? Is it to have more influence than anyone else among your brethren? Is it to baptize more people than any other minister? Is it to have the largest number of ministers or gifts to come up under

your ministry? Is it to conduct more funeral services or perform more marriage ceremonies than anyone else has? Is it to visit more churches and preach more sermons than anyone else?

What is it that must take place in order for you to adopt the words of Paul when he said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." II Tim. 4:7, 8.

Is it to be apart of, or an editor of, a periodical in which your (so called) vast knowledge and wisdom could be conveyed to your brethren? Is it to be able to answer any question that is asked concerning the scriptures? Is it to be able to counsel everyone with problems and always have the right answers or solutions?

Some may have answered yes, to one or more of the questions that I have proposed above, and, therefore, they won't feel it necessary to hear anymore asked. There will also be those that haven't had any of those desires, to which, I will ask the following questions and see if they can pin-point their honest feelings or convictions. If the questions that I have asked do not pertain to you, do you just desire then to be blessed in living out your life here without stirring up any controversy among the brethren? Is

it to have the brethren to be able to say, "He was a faithful, peaceable, humble man?" Is it to be enabled to preach as long as you live here, and, when you must die, to die in the pulpit? Is it to just be a true servant to the people? Is it to be given more spiritual understanding and enlightenment of the scriptures? Is it to be given more liberty to preach? Is it to be given more compassion? Is it to be made more humble? Is it to be made more sound in the doctrine, faith and practice of the church? Is it to be blest to not think more highly of yourself than you ought? (See Romans 12:3).

Again, some may say that the questions asked do not go to the heart of their chief desires. They shudder as they listen to the first set of questions, recalling brethren who have fallen victim to the hideous, ambitious, Arminian snares that exist in the carnal flesh of His people. They listened closely to the next set of questions, but although they desire not to cause any trouble, of themselves, they do want to be blest to be faithful to declare the truth (the whole counsel of God) even if they are criticized by everyone. They want to be blest in being kept from falling to the temptations of this life, and they know that there is none good, not one. There is a prayer, deep within their being, to be blest in comforting God's children, but the duration of their speaking is not as important as the true evidence that God is with them to bless them to preach as long as He has purposed. They will most assuredly have an inward-most desire to be blest in being a faithful servant unto the brethren. They will realize, first and foremost, (a great

desire) that God will bless them to be faithful unto Him who called them to be servants. They hope that God will grant more understanding (revelation) of the scriptures, more liberty to declare the unsearchable riches of Christ Jesus, be given more compassion and humility, to ever be at the lowest point, (to-wit:) at the feet of the brethren; but, what really hits to the heart of their desires is evidence that God has called them to preach the everlasting Gospel. They realize that a God-called minister will be brought very low and then lifted up, and everything that is needful will be supplied by God. Their sinfulness, inabilities, and many short comings continually plague them, but what is absolutely necessary is evidence sufficient to believe that God is fighting all their battles for them. Their inward desire is to be blest to be ever mindful and kept in the knowledge of the fact that they are sinners in His sight and that all their worthiness and qualifications (if any) are and ever shall remain in Jesus Christ.

An Elder who has been made to see his total depravity, not the total depravity that he was in, but the total depravity that he continues in, will not have any ambition among God's people (to become something great in the eyes of men.) A God-called minister is no volunteer. He may have had a season, as an Arminian, of running to the ministry, but God will grant him wisdom, knowledge and humility: and he will be found trying to run away from the ministry as Jonah. It can be truly said of a God-called minister that God made and makes him willingly submissive unto His divine will. God alone is the One who keeps the minister from thinking more highly

of himself than he ought. God applies trials, tribulations, the rod, yea many heartaches and sufferings. God has purposed His ministers to fall into the same pitfalls as all of His children, and they may very well be carried even deeper, but it is to make them see their complete dependence upon Him, to be able to comfort others of God's children who may stumble. Certainly, one of the greatest desires is that he be kept a safely enough distance from His little ones that they will not put him on a pedestal.

Dear Elder, it is your hope that God has reached down, way down, brought you up and highly enabled you to preach the unsearchable riches of His grace. You have been made to see that in the hope of your calling, that He called the chief of sinners, the one with the least reasons to boast about, because you are one continuous putrefying sore. You are (if you are truly what you hope you are) the weakest, most ignorant, and most insignificant of His creation. It is because of being shown this, that you are truly blest to ascribe all power and glory unto His matchless name. When so blest, you are enabled to preach the God who lifts His people out of the miry clay, the desert land, and the waste howling wilderness, because you have been there, and would still be there, but for the grace of God, as one Elder put it, "I believe, therefore, have I spoken." You are a living witness to His sovereign power, His everlasting love, and His amazing grace. Because of your sufferings and revelations, you are made to proclaim that we didn't choose God, but rather (if in these arrangements) He chose us, and, if we love God, it is because He first

loved us. Your chief delight is in the finished work of God and the completed salvation and you know that your strength is so supplied by Him. If you are blest to fight the good fight, to finish your course, and to keep the faith, you know that it is God who worketh in you both to will and to do of His own good pleasure. Because you have been freed from bondage, you don't desire to try to put His children back under any bondage, certainly not any bondage of man. You don't have to tell God's people what is sin and what is not, because you have a hope in your heart that you are one of His children and that all of His children are instructed, taught, chastised, yea, wrought upon, by God Himself.

A God blest Elder will not be afraid (beyond a shadow of doubt) of any man or any group or set of men. There is a godly fear that makes him depend upon the Lord for all things and the result is a puny man being given the strength to boldly declare the absolute sovereignty of God in all things and the total dependence, in all things, of the children of God upon this God. A God blest Elder, will not desire to lord it over God's heritage. See Ist Pet. 5:3. He knows that the church has but one Leader and this One LEADER is Christ Jesus, Himself, the Lord of Glory. Yes, he knows and declares that he is no leader and his continual cry is, "O my Father, lead thou me!" He is blest to stand upon the convictions given him by God, even if it means (at times) standing alone. He will not look for the approval of men, but for a living witness among those of like precious faith.

You are a peculiar individual, because you do not preach for

money, filthy lucre, or the praise of men, but for the relief of that burden that is placed upon you. You are made to walk into the den of lions and the burning fiery furnace, because you know that God's humble poor have also passed that way, and instead of begging to be spared the trials and tribulations of life, your only cry is that you be blest to see "The Son of God" walking with you in there.

The ministry of His word unto His children (through you) is a ministry of love. When you are made to stand before His children, you know that you are an empty (leaky) vessel, and your cry is unto Israel's God to fill you, and bless you to feed and comfort His sheep and lambs. You are constantly reminded, that if you are what you hope to be, you are a servant of God unto His people. Each day you live, you are shown more of your depravity, just how little you do know, and just how helpless you are to do anything of yourself. You, too, will be spat upon and disowned by all work-mongers and law-worshippers. The ones that will truly hurt you the most will be your own brethren, but you will desire no revenge, only that God will bless you to pray for them; because you know that you too are in need of the prayers of God's children. You will remember His word of old, "Vengeance is mine; I will repay, saith the Lord." Roms. 12:19. The same Hand that must extend mercy to your enemies, is the same Hand that must extend mercy to you, if you be one of His. Oh, how you desire God's blessed peace among the brethren and that they be enabled to walk together in one accord, but you know that if they are blest to that

end, that it will come at the Hand of "the Prince of Peace."

Too much cannot be said of an Elder's helpless condition to be a faithful servant. Of himself, he possesses no power to do anything and he has no righteousness of his own. Therefore, his worthiness and qualifications are in Jesus Christ and Him alone. He adopts the feeling of expressing the hope of his ministry in the words of one who said, maybe not in these same exact words, but certainly with the same meaning, "when I have made all the rounds, I am still an unprofitable servant."

Dear Elder, O God-blest precious Elder, are not the latter things mentioned your experiences and chief desires?

(Elder) Robert (Bob) Lyliston
722 Lesner Avenue, Apt. 15,
Norfolk, Va. 23518
March 15, 1979

THE LAWS OF GOD AND THE CHURCH

Dear Brother Mewborn,

If not deceived, God richly blessed you to tell it like it is in the April, 1979, issue of Landmark.

I would be glad if God would inspire you to discuss the relationship of the church (militant) to the various laws. Perhaps, a few of us would understand it, if not spiritually, at least as literature.

Let us go back to the transgression in the Garden of Eden. Two sins were manifested, to wit: Adam's sin of disobedience and Eve's sin of unbelief, thus throwing all their posterity under the law of sin and death. From the law of sin and death all the other sins were spawned, thus making it necessary for the Mosechial Law to be given.

For Adam's disobedience Christ learned obedience through the things He suffered, thus clothing His bride with a cloak of righteousness that covered or annulled her sins of disobedience.

For Eve's sin of unbelief Christ died on the cross, that His bride might believe.

Since the sins that made the Mosechial Laws necessary were from the children of the transgression, they were taken care of for the church when Christ destroyed "the law of sin and death" for His bride and gave her the "law of life in Christ Jesus."

To come face to face with the inability to keep the Mosechial Law is nothing compared with the experience of coming face to face with the law of sin and death. Being human we hope we can continue trying to keep the Mosechial Law, but we know, we cannot do anything of ourselves to remove the burden of the law of sin and death, and without the gift of Christ, we are lost.

Some of God's elect are given to see a panorama of the whole truth when they are given to see themselves in the garden of Eden, partaking of the forbidden fruit with Adam and Eve. Oh how they enjoyed it! But, then comes the banishment from the garden of Eden and their subsequent sojourn in Egypt. Then comes the realization of their inability to find the way out of Egypt. Now they are permitted to suffer the anguish of the cross, for everyone of God's elect must suffer that anguish. Now comes the peace of the grave, and the grand finale of the glory of the Resurrection when belief is planted within them.

In fulfilling the Mosechial Law Christ destroyed its power over His

bride. He died to save her from the power of her sins to destroy her.

But, so long as a man liveth he is subject to the law. Even the elect are subject to the laws of the land in a civil or natural manner.

It is our belief here (and our Elders or ministers have proclaimed it from the pulpit), that the regenerated, reborn child of God does not want to break the laws of the land. I have heard them say, "The truly reborn do not want to go out and have their fill of sin and say it was predestinated, for they have already had their fill of sin, and, hopefully, they are walking (by faith) in the newness of life. If you deliberately do these things, yes, it was predestinated, but you are proving that either you have not been reborn or God has turned you over to satan as a sieve. Being human, God's elect bumble and stumble into the breaking of the law, for who has ever been able to tell the natural truth at all times. If guilty of breaking one law, they are guilty of breaking all, and that includes adultery (natural.)."

Christ's answer to the Pharisees on the subject was altogether different from His answer to the disciples.

The Pharisees were always trying to trick Christ into saying something with which they could accuse Him before the law, but not once did He ever tell them or His disciples to do anything against the law, for He knew they would be put to death, if they broke that law. Even Pilate could say, "I find no fault in this man." Luke 23:4. If Christ had advised breaking of the law, Pilate could not have said that.

Now, to recapitulate or summarize:

A. Law of sin and death imputed to the church in the transgression (in the garden of Eden).

B. Out of it (Law of sin and death) arose the sins which made the laws of Moses necessary for the natural man, thus establishing the Civil Courts under which every man is subject to and legally bound so long as he lives.

A. The "Law of sin and death"

1. Adam's disobedience propitiated by Christ's obedience.

2. Eve's sin of unbelief — propitiated by Christ's death on the cross.

1 plus 2 (above) law of "life in Christ Jesus" which brings a "new-ness of life" on this earth (in the hearts of His people) as well as "life and it more abundantly." The taste on this earth is, of course, just a small example of the things God has prepared for His children in the life to come.

B. The laws of Moses were fulfilled for the church by Christ. They remain as a model for Civil Laws under which all men are in a natural sense subject to.

Brother Mewborn, I had to write these few lines before I could have any peace of mind and in hope that it would clarify our beliefs on order. Of course, this just touches the high spots. I could write all day on this subject.

I am sending my first draft because I do not have time to rewrite it. Maybe it is not understandable. If so, just discard it.

I'm not sure all our members would go along with the double identity of the transgression, but it is there in the Bible and in our daily lives. After being relieved of the burden of Eve's sin, we remain afflicted with Adam's disobedience

as long as we live in the clay of human life. As Adam was forgiven, so have we a blessed hope that we are likewise forgiven.

Much love from a

Sister, I hope,

Mrs. Curtis (Gladys) Jacobs,

Route No. 1,

Fields, La. 70641

July 21, 1979

A SPLENDID ARTICLE

For the past two or three years the editors of the **Landmark** have published several articles that have attempted to define the attributes of God, viz: (1) His omnipotence, (2) His omnipresence, and (3) His omniscience, with the interrelationship of the one with the other, etc.

As relates to His attribute of omniscience, it has been my observation through the years that many see or understand that God's foreknowledge (or omniscience) is not the same in meaning, quality and essence as His predestination or purpose. Some seem to feel that God's foreknowledge is only partially related to His predestination or quality of omnipotence, and they make a difference or distinction in their explanation of the two terms.

In the following article by the late Elder David Bartley, formerly of the State of Ohio, we feel that he is blessed so wonderfully in clearing up the miscalculation of the carnal mind on this particular subject and leaves, beyond a shadow of a doubt, that the terms, omniscience and foreknowledge as compared to predestination and purpose, are completely synonymous, doctrinally speaking. May it help to clear up the understanding of those who may be in doubt.

It is at this time that we take pleasure in republishing this wonderful article in connection with the editorial of this same issue. (See editorial, this issue.) May God continue to bless us in standing for sound doctrine, although persecuted at times for it.

THE OMNISCIENCE OF GOD

Omniscience — boundless knowledge. Omniscient — knowing all things. God only is omniscient, for He alone knoweth all things. All His intelligent creatures, whether men or angels, are greatly limited in knowledge, being finite in all their powers. Not so with God, who is unlimited in every perfection of His, for He is the infinite One. Infiniteness cannot be measured nor bounded, and, therefore, God is absolutely unlimited, both in His being and in all His faculties or power. So His Knowledge is as unbounded as His eternity, and omnipresence, and omnipotence, for these, with all His other perfections, ascend upward and downward and outward forever and forever, all filling infinite eternity, having no bound or limit. And in all these majestic and awe-inspiring attributes, our blessed God and Father has always been present in all His limitless or infinite universe, and now is AT ONCE AND EVER SEEING AND KNOWING ALL THINGS.

This is profoundly wonderful, and it overwhelms us, beloved, because we are so infinitely less than nothing, as compared with God, and we know nothing perfectly. But the omniscient One, who fills eternal space or limitless ether, sees and knows us and all things at a glance, perfectly and exactly as we are. For although His word says that all the

nations are as the small dust of the balance, which is too small for us to notice, yet they are all so clearly seen in His omniscient eye that He watches the little bird, and numbers the very hairs of our heads. No wonder that David the king would say, "Such knowledge is too wonderful for me: it is high, I cannot attain unto it." Psa. 139:6. "How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." Psa. 139:17-18. All this is just as true of every child of God, as it was of David. How blessed for us that it is true!

Yet there are those who are so wise in their own eyes that they make light of all this, and even ridicule the belief that the infinite One takes notice of all little things, because they in their self-importance would not. And so they measure God by themselves, and think themselves so wise that they can judge of what the Almighty should be and do, and set limits for Him. It is a rich mercy, however, that our omniscient God does see and care for the smallest particles of dust in His boundless dominion, because unless He did, those vaunting nothings, who reply against their Maker, would be left to their own reward, that is, to perish in their littleness.

EVIDENCE THAT GOD IS OMNISCIENT

While Baptists and many others admit the omniscience of God, that He forever knew all things, still this does not prove that it is so, and we must, therefore, turn to the law and testimony of the Lord in proof of this, as also of every other attribute

and truth of God. For, on the other hand, some Baptists and many others deny the omnipotence of God, His unlimited sovereignty, but their denial of this truth does not disprove it by any means, for if it did, then "his eternal power and Godhead" would be destroyed. The apostle Peter said to his Lord, "Thou knowest all things." James said, "Known unto God are all His works from the beginning of the world." And as to the extent of His works, Solomon said, "The Lord hath made all things for Himself; yea, even the wicked for the day of evil." Prov. 16:4. "He hath made every thing beautiful in His time." David asks, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man, that they are vanity." Psa. 94:9-11. Hannah said, "The Lord is a God of knowledge, and by Him actions are weighed." 1st Sam. 2:3. "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard," (Psa. 19:2-3) sang the sweet psalmist of Israel. "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psa. 139:4. To His disciples the Lord said, "Fear them not therefore: for there is nothing covered, that shall not be revealed; nor hid, that shall not be known." Of Christ, Paul says, "In whom are hid all the treasures of wisdom and knowledge." The wise man said, "The eyes of the Lord are in every place, beholding the evil and the good." Paul said of Him, "Neither is there any creature that is not manifest in His sight; but all

things are naked and opened unto the eyes of Him with whom we have to do."

All this Scripture fully establishes the omniscience of God, and shows that all things were forever known unto Him, so that His foreknowledge is perfect, unlimited or infinite. To deny this, is equal to saying that the Lord was both ignorant and changeable; for every increase in knowledge shows former ignorance, and change to more perfect knowledge. It follows also, that if God did not possess perfect knowledge from all eternity of all things that should ever be, then neither could He "work all things after the counsel of His own will," nor could Paul have truly said, "And we know that all things work together for good to them that love God to them who are the called according to His purpose;" for both His counsel and His purpose would be at fault concerning everything which God did not perfectly see and know from the beginning. This is a self-evident truth. The most perfect man in knowledge is yet ignorant of many things, both present and future, and so he cannot provide for or against anything or all things unknown to him, even if he has the power to do so.

This absolute truth as certainly establishes another truth; that is,

GOD'S ATTRIBUTES ARE EQUAL

His counsel and His purpose and His power are as unlimited as His knowledge, and all are alike infinite and changeless. To deny this, is to deny that God is, and say with the fool, "There is no God." For as truly as the omniscience of God saw and knew all things from the beginning, or ever the earth was, so surely did His wisdom and counsel and purpose

also determine all things; because either Himself or some one else must determine all things, before they could be foreknown as certain to come to pass. This is a self-evident fact. If it were possible for God to not foreknow something, then that thing or act would never exist or come to pass. To say He could, would be as absurd as to say that a lie is the truth. Therefore, beloved, all must admit, either that the determinate counsel and foreknowledge of God are one in the same or else they must deny the certain foreknowledge of God, and limit Him in knowledge, even as they limit Him in His "determinate counsel" and purpose; for it is self-evident that the divine foreknowledge of all things, makes

**ALL THINGS
ABSOLUTELY CERTAIN**

And we know, beloved brethren, that when God knew all things in the beginning, there was no other being or power besides Himself that could have determined the certainty of all things, nor of anything whatever. Therefore, the God of omniscience is equally the God of omnipotence, and His foreknowledge and foreordination are co-extensive and co-equal, for they are parallel and harmonious one with the other, as also with every divine attribute. To deny this, would be to say that God is divided against Himself, and that while He is unlimited and infinite in some of His perfections, He is limited and finite in others. But our infinite God declares that His ways are equal; and we know that there is no weakness or defect or lack in Him, but in all His divine nature He is a unit or one, and so He is

INFINITE PERFECTION.

O, beloved, how this divine truth

fills us with supreme reverence and adoration in His holy presence; and inspires our spirit with confidence and trust in Him, and the heart with the love that casteth out fear. And now, as God is omniscient, perfectly foreknowing all things in His unlimited universe, this fixes the absolute certainty of all things, and also makes it evident that God Himself determined their certainty, because not anything yet existed, outside of Himself, when He foreknew all things in eternity, before He had created heaven and earth, with all the fullness of them. For unless the infinite Creator of the universe had before determined in His wisdom and counsel and purpose all things, His omnipotent power could and would have prevented them, and He in His infinite wisdom would have purposed and ordered differently. Certainly He would. To say otherwise, is to charge God with folly, and such folly that even an intelligent man would not knowingly be guilty of.

The self-evident truth, therefore, beloved children of God, is this: The infinite foreknowledge and the infinite fore-ordination of all things,

**BOTH STAND OR
FALL TOGETHER**

This is inevitable, because there is not the least discrepancy, conflict or opposition in the uniting and perfect attributes of Him who is at once all knowledge, all wisdom and all power, and who says, "I will do all my pleasure." It certainly follows, therefore, that the infinite and blessed and holy Lord God Almighty, who "declared the end from the beginning."

**BOTH DETERMINED AND
FOREKNEW ALL THINGS.**

For unless God had before

determined all things, they could not possibly exist or come to pass: and unless all things are certain to come to pass, they could not exist in the foreknowledge of God. These are undeniable facts. So then, a denial of God's determination of all things, is a virtual denial of His foreknowledge of all things, and there is no sensible escape from this fact. Hence, Arminians, who limit the Almighty in His foreknowledge, as they do in His other attributes, are more consistent than conditional Baptists, who limit Him in His "determinate counsel" and "eternal purpose," while they admit His unlimited foreknowledge. For the eternal and infinite Jehovah, whose presence fills all immensity and all eternity, is as almighty and unlimited in all His attributes as He is in any one of them. This is perfectly self-evident, and God has thus most infallibly and gloriously,

**REVEALED HIMSELF IN
THE BIBLE.**

Therefore, beloved, a denial of any of the unlimited or infinite perfections of the everlasting God, who changes not, is a virtual or real denial of His "eternal power and Godhead," and it leads to godless infidelity. While many brethren, who limit the holy One, do not so intend, and do not see that they are replying against God, or else they would not tremble before the Majesty of Heaven and beseech His forgiveness for their ignorant presumption and folly, and shrink with horror from this whirlpool of dark infidelity, which is fast swallowing up the faithless world; yet the fact is solemnly the same, that all the divine attributes are alike unlimited, and they all cooperate and join in unison as the

mighty pillars of the grand and unbounded universe, which God upholds by His own power, and are

**THE GLORIOUS HIGH THRONE
FROM THE BEGINNING,
OR ELSE THE KINGDOM,
DOMINION AND POWER OF THE**
Most High, all are denied and charged with weakness and fearful failure. We know, beloved brethren, that all the Arminian religious world, no less than open infidels, do thus charge the God of the Bible, whose attributes are all alike unlimited, with weakness and woeful failure, with "wanting" many things done in which He is defeated. But we know that the Almighty, who "doeth His will in the army of heaven, and among the inhabitants of the earth," has no "wants," never "tries," and knows no failure, but "worketh all things after the counsel of His own will." And this because omnipotence is as limitless as omniscience. And now, beloved, well may we be glad and rejoice in the Lord that it is so. If the Lord will, the closing attributes will be the truth of God.

(Elder) David Bartley
(Deceased)

Written September 1, 1902

**GLAD TO KNOW
OUR NATURAL HERITAGE**

Dear Brother Mewborn,

I am made glad for your timely inclinations to record publicly our natural heritage as it concerns the Old Baptist in the July issue of *Zion's Landmark*. Not in the sense of the pride of accomplishments, but I hope, as a witness of the sure mercies that have accompanied His own, (by faith), since father Abraham. Indeed, vain tradition and strange doctrines which are so

prevalent in our age would scoff at what we might glory in (for Christ's sake), but how blessedly sweet and comforting it is to understand that we today are blessed with the same trials as our forefathers. Trials strengthen us in our faith and seem to cause us to hope for a better day. It seems of late, however, that there are those who would cast us into prison, and worse, dismiss us as an institution of folly, an habitat of fools. I am not sorry. We are at least left alone where the gift of faith is allowed to be freely exercised within us in both a natural and spiritual sense, which is a blessing indeed!

I would like to comment on the heritage of the Old School Baptist, not in a learned way, but rather in a personal way, as to what the term "Old School" means to me. God help us never to ascribe our heritage to any school of thought or men, though historically we have been linked to the English or Welsh Baptist, Anabaptist, Waldenses of Piedmont and Calvinist, to name a few. We could no sooner take them as our guide than any other set of men. The antiquity of the Faith of God's Elect (which we hope that we can call "our faith") is found recorded in the volumes of church history, indicted by divine inspiration, and written by such as Matthews, Mark, Luke, and John, and other writers worthy of mention. May we be blessed to ever reject any system of scholastic "divinity" that would attempt to catagorize us with anyone, be it to our own glory or otherwise. Let our portion be that which is found as pupils in the school of Christ, taught by Him who teaches as never man taught and spake as man never spake. This is

the **Old School**, the original Gospel School (or as some have called "The School of Jonah"), where the same divine lessons are taught now as were taught those two thousand years ago. Yet, our confessions, even admist the dearest aspects of our experiences, must be that we are but pitiful scholars in this blessed school. As Paul expressed, "He knoweth nothing yet as he ought to know." Ist Cor. 8:2.

It is by the Grace and Mercy of God, though, that we are from time to time blessed to sit where Mary sat — at the feet of Jesus, and our concern as hers — is of things eternal. This is true in that the Gospel we are blessed to have is "not a proclamation of uncertainties, chances, contingencies, means, offers, conditions, a doctrine that contains a mixture of yeas and nays, free-will and human powers," but a declaration of the sure mercies of David, abounding with God's immutable wills and shalls, to the glory of His great name, and in the end the final triumph of that blessed faith when the last enemy, death, will have been destroyed for His dear children."

The name, **Old School**, is completely harmonious to the true antiquity of the Baptist, as it is found in Matthew 3rd Chapter, and to the chambers of tortures, theaters of Lions, prisons, the burning stake — it is a trail, indeed, a trail of blood with consumation often in eternal deliverance.

Who then are those called the Old School Baptist? Hear now as the Prophet Zephaniah identifies them: "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. They feel

themselves faithfully bound by an allegiance to a Royal King, and who reject from their religious order all that is contrived by men and that which is unsupported by written decree from His Royal Throne.

May God so keep us and bless us to the end that we be spared from the pride of the pharisee (trusting in the works of the law) who expressed his only hope as being, "We have Abraham to our father," (Matt. 3:9) but rather be blessed in praying "after this manner, Our Father which art in heaven, Hallowed by thy name"

A Brother, I hope,
Bennie Roberts, Route 1,
Willow Springs, N.C. 27592
August 29, 1979

ACKNOWLEDGMENT AND APPRECIATION

Dear Brother Mewborn,

Please renew our subscription to the *Zion's Landmark* for two more years and use the rest of the money as you see fit. May God continue to bless you in your efforts in publishing the *Landmark*.

Brother Mewborn, James and I want to express our appreciation to everyone for all the thoughts and prayers we received during my recent illness. God blessed (through the hearts of His people) many prayers to be offered up in my behalf, and I have to believe now that He (God) in His mercy answered them. There was about a week that I do not remember anything, but God was with me. He brought me through and healed the broken blood vessel in my head without surgery. I truly hope to be thankful for all that He has done for me. I feel so unworthy of anything,

much less any of His great blessings. I am back home now, able to work some on a limited basis and can go to church again which is my highest and chief joy!

If not deceived in my poor heart, I have been given a great love for all the brethren, the brothers and sisters in Christ. I do not feel worthy to say, "Brother or Sister," but just to be blessed in sitting and mingling with such a wonderful people means more to me than anything else in this world.

Thank you again and we love you for Christ's sake, I hope,

James and Clara Denning
P. O. Box 126
Coats, N. C. 27521
November 8, 1978

We regret very much that the above letter (written for publication after Sister Denning's critical illness of one year ago) became lost or misplaced in our office file. It will still carry the same meaning, and we trust they will understand the reason for the delay in publication.
Editor

A BLESSING

Dear Editor,

I am enclosing my renewal for the *Zion's Landmark*. I enjoy reading the paper very much. If not deceived, I receive a blessing from the various articles, correspondence and editorials in reading them. Our pastor, Elder Neel Luce, Kemp, Texas, is hoping to visit up your way this month, September, 1979, if the Lord will. Remember me when at His throne of Grace.

Yours in hope,
Mrs. Albert Turner,
P.O. Box 1041
Latexo, Texas 85849
September 4, 1979

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER J. M. MEWBORN
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EDITORIAL

PREDESTINATION

Dear Brother Mewborn,

It was so good to read Deacon Moon's letter to you and your very special editorial comments in the April, 1979, issue of the *Zion's Landmark*. In your editorial you quoted from the editorial writings of the late Elder Gilbert Beebe who was for many years editor of the *Signs Of The Times*. I began taking the *Signs Of The Times* in the year 1953. Through the years the editors of the *Signs Of The Times* have occasionally re-printed some of the writings of Elder Beebe as an authority on the doctrine and teaching of Absolute Predestination. Of course, there has never been a more able writer than Elder Beebe, but that does not make him infallible, as he was only human. If he was right in everything, he would be equal with God.

When I first began taking the *Signs Of The Times*, as I have

already indicated in the year 1953, they ran an Editorial by Elder Beebe. In it he (Elder Beebe) said that God is **not the author of sin**. He made statements in this article without giving any evidence (scripture, experience or otherwise) why he believed as he did.

Back when I was a boy, about ten years of age, a little more or less, the late Elder P. W. Sawin came home with us from Saturday meeting. After my mother had finished clearing the table at meal time and had put everything away, she came into the living room and asked Brother Sawin a question concerning a scripture in the Book of Isaiah. He said there is nothing I had rather talk about than the scriptures. It was then about 1:30 P.M., and he talked for five hours. I started to go for the livestock. As I was almost to the door Brother Sawin said, "that does not make God the author of sin." Something made me stop, turn around, and look at him, not realizing anything. I never thought of this incident again until forty (odd) years later when I read Elder Beebe's editorial and saw it. I knew that what he said or wrote was blasphemy and I suffered for quite a while, hoping to hear some one declare the truth.

Brother Mewborn, I cannot help from having the feeling that the statement, "God is not the author of sin," is in every sense of the word, "conditional," to that extent. Conditionalists will say that God only foreknew the fall of Adam and the entrance of sin into the world; yet, as I am given to see it at this time God's eternal mind is the same as His predestination or His power. It would be utterly impossible for

Him to foreknow and predesitnate something without being the author.

A brother, I trust,
Harry T. Vories
722 S. Alvarado Street,
Los Angeles, California 90057
June 15, 1979

EDITORIAL COMMENTS

There is no doubt in my mind but what our precious brother, Harry T. Vories, did in times past read statements, as he has indicated, leaving in question where the late Elder Gilbert Beebe actually stood on the doctrine of Absolute Predestination including the fall of Adam in the garden of Eden in the morning of time and the subsequent entrance of sin into the world. I have even been told by anonymous letter senders of recent date that the late Elder Sylvester Hassell also denounced this doctrine as being untrue, the same as has been suggested above concerning the late Elder Beebe. I have no idea as to the identity of the particular article to which Brother Vories has reference.

The only possible way that the question concerning Elder Beebe's stand in this matter concerning the doctrine (and to clear his name from question) is to let him (Elder Beebe) speak for himself. "He being dead yet speaketh." Hebs. 11:4. I do not believe that anyone, who after reading the following article on this subject, will be left in doubt as to where he stood on this all important doctrine and truth.

We do not reprint the able writings of the late Elder Gilbert Beebe because we regard him as an authority on the doctrine, but rather because we believe that he was given to understand the truth and wrote it in no uncertain terms.

Since the stand of the late Elder Sylvester Hassell on the doctrine of Absolute Predestination has also been questioned in recent months, I would point out at this time that he had the (same) following article by the late Elder Beebe incorporated in his monumental book entitled, **History Of The Church Of God, From The Creation To A.D. 1885.** This article was published in the first edition nearly one hundred years ago, and has been published in every subsequent (republished) edition since. The editorial of Elder Beebe was republished in the February, 1975, issue of *Zion's Landmark* and was not questioned at the time by any of our brethren.

Let the record speak for itself in behalf of the venerable memory of these two men of God, as well as for the sake of the truth.

Editor

"ABSOLUTE PREDESTINATION
OF ALL THINGS"
(LAST EDITORIAL ON THE
SUBJECT BY THE LATE
ELDER GILBERT BEEBE,
IN THE "SIGNS OF THE TIMES,"
OCTOBER 1, 1880.)

The Old School or Primitive Baptists in former years have been very definitely identified and distinguished from all other religious or ecclesiastical organizations as PREDESTINATION BAPTISTS, and as such have borne reproach and vituperation from those who hold more limited views of what we regard as the absolute and all-pervading government of God over all things, all events, and all worlds. With deep solicitude and painful concern we have witnessed in the

preaching and writings of some of our brethren a disposition to so yield or modify the doctrine as to limit its application to such things as the carnal mind of man can comprehend or the wisdom of this world can approve. While some will concede that all things that they regard as pure and holy are ordained or predestinated of God, they deny that the absolute government of God does dictate by absolute decree the wicked works of wicked men and devils, for that, they say, would make God the author of sin. They, therefore, set up their judgment, and set bounds for Infinite Wisdom to be restricted to, and beyond which limitation He must not extend His government, without subjecting Himself to their censure as an unjust God and the author of sin. But how lamentable is the infatuation of poor, blind mortals, when

"The vain race of flesh and blood
Contend with their Creator, God;
When mortal man presumes to be
More holy, wise or just than He."

There are undoubtedly many of the dear people of God who feel jealous for the glory of God, and who, without any aspiring ambition to be wise above what is written in the sacred Scriptures, from inability to comprehend the two great parallel mysteries of godliness and of iniquity, have felt a commendable concern lest in our weakness we should impute to God aught that would reflect on His adorable perfections, or withhold from Him that which He has ordained for the manifestation of His glory. It certainly becomes us, as finite beings, to speak of Him and of His government with fear and trembling. He is the high and lofty One that inhabiteth eternity, and His name is

Holy. His attributes are veiled in that infinity which no finite being can by searching find out. He keepeth back the face of His throne, the place and power of His government, and spreadeth His cloud upon it. As the Heavens are higher than the earth, so are God's ways higher than our ways, and His thoughts higher than our thoughts. The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God, for only to the standard or counsel of His own will and pleasure does He Himself conform. "He worketh all things after the counsel of His own will." Ephesians 1:11. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isaiah 46:10. In this connection He says, "I am God, and there is none like me." And in the revelation of the Lamb, in whom all the fullness of the Godhead dwells, "The four and twenty elders fall down before Him that sat upon the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things, and for Thy pleasure they are and were created." Revelation 4:10, 11. "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 who hath been His counsellor? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen." Romans 11:33-36.

When God created the Heavens

and the earth, no other power than His own was employed, no wisdom but His own was consulted, nor was there any other that His own will to dictate what, how, or for what purpose anything should be created.

As a potter has power over the clay, it is His right to form His vessels as He pleases; and if He forms of the same lump vessels to honor and vessels to dishonor, who shall dispute His right to do so? The prophet says God is the potter and we are the clay; then, "What if God, willing to shew 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 aforeprepared unto glory." Romans 9:21-23. Dare any of us poor, finite worms of the dust dispute the sovereign right of God to do all His pleasure in the armies of Heaven and among the inhabitants of earth? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" Roms. 9:20-21. How appropriate and forcible are the words of Job, "Hell is naked before Him (God), and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble, and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the

Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:6-14.

Can we contemplate the awful majesty, profound wisdom, deep and unsearchable counsel, infinite goodness, unerring workmanship in all that He has condescended to let us know of His great and marvelous works, from the spreading abroad and garnishing of the wide Heavens, down to the formation of the crooked serpent, and still stand in doubt of His predestinating power and unrestricted government over all beings, all worlds, and all events?

Are death and hell and all things naked before Him, and destruction uncovered to His all-seeing eye, and yet unlimited by His power and wisdom? Has He stretched out the north, and balanced the earth upon nothing, without any design, purpose or decree concerning their subsequent destiny? Has God bound up the waters in His thick cloud, and "given to the sea His decree, that the waters should not pass His commandment" (Proverbs 8:29), and yet left all to the vagary of chance? When He set His throne above the Heavens, was it to be the place of no power in controlling the destiny of all things in Heaven and earth and hell? For about six thousand years now the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation made all their revolutions, in obedience to the decree of the Creator. Is it by chance that "The Heavens (thus) declare the glory of God, and the firmament showeth His handiwork?" See Psa. 19:1.

But, say some to their minds the doctrine of the universal government is obscure, we admit, they say, that God has predestinated some things, but do not admit that He has predestinated all things which come to pass. Let us see how this partial or limited government would accord with the Divine record. Suppose that in what we have been contemplating of the Heavens, we should find the sun and moon, and all the stars but one, held firmly to their orbits by the irresistible will and decree of God, and that one (single) solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of all the other stars? What would become of the predestination of those heavenly bodies intended to be preserved from hazards by the decree of God?

To us it has been a comforting thought that God has set the bounds of our habitation on the earth, and the number of our months is with Him, and our days are appointed to us as the days of an hireling, who cannot pass His bounds; but what assurance of safety would that afford, if He has left murderers and blood-thirsty men or devils unrestricted by His predestinating decree? To our mind, either **everything** or **nothing** must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man shall praise God, and the remainder of wrath He will restrain." *Psa. 76:10.*

"Pains and deaths around us fly
Till He bids we cannot die;
Not a single shaft can hit
Unless the God of Heaven sees fit."

For death and hell can do no more than His hand and counsel have determined shall be done. Does this make God the author of sin? or, in other words, does this make Him a sinner, or charge on Him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is He amenable to any law above Himself? If so, by what law can He be indicted, in what court can He be tried or convicted? How preposterous! It is His eternal right to do all His pleasure, "Nor give to mortals an account, or of His actions or decrees."

It savors of atheism to deny that He is the self-existent, independent God who has created all things for His own sovereign will and pleasure. And if it be admitted that He had a right to create the world, and all worlds, it must then be also admitted that He had a right to create them according to His own will and pleasure. Worms cannot charge Him with error because He did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge Him for not creating them angels, nor angels because He did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to their most huge monster, as well as man, were all made for the pleasure of their Maker, and all must subserve the exact purpose for which they were made. Even the crooked serpent, as well as the harmless dove, all were pronounced good in their respective places; not good in the sense in which God is good, but good because they were precisely (exactly) what He intended or predestinated them to be. Had the serpent

been straight, or the dove crooked, or if the things made had been different from what the Creator intended or purposed, there would have been a defect in His workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of His own design or purpose in anything He has ever done. **The entrance of sin into the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided for event with Him, to whose eyes sin, death and hell have no covering. The eternal purpose which God had purposed in Himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or He would not have declared the end of all things from the beginning. "Known unto God are all His works from the beginning of the world." Acts 15:18.**

But there are many who admit the foreknowledge of God, and yet deny His determinate counsel, on which the certainty of all the events of time depends. Men may have a limited foreknowledge of things which God has made certain by His determinate counsel and irrevocable decrees, as it is said, "The living know that they must die;" but God's foreknowledge depends on nothing outside of Himself, for He has challenged the universe to tell with whom He has taken counsel, or who has instructed Him. **To us it seems perfectly clear that nothing could be foreknown that was undetermined, and that the foreknowledge and determinate counsel or predestination of God are inseparable.**

It is also generally admitted that

in the salvation of His people, "Whom He did foreknow, them He also did predestinate to be conformed to the image of His Son" (Romans 8:29); but that the well beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God, is not so readily admitted. The wicked works of those who crucified the Lord of glory were not foreknown by His murders; but it was foreknown and determined of God, Peter said, to those whom he charged with the wickedness of killing the Prince of life. "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:17, 18. "For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Acts 4:27, 28.

The wickedness of men in betraying and crucifying our Lord had been positively predicted from the days of Abel, in what God spake to the fathers by the prophets, and by what was signified by all the offerings which were made under the former dispensation (or law world). The pieces of silver for which He was betrayed were counted and declared hundreds of years before Judas was born; and the dividing of His garments, and the lot cast for His seamless robe, was determined of God and declared by the prophets. The history of Joseph, and the wickedness of his brethren, was in fulfillment of his

dreams, and in accordance with the purpose in which Joseph said, God meant it for good. As for his brothers, they had thought evil against him.

It has been said by some that these great events which God has overruled for good were ordered of the Lord, but that the smaller matters, and the wickedness of men, were not predestinated. Our Saviour has informed us that the determinate counsel of God in His all-pervading providence numbers the hairs of our head, so that not a hair can fall to the ground without Him; even the little sparrows are protected, and the ravens are provided with food by His determinate counsel. And Paul assures us that "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Roms. 8:28.

It seems to us unreasonable, as well as unscriptural, to say that the government of God directs and controls some things, and that other things are left to the control of men or devils. If God's government extends only to the good deeds of men, then is His absolute government totally excluded; for "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12. We would not limit the government of our God, nor, because we cannot comprehend His designs, dare to say He has no designs.

"He in the thickest darkness dwells,

Performs His work, the cause conceals;

But, though His methods are unknown;

Judgment and truth support His thorne.

In Heaven, and earth, and air, and seas,

He executes His firm decrees;

And by His saints it stands confessed,

That what He does is ever best."

Men act voluntarily when they commit sin; they have no more knowledge of or respect for the purpose of God, than Joseph's brethren or Potiphar's wife had in his case, for there is no fear of God before their eyes. It is even so with the princes of this world; if they had known Jesus, they would not have crucified the Lord of glory. But it was needful that Joseph should be cast into prison, and it was expedient that Christ should suffer; therefore, that knowledge was withheld from the persecutors of Joseph and of Jesus, until they should fill up the cup of their wickedness. And it is thus in the wisdom of God that the world by wisdom shall not know Him. Yet, such is the wisdom, glory, power and righteous government of our God, that He can and does set the exact bounds by which the wickedness of men and devils is limited, and beyond which they cannot go. Satan is bound a thousand years with a great chain, and after the thousand years he shall be loosed for a short time. With all his rage and malice he is restricted by the supreme power and decree of God, to do no more nor no less than what God will overrule for the good of His people

and for His own glory. And thus also, "God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction," as in the case of Pharaoh and the Egyptians, hardening the heart of Pharaoh until all the plagues and judgments were accomplished, and His own almighty power and glory were then made known in delivering the Hebrews, and in overwhelming Pharaoh and his host in the Red Sea. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Romans 9:17-22.

The Apostle, fully aware of the disposition of the carnal mind to cavil and reply against the sovereignty of God in the execution of His pleasure, did not attempt to apologize for God, or so to modify the doctrine as to render it less objectionable to the carnal mind; but he called attention to the infinite disparity between the infinitely wise, holy and omnipotent God, who holds our everlasting destiny, and by whose long-suffering we are permitted to live, and poor, finite, depraved, short-sighted man, and the daring presumption and extreme folly of questioning the justice or wisdom of God in working all things after the counsel of His own will. We regard it as a very serious matter to charge that God cannot govern the world, by His own determinate counsel, wisdom and power, according to the eternal and immutable design or purpose purposed

in Himself before the world began, without subjecting Himself to the charge of being the author of sin. Sin is the transgression of a law under which the transgressor was justly held amenable, and to the penalty of which he is subject. But we have endeavored to show that God is under no law but that of His own will and pleasure, and, therefore, He doeth His pleasure in the armies of Heaven and among the inhabitants of earth. He could by no law be held under obligation to leave the affairs of this world or any part of them to be governed by chance, or by the will of men. As He is in one mind, and none can turn Him, His purposes are eternal, like Himself. His decrees being perfect from everlasting, admit of no improvement or change. If He had not the right to predestinate all things pertaining to the events of time before He created the world, we ask what right has He acquired subsequently to execute the orders of His throne? If it had been His pleasure to have prevented sin from entering into the world, can we doubt His power or wisdom or ability to have done so? If sin has entered this world in opposition to His will, or because He had not the wisdom and power to prevent its entrance, what assurance have we that it will not also enter the world to come? But it is to our mind far more consistent with what God has graciously made known to us of His being and attributes to believe that God had a purpose worthy of Himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else. He bids us "Be still, and know that He is God." To our feeble mind the conclusion is unavoidable, that the predestination

of God either controls all things or nothing!

We look at a vast complicated machine, with its ten thousand wheels. We cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one; there is a definite use for every wheel and spring, but one is held in the machine which has no certain motion or definite use. How long could that machine run in safety, with the unruly part liable at any moment to throw the whole (thing) into confusion? We cannot see how any part of the government of God can be absolute and secure, if God has not the undivided government in control of the whole in all its parts; and, if He has today the full control, had He not the same control yesterday and forever? If He has not the full control today, is there any certainty that He will have tomorrow or at any future period? If we admit that God absolutely governs all things according to the counsel of His own will, and that He is immutable, then we must admit that He has determined what shall and what shall not transpire in time or in eternity. But to deny His universal control of all things, including all principalities and powers, thrones and dominions, things present or to come, whether they be visible or invisible, is to deny that He is the God of the whole earth, and virtually deny His eternal power and Godhead. If He has not the power and wisdom to determine all events, how can He cause all things to work together for good to them that love Him?

But while we hold that He is supreme in power, and that He works all things after the counsel of

His own will, we are certain that He reigns in righteousness and that there is no unrighteousness with Him. To admit the universal government of God, is to admit the predestination of all things, from the falling of a sparrow to the dissolution of a world. In the absence of predestination, with what certainty could the Holy Ghost inspire the holy prophets and Apostles to foretell all that should ever come to pass? If it were undetermined in the purpose of God, how could the Apostles tell us of perilous times that should come in the last days, or apostasy from the faith, and spiritual wickedness in high places?

But we will submit these remarks to the consideration of our readers, and desire that what we have written may be carefully tested by the infallible standard, the Scriptures, and received only so far as they are sustained by the Word and Spirit of our God."

(Elder) Gilbert Beebe,
Editorial, Signs of the Times,
October 1, 1880

(Also taken from **HISTORY OF THE CHURCH OF GOD, From The Creation To A.D. 1885**, Elders C. B. & Sylvester Hassell, pages 943-950.)

After reading the above article would you say that Elder Gilbert Beebe and Elder Sylvester Hassell denied the faith? I say, "NO!"
Editor

**OBITUARIES, MEMORIALS
AND MEETING NOTICES**

CHARLIE BIGGS

On February 11, 1979, Brother Charlie Biggs passed from this life at age 81 years. He is survived by his wife, Sister Nannie Biggs who now resides at the nursing home at Walnut Cove, N.C. Other survivors include

one sister, Nannie Woods, Spencer, Va.; five brothers, Thomas Biggs, Spencer, Va., Lemly Biggs, Martinsville, Va., Johnnie Biggs, Stuart, Va., Ernest Biggs and Willie Biggs, both of Patrick Springs, Va.

Brother Biggs united with Spoon Creek Church, near Crtiz, Va., on the second Sunday in July, 1937, and was ordained deacon the second Thursday in October, 1945. We feel that we can say that he served in that office well, faithfully and in a Godly, acceptable manner. He attended the meetings of his home church, as well as the meetings of sister churches, regularly, and when able to attend. Brother Biggs truly loved the old way or worship of the old line Predestinarian Baptist faith, upholding the doctrine and order as they are set forth in the inspired scriptures of God.

His funeral rites were held at the Fair Funeral Home, Eden, N.C., by Elder Albert Doss and Elder Sam L. Gilbert. His body was laid to rest at the Ridge View Cemetery, Eden, N.C.

We will miss Brother Charlie and join with his dear companion and family in their loss. Yet, we believe that our loss is his gain. All that we can say, if we could say anything is, "Sleep on, Brother Charlie, take your rest. We hope to meet you one day around that Throne where there will be no more sickness, no more crippled ones, and no more sorrow, but we will forever sing that Song of glorious redemption."

Written at the request of Spoon Creek Church while in conference.

Cletus Turner, Church Clerk
Route 1, Box 681,
Bassett, Va. 24055

R. L. GILLEY

It is with a saddened heart that I attempt to write a few lines concerning my beloved father, R. L. Gilley, Rt. 1, Gilmer Texas. He was called home by his Lord and Master on July 17, 1979. I know that I should rejoice at his passing, as my loss is his gain, feeling that God had already prepared him for his eternal home. My dear mother had already gone ahead of him two years ago on September 2, 1979.

My father and mother both attended the Primitive Baptist Church from early

childhood or as long ago as I can remember, and both were strong believers in the Predestination Baptist Faith and Order. They were both members of Mount Olive Church, Brownsboro, Texas, (in the Old Union Association), for many years.

They were both loved very much by their brothers and sisters in the church, and they too loved their brothers and sisters in that same true love that can only come down from heaven. We shall miss them very much, as our walk here in time is continued and is not finished. Their walk here has now ended and we share the hope that one day we too will be reunited with God's eternal family to go no more out. It is our belief that by the grace of God their work here was well done.

My father loved the Zion's Landmark and the word of truth and doctrine that it contained. He looked forward anxiously for its arrival in his home each month for a good many years. He loved the former editor and his wife, the late Elder T. F. Adams and Sister Pauline W. Adams very much for the truth's sake. They shared a Godly correspondence and communication concerning the scriptures for a number of years.

May it be the good will of God to bless His dear people everywhere and may He especially grant His blessing to the Zion's Landmark that His word be carried to the many brethren throughout the country who have been made to love the same truth which my dear father did.

Carol Rainwater,

(Daughter of the late Mr. and Mrs. R. L. Gilley,)

P. O. Box 153
Quitman, Texas 75783

SUSAN E. NAYLOR

Sister Susan E. Naylor was born May 10, 1884, and was called from the walk of this life on June 10, 1979, making her stay on earth ninety-five years and twenty-four days.

She was the daughter of the late Branson and Susan Baggett, of Sampson County, N.C. On March 18, 1908, at the age of twenty-three years, she was united in marriage to Brother Joseph Naylor who preceeded her in death in the year of 1954. To this union were born five children, three sons and two daughters, Felton Naylor of Erwin, N.C., Merlin Naylor

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of Roseboro, N.C., Dormon Naylor (deceased), Mrs. Jeanette Naylor of Stedman, N.C., Mrs. Letha Houston of Raleigh, N.C.

Sister Naylor asked for a home with the membership of Harnett Primitive Baptist Church of the Seven Mile Association on Saturday before the first Sunday in June, 1964, and was baptized the following Sunday by Elder J. M. Mewborn along with several others.

Sister Naylor was a faithful member and mother-in-Isreal until her death. We will remember her sweet appearance as she sat (along beside her other sister) in the sister's corner of Harnett Church, singing from memory, the precious songs of Zion without the use of a ghyrnbook. Her family and all who knew her have suffered a great loss, but we feel our loss is her eternal gain.

Therefore, be it resolved that a copy of this obituary be spread on the church record, a copy be given to the family, and a copy be sent to *Zion's Landmark* for publication.

Done by order of Harnett Church conference on Saturday before the first Sunday in July, 1979.

(Elder) J. W. Hawkins, Moderator
 Brother Graham Jackson, Clerk
 Fuller Jackson, and
 Graham Jackson, Committee

MARY EMMA BASS

God in His infinite wisdom removed from our midst Sister Mary Emma Honeycutt Bass on July 19, 1979. She was born September 25, 1895, thus making her stay on earth 84 years. She was the daughter of the late John G. and Mary Miller Baggett Honeycutt, of Sampson County, N.C.

Sister Bass united with Harnett Church on the first Sunday in August, 1918, and was baptized by the late Elder J. W. Wyatt who was pastor at that time.

Sister Bass was married to Walton Bass on June 12, 1918. To this union were born four daughters; Dezree Bass and Marjorie Bass of Greensboro, N.C., Ursula Baggett of Dunn, N.C., and Mary John of Virginia; also two sons; Maxton and Xyvon Bass of Newton Grove, N.C.

Sister Mary Emma will be missed by all of us. She was one of our very faithful members

as long as her health permitted. We know of none who were blessed in being more mindful of thers than she. She expressed great love for her church. Sister Bass loved the doctrine of Salvation by the grace of God and predestination of all things.

In her last years she made her home with her daughter, Dezree, in Greensboro, N.C., where the very best care was given her by all of her children. We believe now that her soul is resting in perfect peace in the paradise of God where there is no more pain, no more sorrow, waiting for the great resurrection day.

Her funeral was conducted at Harnett Church by Elder J. M. Mewborn on Saturday A.M., July 21, 1979 at 11 o'clock. Her body was laid to rest in the church cemetery beside her husband beneath a beautiful blanket of flowers.

Resolved that a copy be sent to the family, one copy sent to *Zion's Landmark*, and one entered in the church records.

Done by order of Harnett Church in conference on Saturday, August 4, 1979.

(Elder) T. Allen Johnson, Moderator
 Graham Jackson, Clerk
 Oba Honeycutt, and
 Zora Spell, Committee

NOTICE CONCERNING LLOYD'S HYMN BOOKS

Elder J. M. Mewborn,
 Willow Springs, N.C.

Dear Brother Mewborn:

We have had to increase prices of the *Lloyd's Humn Book*. Also, due to additional postage rates this year (1979), we will have to bill for postage, on all future orders.

The new price list is as follows:

1 to 99 books \$4.50 each
 100 or more books \$4.25 each

All orders must be accompanied by check or money order for correct amount. Books will be mailed promptly via parcel post.

After 7-1-79, (as stated above) we will bill for postage.

Send all orders to: The Primitive Hymns Corporation, P.O. Box 92, Rocky Mount, N.C. 27801.

THE PRIMITIVE HYMNS CORPORATION,

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"DEVOTED TO THE CAUSE OF JESUS CHRIST"

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

SPECIAL NOTICE

Sometime during the month of September, 1979, our former publisher of the paper, **The Wilson Daily Times**, Wilson, N.C., informed me that we would have a price increase on both paper and postage. In addition to these two items, necessary in continuing the publication of the paper, they also informed me that their old linotype press, used in making the addresses or labels for your paper, had worn out. Also, that the company would not purchase a new linotype press for this purpose and that I would have to prepare at my own expense our monthly mailing list and send to them (the publisher) each month for mailing distribution.

To be able to comply with all three items, as mentioned above, meant a substantial price increase for the publication of our paper, which I would have had to have passed on to you, the subscribers.

In looking around I have been able to locate a local printing firm, **Lawrence Newspapers, Inc.**, closer to my home in Willow Springs, N.C., (with publication headquarters in Benson, N.C.) who by cutting the

number of pages from 24 to 16, gave me an affordable price that I could continue to operate and publish the paper at the same price as heretofore, \$6.00 per year or \$11.00 for two years. He could also give us a larger type or print, also a little larger paper by dimensional size, which will benefit us. It was to go this route or have no paper.

We realize that **Zion's Landmark** has been published in the **Wilson Daily Times** office, Wilson, N.C. and by the family of the later Elder P.D. Gold for one hundred years, but they amicable and agreeably consented to this change since they knew my problem with the cost of publication. I did not want to have to increase the cost of the paper at this time since many of us can hardly afford the \$6.00 one-year, \$11.00 two-year, rate.

Brethren and friends, I have endeavored, as best I could, to keep the paper going in these difficult times. May God bless you with prayer in your hearts in my behalf that I be given strength by Him to continue to carry on. I feel the need of them very much!

J.M. Mewborn, Editor

HISTORICAL EVENTS OF TODAY AND YESTERYEAR

During the current Fall Season, 1979, two articles appeared in local newspapers concerning the Little River Primitive Baptist Association. One was written with regard to the 150th (Anniversary) Session, 1979, with related history of Willow Springs Church. The other one vividly depicts the scene of the same association 63 years ago when the association was held at Fellowship Church, Johnston County, N.C., as told by a good friend, Mrs. Edith S. Johnson. Both Willow Springs Church and Fellowship Church continue today in the same associational body, as they did 150 years ago when it was organized.

Several have asked that we publish these articles from the standpoint of natural history and that the generation of today might have the benefit of the customs of preparation in those days. We are glad to comply with these requests.

Editor

WILLOW SPRINGS HOSTS 150TH ANNIVERSARY

The Willow Springs Primitive Baptist Church was host last weekend to the 150th annual meeting of the Little River Primitive Baptist Association. This year marks the 154th anniversary of the Willow Springs Church.

Over 500 members of the congregation and guests gathered for the three-day event which began Friday morning with the host minister, Elder J.M. Mewborn, preaching the introductory sermon and ended Sunday following lunch on the church grounds.

Thomas R. Whitley of Garner was re-named moderator with John R. Green of Raleigh selected as clerk and Bobby Daughtry of Smithfield assistant clerk.

The Association includes 13 churches in Johnston, Harnett and Wake Counties.

Among those on hand for the historic occasion was J. Carlie Adams of Willow Springs who has served as a deacon and clerk for the local church for 50 years.

It was in 1825 that a group of churches pulled out of the Raleigh Association because of strong feelings against some practices condoned by the Raleigh group.

In C.B. and S. Hassell's Church History, which was transcribed from the association record, it is recorded that the Little River Association was formed because it felt the Raleigh Association "had plunged so deeply into modern idolatry that some of the faithful brethren

could stand it no longer and withdrew. They had to break off all connection with an association that had joined the Daughters of Babylon."

Specifically, the Little River Association disagreed with the mother organization on the subject of supporting foreign missions, fixed salaries for ministers and the allowing of members to belong to secret orders.

On the subject of Missions Hassell's book reports that the Little River Association saw the system (of missions) as "lucrative and not supported by the word of God."

Also in the minutes it is recorded that the Association saw these men sitting as a Missionary board "to hire preachers from among themselves at certain fixed salaries, say one-dollar per day for preaching, and also to employ others as agents at forty dollars per month to get money to pay those hirelings with."

"Also for continuing in fellowship, without reproof, those of her members who have joined themselves to and attend the Free Mason Lodges, which we believe to be contrary to Scripture."

To this day the Little River Association of the Primitive Baptist Church does not pay its ministers regular salaries and it does not allow its members to belong to the Masons or any other secretive organization.

Elder Mewborn, who is pastor of the Willow Springs Church, explained this week that he receives as token whatever gifts members of the congregation might slip in his pocket following a service. The church meets for services once a month.

It was these fundamentalist ideas to which the Little River Association clung which led its members to be called by various nicknames such as "ironsides," "hardshell," and "old school."

Mewborn said of the church this week, "She still watches the walk of her members carefully. If they don't follow a straight path the church dismisses them," he said.

Mewborn added, "And they had better stay sober. If reports get out about people, they will be watched by the church membership." He said the church still occasionally "excludes" someone whose conduct is not satisfactory.

Membership in the Willow Springs Church stands at about 25, down from approximately 50 in the 1960's

Mewborn said the congregation includes few young people.

In addition to its monthly (fourth) weekend meetings which include a business session on Saturday and worship services on Sunday, the church also "communes" quarterly. But Mewborn says the church will not commune until all members are in harmony with each other. If one member has offended another member, and it comes to the attention of the deacons, the church cannot commune until the difficulty is resolved.

Once a year, in August, the church still holds a foot washing service, commemorating the occasion when Jesus washed His disciples' feet.

When the group of churches decided to withdraw from the Raleigh Association in 1825, a meeting was held at the Middle Creek Primitive Baptist Church (known first as Three Creeks Meeting House when organized in 1756), although the minutes record that while the brethren "came out by faith, but, somewhat like the father of the faithful, (Abraham) they knew not where they should go."

That same year, 1825, as recorded in an old brown record book, now in the possession of church clerk, J. Charlie Adams, a number of members of several churches in southern Wake County met at a place called "Willow Spring Meeting House." Quoting exactly from the old record.

"On Saturday March 27th, 1825, a meeting was held at Willow Spring Meeting House. A conference was called, consisting of Elder Thomas Freeman from Eno Church, Jesse Jones, William Cutts, Alburn Jones and Elder Nathan Gulley from Neals Creek Church; a door was opened for the reception of members with a hope of organizing a church at said meeting house. Whereupon Ann Myatt and Lydda Stevens came forward and were received by experience, (they formally were members of the Church at Pleasant Spring Meeting House, but the church being dissolved, they could not obtain letters of dismissal.)"

"On Sunday, the 22nd ult., being assembled in conference, James Deford came forward with a letter from Neal's Creek Church and was received. Also a negro man named Samuel came forward, related his experience and was received and is to be baptized next meeting."

Minutes of immediate subsequent conferences state that Candace Partin, Pinkney Partin, Patsy Partin and

William Partin came forward with a letter from Holly Springs Church (now Holly Springs, N.C.).

The following year, 1826, recorded in the old brown, heavily worn book, conferences tell of the members of the Partin family, Myatt family, (whose descendents still reside in this area) along with Elder Nathan Gulley, having their names placed in order to finalize the constitution of the church that took on September 23, 1826.

After the official organization of the church on the above date, the book tells of other members who requested leave of the above named churches, but were refused on the grounds that "these members would not exceed to the proceedings of said church." This fact indicates that these churches, Holly Springs and Neals Creek, had permanently sided with the missionary movement, already sweeping the region at that time from the Raleigh Association.

It is very interesting to note in the early proceedings of this old church, that these members at "Willow Spring Meeting House" had no time for the newly formed church of "Missionary Baptist." An entry of the "4th Saturday in November, 1853," reads, "Church sat in conference. All in peace. Appointed Pinkney Partin and Abel Gower to attend the next Missionary Meeting at this place and forbid their organizing a church at this place, for this meeting house was built for the Primitive Faith and Order only. Then dismissed."

According to Mewborn, the first meeting house, the one where the above events took place, was located on the Banks Quarter Road in the Willow Springs Community which ran between the Old Stage Road and the colonial home of Revolutionary War Patriot, Ethelridge Jones (1749-1825), now Fuquay-Varina, N.C. After Raleigh became the state capitol in 1792, the Stage Road was the main artery of travel by stage coach from Fayetteville to Raleigh. All visitors who travelled from abroad, visiting the new state capitol, came by ship from the port city of Wilmington up the Cape Fear River by boat to Fayetteville, N.C., where they took the stage coach to Raleigh. The "Willow Spring Meeting House" was located hardly a mile off this main route in those days, making access easy for visiting elders and brethren from sister churches to visit them. This road today still bears the name, "Old Stage Road."

The first "meeting house" was situated very near a beautiful spring, from whence the members and congregation drank water, called "Willow Spring" by

early settlers and pioneers. So the church adopted the name "Willow Spring Meeting House."

According to Mewborn, the name "Willow Spring" later given to the local post office, established about 1890 and the local railroad depot, built about 1900, came from the spring and directly from the church as a local, permanent "landmark."

Sometime in the late summer, Mewborn said that he visited the old original church site, (in a very remote wooded area), along with the present landowner, Mr. K.T. Jones, Sr., and son-in-law, Mr. W.R. Lawrence of Raleigh. The old rocks, used for pillars under the building, could still be seen, scattered around the lovely hillside, just above the spring, where the "meeting house" was located. The spring is still intact, although leaves and debris in its mouth have temporarily stopped it from running water.

The frame church building near the spring remained in use until 1881 when the congregation decided to move the location of their worship one and one-half mile "out to the Covenant Road." Mr. William Rowland and his daughter, Amy Ann Jones, gave the church title to four acres of land and a new meeting house was built for their use. This building, located on N.C. Hwy. 42, was used until 1961-62 when the present building was erected while Elder T. Floyd Adams was the minister.

Tracing the general history of the Baptist Church in this country, Mewborn said the first Baptist organizations were in Rhode Island and in the Philadelphia areas. The origins of these first Baptist movements were Welsh. Mewborn says the first split, which occurred, came about over the question of missionary work.

The Baptists who came to eastern North Carolina in the mid-1700's were called the Particular Baptist, Mewborn relates. These came from the Philadelphia area. The Piedmont Baptists, under the pastoral care of Elder Shubael Stearns, were called "Separatists." Eventually, these two groups joined together in 1777.

"Everything went fine then," Mewborn relates, "until 1804 when the Missionary Baptists split off in a disagreement over the matter of secret organizations, the paying of ministers salaries, and foreign missionary work."

Eventually the Missionary Baptists became known as the "new school Baptists" while the Primitive Baptists were called "old school."

Referring again to his church's beliefs, Mewborn

said, "We stick strictly to the doctrine of election and predestination.

"We believe in a new birth and that once a person has acknowledged a new birth and the faith and hope that come with it, he should walk a straight path. We are all subject to one another in a brotherly way."

He said if a person appears to be straying "he is labored with ... but if he doesn't straighten up, then we let him go."

Mewborn was ordained in the ministry in 1956 and he has served the Willow Springs Church for a number of years. However, his membership remains at Mewborn's Primitive Baptist Church - named for his great great grandfather - in Greene County. Mewborn's father was also a minister for over 50 years.

Mrs. Shirley Hayes, Reporter
The Independent, Fuquay-Varina, N.C.
Thursday, September 27, 1979

BITS AND PIECES

Attending the 150th annual meeting of the Little River Association at the Willow Springs Primitive Baptist Church Sunday brought back a lot of memories for J. Carlie Adams.

He remembered that when he attended his first association meeting at his home church as a child, most of the congregation members arrived in wagons and buggies drawn by horses or mules.

Each church has the annual meeting once every 13 years. When Adams attended his next association meeting 13 years later as a young man, he drove the family's model-T Ford pick-up truck. And he was promptly given a job. He was sent to Fuquay to haul in barrels of ice for use at the annual dinner on the grounds.

Adams has served as a deacon and clerk for the Willow Springs Church for 50 years.

From The Independent, Sept. 27, 1979
Fuquay-Varina, N.C.

INTEREST FACTS CONCERNING LITTLE RIVER ASSOCIATION

During the 150 years of the association's existence, the association has been held with Willow Springs Church 11 times, viz: 1828, 1836, 1855, 1871, 1889, 1905, 1924, 1939, 1952, 1965, and 1979.

Moderators and tenure of years in service or office are as follows, viz:

- (1) Elder J.T. Coats - 34 years

- (2) Elder T.F. Adams - 26 years
 - (3) Elder E.F. Pearce - 24 years
 - (4) Elder Burwell Temple - 24 years
 - (5) Elder Aldridge Partin - 15 years
 - (6) Brother Seth Woodall - 10 years
 - (7) Brother T.R. Whitley - 7 years
 - (8) Elder John H. Kennedy - 5 years
 - (9) Elder Jesse Adams - 2 years
 - (10) Elders Wm. Wall, Geo. Nance and Moore Stephenson served one year each
- Total - 149 years

There have been 12 different moderators and 4 of

these moderators served for a total of 108 years. These are the first four shown above.

The association is the mother association of the Mill Branch (in N.C. & S.C.) in 1870 when several churches were dismissed to constitute this body; also the Seven Mile Association (in Harnett, Johnston & Sampson Counties, N.C.) in 1880 when several churches were dismissed to organize that body.

The Little River Association also is in correspondence with three associations with whom she affiliated in her very beginning. These are the Lower Country Line, Abbots Creek and White Oak.

Editor

ELDER J.T. COATS AND ELDER JAMES HENRY (JIM) JOHNSON



(Left to Right: Elder J.T. Coats, moderator of Little River Association for 34 years and founder of the Town of Coats, N.C.; Elder James H. (Jim) Johnson; the latter, a faithful minister of the association, was the father of Sister Beulah J. Parrish, Newton Grove, N.C.,

Sister Alice Johnson, Fuquay-Varina, N.C., and Brother Frank Johnson, Portsmouth, Va., (all members of churches in the Little River Association) and two living sons, David of California, and Turner of Ariz. Elder Coats died in 1922 and Elder Johnson died in 1916.

MEMORIES OF "ASSOCIATION TIME" AT FELLOWSHIP CHURCH

CHILDHOOD DAYS RECALLED

The fourth Friday, Saturday, and Sunday in September were outstanding days in my childhood -- over 60 years ago. That was the traditional time for the annual meeting of the Little River Primitive Baptist Association. This annual meeting was rotated among the churches to be hosts of the messengers and visitors. At last it was time for Fellowship Church's turn.

Aunt Sue and Uncle Jeff, who lived with us, were both members at Fellowship, so we had days and days

of work at home getting ready for the weekend when we expected a number of relatives and friends to visit us.

The house had to be cleaned from top to bottom. All the bed quilts had to be hung on the clothes line to air. The feather beds and pillows were put on on the porch to fluff up in the sun. We took down all the curtains in the house -- to wash, starch and iron them before putting them up again. We pinned the throw rugs to the clothes line and beat them vigorously.

As for the plain, wooden, plank kitchen floors (no floor covering, of course), we just used homemade lye soap, hot water, and heavy wooden mop stuffed with corn shucks, to scour away all traces of anything but

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clean planks. Then we rinsed the floor with gourdful of clean water and left it to dry. The surplus water ran out through the little cracks between the planks, and the rest just evaporated.

Food, Food, Food

All this cleaning was done early in the week. Then it was time to focus attention on food preparation. Auntie was the main cook, and all of us helped her. I'm afraid I got in the way more than I helped. Since we had no means of refrigeration, everything had to be prepared for almost immediate use.

Daddy planned to kill and dress a young shoat so we would have plenty of fresh pork to cook and serve. Of course, the smokehouse was stocked with cured hams, shoulders, and sides so we had a choice of delicious meat every day.

The vegetable garden kept us supplied with fresh vegetables until frost, then we had collards, turnips, and mustard greens to add variety to the dry peas, beans, and apples we had for cooking. Our canned foods back then were limited to pickles, chow-chow, preserves, and jelly.

Mama and Aunt Sue cooked as much food as they could keep unrefrigerated a day or two early. I can still remember the mouth-watering sight of a dozen or more potato pies, stacked one top of another, in the pie safe on the back porch. And cakes--chocolate, pound, coconut, carmel, to name a few--were stored on shelves in the kitchen. They also made dried apple flapjacks, apple pies, and custard pies, as well as cookies and even homemade candy. In fact, almost everything we had to eat back then was produced on the farm. Only flour, sugar, and green coffee beans were "store bought."

We had plenty of fresh milk, butter and buttermilk that we kept cold in coolers let down by ropes into the well. Thick slices of ham, the fresh pork chickens to be cooked in every way imaginable, as well as the vegetables and hot biscuits, were left to be cooked each day as needed.

Yard Sweeping

Thursday afternoon and Friday morning were yard-sweeping times. No lawns -- just hard-packed dirt that needed sweeping with brush brooms made from reeds or young dogwoods. When we wanted the yards to look especially nice, we would sweep, then step backwards so there wouldn't even be a footprint left in the yard!

At last it was Saturday. Uncle Jeff didn't want to go

to the association. He was a deaf mute and could not hear the preaching. Besides, not many people would use sign language to him. Aunt Sue looked forward eagerly to going, so Daddy hitched one of the mules to the buggy and took her to Fellowship Church, about four miles from our home.

"Ask anyone you want to come and spend the night with us, Sue," Daddy told her. "If you can't ride home with someone, I'll come back to get you."

"Our cousins from the country will be here. They'll be glad to bring me home and spend the night," Aunt Sue answered with her shy smile as she stepped down from the buggy with her basket of lunch for dinner time.

Surely enough, on toward night, a buggy of cousins brought Auntie home. Behind them was another buggy, then another, and another--and still they came! We would have a houseful of visitors for sure, and everyone was more than welcome. Such laughing, talking, and eating! There was a need for some of that food that had been prepared.

The men had to "take out" their mules from the harnesses and tie them in different places in the lot. It wouldn't do to turn them loose in the lot because they were strangers and might fight each other. Then the men fed and watered their mules before they could settle down to visit.

In The Cotton House

Finally, night came, with supper time, then time for bed after a while. The older guests were given beds in the bedrooms. The children and young girls had pallets on the floors. (It was good that the weather was so warm.) But the men and boys had to sleep in Daddy's cotton house where he had about two bales of picked cotton stored. If I remember right, there were 16 visitors to spend the night besides our family of seven.

Sunday morning came and we had to eat breakfast in three shifts. Then came the hustle and bustle of packing the food baskets and getting everyone dressed and loaded into the buggies ready to go. Daddy hitched Mag and Kate to the wagon. He had put side railings on, then put kitchen chairs in a row on each side of the wagon body. There was plenty of room for all of us to sit neatly and comfortably and have room for the food too.

When we got to Fellowship, we saw the stand had been built under the trees across the road from the church. It was something like a small stage with a roof

on the top, with a pulpit at the front center. At the sides and back were seats for all the preachers. Seats for the other people were benches arranged right much like those in churches.

I cannot remember everything about that day, but Mama and Daddy had told us that Sister and I should sit quietly on the benches with them to hear at least one elder preach. Then they would let us get up and slip away from the audience to visit with others in our age groups. I wasn't old enough to do much running around, but I found some friends to talk with. Finally, we climbed up into Daddy's wagon to talk and play. Daddy had unhitched the mules and tied them to a tree, so we were in a safe place. Sister went off with some other young people and I didn't see her anymore until dinner time.

Favorite Elders

I do not remember definitely any of the elders who preached that day, but I do remember two of my favorite elders who preached at Fellowship some time during the years. It is possible that they preached that Sunday, but I don't know.

One of my favorites was Elder Tom Coats, who was pastor there for several years. He was a pleasant gentleman and very friendly, even with children. (He was the founder of the Town of Coats, N.C., for whom the town was named. As a young man, he came to then what was known as Troyville, Harnett County, N.C., a stop on the old Raleigh-Fayetteville Stage Coach line, now called the Old Stage Road, to acquire about 700 acres of valuable farm and timber lands. When the Durham and Southern Railroad passed through his lands in 1903, he gave the site for the depot. He had in the same year a surveyor to lay off the Town of Coats, including two acres on the edge of town for the cemetery.)

The other one I remember distinctly was Elder William Stephenson. One sermon especially had some fascinating words to me "dead sheep" and "dry bones." I'm sure he had a good message in his sermon but those "dead sheep" worried me and appealed to my sympathy. I wondered why no one had buried those sheep so the "dry bones" wouldn't be on the ground.

Perhaps they had a picnic table prepared for us, but I cannot remember it, for it seems to me that each family spread their lunch in a different place and their invited guests ate with them. Sometimes members of the same family would "put out" their food together

and all the invited guests would visit as they ate. We probably "put out" with Grandma Lee, Aunt Bessie, and Aunt Mary -- but my memory doesn't tell.

After everyone had eaten and visited a while, there were more sermons in the afternoon. I really enjoyed the singing. They didn't have an organ or piano to play music, so they just sang from their hearts, and it was lovely. I always liked to listen to Aunt Mayme's alto.

Finally, with regret, everyone told everyone else "good-bye" and the association was over for another year--except for the memories.

Now, association time is here again. I'm sure that those who go will renew old acquaintances and have wonderful fellowship with all who attend. This applies not only to the Little River Primitive Baptist Association, but also to other faiths that have annual associations or conventions.

But I wonder if they will have as delightful memories to cherish 60 years from now, as I have of my first "association time"--in 1916, I think.

Edith S. Johnson
Route 1, Willow Springs, N.C.
From The Smithfield Herald
Tuesday, October 16, 1979

NO TIME FOR "FREE-WILL" DOCTRINE

Dear Elder Mewborn,

Please renew my subscription to the **Landmark** for another year. It is a pleasure, indeed, for which I look forward very much in receiving this paper.

There is nothing that any of my neighbors, the news media or the religions of the world have to say that would be of any comfort to me. My religion springs from the divine election of God, and most everyone else I know would want some "free-will" in it.

I wish for you to know, as well as the readers of **Zion's Landmark**, that I enjoyed Brother J.M. Moon's statement in the April, 1979 issue. I just wanted to hear it from him. May I be given to say in his behalf that he is a man whom I respect and love, for Christ's sake. I hope. I enjoyed your editorial comments very much too.

A little brother in hope, if one at all,
Norris C. Alston
2279 Stephen Long Drive
Atlanta, Ga. 30305
July 27, 1979

"MY TIMES ARE IN THY HAND." (Psalms 31:15.)

Dear Elder Mewborn,

Enclosed you will find a check in the amount of \$5.00 to renew my subscription to **Zion's Landmark** for another year. I have enjoyed reading the **Zion's Landmark**. Many of the articles or writings fit my own experience from which I hope the God of Heaven has taught me.

I have been given to understand that if, indeed, the creature is given to understand anything of the grace and mercy of God and His work, it is only by the revelation of Jesus Christ - given by the Holy Spirit of God, "the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints." Eph. 1:18.

It has been given to me to believe that all of the steps that God has given me to walk have been for my good. I cannot look back and say at the particular time I was being made to walk them that this, however, was my feeling; time and, I hope, the enlightenment of the Holy Spirit of God have caused me to declare that they were, indeed, good for me. To have been given to hope that one is, indeed, even one of God's elect, chosen in Christ Jesus from the foundation of the world and raised from Adam's fallen race to give praise and glory to God, indeed, surpass our understanding and causes one to sing praise to God, not with the tongue of flesh but that which flows from within which the words of human flesh cannot speak. It, indeed, causes one to say with the Apostle Paul, "the good that I would, I do not: but the evil which I would not, that I do." Roms 7:19.

I would that I could sing praises to the God of Heaven all the days of my life, but I find that so much of my time is down within the depth of woe. The times I am given to praise God, if I have been given to praise Him at all, are few and far apart. Yet, I have to declare that all the days of my life give praise to Him because all my days have been brought forth which He purposed from and before the foundation of the world.

When I am given to feel that one of my days have given praise to Him, it was He and not I that made that day and its praise. Also, when I am given to feel that one of my days did not give Him praise, He also brought forth that day as well. Therefore, in the end I must declare that He has brought forth both (all) the days and both (or all) give Him praise. The day (I am

made to feel) that was not for His praise taught me I am an unworthy creature and that I am completely helpless, apart from Him. He also has made me to know that even when the creature is blessed to praise His Creator, it is the Creator who has worked in him that praise.

I am made to declare that this God - the God of all grace - **IS**, indeed, **GOD** and beside Him there is no other. It has been given to me to believe when the belief has been removed from us that God is absolute in all things, as a result, nothing can come forth but the uncertain sounds of false gods. They are saying today that God is dead. I am not saying that all the religions are saying this, but from among them this saying has come forth. I am yet to hear one of God's little ones to declare this untruth. I have heard some of them say (God's little ones) that we cannot know that God exists by the natural or carnal mind. I hope I have been given to understand what they mean by these words. The scripture clears it up in this manner, "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." 1st Cor. 2:14. Therefore, I have been made to believe that the natural man knows nothing of the Spiritual, but the Little One (Christ Jesus), born in the hearts of His people, gives them a spiritual or divine nature. In this sense only are His little ones not natural.

Now, we are brought face to face with one of the greatest aspects of the mystery of Godliness, how that God's little ones are not natural, yet, they are still housed in a body of flesh with all the sin that God has condemned there. This, Brother Mewborn, comforts me much when I am made to have the mind of Christ and to believe that (in that hope that God has given me), though I am still housed in this body of sinful flesh; which is my greatest enemy, that God, because of His love for me, has caused me sometimes to reckon myself dead, indeed, unto sin, but alive unto God through Christ Jesus, our Lord.

Then, with that which is natural in me I cannot know that God exists, but with that which is Spiritual I declare that God **IS** and that **He IS** a rewarder of them that diligently seek Him." Hebs 11:6. They seek Him because God has first sought them, chose them in His Son before time began and, as such, they are His Elect, His chosen ones from among lost mankind. And, why a chosen people? For one reason only, **HIS LOVE FOR**

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

EDITOR

ELDER J.M. MEWBORN
Willow Springs, N.C. 27592

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THEM, the end of which is that they will be to His praise and glory. When that God has brought all them to Himself, where He is, they will give perfect praise at last and glory forever for having saved them from that which they have been taught that they justly deserved, hell and eternal damnation.

These are juut a few thoughts that I have been made to think upon. Please remember us in your prayers. May God bless His people everywhere.

**Yours in hope,
(Elder) Lonnie Pardue
Route 1, Box 317
Thurmond, N.C. 28683
September 10, 1979**

PAPER READ FOR MANY YEARS

Dear Elder Mewborn,

Please renew my subscription to the **Landmark** for two more years, I am sending enough money to subscribe for the paper for my brother, Denver Wilson, who resides in San Jose, California. Our father, the late N.S. Wilson, always read the **Landmark** as far back as I can remember. I can say that I enjoy reading it myself. May the dear Lord continue to bless you in your good work.

**Yours in hope,
Lee M. Wilson
Route 2, Box 162
Salem, Indiana 47167
August 21, 1979**

BAPTIST LITERATURE IS A COMFORT

Dear Elder Mewborn,

Enclosed is a check to renew my subscription to **Zion's Landmark** for another year. You may use the remainder as you wish.

I enjoy the **Landmark** very much. I live alone and don't get out as I would like to. The old **Landmark** and other Primitive Baptist books, of which I have several, re so much comfort and satisfaction to me.

May the Lord give you strength and health to continue your good work of printing the paper.

**The least, if one at all,
Mrs. Willie Garrett
Route 1, Box 72
Rougemont, N.C.
February 21, 1979**

EDITORIAL**MARKS OF THE MINISTRY**

For sometime, possibly a year or more, I have had (and I hope given from the kind Spirit from above) a desire to write concerning a few of the "true marks of the calling to the ministry." In making the attempt I would clarify for the benefit of the reader that these thoughts and related comments, by no means, are to be construed or considered as any rule or church law, but they may be evaluated on the part of each reader as to their source, or origin, whether directed by the Holy Spirit of God or coming from the outward man, the flesh, that perisheth. I write these lines with no specific person or specific situation particularly in mind, but only as they would apply among us on a general or widespread basis, myself included.

The terms **Bishop** and **Presbyter** or **Elder** and **Pastor** designate but one class of officers in the church, and no one term indicates a pre-eminence over the other as to rank or degree. All of the above words are Bible terms, having their direct origin, scriptually speaking, as follows,

- (1) Bishop - 1st Tim. 3:1
- (2) Presbytery or Presbyter - 1st Tim. 4:14
- (3) Elder - 1st Tim. 5:1, 19
- (4) Pastor - Eph. 4:11.

An **Elder** is one whom the church judges to have received a special gift which enables him to preach the Word to the edification of the church and who, being approved in walk and conversation, has been set apart

to the full work of the gospel ministry by the solemn ceremony of imposition of hands and prayer by a presbytery, which is called **ordination**. He may or may not have special charge of particular churches.

A **Presbyter** is an elder who, by virtue of his office, participates in the ordination of an elder or deacon, or work of similiar nature, including the organizing and constitution of churches.

The term **Bishop** is not in much use among Primitive Baptists, probably because of the almost universal misuse of it by most religious denominations of the world since the days of Christ, but in meaning would about equal the term **Pastor** in common usage, which is an elder that has active oversight of a militant church (organized) body.

In the church various gifts are recognized. "And He gave some, apostles; and some, prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12.

I would like to point out that the ends for which any gift is bestowed is herein set forth and churches and presbyteries will not lose sight of these things. One may claim to have a "call to preach," but if his exercise does not tend to "perfecting" the saints, and is not edifying, to ordain him, in my humble judgment, would be a mistake that might plague the church for many years. For when one holds the position of elder, if the Godly honor that attaches to the office is withheld, or the true qualities that do abound when bestowed in the true calling are not present, trouble will be provoked. You may be sure.

Many precious brethren have been given gifts very beneficial to the church and would be profitable to her if not put into the ministry. Some are blessed in offering prayer in public service, some are inspired in relating in an edifying manner the Lord's dealings with them; still others are blessed in giving timely, profitable exhortations. Each and all who can be so drawn out will be encouraged that the church have the benefit of all the gifts that have been given to her. The Apostle said, "How is it then, brethren? When ye come together, every one of you hath a song, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying." 1st Cor. 14:26. You may rest assured that the true Gospel Church has been given to inwardly hear that certain "Voice," the one that the sheep hear (See John 10:4) and that body will

already have been enabled by her Holy Comforter to respond to the "song," "the doctrine," "the tongue," "the revelation," and "the interpretation," as enumerated by the Apostle in the above scripture. **The Tongue** that sings his "song," preaches this "doctrine," declares this "revelation," and makes known this "interpretation" is the same one that sings the Lord's Song in our land, not in a strange land where there is a strange god. "How shall we sing the Lord's Song in a strange land?" Psa. 134:4. "And the voice of the turtle is heard in our land." S. of S. 2:12. "And the sheep follow Him: for they know His voice. And a stranger will they not follow." John 10:4,5. When the presence of **this Tongue** is made manifest, "All shall be in one accord in one place." Acts 2:1. This is truly the mark of God's Church. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them **cloven tongues** like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:3,4. This **cloven tongue** will bring forth the "law" and the "testimony," for they are truly woven together. The Gospel of the Son of God cannot be proclaimed without the conviction and condemnation of the law. In this calling is our experience and understanding of the doctrine which are inseparable. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

In my humble judgment a truly established Gospel Church will (before a brother comes under the imposition of hands of the presbytery) have already been persuaded that he has, indeed, been called of God to the work of the ministry for only God sends ministers. There may be plenty of room for his growth in grace, but they (the church) will have convinced that "the root of the matter" has been placed within him. Matthew 9:38 records this fact, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." When God sends them, the Apostle tells how their preaching is heard. "Faith cometh by hearing, and hearing by the Word of God." "How shall they hear without a preacher? And how shall they preach, except they be sent?" Roms. 10:17, 14. If not deceived, the various gifts are in Jesus Christ. He is the preacher and sender (both) here under consideration and both the believing and the hearing come by the Spirit of Faith in

God, through Christ Jesus.

After ordination a brother is recognized among the church's gospel relations (both far and near) by way of church fellowship or her correspondents as having authority to baptize persons who may have been received by the church, to administer the Lord's supper, and he may be called to the pastoral care of churches.

His whole business will be in preaching the Word. When the work of the apostles was divided and a portion assigned the deacons (Read Acts 4:3), the part left for the elders was to give themselves continually to prayer and the ministry of the Word. (Read Acts 6:4; 1st Timothy 4:15). That they should give themselves continually to prayer, as readeth the scripture, indicates, as I see it, with what weight they will be given to feel the burden and responsibility resting upon them. That God-given faith, implanted in their hearts, will carry "a prayer without cessation." The apostle describes it, "Pray without ceasing." 1st Thess. 5:16.

To perform all the varied obligations required, a minister will be blessed in a very special way. To my feeble understanding the qualification which stands pre-eminently above all is, **he will have been called of God.** A man may be ever so wise and learned, but if God has not truly called him to the word of the ministry, he will not be enabled to edify the church. A man's call may be best judged by his being enabled to edify. What he may claim as his "call" will not be taken as deciding the matter, **the proof is in the effect that his preaching has.**

But even after a church has decided that a brother is a gift to edify, there are certain **character standards** given in the scriptures. Paul in his first letter to Timothy (1st Tim. 3: 1-7) states the standards or qualifications of a bishop, and when writing to Titus, his son in the ministry, gives the same qualifications for elders, and uses the term bishop as interchangeable with elder, as already pointed out above. No one has ever or will never completely measure up to the highest degree in the several traits mentioned or pointed out, but the church will have them in view and will be guided by his character in that (scriptural) election.

A sound Gospel Church will not allow too great a deviation from these scriptural standards given, for it could ruin the usefulness of a minister to have a character plainly at variance with the scriptural stan-

dard. Both church and minister will feel that the interest of the cause demands that the minister shall have maintained such a (proven) character as will help instead of injuring the cause. If one being considered for ordination is humble, and has the same feeling as the church, he will not resent a correction from the members, for he will feel that, as the interest of the church is involved, the members necessarily will be concerned about his life. Then, if the members of the church are given to realize that the minister's life may seriously interfere with the welfare of the church, they may feel under greater responsibility to speak to him about any unbecoming conduct or neglect in which he may have been involved, or ultimately deny his ordination.

Before men and the church he must not be chargeable with scriptural defined immorality. It cannot mean that he is without sin, but **blameless**, as Paul was in compliance, for he said he was **blameless**. This is a divine blessing from God out of heaven. See Phil. 3:6. It is ruinous to the church for her ministry to be charged with dishonesty, falsifying or other discreditable or immoral conduct. His life will be above blame. The life of the God-called minister (one who is kept by the power of God) will be "sober" or prudent, or God-honoring. His ways and conversation will indicate serious and careful consideration of his surroundings. He will not try to be wise above that which he has already been given by revelation and inspiration, or to think more highly of himself than he ought to think.

One of the true traits of a God-called minister is **hospitality**. Mary and Martha showed delight at having the Savior and His disciples at their house, and this has ever been true until this day and will continue on until the end of time of genuine Old School or Primitive Baptists, who never seem to have too many of their brethren in their homes.

Another mark is "apt to teach." This "teaching" is not a natural concept. Unless he has this spiritual characteristic, he will not be useful. He (the minister) may be well informed, but if he cannot spiritually communicate with his brethren (both members and congregation alike), he will not benefit them. It is not enough that a man can make a discourse that is appreciated by his hearers, his gift will be of the kind or quality that will lead to the "stirring up of pure minds by way of remembrance." II Peter 3:1. "Wherefore I put

thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." II Tim. 1:6. Pre-pprepared mental or memorized sermons have never edified the true church of God for such will always fall on deaf ears among God's chosen people.

Another mark is **vigilance**. Vigilance relates to faithfulness. A slothful, indifferent pastor (one who doesn't care) will neglect many things about the churches. There will be a neglect to give attention to matters that require immediate action. Small things which will ultimately grow into important matters are unnoticed. Lack of good discipline (as prompted by God's Spirit) marks the church that is under the charge of a pastor that is not vigilant. The vigilant pastor will be on the watch to guard the true interest of the church and the congregation. He will be alert to stop such things as will disturb the peace of the church and promptly check hurtful tendencies, whatever they may be.

It is very hurtful for any member of the church to be "given to wine," and especially so for a minister. He at once becomes a reproach to the cause and a burden to the church, and prompt measures will always be taken to have the practice discontinued. A minister (himself) will be truly kept by the power of God in a position to rebuke this evil, but if he is given to it himself, his reproof will have no good effect. The scriptures have very many passages condemning the over-indulgence of strong drink, and the safest way, as I see it, is, when we are enabled or blest of God, to let it entirely alone. If it is used for medicine, it will be under a physician's prescription, as many have formed a taste for it by thinking they needed it for their health. As I have already stated, in my best judgment, the safest way is when God blesses us to let it alone, and a minister will watch carefully that none of his flock are overcome by it, for it is a great shame for a member of the Church of Christ to be seen under the direct influence of strong drink.

Another mark that is mentioned in the scripture is that a minister will be "no striker." He will not be vindictive, desiring to injure those who oppose him, but his methods will be characterized by charity and forbearance toward all. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach." II Tim. 2:24. It is very unbecoming in a minister to try to carry his point by force or harsh measures. He will use gentleness, love and persuasion. He must not be a "brawler."

In Paul's letter to Titus (Tit. 1:8) he says that elders will be lovers of good men. This is surely a mark by which a man's character may soon be known. A man's character will be judged from the company he keeps. If he loves the company of the boisterous, the rude, the world, he will not have the influence required to hold respect among the flock. The company he seeks give a true index to his disposition. If he seems to enjoy best the companionship of the purest, the indications are good. If he finds the company of the tattler, talebearer and busybody congenial, he will, more than likely, be found taking sides in the church where difficulties exist among the members.

Through the past years of my life it has been my observation to notice the general tendency of churches to put men into the ministry who are not established in the doctrine and truth. These have often been known to make a shipwreck and cause the church much trouble and distress. It is suggested in the text that he will not be a **novice** "lest being lifted up with pride, he fall into condemnation of the devil." 1st Tim. 3:6. Being relatively new in the church or not established in the truth, one's elevation to ordination will often cause him to be lifted up with pride, and he will be destroyed by it. Beloved brethren, it is but a matter of time when a man will fall who is puffed up with pride and is exalted in himself.

To my past observation is has also been a general tendency of churches to want young men (by natural age) in the pulpits. A novice may or may not be a young man (by natural age), but from my own experience, as well as observation, it is well to try them (young men) well and know that they are established. Such will do them no hurt and may save the church much trouble. Churches sometimes get into trouble for not being enabled to exercise due care, and putting men into the ministry who have not been proven, tried by experience and afflictions until they have learned humility. When God has blessed one to know how totally weak he is, and that he does not know all things (nothing within himself), he has learned some things that are very essential to a Godly ministry. To be proud and haughty, disdainng brethren of low estate, and trying to pass as wise in matters pertaining to the church and spiritual things, are some of the marks of a **novice**. As the peace and prosperity of the church depend so much on the soundness, prudence and stability of the ministry, no one who could be called a

novice should be put into this sacred office.

I realize that some of our Baptist brethren, after reading this article will, perhaps, brand it as "conditional," maintaining that true, sincere belief in the doctrine of the "total depravity of man" on my part would have prevented my writing it. To such a charge (should it arise) I will ask, can the following scripture be removed or cut out of the Bible? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, etc." II Tim. 3:16.

When I first came to this section to live over twenty-five years ago, there was an old deacon in one of the local churches nearby (now deceased) whom I visited one night. As we were sitting together, talking concerning the scripture, while holding his Bible, he suddenly reached up and got a pair of scissors on the table beside him. He cut all the colored pictures of Christ, the Apostles, the Prophets and so-called Biblical scenes from it and threw them into the trash can beside his chair. What this man did was legal from a scriptural sense or standpoint because none have ever truly seen the Lord Jesus Christ but His people (and that through the eye of faith or Spiritual revelation) and only those who literally saw Him nearly two thousand years ago when he walked the shores of time as "a man of sorrows and acquainted with grief." Isa. 53:3. I refer here to only those who saw Him and His disciples in the natural generation of time when He lived on the earth.

You may cut the above quotations, II Tim. 3:16 and the qualifications of the Elder of Bishop, likewise, out of the scripture, as the brother also cut the pictures out of the Bible, but let every man take heed how he cuts. "For I testify unto every man that heareth the words of the prophecy of this book, if any man **shall add** unto these things, **God shall add unto him** the plagues that are written in the book: And if any man **shall take away** from the words of the book of the prophecy, **God shall take away his part** out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18,19.

Paul referred to a life in Jesus Christ he lived that was by faith. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." Gal. 2:20. If we are ever given to possess even one of the

qualifications or standards in the ministry, the deaconship, just as a lay member in the church or as a child of God, it will be in this faith and only in this faith. "That Christ may dwell in your hearts by faith, being rooted and grounded in love." Eph. 3:17. If we are blessed in having a good report (and Paul said it is by faith that the Elders have one - See Hebs. 11:2) it is because of sanctification of the spirit, not of so-called sanctification of the flesh, as the unbeliever would have it. When the sanctification of the Spirit in one's heart has been accomplished, he will surely be made to hate his own sinful life, his own sinful ways and that of his whole constitution of sin. One (professing to be a child of grace) will not go around, as I have recently heard, saying, "If I want to do this or if I want to do that, I'll just go and do it." If one says that he wants "a drink," "to dance," or boasts about his desire and pleasures for the things of this world, his flesh is open. I cannot believe that faith and sin have ever mixed, neither are they mixing now, nor will they ever mix in the future. "Whatsoever is not of faith is sin." Roms. 14:23. There is no blender or milk-shaker that will mix these two ingredients, anymore than oil will mix with water. Either the one or the other is made manifest. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. Surely, where faith is made manifest there has been and is a dying to the flesh, sin, and to the world. Paul verified this truth in behalf of God's people, "always bearing about in the body the dying of the Lord Jesus, that the **life also of Jesus** might be made manifest in our body." II Cor. 4:10. Is this "life also of Jesus" one that loves the things of this world? Nay! Jesus said, "My kingdom is not of this world." John 18:36. When one is given "to bear about in the body the dying of the Lord Jesus," (hating his own sinful life), surely this is an indication that he is identified with the true church of God here on earth and identifies him as bearing the mark in the forehead, (See Rev. 22:4), as a child of God and an heir of Heaven itself.

Dear brethren, do the following words not express your feelings?

"O wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offenses pain my eyes.

My lips with shame my sins confess
 Against thy law, against thy grace:
 Lord, should thy judgment grow severe,
 I am condemned, but thou art clear."

They do mine.

J. M. Mewborn

**OBITUARIES, MEMORIALS
 AND MEETING NOTICES**

ELDER JOSEPH DARNALL

Elder Joseph "Nuck" Darnall was born in Trigg County, Kentucky, April 9, 1895. He gave up the ghost while in sleep at his home on April 13, 1979, making his pilgrimage of sojourn in his life 84 years and 4 days.

He was the son of the late Elder Jessie Lyn Darnall and Martha Ann Atkins Darnall. He was united in marriage to Ella Dixon on August 13, 1916, and to this union were born seven sons and two daughters; one daughter preceded him in death in infancy.

He is survived by his loving companion; Sister Ella Darnall; seven sons; Fentress, Clayton, Eugene, Elwood, Joe, Irvin, Elias and one daughter, Addie Pearl Harris, one sister; Mrs. Ricky Skinner; twenty-one grandchildren and fourteen great-grandchildren.

Elder Darnall was the fourth generation of preachers in his family. His father, grandfather and great-grandfather were all preachers in the Primitive Church before him.

He became a member of the body of Christ in Dry Creek Church in the year 1917. He preached his first sermon there the second Sunday in May, 1919. Had he lived until May 13, 1979, he would have served the Church for sixty years.

Besides serving the Church at Dry Creek throughout those years, he pastored other Churches both within and without the Little River Association (KY) and from time to time was an itinerant preacher, doing the work of an evangelist preacher both far and near, visiting Churches and Associations everywhere.

Elder Darnall was a man greatly endowed of God. The manner of man he was, the excellency of his gift and the ability of his preaching demanded and received from those who heard him the highest of respect and honor. His sermons and discourses were so profound and to the point, so illuminating and enlightening, so penetrating and in depth that they continued alive and living in the hearts and minds of those who heard him a feast of fat things for days, yea, even weeks afterwards.

His faith was a pillar in the house of God and his God-given gift made him a chief man among the brethren. He had and maintained a good report among them that were without. He was within his own right, an institution in and around the little town of Cadiz, Kentucky. In the eyes of that community he was the epitome, and epitomized all that was good pertaining to the Primitive Baptist and their cause in Christ.

His eulogy was delivered by this writer at Goodwin Funeral Home, Cadiz, Kentucky, in the presence of one of the largest gatherings I ever saw, consisting of both those within the Church and of those without.

His seven sons carried him to his final resting place, where like Stephen of old, great lamentation was made over him. I deeply sympathize with the sons and daughter and especially with his companion, Sister Ella, who endured with him throughout all those years and hardships, the many sacrifices and afflictions of the gospel common to a man of his stature, but who also shared with him the many happy, content and exhilarating blessings received from God that Giver of every good and perfect gift.

His race was set before him - he ran it with patience. He looked to Jesus, the author and finisher of his faith. His departure is now past and with his fathers before him his body now sleeps in Jesus on one of the many little knolls that grace the landscape behind old

Dry Creek Church where he served so many years.

This man was so talented and gifted in preaching the Gospel of the Blessed Son of God that I think we shall never see the likes of him again - at least not in my generation. Humanly speaking, one might wonder what Elder Darnall might have been had he been a highly (natural) educated man, but then again, had he been highly educated in a natural way, we might never have known the real Elder Darnall.

As I have endeavored to pen with words this last tribute of respect to this great man of God, I am burdened with such a deep feeling of inadequacy and shortcomings of expressions, but in my weakness I feel and believe with all my heart that he died the death of the righteous and his last end shall be like His, and when this Boanerges (son of Thunder) day of Talithacumi (I say unto thee arise) comes, I am confident that it shall not be a day of Tekel (weighed and found wanting), but rather a day of Jeziah - Jezoar (Jehovah delivers the shining one) and he, like the wise, shall shine as the brightness of the firmaments and like him that turn many to righteousness as the stars forever and ever.

He is now at rest but shall yet stand in his lot, whose destiny is known only by Him whose Urim and Thummin (lights and perfections) are with His Holy One.

**Elder R. H. Hale
 Elora, Tennessee**

(Editor's Note: In the year 1948, when I was 16 years of age, I went with my father, the late Elder J.E. Mewborn, Snow Hill, N.C., accompanied by his cousin, Titus G. Mewborn and his son, Ansel C. Mewborn, my cousin and classmate (now a professor of mathematics at the University of North Carolina, Chapel Hill, N.C.) to the Smith River Association, held with Bell Spur Church, near Meadows of Dan, Va. There, we spent the night in the good home of the late Elder Sam Terry, wife and family. At this association we met Elder Joseph Darnall, Cadiz, Kentucky.

The preaching of Elder Darnall has never faded from my memory along with that of the late Elder John A. Martin, Bluefield, West Va. When that association was over, Elder Darnall rode back with us as far as Raleigh, N.C., where he took a bus to Fort Bragg, N.C., to visit one of his sons, stationed at this military base at that time. The wonderful company God gave us in the presence of this gifted man of God (over thirty years ago) stands afresh in my mind today. We can truly say that Elder Hale was wonderfully blessed in writing the obituary of one of the defenders of the cause and faith of God's elect. One of God's true servants has gone home to go no more out.

Elder Darnall was a regular subscriber of this paper, the **Landmark**, and had indicated to me his endorsement of the doctrine contained in the paper, last year, 1978. **J.M.M.**)

FANNIE LEE BURCH WARREN

How sweet and precious are the memories of our dearly beloved sister, Fannie Lee Burch Warren, whom is has pleased our Heavenly Father to remove from our midst. May we be given to bow in humble submission to His holy and righteous will.

Sister Fannie Lee was born August 12, 1893, to Gaston D. and Martha Evans (Burch) Warren and died Saturday afternoon, July 21, 1979, at the Alamance County Hospital, Burlington, N.C. She was nearing her 86th birthday. She was married to Mr. L.W. Warren and to this union were born three sons and four daughters. Her husband and two daughters preceded her in death. Her survivors include two daughters, Mrs. Ruth Richmond of Mebane, N.C., and Mrs. Sarah Almond of Richmond, Va.; three sons, W.G. (Bill) Warren and James T. (Jimmy) Warren both of Mebane and Donald G. Warren of Spruce Pine, N.C. Sixteen grandchildren and three great-grandchildren also are left to mourn her passing.

She was received into the fellowship of Mebane Primitive Baptist Church, Mebane, N.C., August 8, 1937, and was baptized by her pastor, the late Elder T. Floyd Adams. The great love she manifested in her faithfulness to the church, as a member, and her

concern for the welfare of the church, the warmth of her handclasp and sweet smile still lingers, in our memory. She visited other churches and associations both far and near, when she had the opportunity, the last one being the Lower Country Line Association, 1979. Her endurance and determination have strengthened others and especially me. Her walk in life was truly an example. She bore a good name, ever feeling her unworthiness.

After her husband's death in 1942, she was cafeteria manager of Alamance County Schools for many years.

Her funeral was conducted by her beloved pastor, Elder Burch Wray, at Mebane Primitive Baptist Church. Her body was laid to rest by her husband in Oakwood Cemetery, Mebane, N.C. The many memorials and beautiful floral arrangements showed the esteem in which she was held in the hearts of her family and many friends.

We are truly thankful, we hope, for the privilege of having known and loved one whom we held in such high esteem. We feel that her soul and spirit are now resting in the Paradise of God, there to await the second coming of our Lord and Savior Jesus Christ. "Precious is the sight of the Lord is the death of His saints." Psalms 116:15.

Be it resolved that a copy be placed on our church record, a copy be sent to her family, and a copy sent to **Zion's Landmark** for publication.

Done by order of Mebane Primitive Baptist Church, in conference, November 3, 1979.

Written in love and humbleness by one who loved her dearly.

Bessie Gilliam

Elder Burch Wray, Moderator

Victor Walters, Clerk

FRANCES LONG HAWKINS

Sister Frances Long Hawkins was born May 16, 1906, in Person County, N.C., the daughter of the late Charlie and Roxie Long and passed away early in the morning of September 27, 1979, at Hillhaven Convalescent Center, Durham, N.C., after several months of declining health. She married the late Deacon W. Calvin Hawkins on March 30, 1927. Survivors include one daughter, Mrs. Robert M. Moore, Route 2, Hurdle Mills, N.C.; three sisters, Mrs. Caviness Jordan, Cedar Grove, N.C.; Mrs. Burley T. Day and Mrs. Harry Edwards both of Roxboro, N.C.; four grandsons and two great-grandchildren are also left to mourn her passing.

She offered and was received into fellowship of Wheelers Church, Person County, N.C., the second Sunday in July, 1945. It was a most touching experience to this unworthy sinner as she was the most beautiful and unworthy person I had ever seen on that day. The late Elder T. Floyd Adams baptized her, Brother Calvin and myself on the second Sunday in August in the church pool nearby and we had remained so close in the church to these many years through all our joys as well as the tribulations. It was her pleasure to do all she could for the church and prepared the Communion Basket until her health failed. Her life truly bore all characteristics and exemplifications of those so common to the wife of a deacon.

Her funeral was conducted at the church September 28, 1979, by Elder L.P. Martin and her pastor, Elder Burch Wray. Both spoke comfortingly to the large gathering of relatives and friends. Elder Wray's text was the "Great Physician," who has the only cure for sin-sick souls, which she felt to be the chief of sinners. Her body was laid to rest in the Church Cemetery beside her husband to await the second coming of her Lord and Saviour.

The church extends to her loved ones our deepest sympathy and affections, realizing their loss as well as that for the church. Our precious hope is that we will be favored to meet again some sweet day when sabbaths will never end.

Approved in conference at Wheelers' Church this 10th day of November 1979.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

NORA C. ADAMS

The subject of this sketch, Sister Nora C. Adams, was born September 7th, 1883, and passed from this life on July 31, 1979, at the age of 95 years and ten months. She was the third oldest child of nine children; her two older brothers having passed from this life many years ago left the feeling with her family that she was the eldest among them. She was blessed in outliving all her six younger brothers and sisters.

Her mother and father were the late Brother David Henry and Mary Helon Adams of Willow Springs, Wake County, N.C. Her mother and father passed away over thirty years ago. Being afflicted, as the Heavenly Father's children must be in this life, she lived with her sister, Sister Fannie H. Adams, who faithfully looked after her where they lived at their father's old homeplace until her sister's death on September 23, 1970. Then she was most tenderly and affectionately cared for in a special way by Mrs. Layton Holland in her nursing home, Angier, N.C., along with the personal family assistance of her nephew, Mr. Thomas F. Adams, Jr., Raleigh, N.C., until her death this year. It can be truly said that Sister Nora did not lack for the physical necessities of natural life for these two people personally saw that every possible comfort and necessity were provided through the last long years of her life here. We feel that God blessed them with that loving desire, placed in their hearts, to minister unto one of His saints here on earth and, that He will not soon forget their labour of love. 1st Thess. 1:3.

I have heard her brother in the flesh (and we believe in the Spirit) tell many times of her uniting with the church. It was many years ago, according to Elder T. Floyd Adams, that Sister Nora went to their father, a deacon in the church at Willow Springs at that time and said, "Papa, the Lord spoke to me (she told when) and said, go to Willow Springs Church and asked a home with these people." Her father promptly said, "Nora, if that is your desire, I shall see that a way will be provided for you to get to the next meeting and make known your request before the church." This both were enabled to do, and she was unanimously received in the church in full fellowship, being baptized on the fourth Sunday in September, 1912, by the late Elder J.A.T. Jones. Through the many years that followed, not many times did she fail to fill her seat until her last confinement. At the time of her passing she was the oldest member of Willow Springs Church.

At the request of her nieces and nephews, the unworthy writer attempted to hold a memorial service in her memory among the people she loved so dearly on August 2, 1979, after which her mortal body was laid to rest near the final resting place of her mother, father, brother and two sisters in the Willow Springs Church cemetery.

May God always bless, keep anew and fresh in our minds the precious memories of this wonderful family whose worthiness, as members in the body of Christ and good citizens of this community, was a wonderful gift from Him.

Written at the request of Willow Springs Primitive Baptist Church, by,

J. M. Mewborn

INA WOOD

On September 23, 1979, our heavenly father reached down and took from our midst a dear, beloved sister, Ina Wood. Sister Wood was born June 23, 1900, and died on September 23, 1979, making her stay on earth 79 years and 3 months.

She united with the Primitive Baptist Church at Bethsaida, Harnett Co., N.C., on the first Sunday in September, 1943. She remained a true, devoted member, attending regularly as long as her health permitted. Many times she was there when she was sick and we felt that she should have been at home in bed. She was a very dear great aunt of mine by marriage and many times we were blessed to take her many places with us to church which I feel she enjoyed very much. Many of the church members asked me if she

was my mother. She was held in high esteem by her church and all that knew her. She leaves behind to mourn her death, seven beloved children, three sons and four daughters, 19 grandchildren, 20 great-grandchildren, relatives, and a host of friends.

Her funeral was conducted at Rose Funeral Home Chapel, Benson, N.C., with Elder W.C. Noles, her pastor, and Elder T. Allen Johnson officiating. She was laid beneath a beautiful mound of flowers at Devotional Gardens, Dunn, N.C.

The children of Parlie Wood, brother of her late husband, Paul Wood, donated a memorial fund for her (in her memory) to the Church at Bethsaida. This was her request in lieu of flowers. They are David, Verson, P.B., Mrs. Hiram Rose, Mrs. Elsie Knox, and Mrs. Charles Turlington. Also, a niece of hers, Mrs. Mae Ellen, former daughter of Mrs. Florence Johnson, sister of Mrs. Lillie Wood, donated a memorial fund for her which the church also deeply appreciates.

First, be it resolved that the Church at Bethsaida bows in humble submission to the will of God. Second, that a copy of this resolution be sent to the bereaved family, third that a copy be sent to the *Zion's Landmark* for publication, and fourth that a copy be spread on our Church Book.

Done by the order of Bethsaida Church in conference on Saturday before the first Sunday in October, 1979.

**Her niece, Cleo Noles
Elder W.C. Noles, Moderator
Cleo Noles, Church Clerk**

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Memorial, Wayne County, N.C., beginning on Saturday before the fifth Sunday in December, 1979, and will, if the Lord wills, continue through Sunday following.

Memorial Church is located about two miles west from Fremont, N.C. Visitors will turn right, traveling south on U.S. Hwy 117 in Fremont, N.C., just after passing traffic light. Keep straight to church on right hand side of road, as stated about two or three miles.

Elder Walter Barnes was chosen to preach the introductory sermon and Elder Bennie Owens is his alternate.

We wish to extend a warm welcome and invitation to our brethren, sisters and friends, but a special invitation to our ministering brethren.

**J.B. Williams, Union Clerk
225 Braswell Street
Rocky Mount, N.C. 27801**

ANGIER UNION MEETING

The Angier Union Meeting will meet with the Church at Sandy Grove, Johnston County, N.C., the fifth Sunday and Saturday before in December, 1979, the Lord will.

Sandy Grove Church is located about 5 or 6 miles east of Angier, N.C., on the north side of N.C. 210 Hwy.

E. T. Jones was chosen to preach the introductory sermon and Elder S. J. Sauls is his alternate.

We invite brethren of our correspondence, friends and especially our ministering brethren to come and visit with us.

**E. T. Jones, Union Clerk
Route 3
Fuquay-Varina, N.C. 27526**

LOWER COUNTY LINE UNION

The Lower County Line Union was appointed to be held with Helena Church, beginning on Saturday before the fifth Sunday in December, 1979, and will continue, the Lord will, through Sunday following. Elder Wallace Oakley was appointed to preach the introductory sermon and Elder L.P. Martin is his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

University N. C. Library
Chapel Hill, N. C. 27514

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at South West, the Lord willing, beginning on Saturday before the fifth Sunday in December, 1979, and will continue through Sunday following.

South West Church is located on No. 53 Hwy., (Burgaw Highway), about six miles from Jacksonville, N.C.

Elder I. W. Shepherd was chosen to preach the introductory sermon and Elder Furney Wood is his alternate.

A cordial invitation is given to our brethren, friends and believers in the truth with a special invitation to our ministering brethren to come and visit us.

**H. A. Young, Union Clerk
Jacksonville, N.C.**

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Harnett Church, Sampson County, N.C., beginning on Saturday before the fifth Sunday in December, 1979, and will continue through Sunday following, the Lord will.

Elder J. W. Hawkins is appointed to preach the introductory sermon and Elder W. C. Noles is his alternate.

Harnett Church is located about fifteen miles south from Dunn, N.C. Follow U.S. Hwy. 421 (south) to No. 242 in the direction of Salemburg, N.C. Go about two miles to crossroads; turn right, church building is on your right.

A cordial invitation is given to our brethren, friends and believers of the truth with a special invitation for our ministering brethren to visit us.

**Alonzo Barefoot, Union Clerk
Route 1
Newton Grove, N.C. 28366**

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Mill Branch Church, Columbus County, N.C., the fifth Saturday and Sunday in December, 1979. Services will begin, the Lord will, at 11:00 A.M. on Saturday and 10:30 A.M. on Sunday.

Mill Branch Church is located about 3½ miles east of U.S. 701 Hwy., north of Tabor City, N.C. Traveling north on No. 701, take first paved road on right after leaving Business-Bypass Junction. Keep straight to church. If traveling south, turn at Sidney Crossroad to left. Go straight to church, one mile.

We invite our elders along with our brethren and friends to visit and worship with us.

**J. D. Wright, Union Clerk
Tabor City, N.C.**

(P.S. Some may wonder why the union meeting was not held at Pee Dee Church since it was their time to have the union. Hurricane "David" damaged the meetinghouse so badly that repairs could not be made in time to hold the services at old Pee Dee Church. J. D. W.)

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NO. 13

"DEVOTED TO THE CAUSE OF JESUS CHRIST"

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

NOTICE (TO ALL SUBSCRIBERS)

It has come to our attention that a number of you, our regular subscribers, (especially in the state of Texas) may not have received your November, 1979, issue of the **Zion's Landmark**. If you did not receive this particular issue or at any future date when you do not receive your monthly copy, will you please notify me? We will do our best to see that you receive a duplicate or replacement copy.

Thank you,
J. M. Mewborn, Editor

STATEMENT FROM ELDER L. P. MARTIN

Dear Brother Mewborn,

I am sure that you will be surprised to hear from me, but I have, I trust, been led for sometime with a feeling or desire to write you. I am with this letter enclosing a few thoughts that I have penned down on paper. I hope I have been caused to believe them as concerning the truth, as I have been given also to see and understand it.

Please read them and, if it is not in accord with your

feelings, just return the article to me. I assure you in that event there will be no hard feelings on my part. I assure you that it is poorly written. When I was a boy, going to school, back in the mountains of West Virginia and North Carolina, we did not know what a typewriter was, (or at least I did not). I was blessed in getting enough education to know how to spell most ordinary words, but I occasionally hit the wrong (typewriter) key.

The **Zion's Landmark** is much appreciated by me, and I hope that you can continue in the publication of it. I am sure that it is no easy thing to do in the face of all the opposition and everything connected with it. But, I still say, as I wrote you last year, where there is no battle, there is no victory. I feel that we (our people) need the **Landmark**, and I feel that God will continue to bless you in the publishing of it. You certainly have my support and best wishes.

I hope that you and the family are enjoying good health. I am not feeling too well, but hope to be thankful that it is as well with me as it is.

Yours in hope,
(Elder) L. P. Martin
P. O. Box 1954

Roxboro, N.C. 27573

December 1, 1979

ALL THINGS WERE EMBRACED IN THE WISDOM AND FOREKNOWLEDGE OF GOD

It is with a desire in my heart that **God** would bless me to set forth the doctrine that honors His Great and Holy Name, and that which is in accord with the scriptures and is believed by those whom **God** has given to believe it. I want to say that the article which was published in the October, 1979, issue of **Zion's Landmark**, written by Elder Gilbert Beebe, is in accord with what I hope God has caused me to believe. I too believe that everything that has been, is now, or ever will be, was embraced in the wisdom and the foreknowledge of **God**, and it is bringing to pass that which was in His righteous and Holy will. All powers that be were ordained by Him and none of them can or will fail, nor fall short or go beyond that which **God** has decreed to be.

It is recorded in the fifth Psalm, "For thou art not a **God** that hath pleasure in wickedness: neither shall evil dwell with Thee. The foolish shall not stand in Thy sight. Thou hatest all workers of iniquity." Psa. 5:4,5.

God has not sinned, neither will He, for He is Holy, and was not under any law, but it was necessary for sin to enter in, that the wisdom of **God** and the power of **God** be made manifest. **God** made everything **He** needed and **He** needed everything that **He** made. Before **God** made man, **He** made the crooked serpent which is the devil. In the wisdom of **God** it was needful for man to fall and the reason he fell was because **God** did not give him strength to stand. **God** was not disappointed in the fall of man, but **His** purpose would have been defeated had he not have fallen. The apostle Paul declared that "**Christ**" was a **Lamb** without blemish and without spot: who verily was foreordained before the foundation of the world but was manifested in these last times for you, who by **Him** do believe in **God** who raised **Him** from the dead, and gave **Him** Glory, that your faith and hope might be in **God**." 1st Peter 1:19, 20. This was all necessary. Had man not have fallen he would not have needed the **Saviour**. So, it was necessary that sin enter into the world, that **God's** love and power be made manifest to **His** (elect) children, whom **God** said **He** loved before the world was.

God is a **God** of love and **He** also is a **God** of hate. The wisdom of **God** embraced the works of satan. **God** hates satan and sin. **God** made that which **He** hates, that he might show His power over them (satan and

sin) and manifest His love to His chosen. It is written, "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Prov. 16:4. I would confess to **God** and to all that I am a vile sinner, and I believe everyone who loves **God** hates the sin that is in themselves, but, sometimes, we are given, if not deceived, to hope that our sins are covered by the blood of **Jesus Christ**, and that covering is without works on our part or based upon any choice that we might have made. The doctrine that **God** is Sovereign over all things and at all times has stood and will stand till time shall be no more, and by reason of this blessed assurance, we feel a joy in our hearts that is "unspeakable and full of joy." 1st Peter 1:8.

The origin of sin has been, and is even now, a much discussed issue among our people. These discussions have brought about many heated conversations and, sometimes, even hurt feelings. Dear Brethren, and to all who love **Zion**, I say in humbleness and in the fear of **God** who doeth all things well (and would pray, if I could), that **He** would cause us all to accept the undeniable truth that sin entered into the world according to, and by reason of, the wisdom and foreknowledge of **God**, and that by means before ordained by **Him**, and that was also embraced in the eternal thought of **God**, who works all things according to His own will, in Heaven and in earth, and none can say unto **Him**, What doest Thou? Dan. 4:35.

It is the desire of this poor sinner that **God** would keep us all at each others' feet, and that we will be given to look over each other in love and in sweet fellowship. I am glad, I trust, that **God** will ever keep me, as **He** has so far, and that it will not hurt my feelings when the brethren do not agree with me on certain matters. As I see it, we all have a right to our views. May **God** ever keep us feeling so.

What I have written has, I hope, been in love, with no desire to hurt anyone's feelings. It is the truth to me, and may **God** keep me believing it. Our hope is founded on the sure foundation, that we were embraced in the love of **God** from all eternity in that number that Paul said, "All things are for your sakes." II Cor. 4:15.

I have been (for thirty-eight years) trying to contend for the doctrine that we, as a people, have been blessed to believe. The journey has not been easy, but I have been kept so far in such a wonderful way that I am not ashamed of what I have been made to believe is the truth, (as I have stated above), nor am I ashamed

of you, the children of the most High God.

I am getting along in years now, feeling according to nature that I will not be here many more years. Sometimes, I long to leave this battlefield, where floods and fury roam, and yet, sometimes, I fear that in death, I may fear and tremble and even deny the God and the doctrine I feel I love so much. At other times I am saying, "Come, welcome, death, I'll gladly go with thee." But, I believe that whatever your and my destination will be was embraced in the perfect wisdom and foreknowledge of God before time began.

May the love and mercy of God rest and abide with us now and forever is my desire.

(Elder) L. P. Martin
Roxboro, N.C. 27573
December 1, 1979

ELDER DANIEL PARKER'S STAND ON DOCTRINE 150 YEARS AGO

Dear Brother Mewborn,

We have thought of you and your family many times since we last saw you in North Carolina in 1977. We sincerely hope this finds you and yours (all) doing well. Please give our love to your wife and children. It is our hope that the Lord will be willing by favoring us to visit at least one meeting in North Carolina next year (1980).

I am sending you an article, by Elder Daniel Parker, written by him in 1829, which was in true harmony with the **Union Association of Texas** when constituted, and has continued to be believed and upheld by us ever since, the same now as in the beginning, when the association was founded 140 years ago. These papers have been handed down, preserved and kept in the possession of our family, for many, many, years.

We hope that you can visit us again sometime as you were favored to do four years ago, 1975, as I recall.

The Lord continues to favor us with good meetings. We hope we are made thankful for the gifts of Elder Neel Luce and Elder Wade Johnson. Brother Wade continues to get better all the time. I just hope that we are made thankful for the gift (in Christ Jesus), giving praise to the Giver and not to man.

The enclosed check is for a renewal of the paper for one year and you may use the balance as you see fit.

Your humble brother, I trust, in hope,
M. Elwood Spell
21014 Hufsmith Kohrville Road

Tomball, Texas 77375

November 12, 1979

SALVATION

A few plain remarks on the depraved, corrupt state of man, the conversion of the soul, acting faith upon divine testimony, and Salvation by grace.

The subject before us, includes almost everything on the subject of the Christian religion. I can at this time say but a few things, comparatively speaking, with the greatness of the subject. These few things, although revealed in the Bible, may have, as yet, measurably escaped the notice of many of God's little children. These different points stand connected or related to each other; that is, a correct knowledge of the one, will show the propriety, necessity and benefit of the other, particularly if we will begin right end foremost: as I design but short remarks, I shall not pretend to produce the scriptural evidences; should any part be disputed or denied, the testimony, on application shall be produced, or I will confess that I am in an error on that point.

A correct knowledge of the depraved, corrupt state of man, is one of the main keys to unlock the whole mystery. So far as we lack on that point, we are sure to err on every other. In order to understand this interesting point, we will examine what man was in his innocent, perfect created state. He was very good -- he was in the image and likeness of God, and a figure of Christ. But was he a spiritual being? He was not. Was he prepared to worship God, his Creator, in Spirit and in truth, and to see, understand and enjoy God in His spiritual kingdom? He certainly was not.

Now critics, do your best, but be honest and fair. If you can defeat me on this ground, you will gain a victory. I pledge myself to maintain that Adam in his created state, was but created matter, natural and not spiritual, (he being in the image and likeness of God, is another point to which I am ready to answer when called on) -- that he never could have enjoyed God in His spiritual habitation, without being exalted from his (first) created state, and that Adam was not created fit for the spiritual heaven, because he was natural and not spiritual, and that he was not created fit for hell, (the lower regions) because he was good, and no transgressor; a being that could be corrupted, but was not corrupted by his Creator (at first in his creation), nor any thing which had proceeded from the perfection

of his Creator.

I know that much depends on the position which I have now taken. If I am wrong, no doubt, but my opponents will prove the fact; but, if I have truth on my side, Mr. Campbell's plan, with every particle of the Arminian spirit or principle of works, will fall to where it belongs; for if I am correct, "Adam," even from his good, (first) created state, could never have enjoyed the benefits of God in His spiritual kingdom without a change, which would have required the work of God as the Spirit, to have performed; and should this be the fact, we can certainly see the great necessity of the work of the divine spirit upon the hearts of fallen, corrupt beings, in order to fit them for the kingdom of God, or to enjoy God in His spiritual kingdom; and should this have been the situation of man in his created, happy state, what can be his situation in his fallen, corrupt state, while an essential point of inquiry is presented to our view. **Was it a natural, created cause which caused man to sin, or was the cause of sin of a spiritual character of nature?** If the cause of sin was natural or created, then natural or created power may probably cope with it; but, if it is a fact that the corrupting influence which caused man to sin be of a spiritual quality or nature, then man or any created power will be found unable to rescue him from its power; but the question now is, what is man in his fallen, corrupt state? **A sinner! a sinner!**, all agree. I ask, is this all that is to be said on this point of inquiry?

And what kind of a sinner is he? Is not man in a captured state, as well as in a sinful state? And is he not partaker of a sinful heart? And is he not partaker of a spiritual quality which he did not possess in his good, created state, and which he did not receive from God, his Creator? If these be facts, which cannot be denied, we shall then find man not only a sinner against God, but also a captive subject of the power of darkness, not in person only, but also in spirit, nature and heart; and thus man, who was created a good, natural being, has become a subject of spiritual wickedness, and a sinner against God, under the curse of a holy, just and good law; and if man in his innocent state were not in a prepared situation to enjoy God in His spiritual kingdom, not vested with power to make himself spiritual, what shall we say of him in his captured, sinful state? Is it reasonable or scriptural to believe, that man in his fallen situation, can deliver himself from the power of darkness, or spiritual

wickedness, and make himself spiritual, fit for the enjoyment of God in His spiritual kingdom, even taking into view, all that the Saviour has done for man's salvation, where is man's will to obey, and his power to perform? Man at first was but natural -- he (in the fall) has now become corrupt and depraved in every part, and more than that, he is led captive by the devil at his will, he is carnal, sold under sin. All that the Saviour has done in the work of redemption, (as to the atoning sacrifice offered), never has, neither was it ever designed to make man's fallen nature any better, nor place it in his power to change his own heart; but to open the way by which the power of God in the reign of grace could be extended to the salvation of lost sinners to the glory of His divine perfection; and again, sinners are completely under the influence of the carnal mind, which carnal mind God never intends to convert, neither does God intend to make a good heart out of a bad one, but God purposes to save His children from the power and corruption of the carnal mind, and give them a new heart, one disposed to love and serve Him. Thus, God makes good men out of bad men, not by converting the carnal mind, but by subduing it; nor by making a good heart out of a bad one, but by taking away the bad one, and giving (in exchange) a good or new one. From what is now before us, two interesting facts appear; the one is that man, in his fallen state, is not fit for the kingdom of God; the other is that the change necessary cannot be made by any thing which he can do, but that it is the Lord who fits men for salvation or the enjoyment of Himself; and now the question is, how is the soul converted, by the will and power of man, or by the power of God? If by the will and power of God, it is high time that they will be engaged in prayer to God that He would do that for them which they cannot do for themselves. The fact is, as man is not fit for heaven, he must either be converted or changed, or he will never enjoy it, and God or man has that to do. The serpent was the influential cause which changed man from a good to a bad state; and I conclude that it is God who changed man from a bad to a good state. Thus, **the conversion of the soul** is a change from nature to grace.

The acting of faith upon divine testimony is either the act of the will and power of fallen, corrupted mortals, or it is the work of God by His Spirit in the soul of man. If it be the act of dead, corrupted sinners, then it is not the work of the Spirit that quickens and makes

alive, but the sinner can act while dead, quicken and make himself alive; (this would be strange doctrine), while corrupt, human nature would act above itself, become converted to God, and the "carnal mind" become subject to the law of God, which the scripture says cannot be; and the question is, would our religion be of a spiritual or a natural quality? If spiritual, how come it so? If but natural, what good would it do us in eternity? -- But, if faith be the Lord's work upon the soul of man, we can then understand the thing. It is the Spirit that quickeneth the soul (not the carnal mind) that is or was dead and makes it alive; it can then feel and act, and is made partaker of a Spiritual or divine quality, susceptible of divine testimony, when applied to its case; the soul, even after being made alive, cannot apply the benefits of Christ to its case, although it may hear, feel, taste, and see the divine testimony every day. It can apply the threats, woes and curses against the rebellious sinner to its case, feel a weight of guilt, and acknowledge the justice of God's condemnation; but unless the Spirit of God applies the benefits of the Saviour, the man or woman will die in despair, even with the Bible being held in their hand. Thus, it is the work of the Spirit to bring the soul to hunger and thirst after righteousness, and then to apply the divine testimony of salvation by grace, which is so well suited to the sinner's case, that he glorifies God for it and does not wish the only way or design of God's salvation changed; when the divine application is made, the soul acts faith in God the Saviour, because the grace of God acts in it; and thus the child of grace will say, "the Lord hath wrought all our works in us." Isa. 26:12. This looks like Salvation by Grace. The dead is made to hear the voice of the Son of God and live.

The corrupted, lost sinner is made partaker of the divine nature. The prisoner is sent forth out of the pit wherein there is no water -- the soul is saved from the love of sin to the love of holiness, delivered from the power of darkness, and translated into the Kingdom of God's dear Son; saved from the curses of the divine law to the promise of eternal life and immortal glory; saved from the fears of hell to the hope of heaven, and from a state of poverty with the company of wicked men, to an inheritance among them that are sanctified, and to the company of saints; saved from delightful, practical wickedness to practice holiness (by the walk of faith) in the fear of God with delight of heart; saved from a dependance on themselves for salvation to a

holy reliance on God, their Friend and Saviour, and from a principle of fear, which sometimes drives to moral duties, to a principle of love which stimulates to passive acts of obedience; saved from the sting of death and strength of the law to a Seal of the Holy Spirit of Promise, securing them sufficiently that they shall finally triumph over death, hell and the grave, and that their enemies who have tormented them, shall finally be conquered, brought under their feet, and punished with an everlasting destruction; -- and it will not be long ye dear saints, before your corrupt bodies will be saved from the grave -- join the general assembly above, united with the church of the first born, to praise God and the Lamb forever and ever for redemption and salvation by grace, where you will be eternally saved from wicked men, the devil and his angels, and from your own corrupt, wicked nature which so much troubles you now. Oh! but an enemy of truth will not rejoice in the glorious doctrine of salvation by grace, love this (God's) doctrine, speak of its wonders, to the glory of God, its author, who has converted their souls from the power of satan's corrupting iniquity, giving them a living faith that works by love, and secured them by the reigning power of grace to an everlasting salvation.

(Elder) Daniel Parker
CHURCH ADVOCATE - 1829

WHO WAS ELDER DANIEL PARKER?

The sending of the above article for publication in the *Zion's Landmark* by Brother Elwood Spell, Tomball, Texas, is highly appreciated by the editors of this paper, the *Zion's Landmark*, for more than one reason. They are as follows, viz:

First, to our personal knowledge it had not been previously known here that any religious writings of the late Elder Parker were in existence.

Second, the identification of the origin of the above writing verifies the fact that the **CHURCH ADVOCATE**, begun in 1829, published at Vincennes, Indiana, by Elder Daniel Parker, Palestine, Crawford County, Illinois, is the oldest known periodical established by the Primitive, Old School or Predestinarian Baptists in the United States of America, despite current claims made by other periodicals among those calling themselves by this same name. The motto of this paper was, "**TRUTH IS POWERFUL.**"

Elder Daniel Parker was a pioneer preacher, and

through his ministry came the establishing of the "first non-Catholic Church in Texas" (still in existence today and located about two miles from Elkhart, Texas), called **Pilgrim Church**. No other church organization (other than Catholic), located west of the Mississippi River, can claim such an historical distinction. Likewise, through the divine blessing of God through this man, Elder Daniel Parker, came the establishing of the oldest association in the State of Texas, as well as any west of the Mississippi River (still in existence today). This is the **Union Association** composed of several churches in eastern Texas.

Perhaps, some of our readers would be interested in knowing a little of the background and historical importance surrounding the life of Elder Parker. Also, it is my own desire to leave something on record at this time (in connection with the above article) pertaining to the life of one of God's truly-called servants.

History has recorded that as far back as 1803, the American people took an interest in an area of what was then known as the country of Mexico (and now the State of Texas) and started settling there. The drive of Americans began in earnest because of Moses Austin, who was born in Connecticut in 1761. In 1820 he petitioned the Spanish authorities for a grant of land and stated that he would move 300 families into the area. Austin, like the established religion of Mexico and her parent (mother) country, Spain, was strictly Roman Catholic. He had been a Spanish subject in the state of Missouri. He had no trouble in getting his grant of land and his petition was readily approved.

Moses Austin died in 1820 and his son, Stephen, carried out his father's plan. In 1820 he and a small group of settlers established the first organized Anglo-Saxon settlement in Mexico and what is now known as the State of Texas. This settlement was at Washington, on the Brazos River, 50 miles Northwest of present day Houston. In 1823 Austin established the San Felipe de Austin Colony in present day Austin County as the County's seat of government. From 1821 to 1836 the number of settlers grew to about 30,000, and were mostly Americans.

Following the above venture or attempt at settlement of Stephen Austin came another settler, Daniel Parker. His was the second permanent settlement in the territory. Daniel Parker was born on a farm near Culpepper, Virginia, the area where the flames of Baptist persecution had raged so furiously by the Royal

(Crown) government of England in the 18th century, prior to the American Revolution. Daniel Parker was the first child of John and Sarah White Parker. John Parker, the father of Daniel, likewise was a Baptist minister, and John's father, (Daniel's Grandfather), likewise had the same name, (as a minister), who fled England during religious persecution of the 17th and early 18th centuries, coming to America for the privilege of freedom of worship. Thus, Daniel Parker came out of a lineage of forebears who knew the meaning of gospel truth and the accompanying afflictions and trials that have surrounded it since ancient time.

When Daniel Parker was a small child, the family (hungering for spiritual and natural opportunity, yet not knowing the will of God in their behalf) moved to Georgia. Daniel Parker professed a hope in Christ and was baptized by Elder Moses Sanders into fellowship of the Nail Creek Baptist Church in Franklin County, (Georgia). This was January, 1802. (Nail Creek Church is still in existence today, so I am informed, and sided with the Missionary Baptists in the division of 1832-1840.)

Daniel Parker married Patsy Dickerson on March 11, 1802. Six sons and five daughters completed his family.

The Nail Creek Baptist Church licensed Daniel Parker to preach in 1803. Later that year, Daniel Parker moved his family to Dickerson County, Tennessee, and filed his membership with Trumbull Church. He continued to exercise his gift. He was set aside to the full work of the gospel ministry by this church on May 20, 1806.

Very soon after Daniel Parker's ordination, he moved to Sumner County, Tennessee, and placed his membership with Bledsoe Creek Church on July 25, 1807. He began his pastoral work and was soon known as one of the leaders in the Concord Association. During this time Daniel Parker had some poor land with no improvements. He made his living by farming.

On November 22, 1817, Elder Parker resigned as pastor of the Bledsoe Church and moved his family in December of 1817. He filed his membership with the Lamotte Church, Crawford County, Illinois.

Daniel Parker was blessed in continuing his ministry and was elected as State Senator in Illinois in 1822. His greatest contribution was as a leader against the slavery question in Illinois. John Cody, in the "Baptist

Church in Indiana," lists 18 Baptist associations that were influenced by Daniel Parker in Indiana.

In the summer of 1832 Elder Daniel Parker came to the Mexican province (now Texas) to try to get permission to establish churches there. The Mexican law forbade the establishment of so-called protestant churches. Elder Parker felt that he was directed by the Lord in a definite sense in this direction. He said, "**I WAS DIRECTED BY A MAP WHICH I SAW PLAINLY AS I SEE THE SUN WITH THE NAKED EYE.**"

The invisible map had shown him the way to Texas and he dared not disobey. Every step of the way from Culpepper, Va., through Georgia, Tennessee and Illinois, was in the foreordination of God to lead him on his last and final journey as one of America's valiant pioneer preachers into the "Lone Star State."

So, Elder Parker journeyed to San Antonio and laid his intentions before the Mexican Governor. (Let us remember at this time the territory was México.) His request was denied. This mild mannered, backwoods preacher appealed to the Governor again. During their conversation the Governor gave Elder Parker the tool which allowed him to get around the Mexican government to carry out his intentions. The Governor said no church except Roman Catholic can be established in Texas Territory. The Governor said, however, that the Mexican government had no intention of molesting churches already established.

The Mexican Governor, no doubt, considered the matter closed, and grossly under estimated this preacher and his devotion to **the Cause and the God** he served.

Determined not to give up, still following (by faith) the map shown to him by the Holy Ghost, as mentioned above, he applied for a land grant with Stephen F. Austin. At this time he was 52 years of age, his wife was 41 years of age and they had six sons and five daughters. Elder Parker was granted 4,428 acres or one league of land in what is now Madison County, Texas, on April 23, 1833. On the long, hard and rugged journey back to Illinois in his mind the final polarization of this map came into perfect form. Once back at home in Illinois, he set out to establish the **PILGRIM CHURCH**. (The word "Pilgrim" is defined as a wanderer, wayfarer, or one who travels to some desired habitation as a devotee.)

The organization was requested by the Lamotte Regular Baptist Church, where Elder Parker held

membership and was conducted in this church. The organizational meeting took place in Lamotte, Illinois, Crawford County, on July 26, 1833. The following people were charter members: Daniel Parker, Patsy Parker, John Parker, Phebie Parker, Sallie Brown, Julius and Rachel Christy. The church adopted the same Articles of Faith of the Wabash District Primitive Association.

Soon after formal organization Elder Daniel Parker organized this colony of his neighbors and relatives (all homesteaders) to immigrate to Texas to accompany or follow the little band of church members. When the colony started to Texas, it consisted of 25 wagons, mostly ox-drawn. The trip, on a direct line basis, was between 600 and 700 miles. The little church or band of brethren held their meetings on the road as they journeyed on. They never traveled on Sunday, but rested their stock and held regular church services and accompanying conferences.

Once in the given territory of settlement (the grant of land of 4,428 acres of land), they held their first meeting near the present town of Anderson, Grimes County, about 35 miles Southwest of Huntsville. This first meeting was also held some 20 miles Northeast of Austin's first colony, Washington-on-the-Brazos. Having successfully reached, as what they, perhaps, felt was the "promised land," the constituents of the group desired to split up or scatter into smaller groups for the purpose of their own personal convenience of settlement. They agreed among themselves that the largest number of members would hold onto the church (record) book, in order to preserve the existence of the church in the wilderness country to the Glory of God, also remembering the Mexican Governor's requirement that only established churches could remain (lawfully) in the territory.

At this point the "arm" church went on up the Navasota River, some 90 to 100 miles and built Fort Parker and their homes enclosed thereabout. Fort Parker was destroyed by about 500 Commanche and Kiowa Indian Warriors on May 18th, 1836, in what was one of the most cruel, brutal (barbaric) Indian massacres ever to take place in the recorded history of the United States of American in frontier days. A complete description of this Indian attack and massacre was published in the February 1, 1973, issue of **Zion's Landmark**. (For the benefit of those subscribers who have never read it, we may republish it

again at an early date, if enough interest is made manifest to that end.) In this massacre a number of the Parker family was murdered, tortured for days, severely wounded and encountered human suffering (beyond the description of human words) in this awful attack. One's mind is lead immediately to the 11th chapter of Hebrews, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the word was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Hebs. 11:36-38. The above quoted scripture vividly depicts or describes in a perfect manner what took place in that massacre. One would have to read this portion of the "Parker" narrative in order to fully appreciate what they suffered and endured in helping to establish then what is known as the great state of Texas today. The main or original body (the one holding the church book, Elder Parker was in this group) travelled some 75 miles Northeast to build Fort Brown on San Pedro Creek, a few miles east of the Town of Grapeland of today. Elder Parker was careful to obey the law of the Mexican Government by not establishing new churches, but sending out "arms" of the mother church.

It was the establishing of these "arm churches" that led to the formal organization of the "Union Association of Texas," the oldest Baptist association (of any description) to ever be established in the State of Texas, as well as any west of the Mississippi River. It was on October 11, 1940, (second weekend) that four churches by their representatives met with the church at Hopewell, near Douglas, in Nacdoches County, in the Republic of Texas and formed the "Union Association." The other three churches in the organizational meeting were "Pilgrim," "Mount Pleasant," and "Boggy Bayou." The churches were wide apart. The Church at "Boggy Bayou," in the State of Louisiana, was about 300 miles off, and as other churches were added, some even west of the Colorado River, they were 500 miles off from the place of the first meeting. Messengers to the annual sessions, bearing their epistles of love, had frequently to stake or hobble their horses and spread their blankets on the ground for a bed at night, with the starry Heavens for a covering, trusting in God to protect them from their

savage foes, the Indians, and the wild beasts of the area. The Indians were numerous and hostile in many parts of Texas (then Mexico) at that time. Many were the trials and sufferings of the faithful in establishing, as far as in them lay, the true church in that wilderness land; yet they went through all with patience, and esteemed their hardships light when compared with the martyrs of old.

Yes, it was that invisible "Map" which Elder Daniel Parker saw plainly by the revelation of the Holy Ghost "as the sun with the naked eye" that was a beginning contributor to the existence of the second largest state in the union today. Let it ever be remembered, as expressed so vividly by Elder Bennie Roberts in his article published in the October, 1979, (recent) issue of *Zion's Landmark*, that the route of this "Map" was rugged, indeed, for those who travelled the winding road from old England, northern Virginia, through Georgia, Tennessee, Illinois, to a "promised land."

Elder Roberts said, "The name, **Old School**, is completely harmonious to the true antiquity of the Baptists, as it is found in Matthew 3rd Chapter, and to the chambers of tortures, theaters of Lions, prisons, the burning stake -- it is a trail, indeed, a trail of blood with consumption often in eternal deliverance."

The Old Pilgrim Church today is alive still holding regular services in each month with Elder U. V. Wallace, Ft. Worth, Texas, pastor, and Sister Marjorie Whitescarver, Palestine, Texas, as clerk. Likewise, the Union Association is also alive and held its 140th annual session on the second weekend in October, 1979, (the same as when organized in 1840), with Elder Neel Luce, Kemp, Texas, as moderator and Brother Hubert L. Boyd, Athens, Texas, as Clerk.

To your editor's personal knowledge only one other group or body of believers among the Primitive, Old School or Predestinarian Baptist faith has ever travelled or journeyed more geographical miles while in an organized church capacity since the days of the children of Israel. This is the **Welsh Tract Church**, near Newark, Delaware. This church is still in existence today and was organized in 1701, in Wales. It is the only American Baptist Church that was regularly organized in Europe before emigrating to this country on the above date. This body crossed the briney-deep (through ocean storms) on a ship while the **Pilgrim** body travelled 700 miles in a wilderness infested with serpents, wild beasts, hostile Indians, and oftentimes

an unfavorable environment not conducive to the survival of women and small children. We must remember that God spake by the mouth of the Apostle and said, "If God be for us, who can be against us?" Roms. 8:31. Literally or geographically speaking, these churches actually moved (as one body) while here in time from one place to another, but in their hearts was an **unmovable faith** that by its own eye had beheld "a kingdom which cannot be moved," (Hebs. 12:28) and which "the God of Heaven set up that shall never be destroyed." Daniel 2:44.

In closing this article there is within us (what we hope is) the spirit of gratefulness to our God in blessing Brother Spell with the desire to share the sound doctrinal views of one of the patriarchs of old, Elder Daniel Parker, with the readers and subscribers of **Zion's Landmark**.

Humbly submitted,
J. M. Mewborn

A CONTENDER OF THE FAITH

Dear Elder Mewborn,

Please renew my **Zion's Landmark** subscription for two more years. You may use the remaining portion as your best judgment directs in behalf of the paper.

I would like for you to know that I am one that appreciates your continued efforts in seeing that the Primitive Baptists have a paper today that publishes sound doctrine, a witness to the truth as it is in Christ Jesus.

My sincere love to you and your family, from one, if not deceived, who loves the truth.

Sincerely yours,
Betty B. (Mrs. Howard) West
Route 7, Box 299
Goldsboro, N.C. 27530
August 2, 1979

FEBRUARY, 1975, ISSUE OF LANDMARK OUTSTANDING

Dear Elder Mewborn,

I have just finished reading the February, 1975, issue of **Zion's Landmark**. I enjoyed the entire issue very much, especially the article by Elder Lynwood Jacobs, Orange, Texas, that was written in reply to Elder W. W. Hudson's request.

Enclosed you will find a check for \$10.00 to cover two years' subscription to **Zion's Landmark**.

I would like very much to obtain an extra copy of this February, 1975, issue of the **Zion's Landmark** because of the republication of the article on Absolute Predestination by the late Elder Gilbert Beebe, who in life resided in the State of New York. In this excellent article I feel to say that the truth, as it is in Christ Jesus, is wonderfully told. This truth is what I hope I believe, and it is my bread and drink as I travel through this dreary land. Save for the gentle dew droppings that come directly from on high, we would have long since perished.

Sincerely yours,
Hallie Taylor
Route 6, Box 1
Fayette, Alabama 35555
July 21, 1979

TELLS OF GOOD MEETING

Dear Brother Mewborn, (My precious brother in Christ),

I hope that I can call you my brother for I feel so unworthy of myself. I hope these few lines will find you and your family well. I have not been well of late. The doctors have performed several surgeries and I expect major surgery soon.

God has blessed us to have some good meetings recently, but I have never been to a meeting like the one we had at Little Hope Church, Huntington, Texas, last weekend. This meeting was a Landmark. I have never felt such freedom or heard the preaching brethren blessed in speaking in such a way of the freedom in Jesus Christ, as was manifested in this meeting. Brother Mewborn, you know, even though one is blessed with the hope of being a child of God, unless it has been revealed to him that he is free from the Law of Sin and Death, he is just as much in bondage, as he would be, if he was still under that law. "If the Son, therefore, shall make you free, ye shall be free indeed." John 8:36.

"Where no law is, there is no transgression." Roms. 4:15. "By the law is the knowledge of sin." Roms. 3:20. The Apostle Paul said, "I had not known sin, but by the law: for I had not known lust except the law had said, "Thou shalt not covet." Roms. 7:7. Brother Mewborn, the way up is down; "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. But, "**CHRIST IS THE END OF THE LAW** for righteousness to every one that believeth."

Roms. 10:4. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" Roms. 10:14. If we are blessed or are given anything pertaining to THE TRUTH as it is in Christ Jesus, it is because it has been revealed unto us. If we have anything, we have a **REVEALED** religion. There is not any man who can say of a truth that He is God except it be revealed unto Him by the Holy Spirit. You, neither I, nor anyone else, can reveal anything to the brethren. "The righteousness of God **IS REVEALED** from faith to faith." Roms. 1:17.

The reason I said, "The way up is down," is because the law brings us down and condemns us. It takes us down into the very belly of hell where we see ourselves justly condemned in His sight, unable to do anything to deliver ourselves from this fallen state. We do glimpse a little ray of light and also can hope when we read in the scripture, "The Lord's hand is not shortened that it cannot save." Isa. 59:1. God is merciful to poor sinners, surely. "Poor and afflicted, Lord are thine; among the great unfit to shine."

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." II Pet. 3:9. God's church, which is made up of people from every kindred, nation and tongue, is just as secure today (In Christ) as it ever was. Jesus Christ finished the work that His Father gave Him to do. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. He fulfilled the law to this extent, suffered, bled and died on the cross and was laid in Joseph's new tomb. He laid in the heart of the earth for three days and nights and then He arose for the justification of His people. He did that which they could not do for themselves. The scripture tells us what this is. "By Him all that believe are justified from all things, from which they could not be justified by the law of Moses." Acts 14:39. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." II Cor. 5:21.

Brother Mewborn, I know that I am unworthy to call upon the great name of Israel's God, but Oh how good it was to receive a few crumbs from the Master's table. I truly believe that I was blessed in receiving these few crumbs last weekend at that meeting. Sweet love and fellowship abounded. Elder V. B. Linn was blessed in

preaching the introductory sermon and the theme that rang throughout his entire discourse was **LOVE** with Jesus Christ being the chief cornerstone.

It is recorded in Eccl. 3:14, "I know that, whatsoever God doeth, it shall be forever, nothing can be put to it, nor anything taken from it: and God doeth it, etc." Also it is recorded, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. Also, "In hope of eternal life, which God, that cannot lie, promised before the world began." Tit. 1:2. Again, "Also the strength of Israel (God) will not lie nor repent: for He is not a man, that He should repent." 1st Sam. 15:29. "For there is no power but of God." Roms. 13:1. What is the summation of all of the above scriptures and what do they tell me? What do they show that God is? We have just said that what He has done is forever, He changes not, He cannot lie, nor repent, and there is no power except His. **ANSWER** - that God is **absolutely sovereign in all things!** "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, What doest thou?" Dan. 4:35. Some may say what I have written are just vain words, but God knoweth that they are from my heart.

In conclusion, may I say that great is God's mercy and love toward his people. There are many promises recorded throughout the scripture that God will never forsake His people even unto the end of the world. We cannot find words to thank God for the many blessings we have received at His great Hand. It is He who gave us life and breath and all things (Acts 17:25) and hath established our goings. Psa. 40:2. He hath directed all our ways "under the whole heaven, and His lightning unto the ends of the earth." Job. 37:3. All things shall praise Him, even the wrath of man and the remainder (of wrath) He hath restrained. Psa. 76:10.

Brother Mewborn, I know that I have been very lengthy in this writing, but my cup runneth over. I hope you will be blessed to overlook my errors and charge all of them to me. We love you for Christ's sake, we hope, with a perfect love. May God bless you to ever contend for the faith once delivered to the saints is my little hope.

From a very little one, if one at all,
(Elder) U. V. Wallace
3514 Oscar Avenue
Fort Worth, Texas 76106
October 9, 1979

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(From March, 1979, to November, 1979)

We would like to take this opportunity, as we have done before, to express our heartfelt appreciation to you who have made contributions in this manner for the above cause. If it were not for your assistance, it would be almost impossible to keep the paper in circulation. May we say again that your help is greatly appreciated. May God continue His blessing with us is our hope!
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Willow Springs, N.C. 27592

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EDITORIAL

THE JEWEL OF GREAT PRICE

One thing is certainly emphasized throughout the scripture -- that real, true wealth is found only in Christ. Real, true (spiritual) wealth is not to be compared with carnal things like silver and gold, nor things like earthly honors, nor things like earthly wealth and earthly possessions. True riches are spiritual, "That in everything ye are enriched by Him." 1st Cor. 1:5. True riches are found in Christ and in Him alone. That is the emphasis throughout the whole scripture. All other wealth is temporal and it is consumed with the using thereof. This kind of wealth carries with it a selfish craving, always wanting more of the (natural, carnal) things that perish. That is the kind of wealth that the world pursues, that is of great pomp and show-off. If Christ had come with emphasis on that kind of wealth, the world would have received Him, but to the contrary His wealth was inward, spiritual and Holy (having a hidden quality) that the world knows nothing of and cares nothing about. The riches Christ had to give were far greater than silver and gold. Peter and John, when they were told of the poor cripple who had been in this condition from his birth and who lay begging for little gifts from the crowd, were blest to render wealth that the world cannot produce. Peter said, "Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, Rise up and walk." Acts 3:6. Notice that it was in the Name of Jesus Christ of Nazereth. That is where the power is. Some of the people were ready to give Peter great honor for it, but

he informed them that they were only men like unto them who were subject to passions (like them) and deserved no praise whatever. This poor cripple (who is a type of the church) leaped up and walked into the temple, praising God, for he, not like those worldly people, knew where the blessing came from. He wanted to praise God. Peter told them that this great miracle was done not by him, but by the **One** whom they denied and had Him killed, and desired that a murderer be released instead. He told them that they killed the Prince of Life, whom God had raised from the dead.

Eccl. 7:2 records, "It is better to go to the house of mourning, than to go to the house of feasting." That is one of the great blessings of this Jewel of Great Price. This is the house of mourning where the Lord's people assemble. This is a portion of that great host that John saw that had come up through great tribulation, and that had been made white by the blood of this Jewel of Great Price. Matt. 5:4 reads, "Blessed are they that mourn, for they shall be comforted." This is the true church. Here they are being blest with the WILL, but not with the DO. John Newton in his Hymn No. 159, Gobles' Selections, verse 7, is blest with only the WILL, for he writes,

"By nature prone to ill,
Till thine appointed time;
I was as destitute of will
As now I am of power."

Here, he is being blest to mourn at the house of mourning, but Matthew says, "Blessed is he that mourns, for he shall be comforted." John Newton was blest with the DO in his hymn, "Amazing Grace." Here, he was blest with the DO for sure. He was truly comforted to write such beautiful expressions of how this Jewel of Great Price had comforted him.

First, he was blest to mourn; then he was blest to rejoice. In this house of mourning preparation of the heart is made. The WILL is given. Just as sure as the Lord causes one to mourn, it is just that certain he will also be comforted, but it is to the house of mourning and not to the house of feasting. They are rejoicing in the first man, the outer man. There, it is hard for them to get enough of these riches that perisheth, but when this Jewel of Great Price manifests Himself, the house of feasting has no more pleasure in it for one of these little ones.

When the Lord Jesus Christ was born of the Virgin Mary in the little place called Bethlehem, it was said, "there was no room for them in the inn." Luke 2:7.

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There was room for them around a manger nearby, however. The "manger" typifies the circumcised heart of God's people where Jesus is. Here, again, we have the significance of the house of feasting as compared to the house of mourning. It was around this manger that "wise men opened their treasures (their hearts had been opened) of gold (faith), frankincense (purification and sanctification of all surroundings) and myrrh (sweet smell beyond words of description) unto Him." Here in this blessed house of mourning is where true prayer comes unto Him from the hearts of His humble people. Unless and until we are placed in the house of mourning it will be as one of old has said,

"Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration
Dearer to God are the prayers of the poor."

This house of mourning was manifested in Jesus while in the Garden of Gethsemane when He fell on His face and prayed, saying, "O my Father, if it be possible, let this cup pass from me: Nevertheless, not as I will, but as thou wilt." Matt. 26:39. He came back to His disciples and found them asleep. Even though their Master, who had become so poor for their sakes, was soon to face Pilate and His crucifiers. They (Pilate and Jesus' crucifiers) were in the house of feasting (in carnality) while their Master was in the house of mourning. When Jesus was there before the council, some even spit in his face, and some even smote Him with the palms of their hands. Jesus was in the house of mourning while they were feasting in carnality in their house of feasting. Look how poor He did become for His bride's sake! Even in this hour of mourning His disciple, Peter, denied Him three times while he was in carnality in the house of feasting, but when he was blest to be in the house of mourning, he (Peter) went out and wept bitterly. See Matt. 26:75.

This Jewel of Great Price lived in this house of mourning, the Rose among thorns, and in death He had to suffer the poverty and shame of a crown of thorns upon His head and they mocked Him. O such great poverty did He suffer that His little ones might be made rich in Him! Even in His death He had to suffer such humility and poverty as to have to die, hanging between two thieves. "He made his grave with the wicked, and with the rich in his death." Isa. 53:9. In all this He was in the house of mourning, and His persecutors were in the house feasting. Here, he had to suffer such poverty as to say, "My God, My God, why hast thou

forsaken me?" O the poverty He had to suffer that His little ones might be made rich!

Now, we would give our last dime to help one of our loved ones, but we can go no further than to the grave, but this Jewel of Great Price goes further. Jesus can and does go further, for He said to the thief on the right, "Today shalt thou be with me in Paradise." Luke 23:43. That word **THOU** was referring to the thief's body, for his body was soon to be buried, but Christ was not referring to his **soul** and **spirit** which would live on. Christ is always with His loved ones, and they are with Him, as this scripture makes plain.

There, they (soul and spirit) will remain together in the Paradise of God in Jesus until that day of all days for the Church of God for which Christ had to suffer such great poverty that His bride might be made rich. In 1st Thess 4:14, "Even so them also which sleep in Jesus will God bring with Him." The Apostle Paul in 1st Cor. 15:38 makes it plain about the body that will be raised when he writes, "But God giveth it a body as it hath pleased Him, and to every seed his own body." But in verse 43 in this same chapter he makes it very plain even further, "It is sown a natural body and there is a spiritual body." We are here acquainted with the natural body which is of earth and will go back to the earth, but that (pronoun) **IT** which is used by Paul so many times in that chapter is certainly referring back to the body that is sown. Christ could appear to His disciples after the resurrection with the door closed, and behold He was before them! He appears to His true disciples here (today) in time with the door closed. The souls and spirits that Paul says God will bring with Him will be reunited again with these same bodies when they have been made **spiritual bodies** in the resurrection for flesh and blood cannot inherit eternal life. They will have to made spiritual bodies, but I believe that each little one will be blest to realize (at last in that home) that it is **HE HIMSELF** that has been raised, and will be given to see his Master's face and know Him as He is.

The eternal love that continues between this Jewel of Great Price and these little ones for whom He became so poor will be forever and ever. That corn of wheat that is planted has in it the Seed (Christ) that comes up or will be brought forth on the morning of the great day because the Seed was in the corn of wheat also before the world began. It will then be in a perfect, glorified

state in heaven. May the Lord bless us all to seek for this Jewel of Great Price, and may He be the One for whom we seek by day and beg for by night. That is where this Jewel of Great Price is. He is in the souls and hearts of His little ones here in time, and He will be with them forever in that eternal home, "an house not made with hands, eternal in the heavens." II Cor. 5:1.

In the house of feasting men seek in their carnal minds for wealth that only perishes. It is spelled with five letters - **MONEY**. Timothy said that "the love of money is the root of all evil." 1st Tim. 6:10. In the house of mourning the little ones, whom the Lord has shown true wealth and riches, are blest to seek for one whose Name is spelled with five letters - **JEWEL** of **GREAT PRICE**. Each of these four words is spelled with five letters, but the greatest word in the English language is also spelled with five letters, and that Word is **JESUS**.... "That in everything ye are enriched by Him." 1st Cor. 1:5. Notice that it says "in everything," not just what we think are good things that ye are enriched by Him. The riches come in this house of mourning when down at the feet of Jesus where true love is, and where love is there is also liberty. It is in this house of mourning where one learns that he is totally depraved, lost, and ruined. He does not learn this in the house of feasting. True riches are found only in this house of mourning, for there is where Christ it. Notice again the scripture reads, "Blessed is he that mourns, for he shall be comforted." It does not read - blessed will he be if he mourns, for he is already blest. He is not blest for mourning, but he is blest in the act of mourning, and not for it. He is taken out of the house of feasting and placed in the house of mourning where he is blest with all spiritual blessings and heavenly places in Christ.

In conclusion, the house of feasting is the house of carnality where one seeks wealth that perishes. It is in the house of mourning where true prayer is want to be made. The Lord hears the mourning and cries of His little ones in the house of mourning. Here, the meek, lowly and humble ones are assembled (in the house of mourning) where only true, inward beauty is found. Here is where this **ROSE** that had to live among thorns only is found. Here the **LILY** of the valley and the **ROSE** of Sharon are found. True riches will never be found anywhere except in this house of mourning because here is where true spiritual love is, and that is where spiritual wealth is. This wealth is true wealth. This is wealth that moth and rust cannot corrupt, neither can thieves break through and steal, for the Lord Himself

keeps this wealth. "Worthy is the **Lamb** that was slain to receive power, **AND RICHES**, and wisdom, and strength, and honour, and glory, and blessing." Rev. 5:12. It is given out only in the house of mourning to the ones whom His Father had given Him. James identifies these ones, by saying, "Hearken, my beloved brethren, hath not God chosen the poor of this world **RICH IN FAITH**, heirs of the kingdom which he hath promised to them that love him?" James 2:5.

Geo. A. Fulk August 2, 1978

OBITUARIES, MEMORIALS

ELDER G. J. (JACK) PULLIAM

Our beloved brother, Elder G. J. (Jack) Pulliam, was called from our midst on Monday, July 16, 1979.

Elder Pulliam was a member at Burlington Primitive Baptist Church, Burlington, N.C., having just shortly moved his membership from the Lower Mayo Association prior to the time of his death. His age was seventy-nine (79) years, having preached for nearly thirty years the doctrine of the Triune One God, One Saviour and One Holy Ghost, and Trinity (three in One).

He stood firmly in his belief, never wavering or faltering. He was one who was not ashamed to own his God. Elder Pulliam was known far and near and was well received everywhere he went.

We at Burlington Church and his loved ones everywhere will miss him, but we are made to say, "Thy will be done."

Sleep on dear Brother, until that day when all the Saints shall be gathered together and given to sing God's praise forever and ever.

He is survived by his wife, Mrs. Hallie Pearce Pulliam; six sons, James, Lester, David, Jimmy, Johnny and G. J. Pulliam, Jr.; five brothers, Tommy, Burley, Charlie, Elder Claude Pulliam and Pastor Damus Pulliam; two sisters, Mrs. Cornelia McAdams and Mrs. Annie Kate Harvey; twenty-one grandchildren and thirteen great grandchildren.

The funeral service was held at Harris Funeral Home, Eden, N.C., conducted by Elder J. M. Mewborn, Elder Hugh D. Wray, Elder J. G. Gardner and Elder Gordon Roberts. Burial was at Goodwill Primitive Baptist Church Cemetery, Henry County, Virginia.

It is, therefore, ordered that three copies of this memorial be made, one for the church record, one for the family, and one for publication in *Zion's Landmark*.

Written by order of the church in conference August 4, 1979.

Elder Hugh D. Wray, Pastor and Moderator

Elder H. F. Dagenhart, and

Elder Richard Barham, Committee

(According to information at hand, Elder G. J. (Jack) Pulliam was ordained to the ministry in the year 1930. This period of time in the ministry of nearly fifty years made him the oldest ordained minister (in years of service) among our correspondence. He was made strong in the faith and his able gift made him a staunch defender in the doctrine of God our Saviour. Editor)

WILLIAM H. RIGGS

My father, William H. Riggs, who was a subscriber of *Zion's Landmark* for many years has passed away. My dear father was one of the finest men who ever lived and he lived to be ninety-two (92) years of age. He enjoyed and looked forward to receiving his paper very much.

He was a member of the Primitive Baptist Church for many years, as well as were many members of his family. I remember when he was baptized in a horse tank on our farm when I was very young, over fifty years ago.

Mrs. H. C. Hoge
1414 Yosemite Drive

Colorado Springs, Colorado 80910
September 15, 1979

VELMA (HATTON) BOYD

How sweet are the memories of our dear sister, Velma Hatton Boyd, who was removed from our midst June 26, 1979!

She was born on January 5, 1906, to W. J. and Ada Hatton. She was united in marriage to Jesse C. Boyd on July 28, 1926. To this union were born six children.

They were blessed to unite with old Pilgrim Primitive Baptist Church, Elkhart, Texas, in June, 1955, and were baptized by the late Elder P. E. Weisinger, pastor at that time. They later moved their membership to Mount Olive Primitive Baptist Church, Brownsboro, Texas, on April 7, 1956. They were loyal and faithful members. Brother Boyd was ordained deacon on May 31, 1964, where he served faithfully until his death on March 17, 1976. They enjoyed visiting their sister churches, which they did as long as their health permitted. They were firm believers in the doctrine of salvation by grace and the sovereignty of God in all things both in Heaven and in earth, and likewise loved true order in the church of the true and living God, the pillar and ground of the truth. As such, they stood firmly in their convictions.

After her husband's death, Sister Velma went to live in a nursing home. She was in very poor health and confined to a wheel chair in her latter days on earth. She never ceased missing Brother Boyd, as she had depended on him for everything for so long a period of time.

Sister Velma was a long time subscriber of the **Zion's Landmark** and looked forward to its arrival each month.

Her funeral was conducted at Mount Olive Church by her pastor, Elder Neel Luce and Elder U. V. Wallace. Her body was laid to rest in Leagueville Cemetery beneath a beautiful array of flowers to await the second coming of her Lord and Master.

She is survived by three daughters; Kay Swafford, Houston, Texas, Norma Parker and Mary Featherston, Brownsboro, Texas; one son, Wilburn Boyd, Plane, Texas, nine grandchildren, one great-grandchild, and one sister, Opal Boyd, Brownsboro, Texas.

Written by an unworthy sister, if one at all,
Opal Boyd
Route 1, Box 52
Brownsboro, Texas 75756

ELEANOR TINGEN COBB

At 9:30 A.M., Tuesday, August 21, 1979, it pleased God to call from our midst, Sister Eleanor Tingen Cobb. She was seventy-three (73) years old at the time of her death.

She is survived by her husband, Brother Allie Cobb, three daughters, Mrs. Lula Mae Routh, Mrs. Thelma Glosson, and Mrs. Ruth Rudd; two sons, Robert Tingen and Larry Tingen, three step-daughters, Mrs. Vertie Billings, Mrs. Hazel Crouse, and Mrs. Faye Overman; two step-sons, Elmo Cobb and Willard Cobb; three sisters, Mrs. Samantha Pollard, Mrs. Maggie Merritt and Mrs. Hallie Pulliam. Sixteen grandchildren, fourteen great-grandchildren, thirteen step-grandchildren and eight step-great-grandchildren also survive her passing.

She was a faithful member of the Burlington Primitive Baptist Church, Burlington, N.C., and always looked forward to her meeting days. Her walk and talk in life demonstrated the reality of her hope and desire to live at the feet of God's people. She was a firm believer in the doctrine of Predestination and Salvation by Grace. She will be greatly missed by her church and her loved ones. Yet, we desire to bow in humble submission to the will of God.

We loved her, but He loved her best. We feel she is now enjoying that well deserved rest, until that day when Christ shall come again and gather her along with all His children and they will hear Him say, "Come ye Blessed of my Father."

The funeral service was held at three o'clock P.M., Thursday, August 23, 1979, at Burlington Primitive Baptist Church, conducted by Elder Hugh Wray, Pastor, Elder Richard Barham and Pastor Curtis Oakley.

University N. C. Library EX
Chapel Hill, N. C. 27514

It is, therefore, resolved that three copies of this memorial be made, one for the church record, one for the family, and one for publication in **Zion's Landmark**.

Written by order of the church in conference on September 1st, 1979.

Elder Hugh D. Wray, Pastor, and Moderator
Elder H. F. Dagenhart, and
Elder Richard Barham, Committee

ROSA PAGE

At the age of sixty-three (63) years, Sister Rosa Page was called from us on May 8, 1979. She was a member at Burlington Primitive Baptist Church, Burlington, N.C., and was strong in the faith.

She loved to mix and mingle with those whom she believed to be God's people and often expressed a desire to live with them as long as she lived. Therefore, we hope to bow in humble submission to Him who made all things and controls everything.

Sister Page is survived by one son, John Thomas Lee; three sister, Roberta Apple, Eunice Tingen and Alma Massey. One brother, Dokus Page and two grandchildren.

Her funeral service was held at Bush Arbor Primitive Baptist Church, Caswell County, N.C., Thursday, May 10, 1979, by Elder Richard Barham, Elder Wallace Smith and Pastor Calvin Massey.

It is, therefore, resolved that three copies of this memorial be made, one for our church record, one for the family, and one for publication in **Zion's Landmark**.

Written by order of the church in conference August 4, 1979.

Elder Hugh D. Wray, Pastor and Moderator
Elder H. F. Dagenhart, and
Elder Richard Barham, Committee

DAISY WILSON HARRIS

We, the church at Wilson's Grove, Hiwassee, Virginia, bow in humble submission to the will of our Heavenly Father in removing from our midst our beloved sister, Daisy Wilson Harris. She joined our church December 30, 1923, and was a faithful, devoted member in the church with us for all of these years. The last years of her life were spent in bed. Her children so kindly took care of her during this time. Although her seat is vacant, the precious memories of her will ever be with us.

Sister Harris was born February 13, 1891, and died September 12, 1979. She was married to the late Jordan Harris who preceded her in death by several years. She leaves to mourn her passing, one son Abra Harris, two daughters, Mrs. Reba Boccock and Mrs. Ruth Phillips with a host of relatives and friends.

Her funeral services were held at DeVilbiss Funeral Chapel, Radford, Virginia, by Elder Sidney Rakes. Burial was in the family cemetery, Graysontown, Virginia.

Therefore, be it resolved, first that, we the members of Wilson's Grove Church extend our heart-felt sympathy to her bereaved family. Second, that three copies of this obituary be made, one for the church record, one for the family and one for publication in **Zion's Landmark**.

Done by order of the church in conference December 1, 1979.

Elder Sidney Rakes, Moderator
Alfred and Edith Flinchum, Committee

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